KONG-FU-TSE or CONFUCIUS
the most Celebrated Philosopher of CHINA.
A Description of the Empire of China and Chinese Tartary, Together with the Kingdoms of Korea, and Tibet:

Containing the Geography and History (Natural as well as Civil) of those Countries.

Enrich'd with general and particular Maps, and adorned with a great Number of Cuts.

From the French of P. J. B. Du Halde, Jesuit:

With Notes Geographical, Historical, and Critical; and Other Improvements, particularly in the Maps,

By the Translator.

In Two Volumes.

Volume I.

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TO

HIS ROYAL HIGHNESS

F R E D E R I C K,

PRINCE of WALES.

May it please Your Royal Highness,

PREBUSE to approach Your ROYAL HIGHNESS with a complete English Edition of a Performance, which was thought by its Author not unworthy the Patronage of the King of France: an Honour to which it was the rather entitled, as the Maps, and Collection of Edicts, that make the principal Part of it, are the Work of a great Chinese Monarch, the late admirable King hi, by whose express Orders they were executed.

The first is a vast Improvement in Geography, a Science which can never be brought to Perfection without the Encouragement of Princes; and the other is a Fund of excellent Politics, which joined to the Treatises on the Government and Morality of the Chinese, may deserve Your Royal Highness's Attention, as they come from a People, who wisely make those Studies the Top of all Science, and have perhaps arriv'd to a greater Proficiency therein than all other Nations.

No Laws or Institutions appear in the general so well contrived as the Chinese to make both King and People happy. By them the People are taught to look on the Sovereign as their Father, and the Sovereign on all Occasions to consider his Subjects as his Children. By the Force of this single Principle the most despotick Emperors on Earth govern with the same Mildness as the most limited Monarchs; and Nations as numerous as the Sands of the Sea are restrained within the Bounds of the most perfect Submission. Hence it is that their History hitherto furnishes more remarkable Instances of intrepid Virtue,
as well as of Fidelity in Subjects to their Sovereigns, and of Affection in Princes to their People, than that of Great-Britain itself, which as yet has but faintly admitted the Parental Scheme (the best and surest Basis of Government) into its Politics: Hence likewise China has but seldom experienced Revolutions, which have so often overturned other States; and were it not for the superfluous Sects that have been suffer'd to propagate themselves, had probably never felt any.

In Consequence of this excellent Maxim, a Chinese Emperor is perpetually labouring to merit the Name of Father of the People. He lays up his Revenues only for the public Service: Whenever any Tax bears too heavy he immediately remits it; the Moment his Governors give him Notice of any public Calamity, he opens his Treasuries to relieve the Distressed. He looks into all Affairs with his own Eyes, and his Ears are open to hear all Complaints. He permits no Set or Profession of Men to impose on, or make a Prey of, the Reft. He redresses Grievances in the Law, Religion and Government, the Instant he is inform'd of them. If an Edict appears to have an ill Effect, he causes it to be revoked before it does farther Mischief. He lets no Magistrate run on to oppress, or Foreign Power to injure, his Subjects, but calls them to Account on the first Remonstrance. He rejects every Project tending to their Detriment, tho' ever so much to his own private Interest; and pursues every Scheme which conveys the smallest Advantage to the Nation. He is particularly attentive to encourage the Manufactures; and suffers no Branch of Commerce to sink or languish for want of applying a speedy Remedy. In short, he never does any Thing contrary to the Inclinations of the People, to which he always conforms himself; and for Fear he should deviate in the least Particular from his Paternal Character, he invites his faithful Ministers to examine his Conduct, and apprise him of his Mistakes.

This is the glorious Light in which the Chinese History presents their Monarchs to our View; and this is the Light in which the Inhabitants of these Islands figure to themselves Your Future Reign. They can do no les in Justice than think thus advantageously of Your Royal Highness, who so professedly make the British Princes, most renowned for their Benevolence, Generosity and Disinterestedness, the Patterns of Your Imitation. Those sublime Qualities, which have always distinguished the greatest Monarchs, and shine so conspicuously in every Action of Your Life, afford an Earnest to them that they will not be deceived in their Expectations; nor can your Pattery ever want the Hearts of their Subjects, (the only sure Support of Sovereigns) so long as they tread in Your Steps.

That Your Royal Highness, in Conjunction with Your most Amiable Confort, may continue long to bless these Islands with Your Presence, and secure their lasting Happiness by a Numerous Race of Princes, who shall fit on the British Throne at Latest Time, is the ardent Wish of

Your Royal Highness's
Most Dutiful,
Most Faithful, and
Most Humble Servant,

The Translator.
THE TRANSLATOR'S PREFACE.

PERE DU HALDE having in his Preface given a copious Account of the Materials of this Work, it remains only to say something concerning the Manner in which it has been executed, and what we have done on our Side to improve it.

In order to this, I shall consider the Description of each Country separately: And as this Volume, with Half of the other, relates almost entirely to China, I shall confine my Remarks as present, chiefly to this Part of the Work, which for the History, Natural and Civil, is abundantly more complete than any thing before published; or indeed, than all the Relations that have been hitherto written, put together: Whole Authors, such as Samauro, Magalhães, Névoa, etc. have only been from some small Part of the Country, could not be qualified to treat so fully or accurately of Matters, as those who had travelled over all China, and being employed by the Emperor to survey his Dominions, had an Opportunity of coming to the Knowledge of a Multitude of Things, which must have remain'd hidden from other Travellers. So that, notwithstanding the Description of Chinese Tartary, Korea and Tibet is also exceeding curious, and may be esteemed by many as the more valuable Part of the Work, on Account of the ample Discoveries it contains of those Spacious Countries, whereof little more than a Name is known to us here. Yet if P. du Halde had treated of China, his Labour must needs have been acceptable to the best Judges in this Sort of Literature. Especially since this Part is enriched with Translations of several Chinese Books relating to their Religion, Medicine, Politics and Morality; among which the Declarations, Edicts, Speeches, &c. of Emperors and Ministers, besides giving Light into many of the Customs and Laws of China to be met with no where else, may be affirmed to be as noble Essays upon Liberty and Government, as ever appeared in any Country of Europe, not excepting Great Britain itself, the only Nursey of Sound Politics, and Ancestor of the common Rights of mankind, on this Side of the Globe.

In short, this Performance is valuable, if it was only for collecting into one Body what occurs most material in former Accounts of China, a Work very much wanted, especially as the Books treating of this Country were become very numerous, and several of them not easily to be procured. 'Tis true, certain Topics may be found which are not handled so minutely as in other Writers, some whereof I have taken notice of and frequently supplied as I went along. But pothoi the Author had his Reasons for not enlarging on those Subjects, either because they had not been confirmed by his Correspondents in China, or that they appeared not to be exact, which in general he observes in the Catechism of most former Relations, without pointing out the particular Authors, who were chiefly of his own Society.

It must be confessed likewise, that his geographical Description of China is not near so copious as that published by P. Martini in his Atlas Sphericus; but then it may be presumed to be far more accurate; the Missionaries having been at every City they describe, and indeed sometimes not sparing to correct Martini's Performance, which is compiled almost wholly from the Chinese Geographers, who, as P. du Halde observes, are very apt to exaggerate Matters that relate to themselves or their Country. Besides, as the Author, in his Account of every District or County in each Province, has inflected whatever is most remarkable with Respect to the Trade and natural produce thereof; and as a particular Description of the Situation of every City and House would have swelled the Work to a very great Bulk, and might be learned very quickly from the Provincial Maps and Plans, he might deem it needless to enter into a further Detail. Indeed, we should have been very well pleased, if instead thereof he had inserted an Itinerary of the Roads through China, out of some of their Books published in every City for the Use of Travellers, or else the Journals of the Missionaries in their Progress through the Provinces, while they were making the Maps: Which would have been more proper than the Travels he has inflected of other Missionaries, and with the Maps, would have furnished Materials to render the Geography of China in a manner complete.

'Tis this Work comes out under P. du Halde's Name, yet many of the Pieces were composed by him: The Work Performance of the Missionaries, whose Names are prefixed: Nay, he seems to have had little Share in any of them, farther than to prepare and sometimes abridge them. In the Letter of P. Regis, inserted in the Author's Preface in the Name of the Missionaries concerned with him in drawing the Maps, we meet with some Expressions which seem to favour this Opinion; as, the Work which we offer the pub. Halde, etc., we did not think fit to insert there, meaning their Observations of the Variation of the Needle, in this Piece of Geography. Now that the first of these Parchegys seems to relate only to the Maps, yet the last plainly refers to a distinct Geographical Treatise sent to Pere du Halde, as well as the Maps, with a Defect to be made public: Besides, we often find the Missionaries speaking in their own Persons, in the Articles not given under any Name. But Nobody, I presume, will have the warm Opinion of the Work, for the Missionaries having had the greatest Share therein: It was only to be wished, that the

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Editor had given us the Pieces entire just as they came from the Hands of his Correspondents, because it is to be feared some of them may have suffered by too severe Categorism, as I have observed wherever I found occasion.

THUS much may suffice with regard to the Original: I come next to acquaint the Reader with the State of the present Translation. In the first Place, I have endeavoured to give a faithful Version of the Author's Sense in the fewest Words, and to avoid a disagreeable Stile; hoping, however, that the Reader will make Allowance for those which are inevitable in both, which have been and Lend to. If there be anything better than ordinary in either of the Texts, perhaps it may be found in that Part between p. 349 and 638; which, all but about five Sheets and a few Notes, was done by other Hands.

Secondly, I have taken a good deal of Care to reduce the proper Names from the French to the English Idiom; tho' in doing it, I met with no small Difficulty, chiefly occasioned by the same Wood being much more variously disposed for various Reasons, we meet with Zungs, Tongues, and sometimes Tongs and Hong, Kung, Kiao and His, Koo and Ki, Cocoan, Coon, and Koon, Kohn, Quen and Quan, Kori, Kouti, Kay and Qy, Kung and King, Nung and Nina; Nyan and Gun; Cien, Tieen, Tjen and Tjien, Tji, tse, tsej, le and ge, Yen, Veon and Ouan; Tjin, tein, tein, and a great number of the like. In short, the several Authors of the Pieces that compose the Work, have often different ways of writing the same Words: Bides, now and then, and the various Grammars of the Portugeze and other Languages. By this various Or- thography, it appears that the French have not yet one settled manner of writing the Chinese Names, owing doubtless in great measure to the Scantiness and Ambiguity of their Alphabet, which to me seems the worst of all the obstacles for expressing the Sounds in foreign Languages.

However, I have endeavoured to adjust them in the best manner I could, and believe I have succeeded pretty well, excepting in a very few Inflections. Without this Improvement, the Work would have been very unmeaning and difficult: for one thing, there was a necessity of leaving out the French Or- thography, in some places, of the Chinese Language, by conveying wrong Sounds and making the Words, which are all Monosyllables, to appear of two or three Syllables. This is so obvious in itself from the above Inflections, and has been so frequently demonstrated of late by Letters inserted in the public Papers, in Defence of this Work, and other Occasions, that it would be needless to mention any thing farther in Defence of this Alteration. I shall therefore only observe, that P. de Halley, for the same Reason, condemns the French for their Orthography: As, it is, in reality, the only Orthography: And indeed, proper Names to the Idioms of their own Language, it would render their Performances exceedingly more clear, as well as prevent a World of Confusion in Geography and History arising from the Neglect of it.

I have frequently marked the Variation of the Orthography by a Note at the Bottom of the Page; which Course I have found to supply, Illustrate, or correct the Original whenever a proper Occasion offered. If at any time I appear in Opposition to the Missionaries religious Notions, it is because I judged it not lawful to spread their Opinion in a Protestant Country without the Assistance of the Bible. But to the well-meaning Resul Latty, I presume, be offended with me for shewing the great Conformity there is between the Doctrine and Practices of their Clergy and those of the Religion of Fo, called Benson; since it is visibly done with a benevolent Design to free them, by means of the Parallel, from that deplorable Bondage of Mind which they lie under to their deceitful Guides, who palm on them, to so many religious Duties and Precepts of the Gospel, the same gainful Artifices, which they charge the Benson with inverting merely to entice and pick the Pocket of their Followers.

I have distinguished the Original Notes by Symbols, and my own by Capital Letters of the Alphabet, excepting when they are tricked to the Authors, and then they are inserted between Hooks: I have observed the same Method as to Words now and then inserted for Illustration into the Text. Further to improve the Translation, I have prefixed the Running Title at the Top of the Pages to the different Subjects and Object Notes, and have added Marginal or Side Notes to most of the Terms handled in each Page. Parenthetical and Long Digressions that interrupt the Relation in the French, are thrown into the Notes; and large Paragraphs sometimes transposed for sake of bringing Arguments on the same Subject together. The four Indexes of Matters are brought into one at the End of the Second Volume, to prevent looking in three or four Places for the same thing. Lastly, the two Tables explaining the Chinese and Foreign Words that occur in the Work, are likewise brought together into one Table, under the same Head. Number of the English Word, has been bestowed to render this Edition commodious and correct; albeit it must be confessed, notwithstanding all our Care, several Errors have escaped the Preface, especially in the Proper Names, for which we crave the Indulgence of our Readers, who will find the most material of them rectified in the Table of Errors.

HAVING given this Account of the Body of the Performance, I proceed next to consider the Maps, Plans, and Cuts that accompany it. The Maps are of two kinds, general and particular: the particular Maps being 38 in Number, are published just as they came from the Missionaries; and however complete the rest may be, must be allowed to be the most valuable Part of the Work, which indeed seems to have been compiled chiefly with a View to utter them into the World. These Maps are an immense Treasure in Geography: and in fact, the procuring of them cost the Emperor of China immense Sums. Eight Months of the Nine Years in making都 was employed to give them less than thirty Purlo: they travelled over the whole Empire, furnished with various Mathematical Instruments, Cartages, Provisions, and all other Conveniences at the Emperor's Expense: The very Mandarins of every District were ordered to attend them, to give their Affinity in all the ways they were able; so that nothing was wanting to render them accurate. Many of the Originals were fifteen or twenty Foot long, and consequently very minute in their Description: This appears also in some Measure from the great Number of Boroughs or Towns or Villages, more than two thousand, in the Maps, besides the Cities: tho' for want of Room, the Names are omitted, excepting a few of the most remarkable Places, as King te ching, a Town of Chinese, famous for making the China-Ware; Fo fan, another Town near Kan Ion, eminent for its great Trade and Number of Inhabitants, &c. In short, their Maps may be truly affirmed to be the greatest Geographical Work that ever was performed by the Orders of a single Monarch; whether we consider the vast Space of Earth they describe, or the great Number of accurate Observations to determine the Situation of Places. However, it cannot be doubted that they are equally exact, for some Part of the Maps, the Eastern Parts are laid down from the Report of the Natives, and it does not appear that any Observations

(1) See the Aetha's Pref., p. 6.
(2) See p. 317. Note 1.
variations were made forthof of Tosti: But the Maps of China them to be drawn with very great Care throughout; and yet it is not to be presumed that every Mountain and River was actually surveyed by the Jesuits. It appears by the Table of Longitudes and Latitudes at the End of this Book, that they took them through all the Countries and Provinces of every Province: They took the Longitudes of all their Capitals and determined their Distances from one another by a Chain of Triangles; for the reft probably making Use of the topographical Surveys they found in every District. And this Method doubtless was sufficient to produce accurate Maps of any Country.

However, it must be confessed, their Maps are defective in some Particulars: (1) As wanting the Subdivisions whereby they cannot distinguish the Cheor or Hyen that belong to each Pk or Capital in a Province: (2) For want of the Roads, to that Places seem to lie in Confusion; and one looks the Satisfaction of travelling with the Eye over the Country. (3) Being exhibited on the plain Projection with inclining Meridians Countries are thrown out of their natural Figure and Proportion: Wherein this Deformity, tho' scarce discernible in the Maps of Pe che li, Shan tang, Kiang nan and Kiang fu, thro' which the Meridian of Pe kung paffes, is yet very perceptible in those of Shen fu, Se eleuen and Tyan nan, which lie farthest from it.

As to Orthography, the Maps abound more with Faults than the Texts: For besides those already mentioned which they have in common with it, many of the Names contained in them are written according to two or three different Orthographies: For instance, half of those in the Maps of Pe che li and Chey chew are after the Portuguese Manner, and half after the French; now, what is still more incongruous and perplexing, often the Words or Syllables of which a Name is composed are written according to different Idioms. Thus in Pe che li we find Tuen textu, Tom nian bien, Kham tebuen, Thin tebuen, Tuan tebuen etc. instead of Tung tebuen, Tuung wien, Kiang tebuen, Tjang tebuen, Timg tebuen &c. in the Map of Ho nan, we meet with Ye xan bien, Lo xan bien, Kiang xan bien, for Yo chan, Lo chan, Kiang chan, &c.

It is probable, that the Originals have both the Divisions and Roads; but as they are omitted in the Copies sent from China, it was not in our Power to supply them. 'Tis true, P. Martin's Maps of the Provinces are divided according to the Pe: But as Places are exhibited for the most Part in a very different Manner in the Texts, and we find in one Set, which P. Du Halle has sent us, many Hyen which were not your other, or at least have neither the same Names nor Situations, we durst not venture to infer those Divisions, any more than the Names of several Places which are inferred without sufficient Authority in the Dutch Maps, from the Travels of the Jesuits, published in the Work. However, P. Martin's Maps have been of Ufe in determining us as to the Choice of the Names, when we found a Difference between the Maps, Tables and Text of du Halle, which frequently happened. It was for want of Power to supply them when they were already mentioned. Indeed, the Places in the Table of Latitudes and Longitudes at the End of this Work, seem to be set down in the Order the Millionaries travelled through them, and thereby we are able to trace their Progress through all the Capital Cities of each Province. But as one cannot from thence lay down the Course of the Roads through the intervening Places, and this Defect may possibly be supplied hereafter by the Communications of the Jesuits themselves, I thought it better to let the Maps remain without the Roads, than draw them at random. My Intention was to have remedied the third Defect, by drawing all the Maps anew according to a circular Projection, or Dilatation of the Polar Planisphere; but some Gentlemen having been of Opinion that it was better to engrave them immediately after the French Edition, and much Time having been spent in considering what to do, that Resolution was laid aside: However, I have brought the Orthography of the local Names into the French Idiom, and consequently have introduced Uniformity in that Respect between the Maps and the Text, as well as among themselves.

As this was a Matter of no small Importance towards rendering the Maps correct and useful, the Dutch and in the Editors tell us they have rectified an infinite Number of corrupt Names. But on Examination, it will doubt E. appear that they have left molt of them in the Condition they found them: Thus in their Map of Pe dition, the is che, we meet with Tim kem bwn, Tum kem bien, Tim tim bien, Ham tim bien, Ham bo bien, Kian kour bien, Tim kour bien, according to the Portuguese Orthography, instead of Tung bien, Teng tshen bien, Hang tshen bien, Hien bo bien, Kiang kour bien, etc., often when they have left them, they have done it by halves; thus we find Tien for Tien, Tien for Chao, Tchun and Tcheun, Tiem, Tieng and Tjung, Tung and Tong, Leang and Leang, Tchang and Tchang, Hon and Hauing. So that by giving the Names sometimes one way, sometimes another, they have introduced even more Confusion in the Maps than there was before (a).

Before this Improvement on our part, we have endeavoured to give the Maps more others, by how im- inferring certain Particulars out of the Text, which ought of right to accompany them as they serve for provi. Illustration, and to confirm their Authority. (1) In the Title of each Map, I have intimated by whom and when it was made, as far as I could gather from P. du Halle's Preface. (2) The upper Scale is adapted to the Longitude of Paris, that the Reader may know the Distance of the several Places of China from thence. (3) According to theDecalogue of the Observations, as well as to Eternity, I have added a Scale of 114 Degrees East of Paris, for Sake of its being the Middle, as well as a round, Number. (4) To the Scale of Measures, I have added the Content of a Degree in English Miles, according to the Determination of the Academy of Paris, rather than that of Mr. North, which makes it about 60 Miles and a Half, because the former is the Result of several repeated Operations, performed by more exact Methods. (5) All those Places, which are not in the first Line drawn under the Name, and a double di- dignifies their place, where both the Longitude and Latitude have been observed; that the Reader may discover at one View, all the Places where celestial Observations have been made, and pass a Judgment on Hand for the Correctness of the Map. (6) For his farther Satisfaction, I have intafted a Table of the Observation themselves, by deducemuch before. From hence it appears, first, that they did not discover this Defect themselves; Secondly, that they have only remedied it in Part, which is as I have shown, by a Defect as considerable one. But how they came, after making such a Cor- relation, not to perceive it, is for I can scarce believe, to correct Err or at once, only I should rather impute it to their Difference than want of taking pains, for they have in several other Reflets spared no Labour, even when there was no occasion for it, and it had been better let alone.
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Advantages of each Improvement in Maps.

The general Map.

Plans and Cuts.

The Translator.

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The Translator.

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The following Table shews the English Characters answering to the French, which are ranged on the Outside; with the Manner of pronouncing the Chinese Words as printed in this Work.

A. This Vowel is commonly pronounced broad like a in all, call, &c. tho' often like a in Father, but the Vowel.

Variation is not distinguished in the Original. In our Notes the broad a is marked by a Circumflex. a.

b. Is commonly pronounced like a in Paris.

When it comes before e, it is changed by us into y; thus for Laut, Lend, 1 write Lyang, Lyau. to make the Word a Monosyllable; only in the Pronunciation, more of the t than the i may be founded between the L and y, if there be any Occasion for it.

c. In the French is expressed in our Translation by e, and is pronounced like a in Father. For er is expressed by s, and pronounced long.

d. Is founded commonly close as in song, sometimes open as in sign, when at the End of Words, and a Consonant goeth before. Sometimes like e in seen, and then it is marked with a Circumflex in the Notes.

At the End of Words, when it comes after a Consonant and before a Vowel, it is changed into y. Thus Tai, mar, are written Tay, may; also for Kang, sang, we put Kyang, Syang. Sometimes we have omitted the i; thus for Sin, Sien, Hieu, we write Sun, Seen, beam.

e. Is commonly found as in bone, open, tho' sometimes, but rarely, it is obscure, as in paun, tawon, where it is pronounced folks like a, and very quick. Sometimes we have changed it into ao; for ao, writing Wao; for Fan, Fau, and at the End of Words after a into ao, see ao.

f. Is commonly found like u, sometimes it is changed into w. Thus for Tuen, teuwen, we write Teen, tawen. This often confounded with v Consonant, as in Sine, Sien, Hieu abovementioned, which are sometimes written Siun, Siuen, and Hieun in the French. Frequently its put indifferently for o; thus we meet with Tong and Tung, Kong and Kung &c.

g. At the Beginning of Words, or after a Vowel at the End of a Word, is expressed by us with w. Thus for Onen and Kun we write Man and Ken.

Coming after a Consonant, it has the Sound of ao, as in good, and is expressed by a Circumflex u: Thus for Fau, Nou, &c. we write Pu, No, &c.

h. This is a Portuguese Character retained by the French, and is expressed by an, which must be pronounced quick, and then the Note. Thus for San, Lean, Mian, we write San, Linan, Miern.

I. Is always expressed with us by K to prevent the equivocal Sound before e and i, except in some particular Consonants. Words made Ule of in Europe, as Confusion.

Sometimes we have changed it into If, thus for Chien we write Tjen: Sometimes into $, thus for Tien we write Tjing. See $ among the double Consonants.

j. We commonly express by Tj, sometimes by $.

k. Before a, o and u, hard as in God. Before e and i, 'tis always changed into j Consonant, to prevent the equivocal Sound; thus for gin, we write jin.

l. Is founded pretty strong as in English. But before o and u like a U. See $o among the double Letters.

m. This Letter is expressed very exactly in English by zh, but it is doubtful whether ever it ought to be expressed by this Character, or whether it tends for our J Consonant or Y. Sometimes in the Maps it seems to be put instead of our ch.

n. It sometimes used indifferently for c. Sometimes as q. Thus for Koer, Kore, we write Kery, quer.

m. At the Beginning of Words is expressed by m. But at the End of Words by ng. Thus for Tem, Tim, man, we write Tong, tjang ming. Thus in final is the Portuguese Character, and is found in a great Number of Names especially in the Maps. For the Pronunciation of ng final, see the double Letters.

o. Before the Vowels as our n; before g after another Manner, see ng.

p. As q in Zhang long.

q. Is pronounced sometimes as $ with us, sometimes as ts. Thus for se we frequently write tse.

r. Is frequently in the Original instead of ou, the Character by which the French expresses our u, which they want in their Language: Thus we find Van and Oun, &c.

s. Occurs frequently in Chinese Names, especially in the Maps, and is the Portuguese Character answering to the French Ch and our Sh.

T. Is commonly used instead of j Vowel at the Beginning of Words, but we always consider it as a Consonant. When put fngly, or for a whole Word, we change it into a Vowel. Thus for Tichang and Tang y, we write I chang, Tang i. All other Letters are pronounced like the English.

Ch. This Character is expressed by Ph, having the same Sound.

d. By dh, which is founded nearly like t. or rather seems to be used by some Missionaries instead thereof.

ho. Is a Portuguese Character retained by the French, and is expressed by wh: Thus for Hoang, baun, we write Whan, when. Huan and baun are both written by us cobau; the a and u being frequently used promiscuously for each other. If there be any Difference, it is only that the w carries somewhat of the Sound of an in the one, and of the u in the other.

ko, ku, kou, are used in the French for our qu; thus they write Koaan, Koaen, kouan for gwan.

ng. Is expressed by us with mg; at the Beginning of Words it is founded like the Portuguese u, in a peculiar Manner thro' the Note. At the End of Words it sounds like n in jen, quen, being lengthened out with a ringing Tone; the g being added not to be founded, but only to indicate that ringing Tone, or dilutingthis fort of n from the common n.

ss. This Character we express by ts. Thus for ts, we write Ts, and sometimes ts, are used indifferently by the Missionaries for ts, which last Character I have termed by its proper Title, tho' for ts; and others of as before observed.

vo. Is expressed sometimes by Vo: Thus for Vo we write Faai; tho' perhaps a s would be sufficient, as for san we write San.

'Tis difficult to ascertain the Characters sometimes when two or three different Sorts are employed to express the same Sound, as in this last Case, for being the Character commonly used by the French instead of c, and what a confused Medley must we have made, had we retained the various Characters used in the Original to express the Sound of ts, being no less than 9 viz. c, s, t, ts, th, tt, ts, t, tz.

(1) Set the Note at here in the following Table of the Chinese Words.

b
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From the foregoing Table, we may likewise perceive the Barternets both of the Chinese and French Alphabet; the former wants the a, b, d, r, x, z, which they express by ya, pe, la, lo, ch. The latter wants the Ch, J Consonants, w, and indeed properly the K and Q, which the Chinese, and most other Oriental Nations have, whereas it is very useful for expressing the Sounds of most foreign Languages.

That the Reader may have a more thorough and regular View of our Method of writing the Chinese Names, I have subjoined a Comparative Table of all the Words which compose the Chinese Language, written according to the Portuguese, French and English Idioms. The Portuguese Column is taken from Bayer's Chinese Grammar, in his Manual Synaxes, and the French from Pere le Contes Travels; only I have changed the m final which the latter used, into ng, to make the Words more agreeable to the Orthography of the latter French Missionaries. I have also marked the d with a Circumflex, in those Words where I conceive it ought to be pronounced broad, as it is in all, fall, &c. I have also distinguished the other Vowels according to the Rules already laid down, so far as I found them marked in P. le Contes Table, which is defective both in that and other respects.

An Alphabetical Table of all the Words which compose the Chinese Language according to the Portuguese, French, and English Pronunciation.

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(1) This is also written long, the like happens in other Words of this Form, where the a and w are used prominently by the Missionaries.

(2) In the Words of this Form, which generally come at the End of each Letter, the is so obscure or mute, that it seems to be the true Orthography. In the Words where the is marked, it is more than mute, and is to be pronounced as the is of the obscure kind, and the other letters which are obscure, are pronounced clearly. But I take the to be the true Orthography, only it may have more of the a in this case, and of the s in the figures according to what I have remarked before. The like is to be observed at all Words in these Forms, throughout the following Letters."
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The Translator's Preface.

This Table would have been more Regular, had the Chinese Words, reduced to the Order of the English Alphabet as well as Idiom, been placed in the first Column. However the Reader may observe by it three Things: 1. That the Words contained under the several Letters are formed agreeable to one common Rule in the Chinese Language, tho' they are not equally numerous under each. 2. That according to the Portuguese and French way of writing, many of them appear to be of two or three Syllables, and must be so pronounced according to the English Orthography; whereas according to our way of writing them, they are all Monosyllables, agreeable to the Genius of the Chinese Language. 3. That the Change of Orthography is natural as well necessary; nor so difficult and uncertain as many are apt to think.

The chief Difficulty is in pronouncing certain Characters consisting of double Consonants, which are not used in our Language; but as we have several other double and even some triple Consonants, a little Practice must make this easy. For Instance, it cannot be very difficult for an Englishman, who can say bran, fling, prong, Yuan, Xiang, &c. to pronounce in one sound, Fan, Yuan, Yang, Fan, &c. For the latter Rule is to be observed in pronouncing Fan, Yuan, Yang, &c. together, that is observed in pronouncing br, fr, &c. that is, to pronounce them as if they were but one Letter, which is learned by putting a Vowel between, and pronouncing it very quick, so as by degrees to throw it quite off.

The Chinese Coins, Weights and Measures, being ascertained in this Work, by those of the Portuguese and French, it will be necessary for the Reader's Information, to reduce the Latter to the English.

 Coins and Weights. (E)

Portug. Tael — Value an Ounce of Silver, which in Coins is equivalent to 7 Livres, 10 Sols. But it goes only for 6 Shillings and 8 pence English.

French Livre — About eleven pence English, 23 Livres at present are equivalent to a Guinea.

Sols or Sou — The 20th part of a Livre, somewhat more than a Half-penny.

Denier — The 12th part of a Sol.

Measures.

The Paris Foot — To the English as 1058 is to 1000 or 121.00 inches.

Toise or Fathom — 6 Paris Feet, or 6 Feet 4.896 Inches English.

Great French League, 20 to a degree — Contains 18,382 English Feet, or is equal to 3 English Miles, 3 Furlongs and 462 Feet.

Common French League, 25 in a degree — Contains 1465.4 English Feet, or nearly 2 English Miles.

Geometrical or Geographical Mile, 60 to a Degree — Contains 5000 Geometrical Feet, each equal to 14,844.86 Inches English.

English Miles, of which 69.4 according to Newton, and 69.4 according to the Academy of Paris go to a Degree. — Contains 3 Furlongs, or 5280 English Feet.

Note: I take the French about and above to have the same Pronunciation, the rather because the Portuguese has no Word in the Table answering to the latter. And perhaps the French Word answering Xoa, should not be choa, but choa; as in the Letter Ch in the French Column opposite to Cha, we find also, not. (13a)

(1) For the Chinese Coins and Weights, see p. 375. 279. 541. And for their Measures, k.e. p. 114. — and the Author's Preface, p. 11.
A DISENTATION concerning Mr. d'Anville's General Map; wherein the Situation given by him to Atfrakan, and his Method of graduating the said Map, are examin'd, and shown to be erroneous.

T
HE Design of this General Map is, not only to give us a general View of the Countries included in the particular Maps, but likewise of all the other Countries Westward to the Gajan Sea. This Mr. d'Anville, in the particular Maps, and indeed had made a Map of the Whole themselves, as appears from the Copy sent into France by P. Requier, which was drawn from the Memoirs of the Tartary and Mandarins; but these Matters not being the End for which the Geography of the Countries West of Kishgar in a proper Light, they recommended the adjusting that Part to the French Geographers. Accordingly Mr. d'Anville, Geographer in ordinary to the King, being apply'd to, really undertook the Task, and having finished it, to support his Performance drew up a Memoir, which is inserted in the Observations on Tibet at the end of this Work.

As the most important Point to be settle for regulating the red was the Longitude of Atfrakan, Mr. d'Anville examined the Distance very carefully between Paris and that City, by an uninterrupted Series of Observations, and found it to be 47 Degrees, 18 Minutes, according to the ordinary Method of projecting or graduating Maps: But on the Supposition that the Degrees of Longitude are one thirtieth part larger than they ought, he determined the Longitude of Atfrakan to be 48° 55', which are the extended Degrees reduced to contracted Degrees. Considering the Doctrine of the Contraction of the Degrees of Longitude in the Manner he supposed was at first uncertain, methinks it would have been Mr. d'Anville's best way to have adhered to the Determination of 47° 18'. according to the extended Graduations, especially as it agreed within 18 Minutes of the Situation given Atfrakan by Mr. de l'Isle in his Map made for the Use of the present King of France, where it is put at 67 Degrees of Longitude East of Ferro, and consequently 47 East of Paris.

'Tis true, there is no determining the Number of the Degrees of Longitude between two distant Places by Itinerary Measures alone, and as Mr. d'Anville (uncertain as to the due Content of the Degrees) made use only of such, he could not determine whether the Longitude of Atfrakan ought to be 47° 18' or 48° 55'. But if he had gone another way to work, and made use of Observations, as it may be presumed Mr. d'Anville did, he might have been able to determine the Matter.

The Observations I mean were made in Ruffia, whereof the Principal is, that of the Longitude of Moscow, which places this City in 36° 26'. Now supposing this Observation to be tolerably exact, as there is good Reason to believe it is (a), we shall have the Longitude of 4 Parts in 5 of the Space between Paris and Atfrakan determined to our Hands, and consequently to determine the Longitude of Atfrakan, it remains only to settle the Meridional Distance between it and Moscow, which Mr. de l'Isle (who has placed Moscow according to the above Observation) has adjusted to 10° 40'. So that Atfrakan must be in about 47 Degrees East of Paris, as he places it, and there is the more Reason to believe his Determination to be pretty just, because in that Space he had the Latitude of Atfrakan, and several of the intervening Places, besides Sturm's Map of the West and other helps, to guide him.

Thus it appears that the Longitude of Atfrakan is but about 47 Degrees, whether there be a Contract of the Degrees or not. As for determining the Meridional Distance astronomically no Regard is had to the Content of the Degrees. If it be object, that the Meridional Distance between Moscow and Atfrakan determined by Mesures is adjusted according to the extended Graduation; I answer, that will cause but a small Difference in the Situation, since, if it be sett according to the contracted Graduation, it will make the Difference of 47° 18' but of 47° 20'. Moreover, the Difference between the contracted and extended Degrees amounting, in a Space of 10° 40', to no more than 21 Minutes 20 Seconds.

As therefore the Longitude of Atfrakan, regulat'd by that of Moscow, agrees to nearly with what Mr. d'Anville had determined it by Itinerary Measures according to the extended or common Graduation, I think it ought to be a Convincing Proof with him, that 47° 18' or thereabouts, and not 48° 55' is the true Longitude of that City. And indeed if Mr. d'Anville was acquainted with the Longitude of Moscow, as it may be presumed he was, I cannot conceive why he did not choose to make use of it in settling the Longitude of Atfrakan, rather than to depend wholly on Measures, especially when he found his Computation in extended Degrees tally'd so well with Mr. de l'Isle's Computation (according to the same Graduation) grounded on the Longitude of Moscow, unless it may be that he was so strongly prejudic'd in favour of his Hypothesis of the Contraction that he would not admit of any Observation to be exact which seem'd to oppose it.

I am of Opinion that what chiefly induced Mr. d'Anville to give Atfrakan to great an easerly what probable Situation was, the Celestial Maps of Tartary, where several Parts seem to be placed at a Distance, not reconcilable with the European Geographers to Atfrakan and the Caijan Sea, his Mistake.

But if the Lake of Ara in Kowwaila or Kurcan has the Position and Extent given it in Mr. Kylin's Map of the Russian Empire, there will be no such Room to spare as Mr. d'Anville imagines.

Befides this Geographer, by Incuriously varying from them, seems to have had sufficient Caution not to think their Determinations inadmissible with respect to the Situation of Places, he ought as well to have concluded

(a) That the Longitude of Moscow, or rather Muscovy, is tolerably exact, appearing by the Progress of the French, lastly found by Mr. de l'Isle, the Astronomer (a Member of the Academy in this last City) to be 37° 49' 30" East of Paris; which deduced from that of Moscow; we 34° 8' 30" for the Meridional Distance, differing about half a Degree in defect

A Dissertation.

concluded the Fault 'lay on their Side, in placing those Ports many Degrees too far Eastward, (a) so as to have supposed their Geographers have either removed Julfarin too much Westward, or extended the Space between Julfarin and Pe king several Degrees beyond the Truth, in consequence of giving too great a Distance to the Degrees of Longitude.

In effect, notwithstanding Mr. d'Anville has advanced Julfarin too much Eastward, in bringing the Chagin Sea nearer China; yet he was obliged to bring Kifigar two Degrees nearer the Chagin Sea than the Julfins have placed it, in order to adjust its Situation to his own Notions of the Geography of those Parts. And in this perhaps he has not done amiss, the rather because the Situation of Kifigar was determined from Observations alone without any Reference to the Latitudes of the Julfins, and the Meridian of one Degree more Eastward than the Julfins have done; it should in all likelihood rather be removed so much more to the West than either way. This he has in some measure been forced to, by placing Julfarin so much Eastward.

After all, I will not pretend to lay the Longitude of Julfarin, as computed by Mr. d'Anville, as absolutely exact, on the contrary, I judge it ought to be put at least half a Degree more Eastward: However, he may possibly commit error, if he has not applied the flooring of the Maps, in such a manner as to remove the difficulty of laying the Longitude to any Degree of Certainty by Instrumental Measures, even when ascertained with the Latitudes (c).

On the other hand, as nothing but an Observation made at Julfarin can fully determine which Situation is the right, I will not presume absolutely to affirm that Mr. d'Anville's Conclusion is wrong, tho' his Premises be false: But whether it be so or not, this I will venture to affirm, that he was in the wrong to vary from himself, by giving that City a different Situation in his Map from what he had determined it by Computation.

The Meridian Difference between Paris and Pe king being 113° 51', according to the Observation of P. Gualdi, which Mr. d'Anville follows, Ateck n, according to the above Determination of 48° 52', ought to lie in 64° 28'. West of the Meridian of Pe king; whereas Mr. d'Anville has placed it in 64° 56', which makes it Longitude 70 from Paris. This I may appear very strange to other Geographers, but if we examine his Motives they will appear flat farcical.

Mr. d'Anville had but two ways rationally of exhibiting Places, that is, by graduating his Map either according to extended or contracted Degrees, without altering their Longitudes, at least as he had determined them himself: But neither of those Methods would serve his Purpose. As the Julfins had projected their Maps after the ordinary Graduation, he concluded that if he would be enabled to follow his own Humours in his Countries in his Map, he must make them what would want 4 of the Dimensions given them therein; and if he lay'd the Situations down according to the extended Graduation, the Countries added by him would be as much extended beyond their true Dimensions. Mr. d'Anville therefore, desirous to avoid both these Inconveniences, has taken a Method, which I believe was never employ'd, or indeed ever entered into the Head of any Geographer, before. For to conform to the Practice of the Julfins, he projects his Map according to the ordinary extended Graduation: But that the Countries which he has added might not be too much extended, he reduced the Difference of Longitude between Julfarin and Pe king in contracted Degrees, by deducing 2° 10' for the 30th Port, according to his Hypothesis of the Contradiction; whereas Ateck n comes to lie in 64° 46', instead of 64° 56', in consequence of this extraordinary proceeding, Mr. d'Anville has not only placed Julfarin 2° 10' more East than he had determined it, but cut off 3° 47', of the true Meridian Difference between Julfarin and Pe king determined by numerous Observations, and admitted by himself to be just.

The Befal of these two Errors appears manifestly enough from the State of the Question: But on what Grounds such a Change can be justifiable is hard to discover. He cannot pretend that 64° 46', is the true Longitude, because he determined it to be 64° 56'; 'Tis in vain to allege that 64° 46', of the usual Graduation are equivalent to 64° 56', of his contracted Degrees; since, let that be as it will, there is still a Difference of 2° 10' in the Longitude. 'Twill be as little to the Purpose to say that the Countries have the same Extent as they would have in the other way of Graduation, force still they have not the same Situation to the Observer. For the Geographer is at liberty to set up the Geographic Situation of Places as often as he alters the Manner of graduating his Maps; or if Countries be lay'd down according to their true Extent, it matters not how wrongly they are situated as to the Longitude, and Latitude, which no Geographer I presume will pretend to affect.

That Mr. d'Anville has retrenched 3° 47' from the Meridian Difference between Paris and Pe king is no less obvious: For whereas he places Julfarin in 47° 18', of extended Graduation East of Paris and in 64° 46', West of Pe king, these two Sums added together make but 110° 4', which deduced from 113° 51', (the Difference of Longitude between Paris and Pe king) there remain 3° 47'. If Mr. d'Anville should still imagine, that he has made allowance for that Defect, by subtracting 110° 4', of extended Degrees in place of 113° 51', of contracted Degrees, he is greatly mistaken; for the 110° 4', of extended Degrees should be equal in Quantity to 113° 51', of contracted, according to his way of reckoning, yet they are not equal in Number to them, which Number has been determined and admitted by him, for the true Difference of Longitude between Paris and Pe king, and consequently could not be altered.

(a) On this occasion it may be proper to observe, that the Millionaries finding Julfarin marked (by what mistake I know not) in Mr. de l'Isle's Chart of the Chagin Sea, at 67 Degrees East of Paris instead of 66°, which is 10 Degrees more Southern, Mr. l'Isle founds P. Saurier Word in November 1725, that they were mightily embarrassed at Pe king, on account of a Map (piously deposited in the Library) in which the Situations and Positions of the latter parts were stated. Mr. de l'Isle had been in Paris, and in the Palace of the Court of certain Tartars who came from the Chagin Sea; and concluded that in Case of a good Observation made at Julfarin or some Place whole Distance from it is known, he is of Opinion, that City should be placed 7 or 8 Degrees more to the West, than that in which the Map left mentioned, Julfarin is put 59 or 66 Degrees East of Paris, that is, about 54 or 55 Degrees West of Pe king, which is 10 Degrees nearer the Meridian of Pe king than Mr. d'Anville computes it, and 12 nearer to Mr. de l'Isle puts it. Now I will not say, that erroneous Situation given Julfarin in the first Chart had influenced the Geographical Determinations of the Jefuits, and induced them to place Kifigar and Mount Aung more Eastward than ordinary, because their Maps were made before Mr. de l'Isle's Chart came to their Hands: But I am of Opinion their General Map above mentioned, and Memoirs relating to the Distance from Kifigar and Hurkar to the Chagin Sea, might have influenced Mr. d'Anville in his Opinion of the Contraction of Longitude, and consequently of the Situation he has given Julfarin. * See Saurier, Obs. Math., Geography, vol. I. p. 135.

(b) See l'Isle, in his Map of the Russian Empire before emended, places Archangel in Russia, above 16 Degrees East of the Meridian of Pernburg, although Mr. de l'Isle, of 16° 40', of the Map left mentioned, Julfarin is put 59 or 60 Degrees East of Paris, that is, about 54 or 55 Degrees West of Pe king, which is 10 Degrees nearer the Meridian of Pe king than Mr. d'Anville computes it, and 12 nearer than Mr. de l'Isle puts it. Now I will not say, that erroneous Situation given Julfarin in the first Chart had influenced the Geographical Determinations of the Jefuits, and
I grant that Degrees of Longitude may be supposed greater or less in Quantity, and that Maps may be graduated with either Sort: I grant also that they may be converted one into the other by increasing or diminishing the Quantity; But I deny that a letter Number of Degrees can be substituted in place of the Quantity, when the greater Number has been determined by exact Observations for the Difference of Longitude between two Places, because that would be to alter the very Nature of the Longitude, which consists properly in the Number, not the Quantity of Degrees: As in determining the Difference of Longitude between two Meridians, Astronomers determine the Number of Degrees independent of their Quantities, which differ in every Parallel; so that the Quantities contained in the Degrees to be changed, would be what they will, their Number must be still the same. It is obvious, therefore, that Mr. d’Anville's Notion of converting extended into contracted Degrees, and vice versa, is absurd, erroneous, and repugnant to the fundamental Principles of Geography, as making the Longitude variable and uncertain; and in effect after all he has not chang'd contracted into extended Degrees, as he imagines, but only contracted or reduced the Dimensions of Countries by putting Places under wrong Meridians.

Mr. d’Anville is impelled by himself, and introduced Error and Confusion to no purpose into his Map, which by this means is such an odd Composition, that, according to his Method of grading, Places in the Part added by him fall under wrong Meridians; and if it be graduated according to the contracted Degrees, Places, in the Parts taken from the Jesuits Maps, whole Longitudes are determined by Observation, will fall under wrong Meridians, as will appear from the Map itself, which I have graduated both ways: So that while one Part is in respect of Dimensions, the other Part is in respect of Situations. In short, there is only one way of mending this Map, and that is by graduating the Part added by Mr. d’Anville, or perhaps rather all to the West of China, with contracted Degrees, according to his Sense of them, and the rest in extended Degrees; and indeed this Course would have been much better than that which he has taken, for the Projection would not have been uniform and regular, yet Places would have had their true Positions, which is the most essential End of Maps.

To conclude: Mr. d’Anville was no more under a necessity of conforming to the Jesuits Manner of Graduation, since he thought it false, than to their Manner in projecting his Map, in which he varies from them; and the rather, since he has not scrupled to alter the Positions as determined by them sometimes 3 or 4 Degrees in his other Maps, as will be observed elsewhere: By which means he renders the Manner of Graduation useless, by altering the Dimensions as well as Situations which Countries had in consequence.

From what has been urged I think it is evident that, supposing the Degrees of Longitude were less than they are commonly esteemed, Mr. d’Anville had no reason to graduate his General Map in the Manner he has done. This is all I shall say to it at present: But in the Part of the Work above mentioned, where Mr. d’Anville is introduced giving an Account of it, I shall consider the Situations of Places in the Countries added by him, and how far the Tables of the Oriental Geographers, which he has made use of, are to be relied upon. I shall also, in my Preface to the Second Volume, or before the Description of Tartary, examine his General Maps of Tartary and Tibet, which differ both from the Jesuits Maps, and his own General Map of all, which has been the Subject of our present Remarks. In the mean time, I must do Mr. d’Anville the Justice to declare that, however faulty his Map or Maps may be in the Particulars mentioned, he has notwithstanding in other Refpects discovered a great Capacity for Geography; that he has taken no pain to consult Authors, and adjust the Situation of Places, which is a very difficult Task where Observations are wanting; that he has put the Countries between the Rivers Amur and Sir in a much better Light for the general than they were in before; and in short, that the Science is greatly obliged to him for his Endeavours to reform the Geography of those Parts, which, as he observes, lie in great Confusion.

Conclus. (e) The Map will answer both these Views tolerably well, if the Reader, in determining the Longitudes of Places, will make use of the printed-line Meridians, from the 20th Westernward of Pe king for the Western Parts, and the black-line Meridians for the Parts to the East of the 20th Meridian.

September 1. 1738.
Directions for placing the Maps, Plans, and Cuts, belonging to Volume I.

Maps:
1. General Map of China, Chinese Territory and Cities, facing the Title Page.
2. Map of China
3. Province 1 Pe-chi-li
4. Province 2 Kiang-nan
5. Province 3 Kiang
6. Province 4 Ho-kiang
7. Province 5 Che-kiang
8. Province 6 Hsi-guang
9. Province 7 Ho-nan
10. Province 8 Shan-tung
11. Province 9 Shan-fu
12. Province 10 Shen-fu
13. Province 11 So-chow
14. Province 12 Chang-tang
15. Province 13 Yangtze
16. Province 14 Sun-nan
17. Province 15 Quo-chow
18. Chart of the River of Kan-tou, Plate 11

Plans:
19. Cities of Pe-chi-li, Plate 4
20. Cities of Kiang-nan, Plate 5
21. Cities of Che-kiang, Plate 6
22. Cities of Hsi-guang, Plate 7
23. Cities of Shen-fu, Plate 8
24. Cities of Kiang, Fok-yen, &c., Plate 9
25. Cities of Quo-chow, Plate 10
26. Plan of the Que-shi-Kyen
27. Plan of the Tien-tang
28. Pompous Attendance of a Prie-Roy
29. Various Habits of the Chinese
30. Procession of a Chinese Wedding
31. Procession of a Chinese Funeral
32. Chinese Trees, Roots, &c.
33. Chinese Banks, Fishing, &c.
34. Chinese Caves
35. Silk Manufacture
36. Kong-fu of Confucius

Notwithstanding the above Directions, we think it necessary to acquaint the Purchasers, that the best Way of managing the Maps and Plans, will be to attach or bind them together, as is done in the Dutch Edition, as well to avoid doubling or crowding the Maps, as for the Convenience of consulting them more readily; they being referred to in many Places of both Volumes, besides those to which they are directed by this Table.

N. B. The Table of Contents is to be placed after P. du Halle's Preface.
P. Du Halde's PREFACE

TO HIS

Description of CHINA, CHINESE-TARTARY, &c.

CHINA has for a long Time past excited the Curiosity of Europeans; altho' the first Accounts they had of it gaine'd very little Credit among them. The Narrative publish'd by the Venetian (A) who travelled over some Provinces of that Empire, in the Retinue of the Tartars, pass'd for a Romance. All he recounts concerning the Antiquity of this Monarchy, the Wildom of its Laws and Government, the Fertility of its Lands, and Richness of its Trade, as well as the prodigious Multitude of its Inhabitants, the Polite-ness of their Manners, their Industry to promote Arts and Husbandry, their Taste and Zeal for the Sciences; all this, I say, was look'd on as mere Fiction, which had not so much as the Air of Probability. We could not believe that beyond so many half-barbarous Nations, and at the very Extremity of all Asia, a powerful Nation was to be found scarce inferior to any of the bell-govern'd States of Europe. But by degrees these Prejudices diminished, and that Author's Veracity began to be ac- knowledge'd, especially when it appeared that what he had advanced agreed with the Accounts of the first Misionaries, who towards the End of the 17th Century found Admittance into China, which till then, out of a Principle of Policy, had been deny'd to Strangers. One cannot avoid giving Credit to the Testimony of Persons whose Condition, Integrity, Capacity and Disinterestedness take away all Grounds of Suspicion.

This awaken'd the Curiosity of People, and changed the Indifference which they shew'd for China into an earnest Desire to be acquainted with it. But this Curiosity gave rise to a great many trifling and false Relations.

As soon as an European Vessel arrived in a Port of China, it was usual for some of the Ship's Crew, during the few Months they stayed there, to gather all the Information they could, both from the Report of the Natives and their own Observation; they commissed to Writing, and at their Return gave out they had made great Discoveries: and it is from such inaccurate Materials as these, pick'd up in the Outskirts of so vast a Country, that their Relations are composed.

Others, who with less sincerity, have, in order to entice their Readers, supply'd by In- stitious mention the Want of proper Remarks. This appears to be the Method taken by a certain Ita- lian Traveller (B) who in a Book printed at Naples in 1720, entitled Giro del Mondo; [a Voyage round the World] has given a particular Description of the Emperor of China's Palace; of which he cou'd have no Idea, but what his Fancy suggested: and the more easily to gain Credit in what he advances, he makes no Scruple to affirm that Perc Grimaldi, President of the Tribunal of the Mathematicians, introduced him into the Palace.

All that's true in this Matter is; That he was at Pe-king, and walk'd up and down that great City, follow'd by a Chinese, who served both as his Footman and Valet; that he frequently visited the Jefusists, who did him all the good Offices they were able; that he defied them to get him a Sight of the Emperor, or at least his Palace, but it was not in their Power; That coming to a Bridge, which it was necessary to pass in going to the Palace, he was con- strain'd to turn back, because his Valet wou'd not venture any farther; and that he was oblig'd to leave Pe-king without seeing more of the Palace than the South-Gate, which is always shut.

The

(A) Marco Polo, commonly call'd Marcus Paulus Fructuosus, and Mark Paul the Fructuous, who was in China toward the End of the 13th Century.

(B) The Author here aim'd at is Dr. J. Francis Gemelli Car- ren, well known by his Travels round the World, which were first publish'd about the Beginning of this Century, and have been printed in several Languages, and are to be found in the Fourth Volume of Churchill's English Collection. This Censure of Perc de Halde is doubtless taken from the Extract of a Letter from a Missionary at Pe-king, in the Preface to the 13th Volume of the Letters Observations & Echant's, p. 14.
The Author's Preface.

The whole of this is Fact; whence it follows that the Description, which he has given of the Palace, the Halls, and Imperial Throne, the Audience he was at, and all the rest, is purely his own Invention. How could P. Grimaldi, notwithstanding his high Station, without the Emperor's express Order introduce an unknown Person into the Palace among the Members of a Tribunal going to Audience? a Thing which neither a Minister of State, nor even a Prince of the Blood has Power to do.

But how unfaithfully forewer others may have written of China, I am much surprized that an Author, (C) famous for his Parts and Learning, should lose his Time in translating into French, and illustrating with long Differations, two ancient Arabian Accounts concerning China, which are nothing but a Parcel of Absurdities and Lyes. It needs no great skill in Criticism to perceive that the Writers of those Accounts devote no manner of Credit, and never were in China; but when the Mind is once prejudiced, it is disposed to adopt the most ridiculous Fables, and to receive every thing as Truth, which tends to run down the Perfections whom we do not love, and even make a Merit of not loving. (D)

All Men of Learning are not induced with that Sagacity and Penetration, to take a Thing in its proper Light at once, and to distinguish the true from the false; as is found in those rational and judicious Reflections made by a learned \* Academician concerning China, and proposed by way of Doubts to P. Parentin, who returned Satisfactory Answers.

Relations are either made without Judgment, fictitious, or written with Partiality, have a bad Effect on the Mind, by rendering those Sceptical which are faithful; and intillling, even into Perfections of Understanding, certain Prejudices, which they have much ado to shake off again. How many, for instance, are there who will not be perswaded but the Chinese carry the Origin of their Empire much higher than the Deluge, and even than the Creation itself? But if so absurd a Notion has entered into the Heads of a small number of Chinese, who have been deceived by the fictitious Epoch of certain Astronomers, all the rest of the Nation laugh at their Ignorance. What should we say of those Chinese, who, on hearing that one European Author had ascertained that the World has existed from all Eternity, should conclude that to be a General Opinion over all Europe.

The Chinese are guided by their Great History, which, far from giving into such Whimsies, fixes the Commencement of their Empire at so early a date, neither do they pretend to determine when that Monarch or his Successors, down to T'au, began their Reigns, or how long they continued. But from the Time of their first named Emperor they deem their Chronology sure: and indeed there is very little to be corrected therein, either with regard to the Duration and Order of the respective Reigns, or the remarkable Events.

Whatever Prejudices certain Persons may have entertained, thus far must be allowed, that the most exact Accounts we have of China came by way of the Missionaries; who have spent most part of their Lives either in the Capital City or Provinces of that great Empire, and were thereby qualified better than any others to give a faithful Account of it.

Nevertheless the Relations, which they have hitherto published, are pretty much confined, and sometomes even defective. Most of their Authors, being employed about the Affairs of their Mission, mind little more than to inform Europeans of the Disposition they found those People to be, the Progress of the Religion, and of the Missions. So that if they mention any thing remarkable relating to the Country, it is only occasionally and in Brief, without dwelling on the Subject. Some indeed, at the request of the Learned in Europe, have at their leisure Hours entered deeper in their Enquiries; but their Observations, tho' pretty curious in themselves, have sometimes wanted exactness, as being taken from the Chinese Books, whose Authors are naturally inclined to exaggerate the Rarities and Wonders of their Country.

The Points wherein they have happened to be mistaken principally regard the Geography, occasion'd by their depending a little too much on the Accuracy of the Chi Shu; which are certain Books, containing the History of every City and its District. Among other remarkable Things to be found in these Books, are the Plan of the City, and the Number of Market Towns and Villages belonging to it, with their Distances from one another. These Distances are reckon'd by Li's or Furlongs, which are different Lengths in different Provinces; just like the Leagues of the different Provinces of Kingdoms in Europe. The City of T'ang-ch'au, for instance, which lies East of Pe-king, is reckon'd to be 40 Li's distant: nevertheless according to the Measure employed by the Missionary Geographers, who made the Maps, the Distance is not above 35; in the Province of Shang-tang, to Lo's make but 8 of their Li's, which are almost equal to those used in the North Part of the Province of Hu-jiang. But the Provinces of Kiang-nan, Foo-kan and some others, reckon the Li's very differently, as the Missionaries found by comparing them with the same Measure. This is sufficient to shew that the Longitudes given by the Perses Martini and Noel (E) cannot be exact, because they were determined by the Distances as computed by the Chinese in Li's or Furlongs, whereof the exact Length ought to be known before they are made use of.

(C) This is the late Abbe Renannts, Member of the Academy of Inscriptions at Paris, eminent for his Skill in the Oriental Languages, by a former Congress of the Princes, on the Book in Quenam, published by P. d'Albain, in the Letters Edicts, Tom. 19. but the Work is not altogether so bushly as that Jelnad would represent it; it has been translated lately into English.

(D) This Maxim will be found to be almost universal, but none will apply it to themselves.

\* M. Doreus de Marest on the Academy of Sciences. See the 21th Tome of the Letters Edicts and Curiosities, p. 70.

The Author's Preface.

In like manner the Peres Regis and Jesuits, by the Observations made with excellent Instruments, both at Stirling where they dwelt a Month, and at other Cities, always found a Difference of 29 or 30 Minutes between the Altitude taken by themselves and that taken by P. Gruber, and of Gruber's Other Variations.

For the rest, I do not think we have left to supply the Versatility of certain Missionaries, who with their charming Descriptions, given occasion to imagine that all the rest of the Provinces were like them: For since they speak only of what they saw themselves, they are not to be blamed for the false Conclusions of others, nor is what they have written the least true on that Score. They had not then travelled over all the Provinces, as they have since done, by means whereof they have acquired a most particular and exact Knowledge of the Country.

The Author's Design.

The French, during their Stay in France, were too much favoured by the Monarchy, to have a methodical Relation of the whole of the Things contained in them, foreign to my Design; which might be of use to those who had Thoughts afterwards of publishing a more complete Description.

It is in composing such a Description, that I have been at Work for several Years; and the Quantity as well as Variety of Matters, comprised in the Proposals which I published, has caused some to doubt whether the Execution would come up to the Design: Yet however vast it appears, I hope it will be found that I have even done more than I promised. At least I have spared no Pains to make known every thing, with regard to that large Portion of the Earth, that deferred Notice; and to assure myself of the Truth of whatever I relate concerning it.

I have had put into my Hands a prodigious quantity of Memoirs sent from China; which (though the most of the Things contained in them were foreign to my Design) I was not tired with reading, because I met from time to time with such Particulars, as either were not known, or else confirmed the Truth of what has been published already in the printed Relations.

Besides, the frequent Conversations I have had with certain Missionaries returned from China, during their Stay in Europe, but especially the necessary and continual Correspondence carry'd on for these 34 Years past with the other Missionaries in all Parts of the Empire, have supply'd me with all the Helps and Information which I had occasion for. Some of them have even had the Complaisance to translate with great Care certain Books of the learned Chinese, which are inferred in this Work, and furnished Proofs to many of the Facts related by me.

In short, the whole being finished, I resolved to send it to China, in order to have it His Highness's pleasure to examine it by some of the old Missionaries there; and while I was thinking of the most proper Means of doing it, I was informed that Pere Contamin, to whom I had chiefly in the View, was arrived in France, having been sent into Europe about the Affairs of the Mission.

That able and experienced Father, who had lived 30 Years in China (10 at Stirling, where he had been Superior of the Jesuits Houfe, and the rest of the Time in different Provinces) stay'd more than a Year at Paris, during which Time he had leisure to read over this Work, more than once, and examine it with the most critical Attention. By means of his Affiliance, in clearing up certain doubtful Points, as well as adding several curious Particulars, I am convinced that I advance nothing which is not strictly Factual, and hence it is that I hope to avoid the Censure I have passed on others.

As to the Order of disposing the Materials, it is the same with that observed in the Proposals, excepting that I have inferred the Confidens History of the Chinese Monarchy in the first Tome; (G) besides the previous Knowledge of what relates to the Emperors and the Transactions during their Reigns, is necessary for the more easily understanding the Matters that are handled afterwards.

For the same Reason I begin with a general View of the Empire, containing a summery Account of the Things which are treated more at large in the Body of the Work. This is a General View, followed by a short History of certain People, particularly the St. Fan: which Nation heretofore formed a powerful Dominion, till Civil Wars rent it in Pieces, and compelled them at length to submit to the Chinese Emperors to whom they were formible before.

I ought not to omit the curious Travels of certain Missionaries in China, wherein is mark'd down very particularly what daily occurred to their Observation; insomuch that in reading, one seems to accompany them on the Road. These Relations prepare us for the Description that follows of the 15 Provinces which compose the Empire.

The Travels of Missionaries in China.

This presents to our View a great Number of Splendid Cities, celebrated on account of their Situation and Extent; the Multitude of their Inhabitants; the extraordinary Concourse of the Chinese drawn thither for sake of Trade; the Beauty of the publick Buildings, and Plenty which reigns therein: there also one beholds the Produce of fertile Lands, (which often yield two Crops in one Year) in Corn, Trees, and remarkable Fruits; Metals of all sorts, Minerals and precious Marble dug from the Bowels of the Mountains; extraordinary Plants, whose Roots are to wholesome, and thrive in other Climate; numerous Lakes, and Canals, as well as large and deep Rivers, which abound with all Kinds of Fish; a surprizing Multiplicity of Stupendous Bridges, which are very strong, and not only embellish'd with divers Ornaments of Sculpture, but every Way fitted for the publick Convenience; in a word, all the Advantages which Art and Nature can contribute, for the Necessaries and Pleasures of Life.

Becides

(G) The Reference is here made to the Original, which consists of four Volumes.

(7) See the Travels of the Peres Gruber and Durnelle from China to India, that 'tis an excellent Collection of Voyages and Travels.
The Author's Preface.

Besides the general Map of all, including China, Chinese Tartary, and Tibet as far as the Caspian Sea, there is in this Tome a general Map of China itself, and a particular Map of each Province, with several Plans of the Cities, which differ in Figure from those of other Countries.

In short, this first Tome concludes with a succinct History of that great and ancient Monarchy: wherein I conform, as I ought, to the Opinion universally received among the Chinese, who deduce their Chronology from the Reign of the Emperor Tan, and look upon it as indisputable down to the present; as I have remarked in the (I) Advertisement prefixed to that History.

After giving the general Notices of China, I enter into a more particular Detail of what concerns that Nation as to their Character, Manners, Customs, Government, Progress in the Sciences, Religion, Morality, &c. which I handle in so many separate Articles, and, I flatter myself, as fully as the Subject required.

Government of China.

The next I treat of the Character and Genius of the Chinese, their Air, Physiognomy, Passions; their Houses, and elegant Furniture thereof; the Punishments inflicted on Criminals, and the Regulations observed in the Prisons where they are confined.

I proceed to shew how Merit, which alone confers Nobility in China, may be acquired, and how much it differs from the European. As the Grandees are Enemies to Luxury, so far as concerns their Persons, they make the better Figure when they appear abroad: we shall here see that the Magnificence of the Chinese affect in their Journeys, and Feasts, as well as in their publick Works, such as Bridges, Triumphal Arches, Gates, Towers, Walls of their Cities, &c.

Every Thing is regulated in China, even to the most common Duties of Society: which gives me an Opportunity to speak of the Ceremonies observed by them in point of Civility; in their Visits, and the Presents they make one another; in their Letters, Feasts, Marriages and Funerals.

Agriculture.

With regard to the Commonality, they are wholly employ'd either about Husbandry, Manufactures, or Trade. This leads me to speak of the Esteem set upon Agriculture, and those who apply themselves to it; of the Skill and Industry of the Mechanics; the incredible Trade carry'd on in the Heart of the Empire; the numerous Lakes and Rivers, which render the Provinces fertile and produce Plenty; the Barks and Vessels of Burden for transporting so many rich Commodities from one Province to another; of the antient Coins, and their current at present in the Empire.

Manufactures.

Their principal Trade with Foreigners, especially the Europeans, consists in Varnish'd Works, Porcelain and Silks; I shew how the Varnish and China Ware are made: and give the Translation of an antient Chinese Author, who teaches us the Method of managing and rearing the Silk-Worms, so as to encrease and improve the Breed. These Matters are rendered still more intelligible by the Plates, where something of each is represented after the Life.

As the Sciences cultivated in China are the only Way to Honours and Employments, and confit chiefly in a thorough Knowledge of their Laws, History and Morality, they deserve a more than ordinary Attention. I introduce this Part, by informing the Reader what sort of Language he ought to have of the Chinese Language, so widely different from all others both dead and living. In order to this, I remark what is the Genius of it, and how the Words, which are all Monosyllables, must be pronounced, annexing a short Sketch of the Grammar of that Tongue: after which I shew how the Chinese make their Ink, and different Sorts of Paper; with their Method of printing and binding Books.

Education.

I proceed next to give an Account of the Studies peculiar to the Chinese Youth, the different Degrees throug which they pass before they commence Doctor, and the Examinations they must undergo to obtain them. For the Reader's better Information I have inserted an Extract of a Chinese Book on that Subject: wherein is shewn, the Method to be observed in teaching Students; the Choice to be made of Masters; the Passages of History necessary to be learned in order to form the Manners; the Examination of those who aspire to different sorts of Degrees; a Specimen of the Diplomatics made in the Assembly of the Literati; lastly, the Plan of an Academy, or Society of Learned Men.

Literature.

These are only, as it were, the Preliminaries naturally leading to the Chinese Literature, that is, to the Knowledge of those Books, so ancient and highly esteemed among them, call'd the King; by which Word they understand a sublime and solid Doctrines, grounded on sure Principles. Of these they reckon five, which they consider as Canonical Books of the first Order, and call U-king, or The five Books, by way of Excellence.

I have given the Substance of these five Books, viz. (1.) the I-king, a Work purely Symbolical. (2.) the Shu-king, which contains the remarkable Events under the first Emperors and Legislators of the Nation; their Instructions about Government; with their Laws and Regulations touching Manners, whereof those antient Heroes were so many Patterns. From this I

Elogies

(1) We have omitted some Paragraphs that follow this, relating to the Authenticity of the Chinese History, in order to supply the said Advertisement, where the same Subject is handled more explicitly.
have given some Extracts. (1.) the Shi-king, consisting of Odes or Poems, wherein the Elogies of illustrious Men are recited, and the Laws and Customs of the Empire recorded. Some of these Odes have been selected, and faithfully translated. (4.) the Chuan-ya, which is inferior to the three former, yet is very much esteemed by the Learned: It contains the Annals of the Kingdom of Lu, the same at present with the Law of Shang-tong. (5.) the Li-ki, being a sort of Memorial of the Laws, Ceremonies and Duties of a Civil Life.

From these Books, which are of greatest Antiquity, I pass to the four Classical or Canonical Books of the second Rank, call'd T'ie-ling: Thleic properly are no more than Exploitations and Apologies, grounded on those ancient Monuments; and were either written by Confucius, or compiled by his Disciples, out of the Maxims and Discourses of that celebrated Philosopher, whom the whole Nation look upon as their Master. First, I give an Abriication of his Life, and after that an Extract of the most essential Matters, according to the Order of the Chapters or Heads contained in each of his Works; which are: (1.) the Ta-ya, that is, the Great Science or Science of Adults; (2.) the Chung-ya, or immutable Medium, which is that just Mean to be found between the two Extremes wherein Virtue confines; (3.) the Lun-ya, that is, moral and pithy Discourses; (4.) Meng-ya, or, the Book of the Philosopher Meng-tsch, which gives the Idea of a perfect Government.

To these four Books I subjoin two others, which are very much esteemed and placed by the Chinese among their classical Books: The first has the Title of Hsuen-king, that is, concerning Pithy Reflections, and contains the Answers made by Confucius to his Disciple T'ang; the second is named Shao-ya, which signifies the Science of School or Children.

This is properly what is call'd the Chinese Science, which comprises the fundamental Principles of their Government, and maintains such good Order in the Empire: This, in effect, is the Science most proper for Man, seeing it has regard directly to his Conduct, and the Means of rendering him perfect according to his State and Condition.

Some, perhaps, may think, that the Government of China, which was grounded originally on such Principles, has been gradually weakened during a long Series of Years, and under so many different Monarchs: But the Chinese themselves inform us, that they have never deviated from those wise Maxims. This will appear from a cursory View of most of the Dynasties, as they stand in a Collection made by the Orders and Direction of the late Emperor Kang-hi, whose Reign was so long and glorious.

In this curious Collection we meet with the Discourses and Reflections made by those who were most eminent in the State on account of their Dignity, Experience and Knowledge. Part of these are the Edicts, Declarations and Ordinances of different Emperors, and their Instructions which they sent to the Kings, Tributary Princes and Magistrates; the rest are the Discourses and Remonstrances of the Prime Ministers, and other Persons most famed for Wisdom throughout the Realm, to the Emperor. The whole of what they lay turns principally upon good or bad Government, the Improvement of Agriculture, the Means of consulting the People, and supplying their Necessities, the Art and Difficulty of Reigning; on War, the Advancement of Learning, &c. At the End of most of these Pieces are brief Remarks of the Emperor Kang-hi, a Prince skilful in the Art of Reigning, written with a red Pencil, that is, with his own Hand.

The same Matters are handled in two other Books, of which I have given very short Extracts: The first was compiled under the Dynasty of the Ming; the second is entitled The illustrious Women, whereby in like manner it appears that, under different Reigns, the Chinese Ladies governed themselves and their Families according to those Maxims.

It appearing from these Evidences, that the fundamental Principles of the Government have been always maintained in China by a constant Observation of them, it is no wonder at all that a State of such vast Extent has subsisted for so many Ages, and still subsists in all its Splendor.

From this Detail of the Chinese Form of Government, I proceed to consider the Religion of those People; their Morality; the Knowledge they had of other Sciences; their Taste in History, Poetry, and the Drama; and lastly, their Skill in point of Medicine. These are the Matters contained in the third Volume.

With regard to the Religions approved of, or tolerated in China, I exhibit, according to the Order of Time, the Doctrines of the different Sects: Here I treat of (1.) the Worship of the ancient Chinese, drawn from their classical Books: but without laying to explain what they understand by *T'ien and *Shang-ti which is the Object of their Worship, I leave the Reader to his own Judgment; (2.) the Sect of T'ao-tche, whose System I describe; (3.) the Sect of the Idol Fe, which I explain what those Idolaters call internal and external Doctrine; (4.) the Sect of certain modern Literati, who have made a sort of Philosophy of their own, by means whereof, adhering not too much to the Text of the ancient Books as the Glossers and Commentators of former Writers, they pretend to solve every Thing according to natural Causes. A Treatise I have inserted in former Dialogue, wherein one of these modern Philosophers unfolds his System concerning the Origin and State of the World, will show how much these Smatterers in Learning are mistaken.

The Establishment and Progres of the Christian Religion in this Empire being an Article too interesting to be omitted, I thought myself obliged to give the History of it; wherein, tho' I could not avoid speaking occasionally of the Contests which arose latterly among the C Missionaries.

* T'ien, Heaven, or the Spirit of Heaven.
† Shang-ti, Sovereign Being, Supreme Emperor.
Moral Philosophy.

Moral Philosophy has been all along the principal Study of the Chinese, and it is chiefly by their Abilities therein that they attain to the Honours and Dignities of the Empire; but as, in order to be thoroughly informed what their Notions and Maxims are with regard to the Regulation of Manners, it will be necessary to hear what some of their Sages have written thereon, I have given the Abridgement of two Books of Morality: one pretty Modern, and much esteemed in the Country; the other more antient, containing Reflections, Maxims, and Examples in point of Behaviour.

The Authors of these two Treatises have done no more than explained the Principles differed through those antient and venerable Books above mention'd. Altho' that on the one Hand, I grant there are among them found Maxims, useful Reflections, and laudable Influences; yet on the other, I disapprove whatever is vicious or criminal in the Actions which they relate, as well what is false or out of the way in their Remarks and Maxims. (M)

The other Sciences have not been wholly neglected by the Chinese; but whether they have made any considerable Progress in them, may be judged from the Account I have given. The Reader will at least understand what the Missionary Jesuits have done to assist them in improving some of those Sciences, particularly Astronomy, wherein they were most vext; and in teaching them other Parts of Mathematics which they were ignorant of.

For the rest, it can't be deny'd but they have a Taste for Poetry, and especially History: whether we regard the History of their own Nation, which they write faithfully, and without Partiality: or the little Histories they compose not unlike our Romances; which are filled with variety of Incidents contrived to amuse the Fancy, but whose Fole End is almost constantly to discourage Vice and recommend Virtue, like tho' I have inferred, which I believe will afford Pleasure in reading.

Poesy cannot pay so much in behalf of their Tragedies, which are formed on Notions very different from ours. However that which I have given, being carefully translated, will give their Genius, and what they have been able to do this way on their own Bottom, since they never corresponded with any other polite and learned People.

It remains only to speak of the Medicine of the Chinese, and their Method of Practice. This I have done by explaining first the general System in use with their Physicinns, and afterwards shewing what is singular among them, namely, their Skill in judging of Pulses, and knowing the Ue of their Simples for composing their Remedies. To illustrate this more, I have inferred three of their Works: The first is a Treatise intituled the Secret of the Pulse, the Author whereof lived some Ages before Christ; the second is a brief Extract of a Chinese Herbal; and the third a Collection of Recipes, made use of by their Physicians in the Cure of divers Diseases.

To these I have added another Extract of a Work, whose Author is not at all favourable to thePhysicians of his own Nation. He teaches his Countrymen how they may do without the Assistance of Doctors or their Drugs, by means of a Regimen which he prescribes, and had try'd with Success; he pretends to have found out an easy way of prolonging one's Days in perfect Health, and becoming our own Physician. This concludes the three Volumes which treat of China: wherein I think I have taken notice of every Thing that is necessary in furnishing a complete Account of that Empire.

The Fourth and last Volume is wholly taken up with the Description of Chinese Tartary, Kas, Tibet; or which vast Countries hitherto we have known little more than the Names, as any one may be convinced, by only casting an Eye on the Maps of our ablest Geographers. But here he shall meet with a particular Account of them, partly from the Geographical and Historical Remarks which I have inferred relating to the different Countries; and partly from the Eight Journals of P. Gerbillon's Travels into Tartary, by Order of the Emperor, or in his Retinue. That Father fells down in a very particular Manner whatever occurred to him from day to day concerning those vast Regions, which extend from China as far as the Raffian Dominions, and I question whether the Readers cou'd have acquird a more thorough Knowledge in this matter, in cafe they had perfumed those long and painful Travels themselves.

Altho'
The Author's Preface.

Altho' by my Proposals I am not obliged to meddle with that Part of Tartary which belongs to the Russians, yet I have infubted both the Map and Relation of the new Discoveries made by Captain Bearings in his Travels from Tobolsk as far as (N) Kamchakta, where he was sent by the late Cast, to examine if there was a Passage thence to North America.

I conclude the whole with a Table of the Latitudes which were observed, and the Longitudes resulting from the Geometrical Operations, which the Missionsaries made useful in order to draw the Maps infubted in this Work. These Longitudes are reckoned from the Meridian of Pe-kang, being unwilling to reduce them to that of Paris for fear of committing some Mistake.

The Latitudes were observed with excellent Instruments and great Care. They have not infubted in this Catalogue, all that were determin'd, because several of the Observations were made in Places, which either wanted a Name, or were too inconsiderable to be infubted in the Maps. (P)

As these Maps make a considerable and very interesting Part of our Design, it may doubtless be expected, that I should give an Account of the Motives which induced the Emperor Kang-li to have them drawn, and of the Method taken by the Missionsaries in executing the Work.

This great Monarch having perceived the Accuracy of the European Methods from a Map of the Country about Pe-kang, which the Missionsaries had made by his Order, resolved to have Maps of all the Provinces of his Empire, as well as of Tartary so far as is under his Subjection, drawn after the same Manner. In recommending this Work to the Missionsaries, he spoke to them in the most obliging Terms, protesting publickly that he looked on this great Undertaking as a Matter of vast Importance to the Empire, and that he would spare no cost to have it completed.

In effect, a few Days after he commanded the great Tribunals to nominate Mandarins to superintend the Measurements, to the end that they might give the exact Names of the most remarkable Places they were to pass thro' and cause the Magistrates of Towns to attend on the Bounds of their respective Districts with their People, and afford such other Assistance as should be deemed requisite. All this was performed with such pains and Punishment, which is a manifest Proof of the admirable Order and Policy observ'd through that vast Empire.

The Work was begun the 4th of July 1709, according to our Way of reckoning, or according to the Chinese Calendar, on the 16th of the 4th Month of the 47th Year of Kang-li. The Peres Bouwet, Regis and Janoux, undertook to determine the exact Situation of the famous Wall that separates China from Tartary; which affording a great Number of remarkable Points, by means of the Gates that give Entrance into the Empire, and so many fortified Towns with which it is as it were flank'd, might serve to regulate the Longitudes of the Northern Provinces whereof it is the boundary, and consequently of all those that are contiguous to them.

P. Bouwet falling sick after 2 Months application, P. P. Regis and Janoux continued the Work, and did not return to Pe-kang till the January 19, 1709.

The Map which they brought home with them, and was above 15 Foot long, exhibited not only all the windings of this Wall, which sometimes mounts to the tops of Mountains, and sometimes descends into the lowest Valleys, according to the Disposition of the Land, but also all the Streets of the Mountains, and Gates great and small, to the Number of about 300; all the Ports and Military Places, even tho' which, being built at a certain Distance from the Wall, seem to have been erected purely to support the others that are near them. In short, it exhibits the Positions of all the neighbouring Places, on both sides the Wall, as well as the Palls in and out of the most inconsiderable Rivers.

The Emperor who was much pleased with this Map, no longer doubting the Succes of the Undertaking, became more careful than ever to have it executed in the best Manner.

The 8th of May 1709, the Peres Regis, Janoux, and Fridelli a German, whom the Emperor had joined with them, set out from Pe-kang to begin the Geography of Eastern Tartary, which is properly the Country of the Manchus who at present have the Dominion in China.

This was a difficult Task, because that Country having been as it was abandoned for many Years, it seem'd scarce possible to find the necessary Supplies of Men, Horses and Provisions, for a Work that was to continue for several Months. But as nothing escaped the Emperor's foresight, he gave so good Orders to the Manchus Mandarins who govern the Cities, whereon those uninhabited Countries depend, and those Orders were so punctually executed, that the Work was never retarded. In advancing towards those Ports they determined the Situations of the principal Places of the Province of Lyau-tong or Quan-tong, bounded on the South by the Great Wall, which having been survey'd the Year before served as a Basis to the Work. In short the Map made this Year comprised the Province of Lyau-tong, the antique Country of the Manchus, the northern Bounds of Korea separated from it by the (Z) Tumen River, the Territories of the Tartari called Ta-fi Ta-fe, the Habitations of the Khasong Ta-fe, which extend to the Mouth of the great River in Tartary, named by the Tartars, Saghalian Ula, and by the Chinese

(N) Orig. Kamchakta, which is the German Orthography.

(O) For our Parts we see no Inconvenience in reckoning Longitudes from Paris more than Pe-kang, but think it best to compare from both Places. (P)

(P) The Author seems to be mistaken here. An Observation of the Latitude at any Place would help to give Authority to that Part of the Map where it was situated, tho' the Name were unknown. An Observation would even invite a Village to a Place in a Map before a City which wanted that Advantage, and render it considerable in Geography, however abject it might be in truth. (Q) In the Original, Tumen Oola, but as Oola or Ula signifies a River, I thought fit to omit it, to prevent the Tautology.
The Author's Preface.

Chinee, He-long-lying: in a word, all the Difficulties of the Mongol Princes, whom the Chineses call Tjan Ta-fe, from the 49th Degree of Latitude to the 46th by which they returned.

This Work was very agreeable to the Emperor, as well as to the Mancheew born at Pe-king, who there beheld their ancient Country, and were able to learn more from it in a quarter of an Hour than by discussing with so many Travellers.

These three Fathers were scarce arrived at Pe-king when they had Orders to begin upon the Map of the Province of Pe-cheli, which is that of the Court. They set out the 10th of Dec. the same Year, and did not finish it till the 20th of June 1710. The Province is large, and contains a great number of Cities, whose Positions were not to be neglected, otherwise the Mutual Distances would have been greater or less than they ought, or the Bearings of the Towns already marked down would have disagreed with the Observations. This Map was the more acceptable, as the Province it described was well known. The Emperor took the Pains to examine it himself, and feicing the Places justly exhibited which he had often passed thro', and caused to be measured by the Mancheews, (whole Bussinets it is to survey the Roads when he goes into the Country) he signify'd to the Missionaries that he would answer for the Accuracy of it; and that if the refi proved as good, their Performance would satisfy him, and be out of the reach of Criticism.

The 22d of July 1710, the Emperor ordered the same Missionaries to go towards the Saghatian Ula; he had caused a Town to be built on the South side of that great River, call'd Saghatian Ula Hatun (R), where there are Mancheews under a Lieutenant General (named in their Language Marreccheem, to guard the Frontiers against the Russians, who defending the River from Neipic, a City a little to the West, might in a few Days enter the Territories of the Empire. Oftentimes this Lieutenant General has sent two other Cities farther up in his Dominions towards the South; but they are but a few Days Journey ailter, with Villages all along the Road, where are Relays of Post-Hories. The nearest to the Saghatian Ula Hatun, is Ngerben, where it also is a Lieutenant General with Troops; the other, named Tafickar, is the Seal General of the Commander of all the Country.

Returning from Tafickar, which is in the Latitude of 47 Degrees 24 Minutes and 30 Seconds, they had an Opportunity of measuring several Degrees successively from North to South; for the Country consists wholly of Plains which extend beyond the reach of Sight, without either Houteis, Trees, or any confiderable Rivers. The usual Drink of the Mongols in those Parts, is Water drawn out of Wells, dug here and there, to which they remove their Tents and Flocks, according to the Season and the Plenty or Scarcity of Pasture. This Map was finisht the 14th of December, and tho' it was empty enough, yet the Emperor was pleased with it, as giving him a View of his new Settlements which he judged to need no further publick Tranquility.

In the Year 1711 the Geographers, in order to expedite the Work, were divided into two Companies. The Peres Regius and Cordajo, a Portuguese newly landed in China, undertook the Map of the Province of Shan-tong, contiguous to that of Pe-cheli. The Peres Jarroux and Fridelle, accompanied by Pere Bonjau, an Anfliin Friar, (already known in Europe on account of his Learning) who arrived about 3 Months before in China, went beyond the Great Wall as far as Hami (T), the Capital City of a Country of the same Name, and measured almost all the Territories of the Tartars call'd Kalca Ta-fe. They returned by the publick Road thro' the Provinces of Shen-fi and Shen-fi, entering China by the Gate of the Great Wall, which is named Huia-yen-qua, from the Fort that defends it, and is distant from Hami not above Ninety Leagues whereof Twenty go to a Degree: these Missionaries did not arrive at Pe-king before January 1712.

The Emperor was extremely pleased with this Map, and that of Shan-tong made a little before, and having sent to known if more of their Society was to be found in the Province who were capable of engaging in the same Work, four others were proposed and approved of, Pere Cordajo went to join Pere de Tastre, who remain'd in Shen-fi, with Orders to make the Map of that Province and Shen-fi adjoining to it: As soon as they had finish'd these Maps, which were each 10 Feet square, they returned to Pe-king.

The Mandarins who presented these Maps to the Emperor, having informed his Majesty, that if he required any Thing to be explain'd, Pere de Tastre was in waiting to obey his Commands,

(R) The Chinee H in Hatun, Hami, Hup-yen-qua, &c. is a strong Ascendancy looking like a double H, or rather is a Sound parraking both of the K and H, such as we find the same Words written sometimes with K, sometimes with H. The bell Way would be madeuse of both Letters together, as KH, or Mr D'Av- ne, but it is not found in many Names: but 'twas often difficult to know when that Character is to be used, the H being sometimes confounded with the K in Words which we know ought to be written with a K, as we have observed in our Preface. Pere De Tastre by Comparison of Words found that Chinee H in foreign Names by his own Method, he might possibly be the O to be preceded like the Particle He in Hebrew Words. But doubting the Reason is because the Chinese take the Name from the Tartars, whereas they are Tartars and not Chinese: and it is known to be f with a t before it; whilit or framing it between the Teeth: I have disdained this Sort of Sound by ra, tho' the perhaps a tangle might do as well. It is difficult for our Missionaries to learn to use this Sound in the Chinee Characters. Hence Brou in his Account of Island and Ita Travels from Bisnap to China, write Brou: and in his late Map of the Bilan Empire, Tadihique, which two last Words according to the English Orthography are Chinees.

(T) Hami, or Shan-si, is a City, which in some of our Books and Maps is writen Camal, in others Chenam or Khamai; in Hup-yen-qua is written Kia-yen-qua not only by Pere Goulch, but often by Pere Du Halde himself for the Reason before alledged in Note R.
mands, the Emperor sent for him, to point out some Places he had himself obser'd in these Provinces: Which done, that Prince said severall times "I-am-fu-fit", He is right in every Thing.

There happened one Thing pretty remarkable in this Audience: The Emperor alluded that the Course of a River was wrong in another Map, which had relation to the Maps of Shen-ji and Shen-si: Pere De Tartes, favourite of his Majesty's Mistake, maintained the Truth (with all due Respect,) in so clear a Manner, that the Monarch came into his Opinion; Tlo byan, says he, I am mistaken. A great Concealment in an Emperor of China!

The Peres De Mailla and Venderer were ordered to aflift Pere Regis in the Province of Hu-nan, after which they all joined in making the Maps of Kyang-nan, Che-kyang, and Fo-kyen; tho' of the Province of Kyang-fi, Chiang-tong and Yung-fi, fell to the Share of the Peres De Tartes and Cordofa; and tho' of Ke-chuen and Tun-nan to P. Fridelli with P. Bonjour, who dyed in this last Province on the Frontiers of Aus and Tegu the 25th of December 1714.

The 24th of March following Pere Regis was sent into Tun-nan to finish the Map of it, Pere Fridelli having fallen sick there. By the time he had finished his Work that Militory recovered, and both together set about the Maps of Quoy-chien and Ho-oung.

After their return to Pe-king January 1, 1717, nothing remained to be done, but out of the particular Maps of the Provinces to make a general one; and that was far advanced by P. Jortewick, who was detain'd at Pe-king by his Indiposition, so that it was finished and presented to the Emperor in the year 1718.

That the Reader may be more fully apprized in how particular and accurate a Manner this Work was conducted, I shall insert the Account sent by Pere Regis in the Name of the Miliionaries concerned with him in the Execution of it.

I can assure you, says he, that we have omitted nothing requisite for rendering our Work perfect. We have ourselves visited all the Places, even those of least Consideration, throughout the Provinces; examined the Maps and Histories of each City preferred in their Tribunals: made Enquiries of the Mandarins and their Officers, as well as the Principal Inhabitants, who Territories we pass'd thro'; in short, by measuring as we advanced, we full had Measures ready to serve the Triangles, formed by such Points as were to be fix'd. For after mature Deliberation we thought it best to use the Method of Triangles, all others appearing to us not only too tedious, considering the vast Extent of the Countries of which the Emperor wanted the Map, but scarcely practicable, to have an Account of the Towns being so near one another; since it is certain that the least Error, occasioned by the Pendulum going wrong, or the Impearion of one of Jupiter's Satellites not being accurately observed, would cause a considerable Error in the Longitude: For, if the Miltake of a Minute in Time would produce an Error of 15 Minutes in Satellites, which are equivalent to four or five Leagues, according to the Difference of the Parallaxes: So that it might happen, that according to the Observation, two Towns would be made contiguous, at the same time that there would be really some Distance, tho' not much, between them.

This Inconvenience is not to be feard in the Method of Triangles: For how is it possible to err four Leagues in the Distance between two Places no farther afield, when by a Measure that always follows us, and Semi-Circles accurately divided, we fix divers Points between the two Terms, which joined together make as it were a Chain of Triangles? On the other hand nothing is so difficult as to avoid a small Error in Time; the best Pendulums are put out of order by sometimes and by preventing favour, even in a single Day, the Observations must be repeated several Days; a Task which would be extremely fatiguing.

The Observations of the Satellites require, not only more Time and Accuracy, but all Tele-scopes of the same Size, and, if I may so speak, the same Eyes in the Observer and his Correspondent; for, if the one sees them ever so little sooner than the other, some Error will inevitably happen, which must not be suffered in determining small Distances: And if Observations of a Satellite, made in the same Place, by the same Peron, differ so in Time as to cause a small Variation in the Longitudes, and oblige us to take a middle Difference among them, (lupposing the Difference to become infensible by the Greatness of the Distance) the Results will be still more uncertain when there are several Observers, who have neither the same Instruments nor Address; so that the Difference, arising between the Observations, renders the Position of Places lying near one another doubtful, nor can it be fixt but by the Rules of Geometry which requires the necessity of having recourse to the Method of Triangles at last.

This Method, when once the Pendulums are put in action, no further Attention is needed, as it gives not only theLongitude but also the Latitude of the Towns to be inferred; which, being afterwards examined by the Meridian Altitudes of the Sun or Polar Stars, serves to correct the preceding Operations. This Course we took as often as we were able, and commonly found no sensible Difference between the Observation of the Latitude and the Determination by Triangles. If sometimes we dilivered Variations, we did not think ourselves thereby obliged to lay aside this Method, since we find as many in the Observations of the Polar Altitudes, made by the best Astronomers in the same Place. Altho' the Theory, whereon fuch Observations are grounded, is certain, nevertheless the Practice depends on so many little Circumstances, which must all be attended to in order to obtain perfect Accuracy, that the Operations cannot be always exact, but must vary something more or less. However these little Defects always appear, and may be often corrected in large Works, by connecting the Points first by Trigonometry with those whole Position is under Examination.

Another Method, which we judge it would be employed for greater Precision, was to return to the same Point, already determined, by different Ways, from a considerable Distance, working according to Rules. For if by the last Effay you find the same Situation, the Exactness of the preceding Operations will be proved in some measure to a Demonstration. When
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in measuring we could not return to the same Point, our Method was, as we said near the
great Towns already marked down, or other fit Places, to look out for the remarkable Towers,
or Mountains that commanded them; and from time to time we measured, to see if the
Distance resulting from the Operations (when corrected) agreed with the actual Measure.

All these Precautions, and many more, too tedious to enumerate, appeared to us necessary
when executing a Work, in a Manner worthy the Truth reposed in us by a wise Prince,
who judg'd it of the greatest Importance to his State. Moreover the Hopes of merit ing his Pro-
tection, which was necessary to favour the Progress of Chrifianity in his Empire, supported
us amidst those Dangers and Crofses that are unavoidable by those who have to do with such

Firmament, and are engag'd in so laborious an Undertaking. Nay, we were
willing, for our own Satisfaction, to have repair'd again both to the Eastern and Western Front-
diers, and to some Places within the Kingdom, situated at convenient Diftances, there
to examine the Longitudes by repeated Observations of Eclipses; but as the Work was
finished, and the Emperor appeared satisfy'd with it, we did not think it proper to engage him
in a new and not altogether necessary Affair.

We therefore contented ourselves with Observations of the Moon and Satellites of Jupiter
made before our Time in several Cities by Members of our Society, tho' we rejected a few
because they did not agree with our Measures, on account of some small Error as to Time in
the Observation, which but too often happens to the most experienced. Not but that we
ourselves observed some Eclipses of the Moon (X) and found no other Difference in our
Observations than is usual in such Places; where we had any doubt we chose the mean Difference.

Thus having first made use of the Method of Triangles for determining the Diftances between
the several Cities, and afterwards compared it with that of Eclipses observed in Places remote
from Theben, we flatten ourselves that we have followed the surest Course, and even the only
one practicable, in proceeding in the greatest Geographical Work that ever was performed
according to the Rules of Art.

Those who have published Maps of Europe, or any particular Kingdom thereof, have seldom
taken the pains to examine the Situation of Places on the Spot. They are
content either with such Observations as they can pick up, made by Peri ons of very unequal
Abilities; or with collecting the itinerarian Diftances, which are scarce ever alike in different
Provinces; with procuring the Relations of Travellers, who commonly give the Observations from
Report; and with ranging their Materials, partly according to some of those Observations, and
partly by Conjecture.

Thus we need not wonder, if Ptolemy himself, the Refor mer (7) of Astronomy and Geography,
had committed considerable Faults; not only in speaking of China, whose Capital he places in three Degrees of South Latitude, but with respect to Africa and Europe, both
which the Alexandrians were so well acquainted with. Not that he neglected to consult the
Astronomical Observations of those who preceded him; for he cites and follows them, so far
as to maintain, on the Authority of the celebrated Ptolemaeus of Alexandria, what we believe
then for a Falsehood, viz. that in the Isle of Thule, to which he failed from the Pillars of Hercules,
the Sun at the Summer Solstice rose a little after it set. Ptolemy had also the most effemn'd
Itineraries, such as that attributed to the Emperor Antoninus, (in whose Reign he lived)
supposed to be a Compend of the Diftances measured by the Senate throughout the Roman
Empire: Whereof the general Description, under the Name of The whole World, form'd
from Agrippa's Memoirs, was by Augustas expos'd in a magnificent Vortico at Rome.

Nor is it to be doubted but Ptolemy was acquainted with the Descriptions Alexander
cau'ed to be made of his Conquest. However it is certain that those Materials were insuffi-
cient for making a Geography of the whole Earth, or even a considerable Part of either
Europe or Africa, with any tolerable Acuracy. Besides, how among the ancient Observations shall
we distinguish the good from the bad? which yet is necessary in order to have exact Maps, for
an Error in Astronomical Observations, which disappears on account of the great Diftance
of the Heavens, shews itself at first sight in a Map; by means of the Relation it has
to the neighbouring Place of the navigators, to the just Proportion of Diftances, measured several Ages before, under quite different Governments,
among barbarous as well as civilized Nations, and in some fort determined by the simple
Elevation of a Ship's Courfe, which, tho' made by able Men, (such as Ptolemy, Nearchus and
Oriencerius; the firft sent by Scipio to the Coasts of Africa and Spain, the others by
Alexander to discover the Persian Gulf) must have their Defects too; and supposing they
had not, there still remains a Difficulty, almost insiprable, which is, to determine precisely how
much of the Roads is to be retrenched, in order to fix the exact Distance in a firit Line from
one City to another. Alfo Ptolemy, for infancy, had a much more particular Account of the
Diftances from the Salt Sea to the Indian Ocean, as measured by Diogenes and Bato,
at the Command of Alexander, than we find in the finth Book of Timo, yet if he never was
able to mark, on the Spot, all the Winding and different Bearings of the Road, occasioned by the
various Defcription of the Lands, it was not possible for him to determine with much Accuracy the
Paths of the Rivers, much fewer the inne Courfe, merely by a few
Points only; nor to ascertain the Dimensions of a Country, by means of one or two Geographical
Lines, without having the intermediate Points, which are absolutely necessary, to
connect the one with the other.

But
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But as the Knowledge of these Things does not depend on the Force of Genius, and
that which must be done to acquire it far surpasses the Strength of a single Person,
from the Wary, but to have recourse to the Memoirs of Travellers, to combine
their Remarks with the Observations, and in a multitude of Infancies make use of Conjectures,
we might have hitherto seen; but Disadvantages have been experienced a useful Work, (the Description
which he has given of the World being very ample, and the Trist that exhibited Places according
to Latitude and Longitude), yet it is certain that the greater Part of it is grounded not
on Observations made with a View to rectify Geography, but on the Relations of Travellers
of very different Talents, and the Reports of some Historians, who have mentioned the Diffi-
culties only occasionally, and always according to the vulgar Computation.

The Cafe is otherwise in the Work we offer the Publick; for as it is, we judged necessary
ought to confine ourselves either to the Maps of the Chinese Governors, or to the
Distances measured almost throughout the whole Empire, and particularly in Tartary, with
great Labour and Exactness, by the Manchuaris; nor yet to the printed Memoirs, whereas
we had divers: But we resolved to begin the whole anew, employing these Materials no far-
ther than as Guides, in the Roads we were to take, and in the Choice of Places for Observation;
it being our Intention to reduce all that we did, to the same Measure, as well as Design.

The Measure, which we constantly made use of, had been established some Years before by
the Emperor; I mean the Chinese Foot employed in the Buildings and Works of the Palace,
which differs from the other Chinese Feet, and even from that formerly used in the Tribunal of
the Mathematicians: By this Foot Perc Thomas found a Degree to be 200 Li's, or Chinese
Furlongs, each confining of 180 Chinese Fathoms of 10 Feet. As then the 20th Part of a
Degree, according to the Experiment of the Academy [at Paris] contains 253 Toises, each
containing 6 Feet of the Chefelet, it is juft equal to 1800 Chinese Toifes, or 10 Li's; and
consequently one Degree comprising 20 of our great Leagues, call'd also Marine Leagues,
contains 200 Li's, or Chinese Furlongs, computing by the Foot above mentioned.

This Proportion furnishes a very easy Method of accommodating a Scale of French Measures
to that of our Chinese Maps, since allowing 10 Li's or Chinese Furlongs to one of our Great
Leagues, the same Part of a Degree gives the same Number of Leagues in both, as well in
the Meridians as Parallels; for tho' these latter diminish according to the ordinary Method,
they nevertheless do not, according to the Measure of Great Circles, which are supposed
equal by Geographers and Geometricians.

However I cannot forbear taking notice here, that this Doctrine is not altogether certain:
Inequality in Degrees of Longitude discovered.

Inequality in Degrees of Latitude discovered.

Since in our Return from Tartifkar in 1710, when we measured fix Degrees from North to South
in tho' Plains, mentioned before, between the 47th and 41st Parallels of Latitude, the Perce
Regis and Tartary always found a Difference between the Degrees, whatever Care they
took in measuring; altho' they often examined the Cords divided into Feet, and corrected
the Quadrant with which they took the Altitudes, they found an Error somewhat less than
thirty Seconds. 'Tis true, that Infrument was no more than two Feet Radius, and tho'
divided exactly, gave the Altitude somewhat lesf, than perhaps one of Nine or Ten Feet
would have done, such as Mr Picard made use of in finding the Content of a Degree: 'Tis
true also, that the Cords, 10 of which made a Chinese Li, shrank and extended according
to the different Changes of the Air. But on the other hand considering the Infruments
being always the fame, the Observators the same, that the Weather
was then dry, and without any considerable Variation; that they took care often to measure
the Cord with a Toife or Fathom, made for the Purpofe; and that in short such Imperceptible
Deficits could not caufe a Difference of 258 Chinese Feet, which they found in comparing
the 47th Degree with the refi; hence tho' Millionaries were almost persuaded that there muft
be some Inequality in the Degrees themselves, altho' it had not been perceived by our
Geometricians, but only conjectured by some who supposed the Earth to be like a Sphairid.

But as it would be unadvis'd to change the Figure of the Earth without exceptionable
Observations, continued under divers Parallels, we determined to make the Degrees equal in all
the Great Circles, and all the Parts of the Meridians; confuming ourselves to the generally
received Opinion of the Rotundity of the Earth, and referring the Solution of this new Pro-
blem to others, who have the Conveniencie and Leisure which we have not.

In the Course of our Operations we did not forget to observe the Bearings of the Mag-
netic Needle, both in Tartary and China: But seeing the Declination changes in the fa\nctio\n Place in certain Number of Years, we did not think fit to infect them in this Piece of Geo-
graphy. It suffices that they served to determine exactly the Bearings of the Roads we took,
and to convince us (by Observations made under the fame Meridian, in two different Places,
both neighbouring and remote) that Geography can draw no Advantage from thence, with
regard to the Longitude, as hath been hoped by severall eminent Authors; who, while they
were taking pains to collect the Declinations mentioned by Mariners and Travellers, never
consider'd that they might have vary'd in the Time they were forming their System of Magnetic
Meridians, one of which ought to pass thro' Kanton; for we have found, on both sides of
that Meridian, such a Difference in the Declinations, that there is no Possibility of reducing
them to any of the Hypotheles hitherto published, much lesf to a constant Rule; seeing the
Declinations, observed by us in those Parts, will in all likelihood be no more the fame after
a certain Period of Years, unless we suppose that the Law, by which the Variations of
the Needle in the fame Place are regulated, is neither made for Tartary nor China.

By the foregoing Account of this Performance, the Reader may judge of its Merit, as well
as of the Application and Fatigue of the Millionaries in drawing such accurate Maps of all the
Provinces
The Author's Preface.

Provinces of China and Chinese Tartary; a Work, which the Emperor longed to see executed. With regard to Tibet, if it has not been surveyed in the same Manner by the Jesuits, at least the Map has been delineated from divers very exact Journals, as well as other other General Maps, which were communicated to me by Mr. D'Aville, Geographer in Ordinary to the King; who, having received the necessary Instructions from the Missionaries, employed them to make the Map of Tartary, as we have explained in the Observations on the Map itself.

As all the Maps are drawn according to the same Scale and general Projection, they seem to be Parts of the same Map divided into so many Portions, and in effect, by joining them, one Map might be made out of the whole. They were prefixed to the King just as the Missionaries lent them me from China: His Majesty, who knew their Value, was pleased to accept them, and placed them in his private Library at Versailles.

To adjust these Maps, and prepare them for Engraving, I pitched on Mr. D'Aville, Geographer in Ordinary to the King; who, having performed the Work with uncommon Elegance and Accuracy, afterwards drew general Maps from the Particulars, of Dimensions sufficient to shew with what Minuteness and Precision the latter were executed, (A) supposing they had not been infected in the Work. In drawing his general Map of (Chinese) Tartary, he had recourse to the particular Memoirs of Pere Gerbillon; and to fill it up has added the whole Island of Japan, and some other Lands to the North of it, which are exhibited after a peculiar Manner (B). As to the Map of Tibet, he has regulated that Part bordering on India on such Informations, with respect to this last Country, as may be relied on.

In short, the Map placed in the Front of this Work, besides the Countries comprised in the other general Maps, includes all the rest of Tartary as far as the Caspian Sea. With respect to these Parts, the Missionaries had gather'd several Materials, but were not in a Condition to complete them; however, they communicated them in a sort to be made use of, by comparing and connecting them with those which might be collected from other Quarters: This Mr. D'Aville has done with a great deal of Care, whereas a particular Account is given in the Geographical and Historical Observations on Tibet.

I shall say nothing concerning the Impression of this Work, nor the Care I have taken to embellish it. It is obvious enough that no Cost has been spared to give it all the Beauty and Ornament it was capable of, in respect to Paper, Print and Engraving. The Frontispieces, Cuts, and Compartments of the Maps, were done from the Draughts, and under the Direction of Mr. Humbolt, who has to perfection imitated the Taste of the Chinese Pictures; part of which were communicated to me by Mr. du Veler, who lived several Years at Canton, as Director of the India Company; to whom I am farther obliged for some very curious Remarks concerning the Isle of Hay-nan, where the Adventure Stay.

Whatever Care I took to write the Chinese Words as they ought to be pronounced, it was difficult to avoid some Faults in the Course of the Impression: But they may have easily corrected by means of the Alphabetical Tables, at the End of the third and fourth Volumes, where they are written truly, and explained for the Reader's farther Help, who may not always remember the Meaning of the Words, which occur often, and are only explained the first time.

As strange as the Chinese Names may appear at first, it must not be imagined that they are as difficult to pronounce in our Tongue, as some have fancy'd: On the contrary, Experience shews, that they may be learned much sooner than the Names used by several Nations of Europe, and for any thing that appears, may be pronounced with more Ease. What has contributed to make them difficult to us, is the Portugez Orthography, which has been followed for a while by several of our French Missionaries, tho', to give the Chinese Pronunciation, they ought to be written after a quite different Manner. The Portuguez X's express'd by our Ch (C). For instance, the City which we call Chao-tung, as the Chinese pronounce it, they write Xan-tum; in like Sort the Letter m is the same with them with the Letters ng with us; for Ye-king, which is the Chinese Pronunciation [in our Characters] they write Ye-kim. The Reader therefore must remember, that the Names ending with m, which sometimes occur in the Maps, ought to be pronounced as if they ended in ng; like Fang, Fang, and without laying any Stress on the g, which is added only to distinguish such Words from those that end with a Single n, and are to be pronounced, as if the n, was followed by a mute e; As in non in Latin, and profane in French.

The Names of the Missionaries from whose Memoirs, either printed or manuscript, the following Accounts are taken.

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As strange as the Chinese Names may appear at first, it must not be imagined that they are as difficult to pronounce in our Tongue, as some have fancy'd: On the contrary, Experience shews, that they may be learned much sooner than the Names used by several Nations of Europe, and for any thing that appears, may be pronounced with more Ease. What has contributed to make them difficult to us, is the Portugez Orthography, which has been followed for a while by several of our French Missionaries, tho', to give the Chinese Pronunciation, they ought to be written after a quite different Manner. The Portuguez X's express'd by our Ch (C). For instance, the City which we call Chao-tung, as the Chinese pronounce it, they write Xan-tum; in like Sort the Letter m is the same with them with the Letters ng with us; for Ye-king, which is the Chinese Pronunciation [in our Characters] they write Ye-kim. The Reader therefore must remember, that the Names ending with m, which sometimes occur in the Maps, ought to be pronounced as if they ended in ng; like Fang, Fang, and without laying any Stress on the g, which is added only to distinguish such Words from those that end with a Single n, and are to be pronounced, as if the n, was followed by a mute e; As in non in Latin, and profane in French.
The Road by Land from Shi~nong, in 1693 between-hyQ, Shun, Chi, Z-do

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A DESCRIPTION OF CHINA, CHINESE-TARTARY, &c.

A General View of the Empire of China.

H E Kingdom of China is call'd by the Western Mongols, Name of Kutay (A); by the Man-chew Tartars (a) Nikan Kuran China. (c), and by the Chinese (b) Chong-qua: As to the Name in Use with Europeans, we cannot say, with any certainty, whence it is derived, unless it be from that of the first Royal Family, which carrying their victorious Arms westward, occasion'd the Country to be call'd Ten, or T'ai-jin.

The Emperor T'ien Shi-wang's Fleet, which according to the Chinese History failed to Bung-gil, must needs have made known to the Indians the Name of T'en, whose Power was felt at such a distance, and that Name, passing from the Indies into Persia and Egypt, it is highly probable (b), came thence to us about the Year 230 before Christ.

However that be, China is, beyond all dispute, the largest and finest Kingdom known to us: For I would not take upon me to say there is no other polite Nation to be found in the Terra Australis, or some other unknown Countries. When, after passing from Europe, we enter on the nearest part of Africa, do not we seem to be got into another World? Even the Indians themselves, tho' not altogether so rude, can be accounted little better than Barbarians, when compared with our civiliz'd Nations. Who would have believ'd, that beyond thee, should be found a People powerful, well-govern'd, skilful in Arts, and addicted to the Sciences?

(a) This is to be understood only of that Part of China which lies to the North of the Whang-ho, or yellow River, as will hereafter be explained.

(b) The true Name is Tartar, or Tartars, and not Tartars, which last is known only to the Nations on this side Poland.

(c) In the French Copy, China, instead of T'ien, or rather T'ien, which signifies a Kingdom.

(d) That is, the Kingdom of the middle; the Chinese, supposing their Country to be scarce in the middle of the Earth.

(e) This Origin of the Name seems to us improbable: for tho' the Sino and Sina of the Greeks and Latins came from the Persians, yet as these latter, as well as the Turks, and other Orientalists, except the Arabs, say Chin, and not Sino, we cannot well suppose the Name to have been derived from that of the Emperor Tien. The Arabs say Sin, or Sina, and the Greeks Sino, because they have not the Sound of our ch, in their Languages. The Portuguese brought the Name of China into Europe, from either Persia or India; where, according to Namereto, it was first introduced on account of the Silk, which is called Chino; the Indians write Chino, the Germans, Thino, but pronounce like the English: the French write China, but pronounce Shino.

Vol. I.
A GENERAL VIEW of

When Marco Polo, the Venetian, published his first Relation, in the 13th Century, it was look'd on by most People to be entirely fabulous, and was attacked as a Forgery by some Critics of those Times, on much the same Conclusions that several later Writers have advanced; though it is certain, that the Traveller, who followed the Western Tartars, when they conquered China, has affor ded nothing but the Truth; this plainly appears from the Account he gives of certain Cities, which are all the same as he describes them, both as to Name and Condition. For who does not perceive, that his Chingjang, situate on the (*) Kiang, is the City of Chin-kyyang, near that great River? It is easy to account for the small Difference found between the Names, partly from the different Idioms of the Tartar Language, and partly from the Corruption of the Chinese Words by Strangers, who have not had sufficient Time to learn the true Pronunciation of a Language so different from all others.

Extent of China.

China extends more from North to South, and is narrower from East to West, than that part of Tartary, which falls within our Plan; but which way sooner we measure it, its Extent, taken in a Straight Line, is not less than 360 great Leagues of France; 20 whereof go to a Degree.

'Tis divided into 15 Provinces: Thofe of Shan-fi, Shan-fei, Pe-che-fei, stretch themselves along the famous Wall, which on the North divides it from Tartary; Shan-lung, Kyung-nan, Che-kyang, and Pe-kyang, lie along the Eastern Ocean; thofe of Quyang-fei, Kung-fei, Yen-nan, and Se-chuen, lie to the South and West; lastly, the Provinces Hsi-an, Hu-kyang, Quy-chew and Kaang-fei, take up the middle Part. All

Government.

Every Province is divided into a certain Number of Jurisdictions, call'd by the Chinese, Fu, on which other Districts of much less Extent, named Chew and Hyen depend, in the same manner as our Bailiwicks and inferior Courts of Justice do on the Prefidencies: The Presidents of the Supreme-Courts are call'd (+) Chi-fu, and of the others, Chi-chew and Chi-hyen. Hence it is, that in every City having the appellation of Fu, there is always found a (+) Mandarin named Chi-fu, and at least another who is a Chi-hyen: But in the great Cities of all, there are, besides the Chi-fu, two other inferior (v) Mandarins, with the Title of Chi-hyen; because when the Territory is large, it is divided into two Districts, each of which has immediate recourse to its Chi-hyen. Each of these two Tribunals has its particular Name, and depends immediately on that of the Chi-fu, which is much more numerous, more powerful, and very often differently named. For instance, besides the fix great Supreme Courts at Pe-king, there is also the Tribunal peculiar to that City, which is the Capital of the Empire, and named Shan-ten; under this Tribunal there are two inferior Courts of the two Hsien, or Cities of the third Rank, whereof one is call'd Ta-yiing, and the other Ven-ning.

When we speak of the Hsien, or City of the third Rank, the Reader must not imagine it to be a District of small Extent. There are Hsien of 6o, 7o, and even 8o Leagues in compass, which pay several Millions into the Emperor's Treasury.

What we have said with regard to the Cities of Ta-king and Ven-ning, is to be understood also of several others, in proportion to the Extent of the Lands belonging to them; so that the Number of Cities of this Kingdom will appear to be greater than it is, if we reckon them according to the printed Catalogues to be had every where of the Fu and Hsien, without distinguishing between those comprized in the same District, and those which are not.

There are some Cities with Courts, named Wey, whole Mandarin, or Governors, have the Title of Wey-flow-suy, and are military Officers; their Jurisdiction seldom extends without the Walls of the Town. There are others appointed in the Villages, and all that commonly falls under their Cognizance relates to certain Perfons, who are obliged by their Station and Birth to attend the Service of the Public. These Tribunals, distinguished also by their Names, are sometimes, like those of the Chi-fu and Chi-hyen, included within the same Fu-bricks; so that if one is call'd on, the others of the Mandarin, or President of the Province, without enquiring into the nature of the Business, may reckon three Cities where there is but one. For instance, the Town, which is the History of the Province of Quy-chew is call'd Li-ying-suy; for being situated on the Borders of two Provinces, it is the Seat of a Chi-fu, subject to the Province of Quy-chew, and of a Wey-flow-suy, who depends on the Province of Hsiao-kyang, as a military Officer. This inference may suffice to show, that the Number of Cities in China, tho' very great, is yet much fewer than almost all the printed Relations make it; and that to write with certainty of the Geography of a large Country, it is not enough to travel over it barely for Information, but one must be furnished with the proper Helps.

All these Courts depend on the Viceroy of the Province, and the four other general Officers, who are his Affilhants, according to the nature of the Business. If it relates to the Revenue and civil Matters, the Affair is brought before the Fu-ching-fei, or Treasurer-General: If a criminal Case, it is referred to the Lieutenant-Criminal Ngan-cha-fe: If it concerns the, Posts, or Salt-branclh, or carc. recourse is had to the Ten-tan: Lastly, if the Business relates to the Provisions which are collected by way of Tribute, they apply to the Ly-ten; besides the former peculiar to the respective Tribunals, there may be apply'd to in Cases of a different Nature, because all the inferior Courts of the Provinces depend on them, and they are by their Stations Coun-

(*) Kiang signifies River.

(+) Chi signifies Governor, and Fu, a City of the 1st Rank.

(v) Mandarin, or rather Mandarin, signifies Commander: Under which general Appellation the Portuguese, who first entered China, comprehended all the Degrees of Chinese Magistrates and Officers, military and civil. In the Language of the Country, they have the Title of Qua, or Qua-fei, that is President, for President, to denote their Authority; and that of Loo, Leud, or Mitter, on account of their Quality; either of these Terms would be more proper than that of Mandarin, which Cullum, and has adopted, and which from the frequent Use of it in Relation to China, has been commonly mislitten for a Chinese Name.
Councillors to the Viceroy; in which Quality they are oblig'd several times, every Month, to attend his Tribunal on Matters of Importance relating to the Province.

As the Officers of the Army depend likewise in some Respects upon the Viceroy, and are oblig'd under severe Penalties to give him Notice of the least Commotion among the People within their Districts, it happens that almost all Affairs of the Government, whether civil, criminal, or military, are brought at length before his Tribunal; and what adds to his Authority is, that all the Decisions of the supreme Courts of Pe King, are grounded commonly on the Informations that come from him; according to which, they are almost always ratify the Sentence which he passes against the Mandarin, whom he has a Right to displace, and, even previous thereto, of taking away their Seal. This true, the Treasurer-General, and Lieutenant-Criminal, may accuse the Viceroy of the Province; but as they fear to come by the worst, and the Law conferring such Diffusions as prejudicial to the Publick, they generally speaking agree but too well together, and wink at each other's Conduct. When they proceed so far as to an Impeachment, either the Affair must be very notorious, and cannot fail of being otherwise known at Court, or else must nearly affect their own Honour and Quiet.

Even the Perfons sent by the Emperor to inspect into Affairs of the Provinces, for the Good of the People, are often corrupted by the Civilities and Presents of the great Mandarins; so that on their Return, they make a favourable Report of their Benefactors, tho' at the same time they apprehend a Complaint against them unavoidable. Hence it requires a good deal of Penetration in a Prince to see through the Disingue, and discover the Truth. The late Emperor Kang-hi had this Quality in great Perfection, and many Indiscretions of it might be produced, were this a Place to speak of his extraordinary Wisdom, which has been long admired in the most distant Countries. It may however be affirmed, that in spite of all his Vigilance and Penetration, there were many Disorders of this kind during his Reign; But his fourth Son, who succeeded him, has effectually remedied thee, by allowing the Perfons he deputes, for that purpose, large Sums to defray their Expenes, and vigorously purifying both the Corrupter and Corrupted.

The publick Censors of the Empire, called Ke-tou-yii-fe, who reside at Pe-king, and beside the general Inspection over the whole, have each a particular Province under their Care, are most dread'd of all the great Mandarins. As these Censors are very vigilant, and have their Spies, they can be ignorant of nothing that passes, and it is their Interest to have good Order prefer'd every where. If any Mandarin fails of his Duty, in a matter of Importance, wherein the Publick Peace is concern'd, and the Viceroy does not give immediate Notice thereof, the Censors are oblig'd to inform the supreme Courts, and the Emperor, by a publick Accusation, even tho' the Proof they have be not half sufficient to make out their Charge. And if they be the first by way of Justice, or for the Aid of the Disorder, it redounds much to their Honour, on the other hand, if they fail of so doing, they are liable not only to be reprimand'd by him, but even to be remov'd from their Employments. Positive Proof is not required, if their Report has the Air of Truth, it is sufficient to ground an Information upon.

Nothing perhaps contributes more to preserve good Order and the ancient Customs, as also to prevent Commotions, which are ordinarily cauied by the Love of Noveltv, so predominant in the People, as the Fear of the public Censors. It is an addition to their Authority, that if they be ill treated either by the Intrigues of the Grandees whom they have accus'd, or by the Emperors, who sometimes are offended at the Advice their Office obliges them to give; the whole Nation looks on them as Fathers of their Country, and (if we may to speak) Martyrs for the public Welfare: And indeed there is often found in these Censors an Intrepidity, which shews that this People are very far from wanting Greatness of Soul. For the rest, tho' the Viceroy of the Province has the four great officers already mention'd under him, and the Mandarins of the inferior Jurisdictions have always two, and sometimes two Alliats; yet Matters are not ordiarily determined by plurality of Voices: Each Magistrate, great or small, has his Tribunal, or Te-See; and so soon as he is fully appriz'd of the Cause by the Parties, after some few Precedings, drawn up by proper Perfons, he pronounces Sentence just as he thinks fit. Sometimes he orders him who has lost his Cause to be bafonaded, for having commenc'd it with no good Design, or defended it against all appearance of Equity.

The Baionade, which is the ordinary Punishment of the common People, cannot be inflicted on a Mandarin however incomconsiderable, unleis he be first depriv'd of his Office; yet this no way obstructs the Viceroy's Courts of Justice, since he has Power to caffhier him on certain Occasions, without waiting for the Answer of the supreme Courts, being only oblig'd to give them his Reasons, which usually they approve, and often even order the Offender to be prosecuted; but he has liberty to repair to Pe-king, to justify his Conduit, by presenting his Petition to one of the foreign Courts, or even carrying his Complaint before the Emperor: And this restrains the Viceroy from acting precipitately, and abusing his Authority.

The greatest Punishment next to the Baionade, is a fort of Collar made of two Pieces of Wood, of different Sizes, according to the Nature of the Crime, and hollowed in the middle, to fit the Neck of the Offender, which is put between the two, and then the Boards being join'd close together, they are seal'd with the Seal of the Court, fix'd to a roll of Paper, wherein is written the Time that the Punishment is to continue, and the Crime punish'd.

These two Punishments, and Imprisoning, are all that the Chinese Laws permit the Mandarin of the Provinces to inflict on Criminals; they may indeed condemn to Banishment, yet their Sentence must be examined by the Supreme Courts; but they must never go so far as to take away Life.


A GENERAL VIEW of

Life, except the Nature of the Crime require speedy Justice, as in Cases of Sedition, or Revolt; then the Emperor gives Authority to the Tjoung-ti, and even to the Viceroy, to punish the Offenders with immediate Death.

'Tis true, the Law which requires all Causes relating to capital Offences to be transmitted to Court, would in Europe appear very inconvenient: But in China great Inconveniences would be the consequence of giving the Mandarins Power over the Lives of the People; wherefore the Legislators, who know the disposition of the Nation, have thought it necessary to take that Power out of their Hands.

The three capital Punishments are Strangling, Beheading, and cutting in Pieces: This last is inflicted on none but Rebels, those who murder their Masters, and merciless Robbers.

The first is the most common Punishment which the Court adjudges those to, who are worthy of Death. Beheading is the next: The condemned Person is not exposed on a Scaffold on the Day of Execution; but being made to kneel in some public Place, with his Hands tied behind, one Executioner holds him so fast that he cannot move, while another coming behind takes off his Head at one Stroke, and at the same time lays him on his Back with such Dexterity, that not one Drop of Blood falls on his Cloaths, which on that Occasion are often better than ordinary: His Relations and Friends, who are accustomed to own him in those unhappy Circumstances, commonly lend him new Cloaths, and cause Provisions and Drink to be furnished him by the way.

The Executioner is commonly a Soldier, nor is the Office scandalous, but the contrary, if they perform it well. At Pe-king, he accompanies the Criminal, girt with an Apron of yellow Silk, which is the Imperial Colour; and his Cutlas is wrap'd in Silk of the same kind, to shew that he is vested with the Emperor's Authority, and to command the greater Respect from the People.

Indeed in China, Authors, mention is made of several other kinds of Punishments, some of them are pretty extraordinary; but it must be observed, at the same time, that they have never been inflicted by any but barbarous Princes, who were look'd on as Tyrants by the whole Nation; Justice, say they, is necessary, but not Cruelty.

But though the Power of the Magistrate be restrained by the Laws in criminal Matters, it is in a manner absolute in civil Cases: Since all Affairs, which merely regard private Property, are determined by the great Officers of the Provinces, without Appeal to the foreign Courts of Pe-king, except in Matters of greatest Consequence.

That which chiefly employs the inferior Mandarins, whether they be the Chi-chow, Chi-bym, or Huy-flowe-jei, is gathering of the Taxes, and it requires their personal Attendance. Altogether the Lands in every Province are measured, and what every (c) Aspen is to pay adjusted, according to the Goodness of the Soil; yet without Revenue, or Avarice, the People are unwillingly to part with it, till the inferior Officers come and harass them for it, being sometimes contrived to make use of Blows. When these Tax-gatherers are reproached for their Severity in preying the Payment, they excuse themselves by saying, That when they are sent into the Villages to levy the Tax, should they not bring it home with them, their Masters would suspect either that they had neglected their Duty, or had taken Bribes; which bare Suspicions, without farther Examination, would be sufficient to procure them the Baffoonade. The Mandarins on the other hand pretend to justify their Conduct, by the Necessity they are under of acting in that manner; alleging, that having failed of collecting the Duties in the appointed Time, they have been obliged more than once to pay the Emperor out of their own Pockets, for fear of losing their Employments, which is a Fact known to all those who are acquainted with Affairs; besides, several Provinces are greatly in Arrear to the Royal Treasury, which probably will never be paid. But to remedy this Inconvenience, the present (s) Emperor has ordered that, for the future, the Proprietors of the Lands, and not the Occupiers, shall pay the Taxes.

Besides the great Mandarins of every Province, as before mentioned, there is one still more considerable, call'd Tjoung-ti. His Jurisdiction extends over two Provinces; or, should we compare the Viceroy to our Intendants, [in France] (tho' there is a great Difference in respect to their Authority, and the Extent of their Jurisdiction) it comprehends at least two Generalities: For in the larger Provinces, such as Huo-kuang, Shen-fu, &c. the Tjoung-ti has the Care only of one Province; but then it is divided into two Governments, and each Government has its proper Viceroy: How far the Power of this superior Governor extends over the other Viceroyes, is determined both by the Laws and Custom: For he is their Superior only in certain Matters; but he has always a Right of deciding Causes, in case of Appeals from the Tribunals of either of the Provincial Governors.

Having given this general Account of the Magistrates and their Jurisdictions, it will be proper to exhibit the Names of the Provinces, and the Cities belonging to each; This is the more necessary, as we find many Errors in the printed Relations; probably either because the Authors have followed the old Catalogues, without confederating the Difference between the Times they were made in, and the present; or else have relied on the Report of their China Friends, who, although they are Bachelors and Doctors, are often as little acquainted with their Country, as old Lawyers in Europe, who never take any pains to know more of the Land than lies within their own District.

(c) Aspen is a Measure of Land, containing 160 Perches Square, or 18 Foot each. (s) Tjoung Ching, who died in the Year 1736.
### The Empire of China

There are in China 173 Tribunals or Jurisdictions, immediately subject to the general Officers and Governors of each Province, named in Chinese, Fū; 1,508 inferior Tribunals, or subordinate Jurisdictions, depending immediately on the Chi-fū, whereof 1173 have the Title of Hyen; and 235 that of Chew; these latter however differ somewhat from each other. The greater part have no Authority over the Hyen; but some have a Jurisdiction over one, two, and sometimes four Hyen, almost equal to that of the Chi-fū. There are likewise several of them which have no Dependence immediately on the Viceroy; we shall here give a List of them, which exhibits, at one View, the several Sub-divisions of each Province. If the Reader thinks it tedious, he may pass it over, and consult it only when he has occasion for the better understanding what follows.

The First Province, PE-CHE-LI, CHE-LI, or LI-P-A-FU, Sub-divided into IX Fū, or Cities of the first Rank.

1. Shun-yen-fū, the Capital City of the Kingdom. In this City the Court refides, whence 'tis called Pe-king, that is, the Northern Court. It commands over 6 Chew, or Cities of the 2d Rank, and 20 Hyen, or Cities of the 3d Rank.

2. Pau-ting-fū, Capital of the Province of Pe-che-li. Here the Governor of Che-li refides. This Fū has Jurisdiction over 3 Chew, 17 Hyen.

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The Second Province, KYANG-NAN, divided into two Parts, the Eastern; and Western; each of which is Sub-divided into VII Fū.

#### The Eastern Part.

1. Nan-king, otherwise called Kyang-ning-fū, the Metropolis of all the Province. There the Tung-fū of Kyang-nan and Kyang-fū refides. This Fū governs 8 Hyen.

2. Si-chew-fū, Capital of the Eastern Part. Here is the Governor of the Eastern Part, which is named L’iang, it has under it 3 Seng-kyang-fū governs 4.


6. Tong-chew-fū governs 0.

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#### The Western Part.

1. Nga-nhing-fū, the chief City of the Western Part. Here refides the Governor of the Western Part, called Fū. This Fū has 6 Hyen.


5. Tung-ya-fū governs 3.

6. Tong-yang-fū governs 3.

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The Third Province, KYANG-SI, Sub-divided into XII Fū.

1. Nan-chang-fū, Capital of the Province. Here the Governor refides. The Fū commands 7 Hyen.


7. Fū or Vā-chew-fū governs 6.


10. Shwu-chew-fū governs 3.


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The Fourth Province, FO-KTEN, Sub-divided into IX Fū.

1. Fū-chew-fū, Metropolis. Here refides the Tung-fū of the 2 Provinces of Fo-kyen and Che-kyen; also the Governor of Fo-kyen. This Fū governs 9 Hyen.

2. Tewn-chew-fū governs 8.


5. Tung-chew-fū governs 8.


7. Shwu-ku-fū governs 4.


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The Fifth Province, CHE-KYANG, Sub-divided into XI Fū.

1. Hon-chew-fū, Capital of the Province, the Residence of the Governor. This Fū governs 9 Hyen.


5. Shwu-chew-fū governs 8.


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The Sixth PROVINCE, HU-SU-QUANG, divided into two Parts, Northern and Southern; the Northern Part Sub-divided into VIII Fi.

1 Fii-chang-fu, the Metropolis of the whole Province, and chief City of the Northern Part, or Hoo-pr. 'Tis the Seat of the Tung-ta of both Parts, and Governor of the Hoo-pr. The Fii prelides over i Chew. 9 Hyen.

2 Han-yang-fu, 0 2
3 Ngan-fu-fu, 2 5
4 Syang-yang-fu, 1 6
5 Tra-nan-fu, 0 6
6 Te-ngan-fu, 1 5
7 Hing-chew-fu, 2 11
8 Wang-chew-fu, 1 8

The Seventh Province, HO-NAN, Sub-divided into VIII Fi.

1 Kay-sung-fu, Capital of the Province, the Seat of the Governor. This Fii governs 4 Chew. 30 Hyen.

2 Que-te-fu, 1 8
3 Chang-te-fu, 1 6
4 We-kyun-fu, 0 6
5 Why-kyun-fu, 0 6
6 Ho-nan-fu, 1 13
7 Nan-yang-fu, 2 10
8 Zhu-ning-fu, 2 12

The Eighth Province, SHANG-TONG, Sub-divided into VI Fi.

1 Ta-nan-fu, Capital of the Province; the Refidence of the Governor. This Fii commands over 4 Chew. 26 Hyen.

2 Yen-chew-fu, 4 23
3 Tong-chang-fu, 3 15
4 Ting-chew-fu, 1 13
5 Ting-chew-fu, 1 7
6 Lo-yang-fu, 2 5

The Ninth Province, SHAN-SI, Sub-divided into V Fi.

1 Tai-yun-fu, Metropolis of the Province. Here the Governor refides. This Fii governs over 5 Chew. 20 Hyen.

2 Ping-yang-fu, 6 28
3 Lu-yang-fu, 0 8
4 Fen-chew-fu, 1 7
5 Tay-tong-fu, 4 7

The Tenth Province, SHEN-SI, divided into two Parts, Eastern and Western; each Sub-divided into IV Fi.

1 Si-nan-fu, Metropolis of the whole Province, and Capital of the Eastern Part, or I-tong. This is the Seat of the Tong-ta, of both Parts of Shen-fi, and the Province of Se-chew. There also refides the Governor of the Eastern Part. This Fii governs 6 Chew. 31 Hyen.

2 Yen-nan-fu, 3 16
3 Ping-ting-fu, 1 7
4 Han-chang-fu, 2 14

The Western Part, or Fii.

1 Ping-hang-fu, or Ping-lyang, governs 3 Chew. 7 Hyen.
2 Kong-chang-fu, 3 10
3 Ling-tau-fu, 2 13

The Governor is one of the Chews where the Governor of the Western Part refides.

4 Ying-yang-fu, 0 0

The Eleventh Province, SE-CHUEN, [or SE-CHWEN], Sub-divided into X Fi.

1 Ching-tau-fu, Capital of the Province. Here the Governor refides. This Fii commands over 6 Chew. 19 Hyen.

2 Pau-nan-fu, 2 18
3 Shin-kung-fu, 1 7
4 Su-chew-fu, 0 10
5 Chang-kung-fu, 3 11
6 Wu-chew-fu, 1 9
7 Ma-hu-fu, 0 1
8 Long-nan-fu, 0 3
9 Tun-i-fu, 2 4
10 Tong-chew-fu, 0 0

The Twelfth Province, QUANG-TONG, Sub-divided into X Fi.

1 Quan-chew-fu, Capital of the Province. The Governor's Seat is here; and the Fii prelides over 1 Chew. 16 Hyen.

2 Shau-chew-fu, 0 6
3 Nan-byung-fu, 0 2
4 Why-chew-fu, 0 1
5 Chau-chew-fu, 0 11
6 Chau-kung-fu, Here refides the Tung-ta of Quang-tong, and Quan-fu; it governs 1 Chew. 11 Hyen.

7 Kau-chew-fu, 1 5
8 Lyn-chew-fu, 1 2
9 Low-chew-fu, 0 3
10 Kuo-chew-fu, in the 3 10

The Thirteenth Province, QUANG-SI, Sub-divided into XII Fi.

1 Quen-ling-fu, Metropolis of the Province. Here the Governor refides. The Fii commands over 2 Chew. 7 Hyen.

2 Low-chew-fu, 2 10
3 King-yun-fu, 2 5
4 Si-nan-fu, 1 2
5 Ping-le-fu, 1 6 U-chew-fu.
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The Fourteenth Province, YUN-NAN, Sub-divided into XVII Fu.

1 Yun-nan-fu, Metropolis of the Province.

This is the Seat of the Tsung-fu of Yun-nan, and Quy-chew, as well as of the Governor of the Province. The Fu governs 4 Chew. 7 Hyen.

By this List, one would be apt to think those the best and largest Provinces, which had most of those Cities [or Mandarinas] in them. But it is not so; for, in some Countries, the Nicety of keeping certain stubborn, and but half civilized People in subjection, obliges the Emperors to encrave the Number of the considerable Mandarins; and thence it is, that the most barren Provinces, such as Quy-chew, have more of them, in proportion, than the most fruitful.

'Tis true, that, generally speaking, the Land in all the Provinces, and even in Quy-chew, is fertile enough, and sometimes brings a double Crop; but 'tis entirely owing to the indefatigable Labour of the Husbandman that those Countries, where the Grounds are low and boggy, are capable of bearing Corn. Add to this, that several Provinces being full of Mountains, which afford but a small quantity of Land fit for Tillage, it happens sometimes, that the whole Produce of the Empire is scarce sufficient for the Sustenance of the prodigious Number of Inhabitants.

Besides the Provinces of Yun-nan, Quy-chew, So-chewen, and Fo-chen, which are too mountainous to be cultivated sufficiently; that of Che-kyang, whose Eastern Part is very fruitful, has hideous Mountains in the Western. The Land of Quang-tong and Quang-fi, so fine and fertile along the Sea-Coast, becomes frightful and almost barren in divers Places, the farther it lies from thence. In the Province of Kyang-nan, the large District of Whey-chew-fi is entirely over-run with very high, and almost uninhabitable Mountains; they abound still more in the Provinces of Shen-fu, and Shun-fu; all whose Plains, put together, don't amount to a quarter Part of the whole.

When coming from the Province of Quang-tong, you have fall'd between the steep Mountains, which run along its River, and, having made one Stage of the Mey-lin, afterwards come to the River of the Province of Kyang-fi, then you begin to discover the most beautiful Country of all China; one Part of it lies upon the great River, adorned with the fine Cities of Nang-king-fu, Kyang-ning-fu, or Nang-king, and Chin-kyang-fi; another Part runs along the great Canal, Tsu-lyang-ho, beft with the most rich and populous Cities of the Province of Kyang-nan; as Whey-ngan-fu, Tong-chew-fu, Chong-chew-fu, So-chew-fu; and a third Part borders on the Sea-Coasts of the Province of Che-kyang, where are the Lands of Hang-chew-fu, the Metropolis, Ho-chew-fu, and Kya-king-fu, which alone furnish more Silk than all the other Provinces of China.

It must be confessed, nothing appears more charming than these Plains, which are so level, that they seem to have been laid out by Rule; they are over-spread with Cities and large Villages, and cut into an infinite Number of Canals, which have communication with each other, and are navigated without the least Danger: They are covered with an incredible Quantity of magnificent Barks, and the Water of every Canal is clear, and excellent to drink. These Plains are cultivated with an Industry which no People but the Chinese are capable of: They are withal so fertile, that in several Places they yield Rice twice a Year, and frequently Wheat and smaller Grain between the two Crops.

But, whoever judges of China in general by this Country, cannot form an exact Idea of it. The Knowledge of a certain Number of very large Cities is not sufficient to give a distinct Notion of the whole; and had it not been for the Opportunity which the Missionaries had of travelling over the Empire, when they made the Map of it, we should still have been ignorant, that in most of the great Governments, there are Countries which for more than 20 Leagues together are very thinly peopled, almost uncultivated, and often so wild, that they are uninhabitable.
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As these Countries are remote from the great Roads ordinarily taken by Travellers, they may easily have escaped the Knowledge of former Missionaries, and Authors of printed Relations. The Reason why the Provinces of Shinh and Sr-elwan are much commended by some of them, is, because they have been the Distinct of Sr-Cunes, most of them rich and populous. To a like Cause are to be attributed the Praties they bellow on the Lands of Ching-tii-fie, which are cut by artificial Canals, in imitation of the Provinces of Kyang-nan, and Cho-kyang; they never imagin’d, without doubt, that the Parts which they had no Opportunity of seeing, differed so much, as in effect they do, from those they had travel’d thro’. The Provinces of Ho-nan and Hi-foo are generally commended by those Writers, and not undeservedly; for next to that of Kyang-nan, they are the most populous and fertile. Not but great Part of the Western Side of Ho-nan is desert and uncultivated, and there are larger Departs still in Hi-foo: But it must be attributed to the quantity of fertile Lands contained in those Provinces, that they commonly produce plenty enough of Rice and other Grain to furnish the neighbouring Provinces, and especially that of the Court: For tho’ the Province of Pe-che–li is one vast continued Plain, bounded on the Nortwest by Mountains, and on the East by the Ocean, the Soil is always so dry and deftiture of Rivulets, that notwithstanding it abounds in Wheat and small Grain, it produces very little Rice, without which the Chinfe could hardly make a shift to live. Hence it is, that this Province, and especially Pe-king, which is the Resort of the whole Empire, could scarcely subsist without Supplies of Provisions brought from the other Provinces.

Generally speaking, the whole Country to the North of Wbang-bo, [or Yellow River] produces greater Plenty of Rice than Pe-che-li; their Crop consisting in Wheat, small Grain and Pufle. Nevertheless, if the Chinfe were as careful as we to cultivate Fruit-Trees, they would have almost as many forts as there are in Europe. Walnuts, Chestnuts, Plums, Pears, Apples, Peaches, Apricots, and Cherry-Trees thrive almost every where: Vines, Figs, and Pomegranates multiply exceedingly in some Parts of those Northern Provinces; the only difference is, that they have not so great variety of each Kind; thus they have but 3 or 4 sorts of Apples, 7 or 8 of Pears, as many of Peaches, and no good Cherries at all. This Defect is sufficiently compensated by other excellent Fruits not known in Europe; particularly one called, by the Chinfe, Pj-tse, but by the Portuguese of Macau, Figs; because when it is dry’d it becomes mealy and sweet, like a Fig; the Trees which bear them, when garnished, look very pretty; there is great plenty of them, especially in the Province of Ho-nan; they are as tall, and spreading, as our middling Walnut-Trees: the Leaves are large, and of a beautiful Green, which changes in the Autumn to an agreeable Red: The Fruit also is about the bigness of our Apple, and, as it ripens, grows of a bright Yellow.

They are of different Kinds, the Fruit of some having a more thin, transparent, and ruddy Rind, while that of others, to give them a finer Flavour, must be put upon Straw to ripen, yet they are all very agreeable to the Sight, and good to eat: They are found also in the Provinces on this side of the Wbang-bo; and it is no small Advantage that this kind of Tree will grow in such different Soils.

In these Southern Provinces there grow other Fruits, which are still in greater Eteem with the Chinfe: For besides Oranges of several sorts, Limons, and Citrons, which were many Years ago brought into Europe; there are two sorts of Fruit found in the Provinces of Po-kyen, Zuang-tung, and Quang-fie, to which we are Strangers. What they call Li-chi, (if it be of a good fort, for there are several) is about the size of a Date: The Stone is equally long and hard, it is cover’d with a soft Pulp, full of Moisture and of an excellent Flavour, which it partly loses when it becomes black and wrinkled, like our ordinary Prunes; the Rind or Skin outwardly resembles the Rind of an Orange, but it is smooth within, and of a Figure nearly Oval.

The other Fruit, which turns to great account in China, is call’d Long-yan, that is, the Dragon’s Eye: Its Shape is round, the Rind yellowish, the Pulp white, watery, and often common. They pretend, that tho’ this is not so pleasant as the Li-chi, it is more wholesome, and never does one hurt: However that be, both these sorts of Fruit are excellent. But the Fruits called in the Indies, Pampilins, and in China Yew-fe, as well as those named Tin-lan, or Quang-lan, have nothing in the Tarte to recommend them.

The first are ordinarily bigger than our Citrons; the Fruit is sometimes reddish, sometimes white, and of a Tarte between sweet and sour. The Tree is more prickly than the Citron Tree.

The second Fort, in Figure and Colour, very nearly resembles our large Olives; it is indeed one of the ten Kinds spoken of in the Books, which treat of Olives; and what they say of its Nature, Colour, and the Soil where it grows, suits them very well. In all probability, if they were prepared in the same manner as in Europe, they would have the same Tarte. The Tree is large, and the Leaves resemble those of the Olive. When they have a mind to gather the Olives before they are thoroughly ripe, which is their Time of eating them, instead of bearing them down with long Poles, which shatters the Branches, and hurts the Tree, they make a Hole in the Body of the Tree, and putting in some Salt, they stop it up, and in a few Days after the Fruit drops of itself.

Other kinds of Tree:—We must not forget to speak of two other Trees, which besides their Singularity, are useful at Meals. One of them produces a kind of Pepper call’d Wha-ffyan. Tis the Husk of a Grain as big as a Pea; the Kernel of which is too hot and biting to be made use of. The Colour
Colour is grey, mix'd with a few Streaks of red. The Plant which produces it, in some Places, grows like a thick Bush, in others it resembles a pretty tall Tree; it is neither so pungent, nor agreeable to the Taste as Pepper, and is seldom used for seasoning Virtuials, except by the meaner People. The other Tree yields Peas; for their Figure, Colour, Pod, and Taste, tho' somewhat rank, shew that they are of the kind of ordinary Peas. The Tree is common enough in several Provinces, it is very tall, extends its Branches very wide, and for Thickness scarce yields to any other.

But among the Trees that deserve the Attention of the Public, and are most likely to excite the Envy of Europeans, there are none to be prefer'd to the four I am going to speak of.

The first is the Varnish-Tree, called *Ty-flu*, 'tis neither tall, bushy, nor spreading: Its Bark is whitish, its Leaf nearly resembles that of the wild Cherry-Tree; and the Gum, which it diffils drop by drop, the Tears of the Turpentine-Tree. It yields a much greater quantity of Liquor if an Incision be made in it; but then it perishes so much the sooner.

'Tis commonly reported, that this Liquor, drawn off cold, has certain venomous Qualities, and that there is no way of preventing its mischievous Effects, in pouring it from one Vessel to another, or stiring it, but by avoiding to stick in the Effluvia with the Breath. The same Caution is to be observed in boiling it. However that be, 'tis certain this Varnish [or Japan] is not less esteem'd on that account, and is continually used by an infinite number of Workmen. It takes all Colours alike; and, if well made, loses nothing of its Luster and Clearness, either by change of Air, or the age of the Wood to which it is applied. But to do it well requires Time and Care; for one or two layings on is not sufficient; nor must a new lay of Varnish be applied till the former, which ought to be in a smooth and thin, but not so as to be hard. Care must be taken to see whether such Lay be differ, or of a deeper Colour; one must try to bring it by degrees to a certain Temper, which only can render the Work firm, smooth, and clear. This Art is to be attained only by Experience. As the varnished Works must sometimes be set in moist Places, sometimes steep'd in Water, and, in the short, turn'd and placed in various Positions, they are seldom very large, like the Pillars fix'd on Stone-Bases, wherewith the Great Hall of the Empire, described hereafter, the Emperor's Apartment, and other Chinese Buildings are supported: Which Pillars are not done over with true Varnish, but another Liquor call'd *Tong-yeu*.

The second Tree is the *Tong-flu*, whence a Liquor is drawn not much differing from Varnish. At a small distance it appears like the Walnut-Tree: And such the Tartar Mandarin, who came from Pe-king with the Millionaries, took it for, so great is the resemblance as to the Figure, colour of Bark, the size and fashion of the Leaves, the shape and make of the Nuts. These Nuts are full of a thickish Oil, mix'd with an oily Pulp, which they pretend, otherwise they would lose the greater part of the Liquor.

There goes a Report, that some Servants, after drenching their Supper in a Kettle, wherein this sort of Oil had been boil'd a few Days before, found themselves much disorder'd: Which proves, that it partakes of the bad Qualities of the Varnish. To make it fit for use, they boil it with Litchare, and may mix it with any Colour at pleasure. It is often laid without any mixture in Wood, which it preserves against the bad Effects of Rain; as also on the Squares which form the Floors of Chambers: This makes them shine; and provided Care be taken to wash them from time to time, they retain their Lustr. The Pavements of the Apartments, belonging to the Emperor and the Grandees, are made in this manner.

If they would make a finifh'd piece of Work, for instance, would adorn a Hall, Chamber, or Closet; they first cover the Pillars and Wainscot with a Paste made of Flax, Lime, or such like Materials; when this is dry'd to a certain degree, they with Brushes lay on the Oil, mix'd with the Colour they pitch on, and boil'd as usual) according to their Design. Sometimes they gild the Moldings, the Carvings, and every thing that is in Relief: But, setting aside the Gilding, these Works scarce yield in Beauty and Lustr to those wherein they employ the Varnish, call'd *T-s*.

As this Oil is cheap, and the Varnish pretty dear, the Merchants usually mix a great quantity of the *Tong-yeu* with the latter, under pretence, that a little of it is necessary to bring it to a Temper, and make it spread more easily. 'Tis with this *Tong-yeu* that they make Cloth to keep out Rain, like the Oil-Cloth in Europe; but the Cloaths made of it can be worn only in the Northern Parts. In short, the *Tong-yeu* is one of the most useful Trees to be found in China, and we have all the reason in the World to wish we had it in Europe.

The third Tree is that which produces the Tallow. It is as tall as a large Cherry-Tree; the Tallow

Fruit is contain'd in a Rind called *Yan-ki*, which, when ripe, opens in the middle like a Chestnut; it contains of white Kernels of the bigness of an ordinary Hazle-nut, whose Pulp has the Properties of Tallow; accordingly they make Candles of it when it is melted, often mixing with it a little common Oil, and dipping the Candles in the Wax produced by the Tree. But, if they would make it of a finer quality; this forms a sort of Crust about the Tallow, which hinders it from running, and which is clear and shining, and is considered vastly more precious.

The fourth called *Pe-flu*, that is, the white Wax-Tree, is the most extraordinary of all. The Tree.

'Tis not so tall as the Tallow-Tree, and differs from it also in the colour of the Bark, which is white; and in the figure of the Leaves, which are longer than broad. A kind of little Worms fall on these Leaves, wherewith being cover'd, in a short time they form Combs of Wax, much smaller than the Honey-Combs. This Wax is very hard and shining, and is considered
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siderably dearer than Bee-Wax. When these Worms are accoumted to the Trees of any District, they never quit them but on particular Occasions; and once they remove from a Place, they never return, so that others must be procured in their stead, there being Merchants who deal in them.

The Bomhdi. To the useful Trees may be added the Cane, which the Chinese call Chia-tsii, and we European Bambo. It grows as high as most Trees, and tho it is hollow throughout, except in the knotty Parts, yet its exceeding hard, is capable of sustaining great Weights, and, in some Places, large House of Wood. It may be divided into small Splinters or Strings, of which they make Mats, Boxes, and other curious Works. When it is beaten to Pieces, then left to rot, and boiled in Water till it is reduced to a kind of Paste, it serves to make Paper of different sorts, both fine and coarse, in which they trade. The Bomhdi is also made use of for Pipes to convey Water, and several other Occasions too tedious to mention. In short, there are so many sorts of them, in the several Provinces, differing as to size, colour, and other qualities, that it would be tiresome to describe them all. Most kinds of Wood, used by the Carpenters and Joiners in Europe, are to be found in China. In the Northern Provinces the Fir-Tree is employ'd in Building, and in the Southern Part, beyond the River, they ordinarily make use of the Shoo-nath.

But that of greatest Esteem among them is called Nan-nath. The Pillars of the Apartments, and ancient Hills, of the Imperial Palace, are all made of it, as well as the Windows, Doors and Beams. The Relations of Travellers speak of it as a Chinese Cedar; possibly, because the Natives look upon it as a Wood that never decays, and for that Reason to be preferr'd to all others. When a Person has a Mind, say they, to build a House, that may last forever, he must use the Nan-nath. In a great part of the Nan-nath, at least four inches thick, are trees all like those of the Cedar, as described by Authors who have seen the Cedars of Mount Libanus. This Tree is one of the tallest sorts, and very frail; its Branches flow directly upwards; they begin only at a certain height, and terminate in a top in form of a Noreggy.

The Nan-nath, notwithstanding its so much esteemed by the Chinese, comes far short in beauty of the Wood of the name Tze-lan, which at Court is called Röe-Wood. It is of a reddish Black, streaked, and full of very fine Veins, which one would think were painted: It is besides fit for the finest sort of Joinery-Work. The Furniture made of this Wood is much esteemed all over the Empire, and in the Northern Provinces selling at a greater Price than that which is varnished.

With regard to Strength and Firmness, there is, perhaps, no Wood comparable to that called by the Portuguese (the better to accommodate the Expreffion to the Chinese Tse-li-nath) Paio de ferro, that is, Iron-Wood. This Tree is as tall as our large Oak, but differs from it in the thickness of the Trunk, the shape of the Leaves, the colour of the Wood, which is darker, and still more in the Weight. The Anchors of their Ships of War are made of this Wood, and the Emperor's Officers, who accompany'd the Missionaries in their Passage to the Island of Formosa, or Hay-war, pretended they were preferable to the Iron-Anchors belonging to the Chinese Merchants; but in this they must be mistaken: For the Floats can neither be sufficiently pointed, nor strong enough for taking sure hold; and, by making the Shanks twice as long as those of Iron-Anchors, they must be proportionably weak, be they ever so large.

It from Trees we pass to Shrubs, those which bear the Tea ought to be placed in the first Rank, because they are of the greatest use and benefit in China. The Name of Tha, or Tea, comes to us from the corrupt Pronunciation at Tjian-chew, and Chang-chew-fia, in the Province of Fo-kyen; in all other Parts of the Empire they use the Word Cha, as do the Portuguese in their Relations. But this Word comprizes many kinds of Tea, consider'd according to the different Names given to it in different Provinces. However, it may be distinguished, by its Qualities, into four Sorts, viz. Song-lo-cha, Vic-i-cha, Pu-i-cha, and Long-an-cha.

The first Sort is so call'd from a Mountain in the Province of Kyang-nan and Distriict of Wey-che-chew-fia, in the Latitude of 29 d. 58 m. 30 f. This Mountain bears the Name of Song-lo-fia; it is neither high nor of great Extent, but cover'd over with thee Shrubs, which are cultivated on its Sides, in the same manner as at the Foot of the neighbouring Mountains. Song-lo, which we call Green-Tea, is planted much in the same manner as Vines, and its Growth is prevented, otherwise it would run up to 6 or 7 Feet in height: It must also be planted anew every 4 or 5 Years, or else the Leaves will become thick, hard and rough. The Flower is white, and shaped like a Rose of 5 Leaves. In Autumn, when the Flower decays, there appears a Berry in the form of a well-fil'd Nut, somewhat moist, and not ill-tasted.

What I have spoken of the Height of these Shrubs, must be understood of those that grow in the Province of Kyang-nan; in other Parts they let them grow to their natural Height, which is 10 or 12 Feet; for this reason, when the Branches are young, they bend them down, that they may gather the Leaves with greater ease. The Song-lo-cha, prefered several Years, is an excellent Remedy against many Diptemper.

The Pu-i-cha grows in the Province of Fo-kyen, and takes it Name also from the famous Mountain Pu-i-fia, situated in the Distriict of Kyn-ning-fia, and two Leagues distant from the little City of Tjang-san-kyen, in 27 d. 47 m. 38 f. Latitude, according to the Observations made on the Spot. This is the most famous Mountain in that Province: It is cover'd with a great Number of Temples, Houses and Hermitages of the Bonzan belonging to the Sect of Tzu-kyen, which draw thither a great Concourfe of People.

The better to compass their Design of making this Mountain pass for the Abode of the Immortal Beings, they have convey'd Barks, Charoits, and other Things of the same Kind, into the Clefs
Clefts of the steepest Rocks all along the Sides of a Rivulet that runs between; inomuch that these fantastical Ornaments are looked upon by the stupid Vulgar as a real Prodigy, believing it impossible that they could have been raised to such inaccessible Places, but by a Power more than human; the Soil of the Mountain which produces this Plant is light, whithf and sandy.

The Shrubs Vi-i-cha and Song-lo-cha are of the same height and size, and cultivated in the same manner; the only difference between them is, that the Leaves of the former are more long and pointed, give the Water a greenish Tincture, and Experience shews it to be somewhat raking.

On the contrary, the Leaves of the Vi-i-cha are short, more round, somewhat blackish and colour the Water yellow, without the least Harshness, or any Quality offensive to the weakf Stomach. Hence the Vi-i-cha is most generally used throughout the Empire. 'Tis difficult to meet with any that is good in the Northern Provinces, wher usually only that which consists of the large Leaf is sold; for the more yellow, tender and fine the Leaves of the Vi-i-cha, as well as those of the Song-lo, are, the more they are esteemed: Of these they make three forts in Places where Tea is gathered.

The first is the Leaf gathered from the Shrubs newly planted, or, as the Chinese express it, are the first Points of the Leaves: This they call Man cha; and is scarce ever used but in Prefents, or to fend to the Emperor. The second is of the Leaves more full grown; this is what they fell by the Name of good Vi-i-cha. The remaining Leaves, which are allowed to grow to their full Bigness, make the third fort, which is very cheap.

There is yet another fort made of the Flower itself, but those who would have it must bepeak it, and pay an excessive Price. The Missionary Geographers, having got a little of it by means of the Mandans, had it in a small quantity, but found no sensible Change in the Water, either as to Colour or Taste, which is probably the Reason why this Tea is not used by the Emperor or even in the Palace. The Man-cha above-mentioned is the Imperial Tea, and sold in the Places near the Mountains Song-lo and Vi-i, for Forty or Fifty Sol's a Pound [about two Shillings English].

Under these two forts of Tea or Cha, we may comprehend all the rest, distinguished by different Names, as Lü-nga-cha, Hay-cha, &c. The first has its Name from the City of Lü-nga-chow, although the best Tea of this kind is cultivated no where but on the Sides of the little Hills belonging to the small City of Ho-pan-hyen, from whence they are diffent about seven Leagues. The Missionaries, having examined it on the Spot, found no Difference between it and the Song-lo-cha, either in the Figure of the Leaves or the manner of Cultivation. If it tinges the Water of a different Colour, and when fresh appears not quite so dark or corrosive to the Taste, it may be attributed to the difference of Soil, which has a sensible Effect on several Plants; since we see in Europe, that Wines of the fame kind of Grape are more or less rough in different Parts of the fame Province, and in Provinces more distant the Alteration is still more perceptible.

The Chinese however find the Effects of them very different: The Song-lo is hot and joking, which the Lü-nga Tea is not, and besides it is so tempered that it is neither hot nor cold, and is reckoned very wholesome. The Hay-cha comes from Kan-chew-fu in the Province of Kiang-fu, and differs in no Respect from the Lü-nga-cha, not even in its Roughness or Smoothness upon the Palate, so that it may be called a Species of the Song-lo-cha.

'Tis the fame with the other forts of Tea for instance, that which the Mongols in Tartary use, called by them Kayel cha or Karcha, consists only of Leaves, either of the Song-lo or Vi-i-cha, which grow to their full size, and are mixed without any sorting; because the Chinese think anything good enough for the Tartars, who cannot distinguish the coarse Tea from the fine, and commonly dilute it with Milk; of this they make both an agreeable and a nourishing Liquor, which they take at any Hour of the Day.

But we must not confound every thing which the Chinese call Cha with the true Tea; for they call it Cha; and give that Name to Plants that do not deserve it, and which are indeed otherwise denominated by those who have not Interest enough to make them pass for such. Thus in the Province of Shan-tong, that which is sold by the Name of Meng-ing-cha as admirable Tea, is properly no more than a kind of Moss, which grows on the rocky Parts of a Mountain belonging to the City of Meng-ing-hya. It is of a very bitter Taste; and has this Quality of the true Tea, that, when drank hot after Meals, it promotes Digestion.

The same fort of Tea is found in some parts of the Provinces which are more Northerly than Shan-tong; though it be not made of Leaves, yet the Merchants call it Cha-ye, or Leaves of Tea. In those Countries where the Tea does not usually grow, the common People, who have not the nicest Palates, make use of any thing that resembles the Tea, either in Taste or Effects, and regale themselves upon this coarse Stuff, which they frequently gather from Trees, that, having been long transplanted, degenerate on account of the improper Soil, which does not agree with them; and to make it come cheaper, they lay in their Store when the Leaves are grown old, and become tough and large, which renders the Taste rough and insipid, although it produces the same Effects in those who take it, as the Song-lo or Vi-i-cha.

The third fort of Tea is that which we have named Pa-eul-cha, or Tea of the Village Pa-eul, which is situated in the Province of Yin-nan, and on the Borders of Pegu, Ava, the Laos and Tun-king. Its Neighbourhood to the Mountains, which produce this kind of Tea, has invited the Merchants thither, and by this means it is become considerable; though the Inhabitants daresay any Merchant from approaching nearer than the Foot of the Mountains, where they receive the Quantity of Tea for which they have bargained. From these Merchants we learned that the Trees which
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which produce this Tea are tall and bushy, planted without Order, and propagated without Culture; the Leaves are longer and thicker than those of the Song-lo-ch'a and Vài-i-ch'a, and are rolled up into a kind of Balls, which they fell at a good Price. This sort of Tea is common in the Provinces of Tun-nan and Quy-chew; but the Tale is disagreeable tho' smooth. The Balls, when cut in pieces, they throw like other Teas into boiling Water, in which it gives a reddish Tincture.

The Chinefe Physicians affirm this Drink to be wholesome, as by its Effects it seems to be: The Medicines, and those who accompanied them, found it very good in light Diforders, infeinitable in long Travels, especially in the exccedent Heats of Summer; but its peculiar Qualities are, that it cures the Cholick, stops the Flux, and creates an Appetite; but then it ought to be drank as it

The Tree which yields the Oil.

There is another Tree which bears a Fruit, from whence is drawn an Oil called Cha-yes; this Oil when fresh is perhaps the best in all China. It very nearly reemblhes the Shrub of the Vâ-i-ch'a, with respect to the Figure of its Leaves, Colour of the Wood, and some other Qualities, but differs from it, not only as to its Size, Thicknes and Make, but also as to its Figure, Flowers and Fruit, which is naturally oleaginous, and becomes still more so when kept after it is gathered.

Thefe Trees are of a moderate Height, and grow without Culture on the Slope of a Hill, and even in flony Valleys; they bear green Berries of an irregular Shape, filled with a sort of Kernels, which are pretty hard, but not fo hard as the Stones of other Fruits.

The flowering Trees and Shrubs are very numerous throughout the Empire. In these the Chinefe have the Advantage of the Europeans, as the Europeans have of them with regard to Flowers which spring from Stems and Roots. Large Trees are to be seen there covered with Flowers, which have a perfect Reemblance of Tulip; the Flowers of others are like Rose, which intermixture with the green Leaves make a very beautiful Appearance.

Among the Shrubs I don’t know above three or four Sorts whose Flowers are odoriferous; thefe, called by the Chinefe Mo-li-wa, are the moft agreeable. The Shrub which bears them is easily propagated in the Southern Parts of China, where it grows to a pretty good Height; but in the Northern Provinces it never exceeds five or fix Feet, although they take care in Winter to keep them in Green-Houses made on purpose. The Flower has a great Reemblance of the double Jaffamin, both in Figure and Colour, but the Scent is stronger, though not less agreeable: Its Leaf is interly different, nearly more approaching that of the young Citron Tree.

The Tree that produces the Flowers call’d Lyey-wa, very common in the Southern Provinces, and sometimes as tall as an Oak, is rarely seen in any of the Northern. This Flowers are small, differing in Colour, and have a very agreeable Oudour. The Leaves reemble those of our Bay-Tree; which Reemblance is more eafily discovered in the very high Trees, that are principally to be met with in the Provinces of Che-kyang, Kyang-fî, Tun-nan, and Kyang-fî, than in the Shrubs of the fame Kind. These Flowers are ordinarily yellow, very small, and hang on the Trees in such Clusters, that when they fall they quite cover the Ground: Their Scent is fo agreeable, that the Air is perfumed at a great Distance. There are three Trees which bear four times in the Year; for when the old Flowers fall, others plentifully succeed, fo that very frequently they are to be had even in Winter.

There is yet a fort of Plant which is difficult to rear in all but the Maritime Provinces. ‘Tis that which bears the Flower call’d Loan-wa, or Lan-vey-wa, whose Smell is still more fragrant than that of the Mo-li-wa, and Lyey-wa; but it is not fo beautiful to the Eye; the Colour of it is commonly inclining to that of Wax. The most leafy, and the most beautiful Flowers, but entirely inipid, grow like Roses on Trees and Shrubs, which are thought to be of the Peach and Pomegranate kind; they are of a very bright Colour, but produce no Fruit. There is another Shrub which has full less Conformity with any of that Species among us, named by the Chinefe, at Pe-king, Won-ang-fun; for it has different Names, in at least three different Provinces. Its Flower is white, the Leaves of it growing in form of a double and sometimes a triple Rose. The Calyx or Cup becomes afterwards a Fruit resembling a Peach, but quite tasteless: The Cells are fill’d with Kernels, or rather Seeds, cover’d with a cartilaginous and blackish Film.

Pome-grantes are found in several Parts of China, much finer than those of Europe: And besides the variety of their Colour, in some Places they have this peculiar to them, that they diffuse a sweet and a most charming Fragrance. Indeed they are the greatest Ornament of their Parterres of Flowers, where one meets with no other fort to compare with our Pink, Tulip, Ranunculus, Anemone, and the like.

In artificial Games, and often in the Marbles, there grows a Flower call’d Lyen-wa, much esteem’d, and cultivated with great Care by the Chinefe; by the Leaves, the Fruit and the Stalk, it appears to be the Nymphoca, or Water-Lilly, which is but little valued in Europe: But by the great Care they bestow on it, the Flower becomes double; the Leaves, ’tis said, amount to an Hundred; and the Colours are more lively, and in greater Variety than in Europe. Where the Flower is single, the Cup, as in ours, has ordinarily no more than 5 Leaves, whereas the Pifil grows in form of a Cone, and is divided lengthways into several Cells, which contain a very white fruit of Fruit larger than our Beans.

To this Plant, which is much use’d all over the Empire, they attribute a great many Qualities; for it certainly has, as that of being refreshing; others are questionable, as when the Chinefe tell us, that it oftens Copper when put into one’s Mouth, with a bit of the Root. I shall have occasion to mention this elsewhere. The Flower, call’d in Chinefe Pe-li, is probably a Species of the little Water-Lilly: The Juice to the Taste is agreeable, and seems to have no corrosive
corrosive Qualities. The meeker sort of People in China living, for the most part, on Herbs, Roots and Pulfe, together with Rice, which is their ordinary Food, are very careful to cultivate their Kitchen-Gardens: Whenever the Season for one thing is over, another immediately is planted or sown, and by this means they never suffer the least Spot of Earth to lie idle. They have great Variety of these Vegetables, many of which we have in Europe, others we have not. The Seeds of Cabbage, Sorrel, Ruff, and some other Plants, which are brought from the Indies, either grow in two or three Years. They have true Cabbages indeed, but they don't come to a Head: They have had Parly for many Ages, since it is found in their Books under the Name of Sin-tay: but it has neither the Beauty nor Sweetness of ours.

Among the Pot-Herbs which we have not, there is scarce any, except one call'd Pe-say, that deserves a Place in our best Kitchen-Gardens. This indeed is exceeding good, and much used; some mistake it for a kind of Lettuce: But tho' its first Leaves resemble those of the Roman Lettuce, it differs from it in the Flower, Seed, Taft, and Height. They are bed in the Northern Provinces, where they are left in the Ground during the first Hoar-Frosts, by which they become more tender; the Quantity of them that is sown, is almost incredible: In October and November, the nine Gates of Pe-say are stop'd up by Carts loaded with them, which are passing continually from Morning to Sun-set. The ordinary Kinds which grow in any Ground, are propagated in an infinite Degree by the Chinese, who prefer them with Salt or Pickle them; in order to mix with, and give a Relish to their Rice, which, when bound by itself, is insipid.

In some of the Southern Provinces they cultivate Malows, boiling their Leaves, and dressing them with Fat or Oil, as we do our Lettuce or Spinage with Butter. This Plant is very wholesome and laxative, without causing any Inconvenience.

The Medicinal Herbs, which we don't there find collected, as at Paris, into a Royal Garden of Plants, might certainly be very numerous in a Country of such vast Extent, and under so many different Climates: But it is not my Design to examine the difference there is between these of China and ours. I shall only speak sufficiently of those Plants, which are most extraordinary, or at least that appeared fo to the Missionaries, when they travelled over the Provinces of that Empire.

Rhubarb grows in great Plenty, not only in the Province of Se-chow, but also in the Mountains of Shen-fj, named Soo-fian, or the Mountains of Snow, which extend from Lyang-chow, as far as Si-chow and Si-ning-chow: An incredible Quantity of it is gather'd in those Parts only, where the Missionaries, while they were making the Map thereof, in the Months of October and November, frequently met whole Troops of Camels, loaded with Net-Bags full of Rhubarb. The Flowers, however, at the Bottom of the Leaves are long, and somewhat rough to the Touch. The inside of the Root, when fresh, is whitish; but, as it dries, assumes the Colour it has when it comes to us.

The Plant which their Physicians most use, is called by them Fu-ing, and by European Authors Radix Xina, and grows chiefly in Se-chow; its Leaves, which creep along the Ground, are long, and narrow; on the contrary, the Root grows to a great thickness; and if we may believe the Chinese, sometimes to the Size of a Child's Head. But whatever Truth is in this, it is certain, that it contains in a kind of Shell a white pithy Substance, somewhat clammy. In all appearance, it is on account of its Whitenefs, that the right sort is called Pe-fu-ing, or white Fu-ing. It differs from another sort, which is also much used, because it is cheaper, and grows spontaneously in several Parts of China, where it is confider'd as a Species of wild Filling. Some of our Missionaries, who are Natives of that Part of France, where Truffles grow, observe, that the Pe-fu-ing of Shen-fj is a perfect Truffle; its Colour is nearly green, but when dry, it grows foul and velly; the Leaves of this Plant are too universally experienced to admit of any Doubt; but it is not so easy to determine in what Difteremper it is most proper to apply it, because the Chinese Physicians are obftrued to use it indifferently in all their Prescriptions.

The Root of the Plant named Tung-f, is not so commonly used, but bears a greater Price. It is scarce, even in the Province of Se-chow, where it grows between the 39th and 39th Degrees of Latitude; is of a hot Quality, and accounted an excellent Remedy for Disorders caused by cold Humours, and for all sorts of Obstructions.

Its Figure is singular, being very round on one Side, and almost flat on the other; its flat Side is beaten to the Ground by Strings, especially by one, pretty thick, which is in the midit of the reft, and enters deeper into the Subfance of the Root; from the Convex Surface, shoot divers Stems, which separating at the Bottom, each makes a little Nolegay; by thofe Marks 'tis easily diftinguifh'd. They commonly throw away the Branches, and only keep the Root, which they boil, or at leaft make them past the Baineau Marire before they are sold.

Tung-f, is another Root or a very beautiful Plant, which grows chiefly in the North of the Ti-ang. It is a new Plant, which grows chiefly in the North of Ti-ang. It is of a hot Quality, and accounted an excellent Remedy for Disorders caused by cold Humours, and for all sorts of Obstructions.

Its Figure is singular, being very round on one Side, and almost flat on the other; its flat Side is beaten to the Ground by Strings, especially by one, pretty thick, which is in the midit of the reft, and enters deeper into the Subfance of the Root; from the Convex Surface, shoot divers Stems, which separating at the Bottom, each makes a little Nolegay; by thofe Marks 'tis easily diftinguifh'd. They commonly throw away the Branches, and only keep the Root, which they boil, or at leaft make them past the Baineau Marire before they are sold.

But of all Plants, next to the Jinn-fing, none is so much valued by the Chinese Physicians, as the San-fch, San-fj, and they attribute almost the fame Virtues to both, even preferring the San-fch in Female Disorders, and in all Cafes where there is loss of Blood. It has no Resemblance of the Jinn-fing in Figure; it grows in the Province of Quang-f, and is to be found no where but on Vol. I.
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the Tops of almost inaccessible Mountains. A kind of Goat, of a greyish Colour, is very fond of this Plant: Whence the Chinfe lay, the Blood of that Animal receives a Medicinal Quality. 'Tis certain, that its Blood has surprizing Effects in case of Hurts, and Contusions received by falls from Horfes, and the like Accidents; this the Missionaries have frequently experienced. Some of their Servants, who had been thrown by vicious Horfes, and deprvd almost of Speech and Motion, having been speedily cured by this Remedy, that next Day they were in a Condition to continue their Journey.

We must not forget to observe, that they look on this Potion as a Specific against the Small-Pox; Influences of its Success are frequent: The black and infectious Pustules become of a clear red, as soon as the Patient has taken the Remedy: Hence 'tis prescribed in several Diseases, supposed to proceed from bad Qualities in the Blood. But this Plant is both scarce, and dear, and after all, one is not sure of having it pure and unmixed.

In the Experiments above mentioned, they make use of the Blood of a Goat that has been hunted down; the Sin-jf they use, is always that which grows in the Province of Lyang-fi, and which the Mandarins, in those Parts, are accustomed to make Prefents of to the superior Mandarins, and to their Protectors at Court.

In the Province of Tun-nan, towards the Kingdom of Ava, there are Coffee Trees (Caffia Fic-tula), they are pretty tall, and bear long Pods; whence 'tis called by the Chinfe, Chang-ha-fa-fyu. The Tree with long Fruit, its Pods are longer than those we-fee in Europe, and not composed of two convex Shells, like those of ordinary Pulfe, but are so many hollow Pipes, divided by Partitions into Cells, which contain a pithy Substance, in every Respect like the Caffia in use with us.

I forbear to speak of the Trees which produce the Betel, tho' 'tis good against several Ailments, and much ufed in the Southern Provinces, as also of the Palm, the Banana-Tree, Cotton-Tree, the Mango-Tree, Anana's, and several other Plants which grow in the Indies, because they are described in all the Relations of those Countries.

I shall only obviate, that the Chinfe Cinamon grows in the Province of Lyang-fi, and Diftrict of Jfn-chew-fi, chiefly on the Mountain Pe-fee. 'Tis not so much esteemed, even in China, as that which comes from other Places; its Colour inclines rather to grey than red, which is the Colour of the beft Cinamon of Ceylan; it is also more thick, and rough, nor is it fo odoriferous. However, it has the fame Virtue of Stregthening the Stomach, and exhilarating the Spirits; and Experience fhowes it has all the Qualities of Cinamon, the' pot in so perfect Execution. One mea& now and then, with some more biting than that which comes from the Indies; and this they affirm becomes Grey also, when it is long a drying.

It is not proper here to speak of the Simples and Drugs made ufe of by the Artificers of China; fuch a Work would be more suited to the Natural History of that Empire. However, I shall mention the Plant named Tyen and Tyen-vuba; 'tis very commonly ufed in all the Provinces: When it is steep'd in Water, and prepar'd in large Tubs, or little Ponds, it yields a Blue, ferviceable in Dying. Thofe of Fa-ken give a more beautiful Teint, and are most esteem'd in that fort of Painting which they call Tan-mey.

They fcare employ any thing elle but the Juices of Flowers and Herbs for painting Flowers and Figures on Satin, and Satin-Taffaties, whereof the Chinfe make their Cloaths, Trimmings and Furniture. Thofe Colours, which penetrate the Subftance of the Silk, never fade; and as they have not a Body, they never peel off. They seem to be very uniform with the Ground of the Silk, tho' they are only painted in a very delicate manner.

We have not been able to procure an exact Knowledge of the rare Animals, which they tell us, are found in the Mountains of the Chinfe Empire. That which they relate of some has fuch an Air of Fable, that I think it unworthy the Attention of the Reader, though it be reported all over Se-crawn, the Sin-fee fems to be a kind of Ap€; they fay it is as large as a middle fea'ed Man, and has a greater Refemblance of Mankind than other Apes, both in its Actions, and in the Facility with which it walks on its Hind-Feet.

What they likewife report of the Jfn-byung, or Man-Bear, found in the Defarts of the Province of Shen-fi, ought only to be underftood of the extraordinary bignefs of thofe Bears compar'd with Man; juft as the Animal call'd Ma-li, or the Horfe-Stag, is only a Species of Stags, which are near as high as the little Horfes of the Provinces of Se-crawn, and Tun-nan, named Cleven-nya.

Tun-nan alfo breeds a kind of Stags, to be found no where else; for their face never exceeds that of ordinary Dogs; the Princes and great Men keep them in their Gardens as Curiosities. But what some Chinfe Books mention of the Horfe-Tiger, ought to be look'd on as mere Fiction. They pretend it differs from a Horfe only in being cover'd with Scales, in having Claws which resemble a Tiger's, and in its bloody Disposition; which in the Spring makes him love the Water to fizzle Men and Beasts.

The Missionaries have travel'd along the River Han, that waters the Territory of Syang-ya-fi, in the Province of Ha-qua&, where they fay these Animals breed: They likewife have crofs'd the frightful Mountains of Tun-yang-fi; and, notwithstanding that the Inhabitants made them take Notice of every thing worth observing, and of feveral things even very trifling, and that the Tartars were very inquisitive after whatever was rare, in order to entertain the Emperor, who had a taste for Natural History, and judged it very conducive to the Public Welfare, yet they cou'd neither hear of, nor fee any fuch Creature. That however is reported con-
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concerning the *Hyang-chang-fu*, or odorous Deer, is very rare; this Animal is not scarce, being found, not only in the southern Provinces, but even within 4 or 5 Leagues to the West of Po-tung. 'Tis a sort of Deer without Horns, with Hair of a blackish Colour; its Mufk-bag is composed of a very thin Skin, covered with Hair exceeding fine; the Fleth is good to eat, and served up at the best Tables. I shall have occasion to speak of it hereafter.

In the Southern Provinces, as *Yang-tung*, and especially *Yang-fu*, there are Parrots of all sorts, birds of every respect like those brought from America, to have the same Plumage and Docioity for Talking, but they are not comparable to the Birds called *Kiu-bi*, or *Golden-Hen*; their last are found in the Provinces of Se-chowen, Tun-nan and Shon-fu. We have no Bird in Europe that resembles them; their lively red and yellow, the Plume on the Head, the Shadowing of the Tail, and the Variety ofColours in the Wings, together with a well shaped Body, have no doubt given occasion to the Name of *Golden-Hen*, as it likens the Preference this Bird ought to have over all others: Its Fleth is more delicate than that of a Phaean; so that, of all the Birds in the East, this perhaps best deserves to be brought into Europe.

Nothing is more to be admired than a little Bird called *Tung-eha-fang*, mentioned by the Chinese Geographers, according to whom, the Variety of its Colours is surprizing, and its Bill of a thinning Red, inclining to Vermilion; but in the Province of Se-chowen, and even at *Ching-tu-fu* itself, where, they say, it breeds, the Inhabitants know nothing of this Bird, according to the same Geographers, its Life is of no longer Duration than the Flower *Tung-eha*, and its Beauty surpasses that of the Bird *Fong-ehang*; which should be our *Pheas*; if there ever was such a Bird, as it is described by our Authors.

It is certain that the *Fong-ehang*, whose Figure is often painted and set off with a vast Number of Ornaments, never appears in any of the Cities or Mountains, to which they have given its Name, at *Fong-syang-fu* in Shon-fu, where they say it is, 'tis not more known anywhere else, as we have already remarked in speaking of *Fong-ehang-ching* in Tartary (M.)

Among the beautiful Birds, they with good Reason reckon the *Hay-fang*. 'Tis very rare, being found only in the District of *Houng-ehan-fu* in Shon-fu, and some Parts of Tartary; it is not inferior to our finest Birds, but exceeds them in Bigness and Strength; it may be called the King of the Birds of Prey in Tartary and China; for it is the most beautiful, sprightly and courageous of all, and such Etefe, that as soon as any of them is caught, it must be carried to Court, where it is presented to the Emperor, and afterwards committed to the Care of the Royal Falconers.

The Butterflies of the Mountain *Lo-few-fan*, situated in the District of *Wey-ehan-fu* and *Mountains* of *Yang-tung*, are like wise so much esteemed, that the largest and most uncommon are sent to Court, where they become a Part of certain Ornaments in the Palace: Their Colours are surprizingly diversified and lively; they are much bigger than the Butterflies of Europe, and their Wings a great deal larger. In the Day time they appear without Motion on the Trees, and are easily taken; in the Evening they begin to flutter about, much like our Bats, and some of them seem to be as large, when their Wings are extended: There are also beautiful Butterflies found in the Mountains of *Si-fan*, in the Province of *Pe-ehu*, which are likewise in Request; but they are small, and not to be compared to these of *Mount Lo-few-fan*.

The Mountains of China are full more valuable, on account of the Mines of different Metals. The Chinese say they are full of Gold and Silver, but that the working of them hitherto has been hindered from some politick Views, perhaps, that the publick Tranquility might not be disturbed by the too great abundance of these Metals, which would make the People haughty and negligent of Agriculture.

Thus this immense Fund of hidden Treasure, which they talk so much of, becomes useless. The late Emperor *Kang-bi*, so famous for his Wildom, had once given Permission to some of his own Houholders, who had the Care of his Domain to a large Extent, to open the Silver Mines, but caufed them to give over the Work in 2 or 3 Years. Not, say they, because the Profit arising from them was trifling, but rather to prevent the Rabble from assembling together. They add that those who work in the Silver Mines in the Province of *Tun-nan*, which have always been open, were formerly considerable Gainers by them.

Without doubt, China affords Mines of Gold also. What Gold they have there, is partly dug out of Mines; but most of it is found among the Sands, which the Rivers and Torrents roll from the Mountains in the western Parts of the Provinces of *Se-chowen* and *Tun-nan*; this last is the richer of the two. The People called *Lo-lo*, of whom I shall speak hereafter, and who possess the neighbouring Parts of the Kingdoms of *Asu*, *Pogu* and *Lan*, probably dig a great deal of Gold from their Mountains; since they use to put a good Quantity of Gold Leaves in the Coffins of illustrious Personages, or those who deferved their Esteem. Their Gold is not very beautiful, possiblly because not purified: In all likelihood the *Lo-lo* are not better skilled in Smelting of Gold than Silver, which is still blacker, and fuller of Alloy; but when refined by the Chinese Workmen, it becomes as pure and beautiful as any other Silver. The Gold, which is moost beautiful and dear, is found in the Districts of *Li-kyang-fu* and *Yang-chang-fu*.

As the Gold which comes from thofe Places is not coined, it is employed in Trade as a Merchandize; but the Demand for it in the Empire is not very considerable, because Gold is scarce everywhere.

(M.) It seems from this Circumstance, as if the Description of Tartary was originally designed to have been placed before that of China.
ever used but by the Gilders, and in some trifling Ornaments; for none but the Europeans have any golden Plate.

Coal Mines are so numerous in the Provinces, that perhaps no Kingdom in the World besides, has so many and so rich. Those in the Provinces of Shen-fu, Shan-fu and Pe-che-fu are innumerable: So that Coal Supplies all their Furnaces, Kitchens and Stoves, which are used during all the Winter; Without some such Convenience there would be no living in so cold a Country, where Wood for Firing is scarce, and consequently very dear.

Miners of Iron, Tin, and other Metals for ordinary Use, must needs also be very numerous there, seeing they bear a low Price throughout the Empire. The Missionary Geographers were Witted of the Richness of a Tuttengou Mine in the Province of Hu-chou, from whence in a few Days were drawn some hundreds of Quintals.

The Mines of common Copper which are in the Provinces of Yuen-nan and Kyen-chou, have supplied the Empire with all the small Money that has been coined there for several Years past: But the most extraordinary Copper is that called Pe-tung, or White Copper; it is white when dug out of the Mine, and still more white when without. It appears by a vast Number of Experiments made at Pe-kung, that its Colour is owing to no Mixture, on the contrary, all Mixtures diminish its Beauty; for when it is rightly managed it looks exactly like Silver; and were there not a Necessity of mixing a little Tuttengou, or some such Metal with it, to soften it, and prevent its Brittleness, it would be so much the more extraordinary, as this sort of Copper is, perhaps, to be met with no where but in China, and that only in the Province of Yuen-nan. Those who would have it keep its fine Colour, mix a fifth Part of Silver with it instead of other Metal.

Red Copper. As for the Copper named Tie-ley-tung, or the Copper which comes of itself; it proves to be nothing else but red Copper washed down by the great Rains from the high Mountains of Yuen-nan, and found among the Sands and Flints, in the Channel of the Torrents, where they subside and their Beds become dry.

The Chinese pretend, that the Bracelets of Tie-ley-tung defend the Arms against the Palmy, or rather prevent their Loss of Feeling, by the Discharge of certain Humours. One of the Tartars who accompanied the Missionaries, found as much Benefit from Bracelets made of Yuen-nan Gold, as he had received from those of Tie-ley-tung; whence the Virtues ascribed to the exterior Application of that Metal may be justly questioned: However, it is in great Reputation in Yuen-nan, and even in Pe-kung.

Carroll, 1. rf

Quarries of the Stone called Huang-Wong, being an Antidote against Poison is true, it ought to be looked on as a Source of Riches to the Empire, and preferred to the Rubies of Yuen-nan, where Mines or rather Quarries of it are found, as also in several other Provinces, even Northern ones, as Shen-fu. This is not a Mineral but a soft Stone, easily formed into VeSsels of all kinds, which they tinge with Vermillion, the Stone itself being naturally of a yellowish Colour, and sometimes spotted with black.

What the Chinese Geographers report, of its being an excellent Specifick against malignant Fevers, is uncertain; at least it is not used in the Cure of them in Places where it abounds: Whence it may be presumed, that in cafe it has that Property, the Physicians there have not discovered it.

The Lapis Armenus is not very dear in Yuen-nan, where it is found in several Places, differing in nothing from what is imported into Europe. It's produced also in the Province of Szechuan, and in the District of Tung-tung-fu, belonging to Shen-fu, which furnishes perhaps the most beautiful Tie-fei in all China; 'tis a kind of white Jasper, the white refembling that of Agate, 'tis transparent, and sometimes spotted when it is polished.

The Rubies found at Yuen-nan-fu, are of the right sort, but very small. We know not in what Part of the Province they are found. One meets with several other Kinds of Precious Stones at the same City; but they are said to be brought from other Countries, and especially from Ava; at least they are bought by the Merchants of that Kingdom, who come to trade at Yung-chang-fu, whose Jurisdiction borders upon it.

The fairest Rock Crystal does not come from Yuen-nan, but is found in the Mountains of Chang-chew-fu, and Chang-pa-ken, in the Province of Fo-ken, situated in the Latitude of 24 deg, 10 min. The Artificers of those two Cities are very skilful in working it; and they make of it Seals, Buttons, and Figures of Animals.

There are in the same Province (of Fo-ken) as also in several others, Quarries of Marble, not inferior to European Marble, were it as well wrought. However, one may meet at the Merchants with Variety of little pieces, well enough polished, and of a pretty good Colour; for instance, the little Tables named Tum-fu, wherein sometimes the Tables at Entertainments are adorned, are very pretty, and spotted with divers Colours, which, though not extraordinary, are very naturally that of Mountains, Rivers, and Trees: They are made of a Marble commonly dug in the Quarries of Tung-fu, whereof they select only certain Pieces.

But there is no want of Marble in China, yet one meets with neither Palace, Temple or other Structure at Peking or elsewhere, which is entirely built with it. Thou the Chinese Houses are supported by Pillars, it does not appear, that they have yet made any of Marble, or once thought of employing the coloured kind instead of Wood, whereof they are accustomed to make Pillars. Buildings even of the fine Free-stone are rare in this Country: Stone is never used but in Bridges and Triumphal Arches, named Pe-kew, which adorn the Streets of a great Number of Towns in each Province.
The triumphal Arches are mostly adorned with lively Figures of Men, Birds and Flowers, in pierced Work; so neatly detached from the Body of the Arch, that they are joyned together only by Cordons, and thus run into one another without Confusion. This shows the superior Skill of the ancient Workmen; for it is observed that the Triumphal Arches erected of late in certain Cities, fall vastly short of the old ones; the Sculpture is very sparing and appears coarse; the Work is all solid, without being pierced, or having anything to enliven it. However, the Manir in the Provinces, and the Pay-lun, is the same as in the old: But this Order is very different from ours, both as to the Disposition and Proportion of the Parts. They have neither Chaplery, nor Cornithes; and that which bears some Likeness to our Frizes, is of a Height shocking to an Eye accustomed to the European Architecture; although it is so much the more agreeable to the Chinese Taste, as it affords more Room for the Ornaments, which garnish the Sides of the Inscriptions engraven thereon.

The Stone-Bridges are commonly built like ours, on huge Stone Piers, capable of breaking the Force of the Stream, and sustaining the Weight of Arches, wide and high enough for the largest Barks to pass. They are very numerous in China, and the Emperor spares no Expense, when the Benefit of the Public requires them to be built. There is scarce a more beautiful Bridge to be seen than that of Fu-choo-si, Capital of the Province of Pe-ken; the River, which is a Mile and a half broad, is sometimes divided into small Arms, and sometimes intermixed with little Islands. This is all united in joining the Islands by Bridges, which altogether make 6 Le or Furlongs, and 7 Chinese Fathoms. The principal Bridge alone has above 100 Arches, built of white Stone, with carved Furnishings on each Side, under which at the distance of every tenth Foot are placed little square Piles, whose Bases are very large, resembling hollow Barks. Every Pillar bears one or two crofs Stones, which support Stone Steps, more or less in Number, according to the Breadth of the Bridge.

But what that surpasses all the rest, is the Bridge of Swen-choo-si, built over the point of an Arm of the Sea, which otherwise must be crossed in a Bark, often not without Danger. It is 2520 Chinese Feet long and 20 broad, supported by 252 huge Piers, 126 on each side: All the Stones are of a greyift Colour, and of the same Length and Thicknes, as well those which crofs from Pier to Pier, as thoef which are laid a-crofs to join them together.

'Tis not easy to comprehend where they could find so many large Pieces of Rock, or how they could contrive to cut or place Stones of such enormous Weight, high enough for large Vessels to pass underneath: the Bridge is likewise fet off with Ornaments, made of the same fort of Stone. In short, the most remarkable things to be seen elsewhere, however esteemed in the Country, are nothing comparable to this. What I have said is sufficient to give the Reader a Conception of the Magnificence of the Chinese in publick Edifices, and whatsoever concerns the Good of the People; with regard to which they are no less profuse, than they are sparing in what relates to their Palaces and private Buildings. This Magnificence appears still farther in the Quay, which borders the Rivers and Canals. 'Tis surprizing to behold of what Length and Breadth they are, and what large Stones they are fac'd with.

But these Works, however splendidly they appear, fall far short of those which regard the Rivers and Lakes. Nothing can be of greater public Conveniency, than to be able to go by Water from Canton, the most Southern Part of the Empire, to Pe-king the most Northern; and that without travelling above one Day by Land, over Mount Mey-lu, where the River of Kyang-fides: But one need never quit the Bark, provided he falls about the Provinces of Kyang-fi and Hii-quant. For the Rivers of Hii-quant and Kyang-fi run Northwards into the Yang-tse-kyang, which is the greatest River in all China, and traverses it from Waj to Eaj.

This Great River joins the River Pe-ho, which is convey'd Southward from Pe-king, by means of Great Canals, and which way a famous Canal of the same NAME, the Passage of the Great Canal, is an easy Communication between the Southern Maritime Provinces, and the Northern bordering on Tartary, which becomes an inexhaustible Source of reciprocal Advantages to both. This Canal, which is call'd Yii-hyang-lo, that is, the Canal for conveying Merchandize, and often Yii-lo, or the Royal Canal, is very remarkable for its Length, which is above 160 great French Leagues, and fills more so for the Evenness of the Country thro' which it is cut; for in all that Space there were neither Hills, Quaries nor Rocks, which gave the Workmen any Trouble either to level, or to penetrate.

In the Province of Shan-tong is a River of an ordinary largeness, named Wen-lo, whose Stream in Origin they have found means to divide. The Point of Division is near a small Eminence, or a Leaues from the little City of Wen-ian-byen. This Place is call'd Fil-fu-byen-bye, or the Temple of the division of the Waters, because it is concreted by the Idolaters to Long-wang, who, according to the Boan is Master of the Waters; the larger quantity of Water, after being divided, supplies that Part of the Canal which runs to the North, where, after it has received the River Wey-lo, from the Province of Ho-nan, and run a long Course, it falls, near the City of Yen-ying-wang, in the Province of Pe-chen-lu, into the River which comes from Pe-king, and discharges itself into the Eastern Ocean. The other Branch, which is scarce one third Part of the Stream, running Southward (in the Canal) towards the Wang-lo, or Telu River, meets at first with Pools and Marshes, some where for of its Channel, and others supply it with Water, by means of Sluices, which are open'd and shut at pleasure, with Wooden-Planks that are fastened across the Mouth of the Sluice, in Grooves cut into the Stone-Piers themselves, where it is discharged into the Canal.

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The Works are in Chinsfe called Che, and in our Relations Dikes, tho' very improperly; because those which are built in the Canal itself, and contract its Breadth, leaving only Space enough for a large Bark to pass, serve like our Sluices to restrain the Water, when they want at once to stop its Course either entirely, or in part, by laying the Boards across to a certain Height. This Precaution is often necessary, especially in times of Drought: For the Stream of the Canal being only part, as has been observed, of a moderate River, and not able to furnish Water to more than one Canal, many of the provinces on the East, have endeavoured to retrench, and even stop the Course of it, by the Elbows made by frequent Turnings and Windings of the Canal: It happens from time to time, when there is scarcity of Rain, that it is reduced to three Feet of Water, which is not sufficient to bear the great Imperial Banks, that carry the Provisions and Tributes furnished by the Provinces to Court. In Parts therefore subject to that Inconvenience, they have recourse to this sort of Sluices, [or Refriverses] if they desire that Name, since they have no other Basin besides the Canal itself. The Number of others is not so great as is reported, not exceeding 45, and their Breadth not above 30 Feet, nor are the Sides of the Canal lined with Stone, except here and there: They often need repaired, either in those Places where the Earth, being sandy and loose, easily tumbles down; or else near Ponds, which swell'd by extraordinary Rains, sometimes break down the Banks that are made commonly of Earth, probably the fame that was thrown up in digging the Canal.

They have greater Difficulties to struggle with, beyond the Whang-bo: For, to draw the Canal from its Southern side to the great Yung-te-Kyang, it was necessary to raise great Banks of Stone, and other Works of that kind, to reft the Waters, both of a great Lake which is to the West, and of the River Li-yu-ku, which swell'd to such a degree, in the time of great Rains, that, after ravaging the Plain, it fell with fury on the Canal; these Works are near Whay-nyang-si, and the best that have been made for the Service of the Canal. There are also some pretty good ones towards Tang-chou-si, which serve as Li-yu-ku to that fine City.

Beyond the Yung-te-Kyang, the Canal (which is continued from Chin-kyang-si, thro' Chang-chou-si, and Sui-chou-si, and receives the several Canals of the Province of Che-kyang,) is more commodious, as it is not embraÁved with Sluices, or such like Works. The Evenness of the Land, the plenty of Water which has no Defect, and the Nature of the Ground, are Advantages which it wou'd have been difficult for those who made the Canal to have met with elsewhere.

That which most charms the Eye, is the vast Number of large and beautiful Imperial Barks, divided into Squadrons, commanded each by its Mandarin, advancing in great Order, loaded with the full Things that the Provinces afford. 'Tis commonly reported, and agreeable to the printed Accounts, that the Number of these Barks, maintain'd at the Expense of the Empire, amounts to 10,000. However the Mandarin, who are Surveyors of the Transports of Merchandizes, and count them in their Passage, have often affirmed, that they never fail above 4 or 5000 of them arrive: But even that Number is surprizing, when we reflect upon the Large-ness of those Barks, many whereof carry 80 Tun, and that they are design'd merely for supplying the Imperial City with Necessaries.

In the Countries, where there is no danger of damaging the Great Royal Canal, several little Canals have been cut into it, by the Inhabitants of neighbouring Towns or great Villages. The Advantages that accrue by having a Communication with the whole Kingdom, and there by facilitating Trade, have made the Chinsfe surmount Difficulties which frighten Europeans. We meet with an Instance of this in the Canals that pass from Shau-bing-si to Ning-po-si; the Waters of one Canal not being on a Level with that of another, the Boat, by means of two Capelanes, is hoisted upon a Stone-Glacis, or Sloping, which being made slippery with Water, the Boat slides down into the second Canal, as swift as an Arrow out of a Bow: For this reason they are made in form of Gondolas, with Keels of a Wood hard enough to sustain the Weight of the Bark. These Boats are proper only for carrying Goods from Ning-po, and the Towns depending on it, as far as the Canal of Shau-bing. They differ much, both as to size and make, from the Imperial Barks, which to be sure would be broken to Pieces, or at least receive some considerable Damage in the Defect.

In the Province of Quang-si they have joined the River that falls into the Sea at Canton with that which, after crossing the Province of Hu-kuang, enters into the great Yung-te-Kyang, at the Place where the Royal Canal ends, as has been already observed. The Waters which depend from the Mountains, in the North Part of the Province, form near the City Hing-nyang-ku a small River, which is flopped by a Bank equal to the highest Ground wherein it runs, and its Rapidity makes it swell above the natural Declivity of its Channel, which disgorges the Surplus of the Water. But this Canal, which goes not far, before it enters the two Rivers just now mentioned, is neither so commodious, nor so well kept in Repair, as the Grand Canal. The Water is often so low, that in many Places the Barks are rather haled along the Gravel, than carried by the Stream.

These forts of Sluices, which are very proper for increasing the Water, by fopping its Course, are commonly made only of Earth, supported by Stakes, and their Mouths secured by Mats, or such like Things. But whatever Defects happen, they are supply'd by the Industry and Labour of the Boatmen and Peasants. This Road is chosen by the Merchants, who are deterred from taking that to Canton, thro' the Province of Kyang-si, because of the Expense and Trouble they are obliged to be at, by carrying their Goods one Day's Journey over Land.
There is some Inconveniency in travelling from Kanton by the Province of Hu-quang; for they must quit the River (which puffing to Shih-chrew-fu, falls into that of Kanton) at I-luang-hyen, whence it is 7 Leagues and a half to the fine City of Ch’ung-ch’i-c’i; (both in Hu-quang) where they embark on another River which falls into the great Yang-tse-Kiang; But, when the Waters are high, they are not retarded at all in the Road thro’ Kyang-fo and Hu-quang. To double of vast Advantage to this whole Kingdom, to have a convenient Course of Trade so safely kept up among the Provinces, by means of the Communication carry’d on, as well by the Royal Canal, which leads to Pe-king, as the lesser Canals, which terminate in it, like so many cross Roads.

These Canals are supply’d with Fish from the Rivers and Lakes, where with they communici cate; one meets with almost all the Kinds that are found in our Rivers in France: Several others come from the Sea, advancing a great way up the Rivers; sometimes those of the largest Size are caught in Places above 150 Leagues from the Coast. There is near Nan-kung, a famous Fishery for Shads, call’d She-yu, in the Months of April and May; and at another Place, a good way from thence, there is fuch plenty of this sort of Fish, that they often carry them to a neighbouring Island call’d Tjang-ming, where they were sold exceeding cheap, at the time the Missionaries made the Map of it.

These Missionaries were so employ’d in settling the Geography of Places, that they had not time to enquire into the various Species of Fish, which are so numerous in the Rivers and Lakes of China: Besides, a Work of that kind would belong to a Natural History of the Country, if it were set on foot. They have, however, observed two or three Things singular enough. The first is, That in the great River Yang-tse-Kiang, not far from the City Kyew-king-fu, in the Province of Kyang-fo, a prodigious Number of Barks meet every Year to buy the Spawn of Fishes. About May the People of the Country dam up the River for 9 or 10 Leagues together, in several Places, with Mats and Hurdles, (leaving only Room enough for Barks to pass) in order to stop the Spawn, which they know how to distinguish at first Sight, tho’ the Water is scarce alter’d; with this Water, mixt with the Spawn, they fill several Vessels to sell to the Merchants, who at this Season arrive in great Numbers to buy, and transport it into divers Provinces, taking Care to have it stirr’d up from time to time. This Water is sold by Measure to such as have Fish-Ponds, and Pools belonging to their Houses; in a few Days the young Fry begin to appear in little Shoals, but the different Kinds cannot be so soon distinguished. The Profit often amounts to a hundred times the Expend; for the common People live much on Fish.

The next Thing remarkable, is the Kin-yu, or Golden-Fish; these are kept, either in little Golden Fish Ponds, made for that particular, where the Houses of Pleasure, belonging to the Princes and great Lords, are embated in; or else in Bafins, that commonly adorn the Courts of their Houses: in these Bafins, which are more deep than wide, they put the leat that can be found: For the smaller they are, they think them the more beautiful; besides, the greater Number may be kept of them, and they afford more Diversion.

The prettiest of them are of a curious Red, speckled as it were with Gold-Dust, especially towards the Tail, which is forked with two or three Points; some are of a silver Colour, others White, and some spotted with Red; both sorts are extraordinary lively and active, delighting to play on the Surface of the Water; but then their Smallness renders ’em so tender, that the least imprint of Air, and even any violent shaking of the Vessel, will kill great Numbers of them. Those that are bred in Ponds are of various Sizes; some are bigger than our largest Pile-chards (a); They teach them to rise up to the Top of the Water at the Noife of a Clapper, which the Perfons use who feeds them. What is most surprizing is, that, according to all Accounts, the best way to preserve them is to give them nothing in Winter; tis certain they do not feed them for 3 or 4 Months at Pe-king, while the very cold Weather lasts, while they live on in the mean time, under the Ice, it is not easy to understand, except we suppose, either that they find little Worms in the Roots of Herbs, which grow at the Bottom of the Ponds, or else that Pieces of Roots themselves, being softened by the Water, become proper Food for them; but those which, to prevent their being frozen, are taken into the Houses, and kept all Winter in a Chamber, often flut up in a China Vessel, without being fed at all, are towards Spring put into the Bafins again, where they sport with the fame Strength and Agility as they did the Year before.

One would imagine they knew their Masters, and those who carry them Food, by their being so ready to rise at their approach: The greatest Lords themselves delight in feeding them with their own Hands, and spend some Time to obvserve their nimble Motions, and sporting in the Water.

These Fish, at least the prettiest of them, are caught in a small Lake (b), in the Province of Che-kyang, near the little City of Ch’ung-wa-hyen, in the District of Han-chrew-fu, and at the Foot of a Mountain, call’d Tffen-king, situated in 30° 23' of Latitude; but as this Lake is small, it is not likely that all the Golden-Fish come from thence, which are seen in the Provinces of China, particularly those of Yeang-ting and Pa-kyen, where this Species may be easily preserved and propagated. For ’tis certain, that even the smallest of those that are fed in Vessels are prolific enough; their Spawn is seen swimming on the top of the Water, and provided it is taken up, and kept with Care, the Heat of the Season never fails to animate it.

(a) They scarce ever exceed a Finger’s Length, and one of the better sort falls for three or four Crowns.
(b) It is not above 200 Acres in compass.

But
The Great Wall of China.

But this Kind of Fish is not more beautiful, than those, called by the Chinese Hay-fong, are hideous and ugly; they are however the common Diet of the Chinese, and make a Dish in almost every Meal, and are eaten floating on the Coasts of Shan-tung and Pe-kyes: The Missionaries took them as a sign for so many inanimate Lumps: But the Chinese Mariners having taken one of them, by their Orders, they found it to be alive. It swam in the Basin wherein it was cast, and even liv'd there a pretty while. The Natives having always told them, that this Animal had four Eyes and six Feet, and that in Figure it resembled a Man's Liver, they examined it very carefully, but could discover only two Places, which seem'd to be Eyes, by the signs of Fear it shewed when they moved their Hands before those Parts; indeed, was every thing, that serves, to it mov'd with, to be look'd on as Feet, one might reckon as many as there are little Pimples, resembling Buttons, all over its Body; it has neither Prickles nor Bones, and dies the Moment it is squeezed. A little Salt will preserve it, in which it is convey'd to all Parts of the Empire; it is accounted a great Dainty, and so it may really be to a Chinese Palate, tho' it did not appear so to ours. But if one's own Taste is not the same at all times, no wonder it shou'd differ from that of People accustomed to different Food.

I might speak of a kind of Sea-Crab, (found between the Coast of Keu-chew, in the Province of Quang-tong, and the Ile of Hay-nan) which are subject to Petrefaction without losing their natural Shape, but this is no Novelty in Europe: The Chinese Physicians prescribe them as very proper in burning and acute Fevers; but to prove the certainty of this, Experiments ought to be made to demonstrate the Efficacy of this Remedy.

The Chinese tell Wonders also, concerning the Water of certain Lakes and Rivers: but what they report appears to be as false as it seems improbable. Nature being the same in all Countries, extraordinary Effects ought to be rare, which they would not be, if all that is said on this Head, by the Chinese, was true: However, it can't be deny'd, but that China is full of considerable Lakes as well as Rivers; such are the Hong-je-Hu in the Kyang-pe; Ta-Hu, partly in the Province of Kyang-nan, and partly in that of Chi-kyang; the Po-yang-Hu in Kyang-fi, and the greatest of all, in Hsi-quang, named Tong-tlang-Hu. This last Lake is remarkable for the greatness of its Circumference, which is above 80 French Leagues, and the abundance of its Waters, especially in certain Seasons, when two of the largest Rivers in the Province, swollen with the Rains, dilate themselves into it, and when it detersomes them, one can scarcely perceive it to be diminished.

In the Province of Yen-nan there are, at least, three Rivers which terminate in pretty large Lakes, but less than the four already mentioned; the People of the Country name them Hay, that is, Sea. There are also in the same Province, as well as some others, large Brooks, which run under Ground for a considerable Space, and appear again: But there is nothing in all this inconsistent with the Nature of Things, the Countries known to us affording Instances of the like kind.

As the Cities of China, which are very numerous, are almost all built on Lakes, Rivers or Canals, they make without doubt their greatest Ornament, and render travelling by Water extremely commodious, as well as agreeable; this will appear hereafter from the Description of the several Provinces, each of which is preceded by its Map. But first I think it necessary to give an Account of the Great Wall, and certain Nations, which are either independant of the Chinese, or but half-subdued. To these I have added the Travels of certain Missionaries thro' divers Provinces, whose Observations are so particular, that the Reader will imagine he is performing the Journey himself.

Of the Great Wall, separating China from Tartary.

This celebrated Wall was built by the famous Emperor T'ien Shi-sabang, with a politic View, 221 Years before Christ. It bounds China on the North, and defends it against the neighbouring Tartars, who being at that time divided into various Nations, under different Princes, could only incommoderate by hidden Inroads and Plunderings. There was then no Influence of such a re-union among the Western Tartars, as happen'd about the beginning of the 13th Century, when they conquer'd China. No Work in the World is equal to this; it is continued along three large Provinces, viz. Pe-cho-li, Shensi, and Shen-fi, built often in Places which seem inaccessible, and strengthened with a Series of Forts erected at no les Expend. The beginning of this Wall is a large Bulwark of Stone, made in the Sea, to the East of Pe-king, and almost in the same Latitude, being 40 d. 2 m. and 6 f. in the Province of Pe-cho-li; it is well turreted, and cased with Brick, and is as high, and much broader, than the Walls of the Cities of the Empire usually are, that is, from 20 to 25 Feet in height.

P. Regis, and the other Missionaries, who assisted him in making the Map of the Provinces, have often, on the Top of it, apply'd the Cord to measure the Bases of Triangles, and taken the Bearing of Points at a distance; they always found it well paved, and wide enough for 5 or 6 Horsemen to march abreast with ease. The Gates of the Great Wall are defended on the side of China, by pretty large Forts: The first of them to the East is called Shang-hay-yuan, it stands near the Wall, which extends, from the Bulwark before-mentioned, the Space of a League, along
The Great Wall of CHINA.

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a Country perfectly level, and does not begin to ascend the Mountains, till after it has pass'd that Place. It was the Chinife General commanding in this Part, who first called in the Tartars of the Province of Lyen-lang, which lies beyond it: And by this gave them an Opportunity of conquering China, notwithstanding the Confidence the Chinife had in their moral Rampart, which they thought impregnable. Such is the vicissitude of human Affairs, that outward Defences, and all the Strength of a State, serve only to produce more sudden Revolutions, and even halest its Rain, when unsupported by Virtue in the Subject, and Vigilance in the Prince.

The other Forts, no less remarkable, are Hi-fung-kwe, in 40 deg. 26 min. Ti-fe-tse-kwe in 41 deg. 19 min. 20 sec. Chang-hya-kwe, in 40 deg. 5 min. 1 sec. two noted Paffes, by which the Tartars, who are subject to China, come to Pe-king; and Ka-Pe-kwe, in 40 deg. 43 min. 15 sec. this last was the Way the Emperor Kang-kiu usually took to go to Pe-king in Tartary: The Place is above 40 Leagues North-eastward from Pe-king. About it are nothing but Mountains, where he used to take the Diversion of Hunting: The Road hither from Pe-king is a grand Work, and level as a Bowling-Green.

Here that great Prince resided above one half of the Year, governing his vast Empire all the while with the fame Eafe as a Father governs his Family. If he returned late from Hunting, he never went to Reit till he had dispatched all the Petitions, and next Morning rode again before Day-break. It was surprizing to fee him at the Age of Sixty, often when it snow'd very hard, on Horseback, in the midft of his Guards, cloth'd as thinly as themselves, laden with his Bow on one Side and his Quiver on the other, without offering to make ufe of an empty Chaffe which followed him.

All these Forts, which are in the Province of Pe-cheli, are made of Earth, cafed on both Sides with Brick; but when one leaves that Province and enters Shan-fi, towards Tyen-ching-ary, the Wall begins to be only of Earth, is without Battlements, nor fo much as plaited, grows narrow, and is not above 15 Feet in Height. However, after one has pass'd Shu-hu-kwe in 40 deg. 19 min. which is the Place the Ruffians come to directly from Selunghinden, it is cafed on the outside with Brick; some of its Towers also are very large, and built of Brick, on a Foundation of Stone; but it does not always continue the fame. The River Whang-lo, which has Centry-Boxes along its Banks, where Soldiers keep Guard day and night, supplies the Place of the Great Wall towards the Borders of Shan-fi and Shen-fi.

Beyond the Whang-lo, Weftward, in the Province of Shen-fi, the Wall is only of Earth, low, narrow, and sometimes of Gravel (for it stands in a gravelly Country) and in Places quite ruined. But then the Entrance is defended by several considerable Cities, as Ty-ling-chen, in 39 deg. 18 min. 15 Nyng-yia, (a) 18 deg. 33 min. 8 sec. Lang-chow (Q) in 37 deg. 59 min. Kan-chew, Ning-hyia, in 39 deg. Si-chow and Si-nung, at which Places General Officers are posted with Bodies of Troops, He who refides at Kan-chew is the Generalifimo, whom they name Ti-tu, the rest are only Lieutenants-Generals called Tjou-ping.

Ning-hyia is the chief of these Cities; it is handfomer, richer and better built than most Cities of the Empire: It is also pretty large; for taking in both the Inclosures, that are inhabited, it is at least 15 Chinefe Li in Circumference. The Industry of the Inhabitants has rendered the Country about it fertile; for by means of Canals and Shuices which they have made, they can convey the Waters of the Whang-lo into the Lands when they stand in need of Moisture. There are Salt-springs in the Ditches of the Town, from which they make Salt. Here are also Manufactures of Wooden Goods and Carpets, after the Turkish Fashions. The Mountains are so high and almost perpendicularly steep in the Distref of Ning-hyia, that 7 or 8 Leag. from the City they defer into the Great Wall, for the Space of about 10 Leagues. Si-chow, which lies in 39 deg. 45 min. 40 sec. is a pretty large City; but not equal to Ning-hyia, either for Beauty or Trade, tho' it commands the Garrifon at Hsien-ien, (through which the Road lies to Hamii) and several Distrefs of the Haka Tartars.

The Wall in this Part is only of Earth, but kept in better Repair than elsewhere, because of the Neighbourhood of the People of Hamii, who have submitted to the Emperor within these few Years. The Walls of Hya-yu-quin are not of Brick, but they are well guarded with Soldiers who defend this important Pafs.

The Wall ends when you have pass'd the little City Chiewang-kwan, so named because it stands where two Roads meet, one whereof is in the Valley which goes by Lang-chow to Hya-yu-quin, and the other upon the Mountains which reach to Si-nung-chow; but instead of a Wall there is a pretty broad Trench dug on purpose, excepting in the narrow Paffes near to Si-nung, which are walled like those in the Province of Shen-fi. The City of Si-nung lying in 35 deg. 59 min. is not large, but exceeds Ning-hyia in Trade. All the Furs that come from the Western Tartary, are fold in this Town, or in a neighbouring Borough called To-pa. This last Place is of more Worth than a large City, although it is neither well built nor well situated; for it abounds with almost all sorts of foreign as well as Chinese Commodities, and with various kinds of Drugs, as Saffron, Dates, Coffee, &c.

When F. Regis was at To-pa making the Map of that Country, he met with three or four Armenian Catholics, who kept Shop there, and sold beautiful Skins, which they fetched from Tartary. The Houses and Shops are much dearer in this Borough than in the City of Si-nung, which is but four

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(a) In the Table of Longitude and Latitude, it is put at 38 deg. 18 min. 8 sec. which agrees with the Map, so that
32 deg. 15 min. as in the French, must be a Misake.

(q) Lane-chow, as in the Original, must be a Misake also, as
appears by the Latitude, which belongs to Lang-chow.
Of the People named Si-Fan, or Tu-Fan.

For the better understanding what I am going to relate, it is necessary to call to mind what I only just mentioned before, viz. that the little Town of Chwang-lan stands as it were at the meeting of two Valleys; whereof one goes towards the North as far as the Gate of the Great Wall, called Hya-ya-quan, the Space of above a hundred Leagues; and contains three great Cities, Lan-chew, Kan-chew, and Si-chew, with several Forts belonging to them. The other Valley extends Westward above twenty Leagues to Si-ning, and is full also of little Forts, which are subject to that City, and render the Chinese absolute Masters of the plain Country; but they are not of the Mountains, which are inhabited by a Nation different from the Chinese, who lie to the South of them, as well as from the Tartars, who are to the North.

The Chinese distinguish this Nation into two forts of People; they call one sort He Si-fan, or black Si-fan; and the other Wbang Si-fan, or yellow Si-fan: Not that the one is whiter than the other, for they are in general a little swarthy, but because their respective Tents are of those Colours.

The black Si-fan have also some pitiful Houses, but are very uncivilized. They are governed by petty Chiefs who depend on a greater. Those whom P. Regis saw were drest like the Inhabitants of Hami: The Women wore their Hair parted into Tresses hanging down on their Shoulders full of little brafs Mirrors.

The yellow Si-fan are subject to certain Families, whereof the eldest is made a Lama, or Tartarian Bonzes, and wears a yellow Habit, which may probably be another reason, for the Chinese distinction of Black and Yellow Si-fan. These Lamas who are of the same Family and govern in their respective Districts, have the Power of deciding Causes, and punishing Criminals. They inhabit the same Canton, but in separate Bodies, and without forming large Villages. Their usual Way is to make little Hamlets, consisting of fix or seven Families of the same Kindred; which appear like little Camps, or Syau-in, as they are called in the modern Chinese Books of Geography.

The greater Number of them dwell in Tents; but some have their Houses built with Earth, and a few of Brick. They want none of the Necessaries of Life. They have numerous Flocks of Sheep; their Horses indeed are but small, but well shaped, mettlefome and strong.

The Lamas, who govern these People, don't make them uneasy, provided they render them certain Honours, and punctually pay the Dues of Fo, which are very trifling (s). The Armenians who were at To-pa, seemed very well pleased with the Lama, who is Lord of the Place, and was not then above 25 or 26 Years of Age. Far from vexing his Subjects, he only took from each Family a very small Tribute, in Proportion to the Quantity of Land it possessed.

There is said to be some Difference in the Language of these two forts of Si-fan; but as they understand each other well enough to trade together, it is probable that they differ only as Dialects of the same Language.

The Books and Characters used by their Chiefs, are those of Tibet, which is the Country of the great Lama. Neither of these two Nations are more than half subject to the neighbouring Chinese Mandarin, before whom they rarely appear when cited: and indeed for the most part they don't

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(s) Or a Tartarian Bonze, as he is termed towards the Beginning of the next Article, to distinguish them from the Chinese Bonzes or Priests, who yet profess the same Religion.

(1) Their Don $s take to be a kind of Tylhers, as being exacted on a Religious Account.
The People called Si-fan, or Tu-fan.

The present Government of the Si-fan, or Tu-fan, is very different from what it was formerly. They have not now one Town in their Possession; and are pent up between the Rivers Yin-long and Yang-fcy-ayang, whereas anciently, their Kingdom was well peopled, fortified, and very powerful.

It appears from the Chinese Geographers of the middle Age, from the History of the Provinces of Shen-fu and Sc-chuen, and by the great Annals from that, that they had a very large Dominion, and Princes of great Reputation, who both made themselves formidable to their Neighbours, and cut out some Work even to the Emperors of China. On the East-side they not only posseseed divers Territories, which at present belong to the Provinces of Sc-chuen and Shen-fu, but also pulled their Conquests so far into China as to subdue several Cities of the Rank of Chou, whereas of their four great Governments: Westward they were Masters of all the Countries from the River Ta-long, to the Borders of Captamir.

In the seventh Century, Ki-fon, King of the Ta-fan, posseseed this vast Dominion, and had several Kings his Tributaries, to whom he sent Patents and Seals of Gold. Having formed the Plan of an Alliance with China, in the Time of the Emperor Ta-yng of the Dynasty of Tang, one of the greatest Princes that Monarchy ever had, he sent a most famous Embassy to that Prince, who, pleased with his Politenes, received and dismissed the Ambassadors with the greatest Marks of Honour and Distinction.

Ki-fon, upon this Encouragement, by a second Embassay demanded a Princess of the Imperial Blood, for his Son Long-fang. The Emperor's Council, looking on this as a very bold Proposal, rejected it with Scorn, without so much as deigning to deliberate on it. Long-fang succeeding to the Throne on the Death of his Father, came at the Head of 200,000 Men to demand the Princess, and having defeated certain Princes Tributary to China, who opposed his Passage, he penetrated to the Borders of Shen-fu, where the Emperor then kept his Court. The Imperial Council depended on the Refusals of those Princes, because all the other Roads were impracticable to a numerous Army.

After these first Successes, Long-fang sent one of his Officers with a proud and haughty Letter, which he wrote to the Emperor; wherein he demanded that the Princes should be immediately delivered up to him, with a certain Quantity of Gold, Silver, and Silks, which he said were due to the Husband of a Princess of the Imperial Blood, who came to receive her in Perfon with so much State and Magnificence.

The Emperor, offended at such a Demand, immediately sent Orders to his Troops on the Frontiers to assemble, and to gain Time, he amused the Envoy with Hopes, giving him every Day a sumptuous Entertainment: But as soon as he understood that the Imperial Army was ready to march, he dismissed the Envoy with Disgrace, and without returning any Answer to the Letter of the King his Master.

The General Hew-byen-fst set out at the same time, and as soon as he had joined the Army, he attacked that of Long-fang, and routed it. However the Loss was not so considerable on the Prince's Side; but that, after having rallied his Troops, he found himself in a Condition to give the Emperor Uneasiness; for which Reason, as he promised to retire, in case the Princes was sent him with an Equipage suitable to his Dignity, the Emperor's Council were of Opinion, that he should give his Consent: Accordingly the Princes set out with a great deal of Pomp, and after the Ceremonies of Marriage were over, Long-fang retired, and became a faithful Ally. He was very serviceable to the Empire on divers Occasions; particularly when the General Atma unfurled a Triumphant Kingdom of China, Long-fang aided the Emperor's General with all his Forces, fought himself in Perfon, and had a good Share in the Victory by killing the Rebel.

Ki-li-fon, who succeeded Long-fang, did nothing to disturb the Peace which he had with the Empire and all his Neighbours: On the contrary, he studied only to continue it, by the Treaties which he made with different Nations of Tartars, and especially with the Whety-be. This Prince died without any Issue, leaving his Kingdom equally powerful in domestic Forces and foreign Alliances.

Su-fon, his next Heir and Successor, was of a more warlike Genius; he was call'd in with his Tartarian Confederates, and some other Allies of the Empire, to assist the Emperor when-long, obliged at that Time to quit his Court at Chang-gan (the City at present called Si-gan) and abandon it to the Rebels headed by the General Gan-bo-fan.

The next Heir to the Crown, who called them in, had promised them great Rewards, if they gained the Victory. He kept his Word with them, and besides giving them the Plunder of certain rebellious Cities, and among the rest that of Lo-yang, which was very rich, he made them Presents of great Quantities of Silks and the choicest things that China produced. But
HISTORY of the SIFAN.

But whether disdisinghished with those Presents, or grown more haughty and enterprising from the Proof they had given of their Strength, or prompted by Policy to take an Advantage of the Weakeness of an Empire exhausted by so many civil Wars; as soon as they heard of the Emperor's Death, they set forward with a formidable Army, and made such incredible Haste, that they were arrived on the Frontiers of the Empire, before there was the least Suspect of their Invasion.

The Governors of Ti-chin-ian, Lan-chew, and all the Country of Ho-fe, were surprised, and forced to surrender. The News being brought to Court by some that had fled, he who was then at the Head of Affairs, at first could scarce believe it. However, as he had the Wildom to provide against the worst, he ordered the most experienced General Officer, then at Court, to depart at the Head of 3000 Horse to learn the Truth.

Ko-biu, (for that was the General's Name) was scarcely arrived at Hsien-yang, a City not far from the Court, when he received Information that the Enemy's Army, consisting of 300,000 Men, would be there that very Day. He dispatched immediately a Courier to the Minifter, to press him for succours, without which it was impossible for him with such a Handful of Men, to oppose the Tai-fan, who were ready to fall upon the City where the Emperor resided.

The Minifter did not wait a Step farther. Mean time the Generals of the Enemy, who knew the Country, were no sooner arrived at Hsien-yang, than they detached a considerable Body of Troops to poiffe themselves of a Bridge on the River, where the rest of the Army arrived next Day in good Order.

The Emperor, from whom they had till then concealed the Danger he was in; was so confounded with the News, that he abandoned his Palace and fled: The Great Men of his Court, the Officers and People all followed his Example. Thus the victorious Army entered the Palaces of the Emperor and the Princes, without Resistance, where they found immense Riches, which they carried away, and then set both the Palaces and the City on fire in different Places.

Ko-biu had retired with his 3000 Horse, that he might join the Troops, which, on the first Alarm, left Chang-gan; By means of that Reinforcement he saw himself perfectly at the Head of 40,000 Men; and in order to supply by Policy what he wanted in Strength, he had recourse to the following Stratagem. He ordered a Detachment of Horse, commanded by one of his best Officers, to encamp on the neighbouring Hills, and there, ranging themselves in one Line, to make a dreadful Noise with their Drums, and to light up great Fires every Night in different Parts of the Camp, in View of the Enemy. This Artifice succeeded; for the Tai-fan fearing to be surrounded and overpowered by the united Forces of the Empire, concluded by a General of known Bravery and Experience, returned towards the West, and blocked up the City of Fong-chyang.

Mao-lin, who commanded in that District, came to the Relief of the Place, and forcing his way thro'a Body of the Enemies Troops, whereof he killed above 1000, threw himself into the Town. As soon as he was entered, he caufed all the Gates to be opened, to let the Enemy fee he did not fear them. This extraordinary Conduft astonished the Tai-fan, and confirm'd them in their first Suspicions, that there was some Ambuscade prepared to surprize them. Besides, said they, this General seems not to value his Life, it will coft us dear before we can take the Town, and consider how much weakened we are already, by the Fatigues we have undergone, and shall we be able to withstand an Army perhaps more numerous than our own, and composed of fresh Troops? Hereupon they resolved to retire, contending themselves with the Spoil they had already gained; and by their Retreat gave the Chínjie time to repair the Royal City of Chang-gan, whither the Emperor returned some Months after he had quitted it in so flamboyant a Manner.

These Troubles were no sooner over, than the Chínjie were obliged to take the Field against a new Rebel called Po-hi, who entered into Confederacy with the Why-be Tartars; but he being taken very unexpectedly by a sudden Death, the Chínjie had the Addicts to disunite the two Nations, by forming a Jealousy between them, about the chief Command.

Yi-lo, who commanded the Why-be, would needs be nominated General of the whole Army, This the Tai-fan opposed, as a thing contrary to the Orders they had received from the King their Master, and dishonourable to their Kingdom, which was much superior to the little State possessed by those Tartars. The Chínjie Generals, who were encamped in their View, secretly supported the Pretentions of Yi-lo, and at length joined him. Hereupon the Tai-fan were attacked as they were marching off, and lost 10,000 Men in their Retreat. The King of the Tai-fan meditated how to recover his Losses, and being informed that the Why-be were much disaffected with the Chínjie, he sent his Army to besiege Ling-chew; the Governor of which City and its District, having but few Troops, carefully furnished an Engagement on such unequal Terms.

The Course he took was to put himself at the Head of 5,000 Horse, and turning suddenly to-wards the Magazines of the Believers, not only burnt them, but carried off all the Spoil which they had taken, with part of their Baggage. This Lobs obliged the Tai-fan to retreat in Halle to their own Territories. They remained 5 Years without Action, and only thought of Preparations for a new War; but then brought a formidable Army into the Field, which dividing into two Bodies, fell almost at the same time on the Districts of King-chew and Fong-chew.

Thefe numerous Troops easily defeated several Bodies of the Imperial Forces; the brave Mao-lin, who before had driven them from Fong-ïfïang, had the same Fate as the other Generals; but at left the General Ko-biu routed them entirely, by an Ambuscade which he laid for them in their Passage.

This Defeat disposing the King of Tai-fan to Peace, he sent an Embassador to China, more numerous than magnificient; the Ambassador having no less than 500 Men in his Retinue. The Emperor
peror to moritfy him detained him a long time at Court, without either giving him Audience, or dismissing him. The King of the Tü-fan was greatly incensed at so disagreeable a Reception of his Embassy, and was preparing to take Revenge, when the Emperor happened to die.

One of the first Causes of his Son Té-tiông, who succeeded him, was to deliberate about the manner of disposing the Ambassador and his Train. The Courte he took was quite different from that of his Predecessor, he feasted the principal Persons of the Embassy, gave them and their Followers rich Habits according to their several Ranks, loaded them with Presents, and sent them back, under the Conduct of one of his Officers, named Wé-yíng, who had Orders to justify the small Regard which had been paid to his Ambassadors, by laying the Fault on their bad Conduct, and their having too numerous a Retinue.

Wé-yíng, contrary to his Expectation, was received not only with Honour, but also with a Magnificence that surprized the Emperor, and gave him an Esteem for this Court. He had his Expenditures defrayed, and was sent back with an Ambassador loaded with rich Presents to the Emperor, with an Affurance, that he would never do any thing for that future which might break the good Understanding which he defied to maintain with the Empire: So that the Court not doubting the Sincerity of this Reconciliation, was too easily persuaded that there was nothing more to fear from the Tü-fan.

In the mean time this King dying, Tjang-fó his Successor was no sooner in the Throne, than he ordered his Army to take the Field and enter Shen-fú, which they did without being discovered; and defeated all the Imperial Troops they met with till they arrived at the City Ken-ching, called at present Ken-yang.

The Chinese Court was alarmed upon this; but the General Li-ching, seeing the Consequences of this Invasion, thought he ought not to wait for the Emperor's Orders; he therefore began his March with all his Troops joined to those of the Province, and coming up with the Enemy as they were on the point of besieging the City, he obtained to compleat a Victory, that he forced them to sue for Peace, which was granted on Condition they should swear to the Terms, as soon as one of the Lords of the Emperor's Court arrived, with full Powers to adjust Matters amicably, and ratify them in his Name by Oath, which was done accordingly: But their treacherous Designs were soon discovered. Some of their Officers who defied the Continuation of the War, endeavored to seize the Emperor's Envoy and carry him to their Camp. Indeed the General disdained having any Hand in the Matter, and the Envoy imagined he had gained a great Point in his Negotiation with the Chiefs of the Enemy's Army, by prevailing with them to return home, without doing any Damage to the Subjects of the Empire.

This first Expedition not having the Success which the King of the Tü-fan had promised himself, he prepared for a second, and raised an Army strong enough to oppose both the Wé-yíng Troops, (who had newly made an Alliance with the Emperor) and the Chinese. At first they took some considerable Forts which lay in their Road, and having possest themselves of Gan-jí, advanced to Pe-tiông, which lies to the South of Ning-hya; where they were surprized and defeated by the Wé-yíng. Nevertheless, far from retiring, they continued their March towards the Court, with incredible Boldness and Intrepidity; but soon after, when they least expected it, the General Wé-yíng fell on them, cut in pieces those Bodies which were drawn up in Order of Battle, carried off 50 of their * Camps, and pursu'd them as far as the Frontiers. At the same time he dispatched an Officer to the King of Tun-nan, to persuade him to come and join him with all his Force; but that Prince refused for fear of drawing so formidable an Enemy upon himself.

After this Victory, Wé-yíng proposed to the Emperor a Method to hinder the Incurings of the Tü-fan; which was to build certain Cities or Fortresses on the Western Frontiers. The Court followed his Advice, and Orders were given to build four in the District of Ning-yang-fú, in the Province of Shen-fú, viz. Téng-ká, Ho-tan, Mi-p'í and Mu-ling.

This Precaution was useless; for an Alliance were their Towns finished, when the Tü-fan returned as usual, and at length took the City Lin-chew, which they had before attempted several times in vain. The General Wé-yíng did not give them time to repair their Breaches, before he appeared with his Army, at the Sight of which the Tü-fan abandoned the City, and marched towards Wé-yíng in the Province of Se-chew, which was one of the best Places they had. Wé-yíng pursued them, and finding they fled continually before him, he resolved to besiege Wé-yíng.

This News startled the King of the Tü-fan, who immediately sent Lin-fang his Prime Minister with considerable Succours. Wé-yíng being informed of this, marched out of his Lines to meet the Enemy, defeated the Army of the Prime Minister, and obliged him to surrender himself Prisoner: Immediately after this Victory, he had Admission into the City, which he resolved to make a Place of Arms, and went to besiege the Fortresses of Ken-min-ching, but he was baffled there, through the Bravery of the Governor, who made a glorious Resistance.

Wé-yíng was one of the Royal Cities, and the Kings of Tü-fan, since the Time of Ki-le-fú, refused there one part of the Year. So that the first thing King I-ti, who succeeded his Brother, did, was to put all possible Means to recover it. With this View he levied an Army of 150,000 Men, and sent to besiege it.

On the Report of the March of this Army, the Chinese General threw himself into the City, where he sustained a Siege for 25 Days, and defended it bravely, against the continual Assaults of the Enemy; but the Succours which he expected not arriving, and seeing himself reduced to Extremity, he was at length constrained to surrender.

The Tü-fan, puffed up with their Conquest, advanced towards Ching-tu-fú, the Capital of the Province of Se-chew. The Chinese General, who with the few Troops he commanded, was un...
able to oppose their March, spread a Report that he was gone to pollute himself of the Defiles of the Mountains through which they had passed, and caused his little Army to make all the necessary Motions to induce them to believe, that this was really his Design. In effect they were so convinced of it, that for fear of having their Retreat cut off, they contented themselves with executing the Ancient Order of their Prince, and retired to Wey-chew.

I-tay was a Prince naturally mild, peaceable and full of Tenderness for his People: As he began the War for no other End, than to recover a Place which had been taken from his Predecessor, as soon as his Troops were returned, he sent to acquaint the Generals posted on the Frontiers of the Empire, that he was willing they should live in Peace, and to convince them his Intentions were sincere, he published an Order, which enjoined all his Officers to act only on the Defensive.

The Chinee on their Side behaved with great Generosity on several Occasions. Si-ta-mew, a Ti-fan by Nation, and Governor of Wey-chew, offered to deliver up that Place to Li-ti-yeu, who commanded the Chinee Troops on the Frontiers of the Empire. The other Officers were almost unanimously of Opinion, that the Offer ought to be accepted, but Ni-u-fan, one of the principal among them, opposed it strongly.

A great Empire like ours, said he, ought to prize sincere Dealing more than the Possession of a Town. If we break the Peace first, we shall authorize all the former Perfidies of the Ti-fan, and the Complaints we have made of them would thenceforth be unjust; for whatever they do for the future, either by plundering or ravaging our Frontiers, will be justified by our own Example. The rest yielded to his Reasons, and it was concluded to reject the Offers of the Governor. I-tay took the Opportunity which the Peace afforded him, to govern his Subjects by new Laws, and advanced none to Employments but Men of the greatest Merit. If he was informed of any Person who was remarkable for his Knowledge, and Application to Study, he preferred him to those who were equally experienced in the Management of Affairs. Having heard of one among the Literati of great Reputation named (c) Shang-pi-pi, and who had no other Recommendation but that of his great Abilities, he sent for him to Court from the farthest Part of the Kingdom; being desirous to examine him himself, and hear him discoursce on different Subjects, he was so well satisfied of his Qualifications, that he made him Governor of the City and District of Chen-chew, at present Si-ning.

Notwithstanding all that Shang-pi-pi could do, in representing that he was fit for nothing but Books, that such a Post required a martial Genius, and that at the Age of 40, it was too late to serve an Apprenticeship to State Affairs, the King ordered him to accept the Government, and take Possession of it without Delay. That Prince who by the Wisdom and mildness of his Sway, had gained the Hearts of all his Subjects, dying without Issue, Ti-mo, who was nearest of Blood to the Throne, was readily acknowledged by the States, as lawful Successor.

This Prince gave himself up wholly to his Pleasures; he lived in Peace with all his Neighbours, but his Passions together with the Violences and Cruelties he committed, rendered him so odious to his Subjects, that they left their Country in Crowds, to free themselves from his continual Oppressions. In short, he was the first Cause of this Kingdom's falling to decay.

The Distractions encreased much more after his Death; for as he neither left any Children, nor had nominated a Successor, one of the Minifters, gained by the Widow Queen, cauèd the Son of Pay-va, her Favourite, and one of the greatest Lords of the Kingdom, to be proclaimed King.

On the first Report of this Election, Kyit-ta-na, first Minifter of State, hastened to the Palace and opposed it. "If the Royal Family is not extinct, cry'd he, is it not a Crime to chuse a King elsew'here?" But his Zeal cost him his Life, for they killed him as he was returning home.

This Conduçt of the Court lost them the Hearts of all the People; who were still more incensed, when they understood that the new King was no more than a Child of 3 Years old, whose Name would be only of Use to authorize all the Proceedings of the Favourite; but at last the Queen's Party was so powerful at Court, that they were constrained to comply and acknowledge this young Prince with the usual Ceremonies.

When this News arrived at the Army, which was then near the Frontiers, the great General, Li-lung-jo, refused the Orders that were sent him by the Court, and even conceived Thoughts of making himself King.

He was a Man of boundless Ambition, proud, full of his own Merit, extremely passionate, and often cruel; but on the other hand, he was brave, skilful, and capable of the greatest Undertakings. So without hesitating, he laid hold of this Opportunity to ascend the Throne. He first caused a Report to be spread, that he was preparing to revenge the Royal Family, by extirpating the Ulcers of the Crown: And having augmented his own Army with thieff Troops, marched directly against that of the new King, which he defeated. He also took and plundered Wey-chew, and being joined by a great Number of Officers and Malcontents, he found himself at the Head of 100,000 effective Men. The first Step he made, was to bring the Governors of the Provinces into his Measures.

Shang-pi-pi was one of the Principal, and in great Reputation among the Soldiery. Ever since King I-tay had made him Governor of Chen-chew, he had apply'd himself with such Affiduity to discipline his Troops, (by making them exercise frequently, and teaching them the various Stu-

c (c) Orig. Chong-pi, where, as in many other Places, the Pormegese Orthography forms to be retained thro' Inadverency.
Lu-kang-je was willing to found him first, and after writing him a deceitful Letter, advanced towards the City. Shang-pi-pi, who saw this, the General's Design, resolved to cross it, and to deceive him in his Turn, wrote him to modest an Answer, that Lu-kang-je did not doubt but he had gained him over to his Side.

Immediately after the Departure of the Courier, Shang-pi-pi began his March with all his Troops, and made such Haste, that he arrived almost as soon as his Letter. That Incautly attacked the Army of Lu-kang-je, which was much stronger than his own, and as this General was surprized and unprovided, he was defeated without any Difficulty.

Lu-kang-je after rallying the rest of his Troops retired, much enraged in his Heart. He saw plainly, that Shang-pi-pi would be a great Obstacle to his ambitious Views, and the more so, as he had given out in his Government, that if they could not have a King of the Royal Blood, it would be better to submit to the Emperor of China, than to favour the Ambition of a rebellious Subject.

Lu-kang-je having recruited his Army, imagin'd the way both to regain his Authority and win the Affections of his Nation, was to enter the Chinese Territories, and give them up to be plundered. He had some Success at the Beginning, but was quickly beaten by the Chinese Generals, who afterwards took from the Ta-fan, the City of Ten-chew and several Fortresses.

Lu-kang-je was no way dismayed at these Losses; he imagin'd that if he was once sole Master of the Kingdom, it would not be difficult to repair them; for which Reason, he sent all his Thoughts on reducing Shang-pi-pi. He had augmented his Army with new Recruits, and, with the Tartars, who were old Allies of the Ta-fan, to whom he had promised the plundering of the Frontiers of China. Thus he began his March, and arrived near Chen-chew with a formidable Army.

Shang-pi-pi, without taking too many Men out of his City, had fortified his Camp near the River, on the first News of the Enemy's Approach. But Lu-kang-je, attacked and forced him to abandon it; he passed the River, broke down the Bridge, and followed the Enemy Step by Step on the other Side. And tho' he beheld the Spoil and Ravages that Lu-kang-je made on his Territories, with a Design to draw him to a general Battle, yet he never suffered his Soldiers to cross the River, not so much as to skirmish with the Enemy. The natural Bruttishnes of Lu-kang-je and his bad Temper, which encreased by the small Success of his Enterprizes, rendered him inapplicable to his Soldiers, that they deferred in Troops to Shang-pi-pi, who received them kindly, and formed them into new Companies.

The Tartars on their Side, who could no longer bear such an intolerable Yoke, and saw into the ambitious Design of the General, retired. In short, the Defection, which encreased daily more and more, frightened Lu-kang-je to such a Degree, that he gave himself no rest, and despairing of Success, thought he could not do better, than surrender to the Emperor of China on certain Conditions. Accordingly he departed for the Court, and treated with his Imperial Majesty. Though he could not obtain all his Demands, he pretended to be satisfied, and retired to Ke-chew, a Chinese City, where he lived at ease the Remainder of his Life.

While the ambitious Lu-kang-je was Master of almost the whole Forces of the State, the Princes of the Blood retired into different Parts of the Kingdom, where they had small Patrimonies, to some of them took Shelter in certain Forts that belonged to them towards Se-chewn, reliving rather to submit to the Emperor of China, than to an Ulapar. Others fortify'd themselves in their Mountains, while some of the most considerable remained in the Territories they possessed, bordering on the Government of Shang-pi-pi. Hence arose an infinite Number of Disputations in the State, which neither the Wisdom and Valour of that General, nor his Successor, were able to appease, and which was the Ruin of this Monarchy at last.

When the Ta-fan, divided into different Parties, were weary of fighting, many Officers and Soldiers, seeing the Place of Lu-hi, a Place in the Borders of the District of 35 Chen-chew, which the Children of Shang-pi-pi had preferred for their Nation. As soon as they beheld a Chief of the Royal Blood, they quickly formed an Army, and to retrieve the Honour of their Country by some glorious Exploit, resolved to attack the King of Hya.

This new King, who was a Tartar, originally of Ta-pa, which is still in the Possession of the Ta-fan, had founded a Dominion in Spight of the Chinese, near the Whang-bo, the Capital whereof was Hya-chew, call'd at present Ning-hya; from which City the new Kingdom took the Name of Hya.

The Ta-fan had much assisted this Prince in his Enterprize; but they allledged that their Services were ill requited, and that their Complaints had been rejected with ill Treatment from the Ministers of the new State; for which Reason, seeing themselves re-united under one of their own Princes, they design'd to be revenged of them for their Ingratitude.

The King of Hya, who was the Founder of this little Monarchy, was named Li-k'i-tyyen; he had renewed the War with the Empire, at that Time govern'd by the Imperial Family of the Sung; and moving suddenly with a numerous Army into the Western Part of Shen-fi, which bordered on the small Dominion that the Ta-fan were still possess'd of.

Pan-lo-chi offer'd to join the Chinese Commander with his Forces, to destroy this growing Power, provided the Emperor would honour him with a Title that might give him more Authority among those of his own Nation. The Emperor liked the Proposal, and sent him Patents as Governor General of the Ta-fan.

The King of Hya, who knew nothing of the private Contracts, after making some Ravages, besieged the Town of Si-liang, and taking it, put the Governor to Death; he thought to push his Conquest farther, believing that Pan-lo-chi was coming to join him with his Army, to favour his Designs.
Desires. But that Prince having, at the Head of 60,000 Horse, come up with the King of Hya
in a few Days, attack'd him with so much Valour, that he entirely defeated his great Army;
however, being wounded in the Battle he died soon after the Victory.
So that his Successor bent his Thoughts on recovering the ancient Monarchy of his Ancestors.
His little Dominions confined only of 7 or 8 Towns, with some neighbouring Countries. But he
rely'd much on the experience and valour of his Troops, which were very well disciplined; he was
in hopes also that the rest of the Tâ-fân would join him and seek his Protection, when they thou'd
see him powerful enough to defend them. He fix'd his Court at Tjông-ka-ching, where he esta-
blished Officers the same both as to Number and Titles, that the Kings his Predecessors had. Af-
terwards levying new Forces in the Territories of Li-tjông-chin, Ho-cheu, Jhâu-chun, Tjông-tang
and throughout all the Parts in general that remain'd to him of the ancient Dominions of the
Tâ-fân, he entered the Territories of the Empire several Times, but was always beaten, and at
length concluded a Peace.
The Enterprizes of the King of Hya gave him some uneasiness. That Prince's power encroach-
ed Daily, which swell'd his Pride to such excess, that he had assumed the Title of Emperor. The
Chînîcî Monarch was glad of having So-tî-lo to oppose him, and to engage that Prince
more firmly in his Interest, he made him Governor General of Pau-flun, which flood very con-
veniently for him. So-tî-lo dying in the mean Time, the Divition, which soon after ensued amon-
g his Children, hasten'd the intire ruin of the State of the Tâ-fân. That Prince had by his
first Wife two Children, the one named Hya-chên, and the other Mochen-tfî: He had afterwards
by a second Venter the Prince Ton-flun. This last Wife had so much influence and favour, that to
render her Son more powerful, she persuad'd her Husband to imprison his Children by the
first, and obliged their Mother to turn Bonzeji. But they finding means to escape, and deliver their
Mother out of the Monastery where she had been shut up, the People who afflict'd them in getting
out of Prison, declared for them.
So-tî-lo who had recovered from his infatuation approved of this Change, and permitted that
Mochen-tfî should live at Tjông-ka-ching which he gave him for his Maintenance, for he had re-
moved his Court to Chen-chew. To Kan-ku his other Son he allign'd Hya-chên (n) for the Place
of his abode. As to his third Son Ton-flun, who appear'd to him most capable of upholding his
Family, he gave up to him all his Authority and the rest of his Dominions. Ton-flun refid'd at
Li-tjông-chin, where he was equally beloved of his People and fear'd by his Neighbours: Info-
much that all the Tî-fân which dwelt to the North of the Whang-ha [or Yellow River] were ini-
tirely under his Subjection. Moreover the Emperor of China granted him the Government of
the whole Country of Pau-flun, at the Request of So-tî-lo, who surrenderr'd it in his Favour.
This great Power wherewith the Younger was invested, gave Umbrage to the two Elder,
and their Families, who were afraid of being one time or other oppress'd: Nevertheless they re-
sum'd Courage, affuring the Privileges of their Seniority, and by the precautions they took,
died undisturbed in the Cities that fell to their Share.
Mû-ching, Son of Hya-chên, more uneasy than his Father at the Power of Prince Ton-flun, re-
solved to submit to the Emperor and deliver up to him Kan-ku, Ho-cheu, and all the Land, which
were in his Possession. As the City of Ho-cheu was a Place of great importance for securing the
Frontiers of the Empire, the Chînîcî Monarch received the Proposals of Mû-ching with joy, grant-
ting to him and his Politerity in general, whatever he demanded in order to live with Honour in the
Empire.
Mochen-tfî had for his Heir his Son Kjaou-ki-ting, who was much beloved in his little State,
but did not forgive his Father many Years. His Son Hya-chên succed'd him: He was a pas-
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sionate, violent and cruel Prince, whereby he incend'd his Subjects, that they formed a
Design to murder him, and set up his Uncle Sâ-nun in his Stead. But the Plot being discover'd,
Sâ-nun and almost all his Accomplices were put to Death.
One of the Principal Officers, named Tsjen-lo-ki, finding means to escape, carry'd with him
Cho-sa who was of the Prince's Family; and feizing the City of Kî-kî-ching, caused him to be
proclaimed Prince of that petty State. But Hya-chên happening thither with his Forces, took the
Place, and put Cho-sa to Death: while Tsjen-lo-ki in the midst of all these troubles, found means
again to escape to Ho-cheu.
The General Van-chau, having been made Governor of this Place by the Emperor of China,
Tsjen-lo-ki persuad'd him that the Conquest of the Country of Tjông-tang was very easy, and that
he that had a mind he might make himself Master of it. Van-chau gave credit to him, and
immediately attack'd the little City of Mo-chên, which he took without any Difficulty. It was
then that the Prince Hya-chên, seeing himself hated by his People, and vigorously attack'd by the
Chînîcî, resolv'd to submit to the Emperor on advantageous Conditions. To this end he re-
pair'd himself to Van-chau, offer'd him all the Territories that belonged to him, and obtained his
Domesdy. The Emperor ratify'd the Treaty and gave the Government of this Distrikt to
Hya-chên-woth.
The like happen'd to Long-ja (x) a Son of Mû-ching, whom one of the Chiefs of the Tî-fân
had put in Possession of the City of Hi-pa-wen. After several Battles fought with Van-chau,
wherein

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(n) Hya-chên in the Fr. perhaps by Mîlauke of the Printer.
(x) Orig. Lông-ja, doubtless another Milauke: some leave to it, by the Millauconus, but it is only to distinguish certain Words. See Pref. p. 17.
The TARTARS of KOKO-NOR.

wherein he distinguished himself by his surprizing Valour, being sometimes Conqueror and sometimes conquered, that Prince submitted upon advantageous Terms, which the Emperor ratified, and thereby all their Territories were re-united to the Empire.

The Family of the third Son of Se-je-la continued longer in Splendor, but at length it was dispossessed of its Principality by the Moguls, who took the Name of Tuwen and Tuwen-chau, after the Conquest of China.

In the midst of the Troubles, which arose in the 12th Century between the Chinese Emperors of the Dynasty of the Song, and the Eastern Tartars, called Nu-tsche, who took the Name of Kin, the Family of Ton-jeon made an Alliance with the Kings of Hya, and under their Protection enjoyed their Territories pretty peaceably: But at length it was involved in the common Ruin by the victorious Founder of the Dynasty of the Tuwen, whom our European Authors name Jangi-Khohn, and the Chinese Ching-ki-fe-Han. (1)

The Year 1227, according to the Chinese History, is the Era of the entire Ruin of the Tu-fan; from that Time they have remained in their ancient Country without either Name or Power, happy to live there in quiet. So true it is, that the Division of a Government almost always overturns the most flourishing Monarchies. The Tu-fan were always respected by their Neighbours, so long as they were united under Monarchs who were capable of governing them well.

Tho' the Form of the Government has been changed among the Tu-fan, their Belief has always continued the same. The Idolatry of Fo was the Religion of their Kings and Princes, as it is still that of the Chiefs of the Nation. The Lama Bonzas, and sometimes the Hoftan Bonzas, had great Authority in their Courts: They even chose them to be Ministers of State, and on certain Occasions to command the Armies. Superstition has rather increased among the Tu-fan since their Decline. Under the Emperors of the Tuwen, the Lamas became so powerful, that the Tartar Families thought it was an Honour to have one of their Kindred among these Bonzas. It is likely this introduced among the Tu-fan, who were then Subjects to the Tuwen, the Custom of conferring on a Lama of the Family, the Power of Governing and Punishing.

This also has much contributed to their being so extremely devoted to Fo. Their Liberality is never shown, unless it be in honouring this Idol, which they inrich by their Offerings. For they have Gold in some of their Rivers: And know pretty well how to work it, especially in making Veilzels and little Statues.

The use of Gold is also very ancient among 'em: Since the Chinese Books mention that in the Reign of a certain Emperor of the Dynasty of the Han, an Officer having been sent to the Tu-fan, to complain of the Devastations made by some of their Chiefs with their united Forces, they endeavoured to pacify him, by offering him a Quantity of Gold Plate: But the Officer refused it, cauting the Tu-fan to be told, that Rice in dishes of Gold did not relish with him.

Their Country is very Mountainous: Lying between the Rivers Whang-bo to the North, and to the West, and the Yang-te-kyang to the East. Nevertheless, between these Mountains there are some fine Plains, which are like those of Se-chwen and Yunnan, principally along the Banks of the great and beautiful River Tu-long: But there is neither Town nor Fortress to be met with anywhere, though there must needs be the remains of Cities, since it is certain there were some formerly in this Country. The Source of the Tu-long, which is both broad and deep, is between 34 and 35 deg. of latitude and 19 of longitude (2).

The Springs of the Yang-te-kyang, which runs quite thro' China, are in the Country of the Tu-fan. The most famous which the oldest Chinese Books speak of, is named He-few, and lies below 33 deg. of lat. and in 15 of long. but it is called by the Tu-fan, Chinarak, and comes from a Chain of Mountains, which they name Chokrdlaya.

I thought fit to take particular notice of this, because the Chinese Books of Geography relate many falsehoods concerning the great River Yang-te-kyang. These Authors wrote only from common Report, and at a Time when there was scarce any Correspondence with either Tibet or the Tu-fan.

Of the TARTARS of KOKO-NOR.

BEYOND Si-ning, without the Gates of the Great Wall, are the Territories of the Tartars of Koko-Nor. They are properly Eths (3) by Nation: But since the Extinction of the Royal Family, denominated Tuwen-chau, they inhabit to the West of China, along the Province of Se-chwen, between it and Tibet: they take their Name from a great Lake which the Chinese call Si-bay, that is, the Western Sea; and themselves in their own Language, Koko-Nor or Koko-Nor.

(1) P. du Halde places lightly over this Part relating to the Destitution of the Power of the Tu-fan and Si-jeon, which yet is the most curious and interesting to as of all their History, as being connected with that of Jangi-Khohn; but that has left for his Correspondent, who lives on this Hand, to decide whether it might have been able perhaps to have determined the Situation of Kara Kump, which we take to have been the Country possest by the Emperors of Hya.

(2) It must be observed that the Longitude is always reckoned from Pe-king, excepting where it is mentioned to be otherwise.

(3) Ethns or Ethnic: Of whom an Account is given in the 6th Volume.
Their Country is pretty large, extending from North to South above seven Degrees. *Th'is separated from China by Mountains, so high and steep, that they serve almost every where instead of the Great Wall. However, there are some Pieces of it to be seen towards the Openings of the Mountains, especially in those Places which are frequented by the Koko-Nor and other Strangers; but it is certain, Tsaung-fang-she, where there are some Battalions under the command of a Tsaung-ping, who has also other Troops in different Posts, which he disposes of as there is Occasion.

The principal Merchandize of Tsang-fang-she, is a sort of Woolen-stuff named Pe-li, much like our Frieze, but not above one fourth or fifth part of the Breadth. It is made by the Tartars of Koko-Nor and the Si-sian, who know very well how to dye it of all sorts of Colours. In the Country they often make long Habits of it, and at Pe-king they cover Saddles with it.

The Country of these Tartars, which borders on Se-chouen, is not contiguous to the Kingdoms of Pegu and Aoa, called by the Chinese Myen (c) and Ta-son, altho' they lie to the South of it (n); because there are frightful and inaccessible Mountains between, inhabited by Nationals mostly wholly unknown, and which by report of the Chinese of Tsin-nan, their Neighbours, are very savage, being without either Laws or Government.

The most Northern of the Mountains bordering on the Koko-nor Tartars is called Nie-i, and the most Southern bounding Aoa, in 25 Deg. 33 Min. Latitude, is named Li-je, in that Part towards Yen-chang-shi.

The Entrances of these Mountains, which also make a good part of its western Limits, are fortified no more than those of Se-chouen; but considering the Country, they are sufficient for the Security of the State, and the Trade carry'd on with Aoa, by Ten-ye-chew, a middling City, on which depends the guarding the Pass which is nearest, and most frequented by the Merchants. There was still left Occasion for fortifying the Avenues of the Mountains to the South of Yen-nan and China, along the Conines of the Kingdoms of Laos (called by the Chinese Lau-Shouen or Lan-fon) and Tung-king; for besides that the Air of this Country is fatal to Strangers, it happens that most part of the Year it is uncultivated and wild, full of Rivers and dangerous Torrents; whence it is, that the Chinese traffic is little with either of those Kingdoms. Nevertheless P. Regis found some Traders at Yen-nan-fon, who had travelled as far as the Borders of both Countries; and whose Memoirs and Journals were serviceable to him in determining some Positions in the Southern Part of Yen-nan, proportioning their Stages to the Distances measured from the Places, thro' which they pass'd in making the Map of the neighbouring Cities.

The Chinese have extended their Dominions as far as these Tracts of inaccessible Mountains, which in a Course of such prodigious Length are interrupted only by great Rivers, and seem to have been design'd by Nature for the Bounds of some large Kingdoms. They little regard the Complaints and Efforts of certain inconsiderable Nations, who remain fast shut up in this Enclosure, as we have observed of the Si-sian, who have been hemmed in by the Great Wall about Si-ning and Kya-yu-quin. Nevertheless the Conduct of the Chinese has not been the same towards these different Nations, as we are going to inform the Reader.

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**Of the Nation of the Lo-lo.**

The Nation of the Lo-lo (s) ruled in Tsin-nan, and was governed by different Sovereigns.

The Chinese, after building some Forts and Cities in the little uncultivated Plains there, and fighting several Battles, resolved to gain these People, by conferring on their Lords for ever the Seals and all Honours of Chinefe Mandarins, with the Title of Chi-fu and Chi-chew; &c. on condition, that they should acknowledge the Emperor, and be subject to the Governor of the Province in common Affairs, after the same Manner as the Chinese Mandarins of the same Rank: Moreover, that they should receive the Inheritance of their Lands from the Emperor, and should not execute any Authority therein without his Consent; the Emperor on his Part obliging himself to invest the next Heir.

The Lo-lo are as well shaped as the Chinese, and more inured to Fatigue; they have a different Language, and a sort of Writing which seems to be the same as that of the Bonzans of Pegu and Aoa. Thence they are acquainted with the most rich and powerful among the Lo-lo, who inhabit the northern Part of Tsin-nan, and have built huge Temples of different Structure from the Chinese; the Ceremonies, Prayers, and in short the whole religious Worship is the same as practised in Pegu.

The Lo-lo Lords are absolute Masters of their Subjects, and have a Right to punish even with Death, without waiting for the Answer of the Viceroys, much less that of the Court; so that they are obey'd with an incredible Readiness and Zeal. Any one thinks his Fortune made, if he is admitted to serve in the Palace; which Name those Edicts deferre better than a great many

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(c) In the French it is faulty printed Mien.

(s) The Situation given the Koko-nor Tartars here does not agree with what is observed by De la Beche in the Map, where they are placed to the West of Shen-jin, and North of the Tzun or Si-sian, while

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Country borders on Se-chouen.
Concerning the Nation of the MYAU TSE.

The MYAU TSE (x) are dispersed thro' the Provinces of Se-chouen, Qu-o-chou, Hu-quang, Their language, and along the Borders of Lui-tong; under this general Name several People are comprehended. Most of them differ only in certain Customs, and a slight Variation of Language; such are the MYAU TSE of Se-chouen, those to the West of Hu-quang, and those to the North of Qu-o-chou; they are more fierce and uncivilized than the Lo-lo, as well as greater Enemies to the Chinese.

To subdue them, or at least to bridle them, the Chinese have built large Forts and Towns, upon very disadvantageous Situations, with incredible Expense; but then by this means they have effectually secured the Quiet of the State, by cutting off all Communication among them, so that the most powerful of these MYAU TSE are, as it were, block'd up by those Barriers.

Those of whom we speak are as absolute over their People as the Lo-lo; but as they have not Government, received the Dignity of Chi-tih, Chi-chou, &c. they are considered as subdu'd, provided they keep quiet: And in case they commit Acts of Hostility, either to be revenged of the Chinese, who are often troubleome Neighbours, or to shew their Bravery, wherein they pique themselves, believing they are better Horsemenn than any other Nation, the Chinese are content to drive them back to their Mountains, without attempting to force them from thence. In vain the Viceroys of the Provinces cites them to appear even by Proxy, for they do just as they think proper.

One of these MYAU TSE Lords, having been invited to a Meeting, where the Vice-Roy of Tun-nan, Quo-chou, and Se-chouen, expected him accompany'd with two great Men of Power, sent from Court to examine into the Complaints which one of the Governors had made of his Conduct, obstinately refused to come; wherupon the Grandees thought fit to dissemble, and treat with him by way of Negotiation.

These Lords have not only their Officers, like the Lo-lo, but they have also petty Lords under them; who, tho' Masters of their Vassals, are feudatory, and obliged to attend with their Troops when ordered. The Houses of these Lords are not inferior to the best belonging to the Chinese. Their usual Arms are the Bow and half Pike; their Saddles are well made, and differ from the Chinese, being narrower and higher, with Stirrups of painted Wood.

Their Horses are much esteem'd on account of their Swiftness in climbing up and galloping down Mountains, as also for their Agility in leaping very wide Ditches. Tho' of them that are bold in these Parts cost an expensive Price.

The Great Mandarin receive them often as Prentence from the Inferior, who buy them, dear as they are, to procure the Favour of their Protectors, or even of the MYAU TSE Lords, when they live in good Understanding with them. The Chinese report surprizing and even incredible Things of these Horses.

One Thing which they tell is not altogether so, viz. That when Officers of the Army are to be chosen, they oblige the Candidates to leap their Horses over a Ditch, of a certain Breadth, with a clear Fire burning in it, and to order the Soldiers to ride full speed down the highest Mountains. In short, they relate many other things of the same Nature, wherein supposing...

(x) As Myau signifies in Chinese a Cat, (probably from the name of a Tribe of Cats) and Tse signifies the Sons of Cats. P. de_Habbe for the most part omits Note that Creatures make; and Tse, Son; perhaps MYAU-tse signifies the Significations of Names, which is a great Defect.
The Nation of the Myau-Tsee.

posing them to be practicable by a few Heroes among them, the Actors run very dangerous Risks.

The Myau-tf who dwell in the Middle and Southern Part of Quy-chew differ from the former as to their Condition: For without stopping to give an Account of the various Names (t.) given them by the Chinefe of the Country, (which are the Names of the Colonies come from other Parts, or sent by the Emperors and Conquerors of this Province,) they may be divided into Myau-tf who are not subdued, and Myau-tf who are subdued.

These last are again divided into two Sorts, one obeying the Magistrates of the Empire, and making Part of the Chinefe People, from whom they are distinguished only by a kind of Head-Dress, which they wear instead of the Bonnet, or Cap, commonly used by the Chinefe.

The others have their Hereditary Mandarins, originally inferior Officers, who served in the Chinefe Army of Hong-chew, on the Rite of the left Royal Family, and were in compence made Masters, some of fix, others of ten or more Villages conquered from the Myau-tf.

These new Masters were supported by the Garrisons placed in thole advantageous Stations, where the Towns of that Province are seen at present. The Myau-tf accommodated themselves by Degrees to the Yoke, fo that now they look on their Mandarins, as if they were of their own Nation, and have conformed to almost all their Customs. However, they have not yet forgot their Country; they talk of the Provinces and Towns they came from, and how many Generations have settled in the Province of Quy-chew. Most of them reckon 14, some 16, which agrees with the Aera of Hong-chew.

Altho' their Jurisdiction is but small, yet they do not want Riches. Their Houses are large, commodious, and kept in good Repair. They hear the Caufes of their Subjects on the first Demand, and have Power to punish them, but not capitally. From their Tribunals, which have the Privilege only of the Chi-buen, an Appeal lies to that of the Chi-fu.

The People wrap their Heads in a Piece of Linnen, and wear nothing but a sort of Doublet, which they wear instead of the Bonnet, or Cap, commonly used by the Chinefe.

It was from these Mandarins of the conquered Myau-tf, that the Millionaries, who were at work on the Map of those Provinces, got some Intelligence of the Myau-tf, who are not subdued, and polled above 40 French Leagues in the Province of Quy-chew near Li-ping-fu: For tho' they paid'd along their Country on the North and West Sides, in settling the Positions of the Chinefe Towns and Places, where the Soldiers were posted all around, almost in fight of their Borders, yet they never saw one of them appear.

They told them that these unconquered Myau-tf, who are called by the Chinefe Sing-Myau-tf or Te-Myau-tf, that is, Wild Myau-tf, have Houses built of Brick, one Story high, and like those of the conquered Myau-tf. In the Ground-Floor they put their Cattle, as the Oxen, Cows, Sheep, and Hogs, for in those Parts one sees scarce any other Kinds of Animals, not even Horfes. Hence it is, that their Housies are dirty and flinking, and that those that are not used to it, can hardly bear to lie in the upper Room. In effect, the Tartars chose rather to lodge in the miserable Cabins of the Soldiers, than in those Houses, which otherwise make a pretty good Appearance.

These Myau-tf are divided into Villages, and live in great Unity, altho' they are only govern'd by the Seniors of each Village. They cultivate their Lands, make Linnen, and a fort of Carpets, which serve for Coverlets in the Night. This Linnen is not good, being like bad Muslin; others of raw Thread, some of Silk of different Colours, red, yellow, and green, others of raw Thread, made of a kind of Hemp, which they likewise dye. Their Habit is only a pair of Drawers, and a fort of Great Coat, which they fold over their Stomach.

The Chinefe Merchants find Means, in all likelihood, by the procurement of the conquered Myau-tf Mandarins, to trade with the Wild Myau-tf, and buy the Woods of their Forests, which having cut down, and thrown them into a River that runs through the midst of their Country, the Chinefe, who are a little lower on the other Side, receive and make great Floats of it; the Price of the Merchandize remains in the Hands of a Person agreed upon, and usually consists of a certain Number of Cows, Oxen, and Buffaloes; of the Skin of these Animals the Myau-tf make their Cuirasses, which they cover with little Plates of Iron or beaten Copper, which render them heavy, but very strong, and of great Use to these Nations.

Among the conquered Myau-tf there are some who have their Chiefs, but these Chiefs have not Power of judging Caufes. They differ however from the Chinefe, in that they dwell only in Villages, and never go into the City, unless on some very urgent Occasion.

Those whom the Chinefe call Mal-lau, that is, Rats of the Wood, and who dwell within 3 or 4 Leagues of the Polls of Tan-nan, throughout the Province of Quy-chew, are fast apparel'd of all the Myau-tf in this Country. Their Habit is shaped like a Bag, with Sleeves wide at the Cuffs, and slit in two above the Elbow; underneath there is a Veil of a different Colour; the Skirts are covered with the smaller Shells that are to be found in the Seas of Tan-nan, or the Lakes of the Country; the Cap and the rest of their Dresses are made of a piece. The Cloth is made of coarse Thread twisted from a kind of Hemp and Herbs, unknown to us; they probably make use of this Thread in working the Carpets already mention'd, which are woven sometimes all plain and of one Colour, sometimes in little Squares of divers Colours.

[1] P. de Habbe would have done well to have given us the different Names by which these People are distinguished; such Notices are of great Use to Geography; and serve to prevent Mispikes, as to the Identity of a Nation, call'd by different Names in different Authors.
The NATION of the MYAU-TSE.

Among their Instrumts of Musick, there is one compos'd of several Pipes infected in a larger, Man-tse in which has a hole or kind of Reed into which they blow, the Sound whereof is more soft and agreeable than the Chinise Shin, which may be considered as a fort of little Hand-Organ, that must be blown with the Breath.

They know how to keep Time in Dancing, and express the gay, melancholy, &c. Airs very naturally; sometimes they play on a fort of Guitar; sometimes they beat an Instrummt compos'd of two little Drums, one fort against the other; afterwards they turn it upside down, as if they were going to throw it against the Ground and break it to pieces.

The People have no Books of the Religion of Fo among them, so that being free from this unhappy Obitacle, which is considerable with respect to the Chinise and Lo-lo, they may more easily embrace the true Religion; in Cafe they have not among them still worse Seducers, such as are certain Tartarian Jugglers, thro' we do not know that they entertain any.

In that Part of Hu-quant, next to the Province of Quang-tong and that of Quang-fi, depending on Tong-chew-fil, are Myau-tse, still more uncivilized, also they are thought to acknowledge the Jurisdiction of the neighbouring Mandarins, and pay the Tribute, which they carry in what kind and when they please; for in certain Places they permit no Officer of the Chinise Tribunal to enter their Lands, and if he should, he would run the Risk of his Life.

They go barefooted, and by the Habit of running on their Mountains, their Feet become to callous that they climb the steep Rock, and pass over the most fliny Grounds with incredible Swiftness, without receiving the least Inconvenience.

The Head Drefs of the Women has something in it very odd and whimsical. They put on their Heads a piece of light Board above a Foot long, and five or six Inches broad, which they cover with their Hair, softening it with Wax, so that they seem to have Hats of Hair; they can neither lean nor lie down but by resting on their Necks, and they are obliged to turn their Heads continually to the Right and Left, on the Roads, which in this Country are full of Woods and Thickets.

The Difficulty is still greater when they would comb their Hair, for they must be whole Hours at the Fire to melt the Wax; after having clean'd their Hair, which Trouble they are at 3 or 4 times a Year, they fall to dressing it up again as it was before.

The Myau-tse think this Dress very charming, especially for young Women. The more elderly Sort don't take so much Pains, but content themselves with doing up their Hair on the Crown of the Head into knotted Tresses.

These Myau-tse are also called by the Chinise, Li-jin and Tung-fil. They have several other Names or rather Nick-names, for all the Names already mention'd, and many others, denote Countries and Villages, which the Chinese are not sparing of.

Those whom they call Pa-chey and Lo-chey, the first on the Borders of Quang-tong, the latter on those of Quang-fi, are however more fear'd than despis'd by their Chinise Neighbours of Hu-quant and Quang-tong; the first are so call'd, because the Number of their principal Villages is eight; and the latter, because they have six, which serve them for Intrenchments.

The Chinise have erected fortified Towns to the North, East, and West of those Countries, which seem to have been built for no other Purpoe, than to hinder the Incursions of these petty Nations, for their Situation is very incommodious. If to these Towns we add all the Forts that have been raised about their Territories, they will amount to more than twenty.

Some of these Forts have been abandon'd since the Accession of the present Family; however above one half of them are still kept on Foot, and pretty well garrison'd. These Myau-tse were wont to fall upon the Chinise; but the latter have at length got them to put one of their principal Men into the Hands of the neighbouring Mandarins, as a Security for their good Behaviour. Moreover they have bound themselves to give the Chinise no Disturbance, either because they intend to come and trade in their Cities, or do not care to leave their Mountains.

The Myau-tse of the Province of Quang-fi are on another Footing. They exercise the Jurisdiction of the Chi-foo and Chi-hoon, &c. over their Subjects, by a Right which has been hereditary to them for many Centuries. They are originally Chinise; their Ancestors having followed the two Conquerors of these Countries and Tong-king, named Fi-pau and Ma-yuen. The first was Generalissimo of the Army sent by the Emperor Quang-oui against the Rebels of the South and the Tong-king, who, taking advantage of the Troubles of the Empire, had feiz'd on such Territories as they found convenient for them.

The General Ma-yuen march'd against these Laffs, drove them back within their ancient Bounds, and fill'd them with such Terror, that his Name, after 16 Centuries, is still fear'd among them. He cauf'd a Pillar of Brass to be erect'd on the Mountain, which serves for a Boundary, with these Chinise Words, Tong ché ché ché kyo ché chi chi myé, which signifies that they should exterminate the Tong-king, if they pass'd the Brazen Pillar.

The Tong-king, at present look upon this Incription, which is one of the most ancient in China, as a Prophecy that indicates the Duration of their Monarchy, which is not to be destroy'd till the Brazen Pillar shall be quite consum'd by Time, for which Cause they take great care to shelter it from the Injuries of the Weather, and inclose it with large Stones to render it more steady, believing, that by preferring it, they fix the Destiny of their Kingdom.

Ma-yuen left his Officers and brave Soldiers towards the Frontiers to secure the Conquests, and made them Masters of whatever he distributed among them. It is thuse Mandarins of the Myau-tse hold from the Beginning their Authority from the Emperor, to whom they are Vol. I. K}
The TRAVELS of several JESUIT

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tributary; they have their Soldiers and Officers, nor do they want for Arms, which they either make in their own Mountains, or buy privately of the Chinese.

What is very grievous to these People is, that they are almost continually at War, and destroying one another; Revenge is perpetuated and hereditary among them. The great Grandchild often endeavours to revenge the Death of his great Grandfather, if he thinks it has not been sufficiently revenged before. As the Chinese Mandarin do not care to run any Risk to establish Peace among them, they willingly wink at what they cannot hinder, without hazarding the Lives of the Chinese Soldiers.

Language of the Mynut-te.

The Language of the Mynut-te of Se-chouen, the Western Parts of Ho-guang, and Northern Parts of Fig-eh-chou is the same, or differs only in the Pronunciation and some particular Words; but that of the Mynut-te towards Li-ping-fu is reckoned a Mixture of the Chinese and the true Mynut-te, for the People of both Nations understand one another very well. They say there are also some Countries between Fig-eh-fu, Ho-guang, and Fig-eh-chou, of which, those that are to the North are not understood by the Mynut-te; this the conquered Mynut-te affirm.

The Chinese give all the Mynut-te the Character of being an unconfident, perfidious, barbarous People, and above all egregious Thieves; which however did not appear to be fact to P. Regis and the Missionaries who assisted in making the Map of those Countries; on the contrary they found them very faithful in returning the Cloaths committed to their Trust, attentive, laborious, and obliging. But perhaps the Mynut-te have reason to be dissatisfied with the Chinese, who have taken from them almost all the Lands that were good for any thing in the Country, and continue to seize on every thing they find for their Convenience, unless prevented by the Fear of irritating those, whom they endeavour to disappoint, too far. However it is certain, that the Chinese neither love nor esteem the Mynut-te or the Lo-kou; and that these People have still left Affection for the Chinese: looking on them as severe and troublesome Maffets, who keep them from going up by their Garrisons, and as it were coop'd up within a long Wall, which deprives them of all Communication with other Nations, from whom they might procure Assistance.

Wherever Towers, Towns, and Bridges there are in Fig-eh-chou and other Territories, which formerly did or do at present belong to them, they were all built by the Chinese; the Iron Bridge as it is called, which is in Fig-eh-chou upon the great Road to Ti-nan, is the Work of a Chinese General, whose Name is cut in a huge Piece of Marble on the other Side of the Pan-ko. This is a Torrent, which is not wide but very deep; on each Bank they have built a great Gate between two huge Piers of Stone, 6 or 7 Foot broad, and 17 or 18 high; from each of the Piers on the East Side hang 4 Chains by huge Rings, which are fasten'd to the Piers on the Western Side, and link'd together by small Chains, which make it look like Network with great M stimuli, on this they have laid thick Planks fasten'd one to the other; but as they do not reach within some Paces of the Gate, because of the bending of the Chains, especially when loaded, they have fixed Confoles or Brackets on the fame, level with the Gate, which supports a Floor that reaches to the Planks laid on the Chains; on the Sides of these Planks they have set up little Wooden Pilastrs, which furnish a small Roof of the fame Materials, continued from one Side to the other, the Ends whereof rest on the Piers.

The Chinese have made some other Bridges in imitation of this, which is famous over all the Empire; there is one especially pretty well known, on the River Kin-sha-kyang, in the ancient Country of the Lo-lo of the Province of Ti-nan; and in that of Se-chouen there are 2 or 3 others, which are supported only by thick Ropes, but these are small, are tottering and so insecure, that nothing but Necessity could make one venture to cross them.

They have succeeded better in some other Parts, both in the Province of Se-chouen, at the Foot of the Mountains poised by the Mynut-te, and in that of Shen-fi, in the Distrixt of Han-chang-fu. They have by help of Confoles fasten'd Wooden Poles into the Rocks of the Mountains; on these they have laid thick Planks and thus made Bridges hanging over the Valleys, which serve for Roads, sometimes for a considerable Way together.

All these are the Works of the ancient Chinese settled in those Provinces, which shews the Superiority of their Genius, not only over the Mynut-te and Lo-lo, but even all the neighbouring Nations, both to the Westward and Southward.

The TRAVELS of several JESUIT MISSIONARIES in CHINA.

The Road taken by P. P. Bouvet, Fontaney, Gerbillon, le Comte, and Visdelou, from the Port of Ning-po to Pe-king, with a very exact and particular Description of all the Places which they pass'd through in the Provinces of Che-kyang, Kyang-nan, Shan-tong, and Pe-che-li.

We departed from Ning-po the 26th of November 1687, in order to go to Pe-king, where we were call'd by the Emperor, embarking in the Evening with a Mandarin, who was appointed us by the Governor.

The 27th in the Morning we pass'd by Ts-ya-kyang, a City of the third Order, depending on Shao-ting; its Wall includes a pretty high Mountain, on which there is not a House to be seen, except
exactly towards the Foot. A little River separates the City from a Palace, which Li-Ka-lin, after having obtained a Permission to retire from Court, caused to be built in the Reign of the Father of the Emperor Fan-lye, to perpetuate his Memory in the Place of his Birth. He inclosed with Walls a great Piece of Ground, which was inhabited afterwards and is now Part of the City; there is a Communication between them, by means of a Bridge of 3 Arches, pretty well built, and over-against it are erected 7 or 8 Triumphal Arches, which almost touch one another. That Day in the Evening we passed two Dikes, and arrived first at a Passage where they hoist up the Barks in order to convey them into a Canal, which is 9 or 10 Feet higher than the Level of the River; they hoist the Bark on a Slope or Declivity, paved with great Stones, and when it is at the Top they let it slide down another into the Canal. There are several People at this Passage, who wait to be hired for this Work, which they finish in about a quarter of an Hour, by means of two Caplans. All the Country we saw consists of large, well cultivated Plains, bounded with frightful barren Mountains, tho' some are cover'd with Pines and Cypress, which are the most common Trees to be seen between Ning-po and Hang-chew. The Tree which produces the Tallow is almost as common, especially towards Ning-po, where scarce any other Trees are to be seen; they were at that Time ripe'd of their Leaves, and cover'd with a white Fruit growing in Bunches at the End of the Branches; their Huiks being fallen off, they appeared white, so that at a Distance they seem'd as if cover'd with Flowers.

The 28th in the Morning, we crossed a Sort of Lake, or rather an Arm of the Sea, call'd Tsau-bi; at our own Expenses; for the Mandarin declared, that having no Order from the Emperor, he could not oblige the Officers to furnish us with Necessaries beyond the District of Ning-po; for which Reason we were compell'd to hire new Barks, and defray the Mandarin's Expenses as far as Hang-chew.

This Day we failed on the fine Canal which P. Martini mentions, but he does not give so particular an Account of it as it deserves. This Canal is near 20 Leagues in Length; it is lined on one side with large flat Stones, 5 or 6 Feet long, 2 in Breadth, and 2 or 3 Inches thick; its Water is pure and very clear, and its Breadth is generally 20 or 30 Geometrical Paces, sometimes 40 or more. In divers Places it runs above a League, sometimes two in a small Plain. But what is more common, tho' not mention'd by P. Martini, is, that from Beginning to End, at certain Distances, one finds several fine Canals on both Sides, extending along the Plain, where they divide into several others; forming a great Number of Islands, that make it look like a great Labyrinth, as far as the Mountains bounding these beautiful Plains, which are level, and smooth as Glass.

In this agreeable Place is the City of Shau-bing, which is crost'd by a great Number of Canals; the Bridges, which are very numerous, and generally of a single Arch, are very high, but the Arches not being of any Thickness towards the Top, are much weaker than ours; so that Car's never pass over them, all Burchins being carry'd by Porters. These Bridges are pass'd by means of Stairs which are flat, and of easy Ascend, the Steps commonly not being above 3 Inches thick.

Some of these Bridges instead of Arches have 3 or 4 great Stones laid on Piles in form of a Floor: We saw some, the Stones whereof were 10, 12, 15, and 18 Feet in Length. There are several of these over the great Canal, very neatly built. The Country which is water'd by it is very pleasant and fertile, offering to the View large Plains cover'd with Rice and Pufle, which afford Sustenance to an immense Number of People; it is also diversify'd with infinite Thickets of Cypress Trees, here and there inclosing the Tombs.

About Shau-bing, and from thence almost as far as Hang-chew, one sees a continual Series of Houses and Hamlets, which makes the Country look as if it was one City. The Houses in the Country, as well as those of the Villages, are better built and kept in Repair, than those of the common Sort in some Towns: so that the Villages of this Country are prettier and more pleasant than those of Europe generally are.

The 29th we pass'd by Shiau-flan, a City of the third Rank. It is supposed to have had its City Name on account of a little Mountain, which is in one of its Suburbs. This City also is water'd thus, with many Canals; its Gates, as well as those of Shiau-flan, are cover'd with Plates of Iron.

The 30th we went in Chais within half a League of the Tien-tang (x), which we pass'd in less than an Hour and an Half. The River was in this Place about 4,000 Geometrical Paces in Breadth, but Ships cannot enter because of its Shallows; it has an extraordinary high Tide every Year about the full Moon in October. When we had pass'd the River, we found very neat Calashes carry'd for us, which the Christians of Hang-chew (s) had brought down to the Water Side; they accompany'd us, as it were, in Triumph to Church, where we found P. Intorcetta, who P. Eusebius, was grown hoary in the Labour of the Apostolic Life, and no less venerable on account of his Merit and Virtue, than his great Age.

As we were going to Court we were indispensably obliged both to make and receive several Visits; in the way from our own House to the Palace of the Vice Roy, we pass'd thro' a very fair Street, about 25 or 30 Feet broad, and in Length from our House to the Gate of the Tartars City about a League. The Middle of it is paved with large flat Stones, and the rest like the Streets of

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(x) In the Orig. Ceou-tang instead of Cieou-tang, or rather Ceou-tang as it is in the Map.
(b) Here, and commonly afterwards, P. de Male describes Hang-chew instead of Hang-chew.
of the European Cities, but without any Decent. All the Houses are one Story high over the Shops, which are open towards the Street; on the back side is the Canal. This Street is as much crowned as the most populous Streets of Paris, yet not a Woman to be seen. It is adorned with several Triumphal Arches, placed at certain Distances, which make a very beautiful Appearance. The other Streets, and especially those where the Soldiers and the Tartars live, are very different; the Houses on each Side look like those of the poorest Cottagers, neither are they by far so well provided as those before mentioned.

We visited the Burying Place of the Christians; all that Quarter, which is full of Mountains, is scattered over with Tombs for the Space of near two Leagues. We went afterwards on the Lake call'd Si-bu, which P. Martini describes as a delightful Place: The Christians had provided us a Dinner in a large Bark, which had a Hall and very commodious Apartments. This Lake, wherea Waters are very clear, is above a League and an half in Circums; on the Side of it in some Places there are Houses, which are agreeable enough, but not extraordinary handsome. Without Doubt the Tartars, who have sack'd this great City 2 or 3 Times, have demolished most of the Palaces P. Martini speaks of.

The 19th Dec. we took Leave of the Mandarin, and after having sent our Chefs on Board the Bark, went to Prayers in the Church where the Christians were assembled; they furnished each of us with a Chair, and conducted us as they had done at our Arrival to our Bark.

We passed Eastwards thro' a Street, belonging to one of the Suburbs, for about 11 or 1,200 Geometrical Paces; as we did not go to the End of it, I cannot say justly how far it extends. This Street is narrower than that before spoken of, but as straight. The Houses are a Story high and very close together; we saw as many People as there are in the most frequented Streets of Paris, but still not a Woman.

Our Bark, tho' it was only of the third Rate, was very large, neat and commodious; being more than 16 Foot in Breadth, and between 60 and 80 in Length; its Sides were 10 or 12 Feet high; it was accommodated with a Hall and 4 very convenient Chambers, without reckoning the Kitchen and the Places where our Domestick retired, all on the same Deck. The Hall and Chambers were adorn'd on the Inside with carved Work, painted and gilded; the rest was beautifully furnish'd, and the Ceiling conpofing of several Panels, painted after the Chinese Manner. Not only the Emperor, but the Merchants themselves have great Numbers of this Sort of Barks for trading to the several Provinces, by Means of the Rivers and Canals, wherewith the Country is interfected.

We have seen some of these Barks which might hold 200 Tuns; whole Families lodge in them more conveniently than in their Houses, which are not so neat. There were above 400 in the Canal that we fell on. This Canal, which is to the North West of the City, runs more than a great League in a frant Line, and is in Breadth every where above 15 Fathom; it is lined on both Sides with Free Stone, and on the Banks are Rows of Houses as thick set as in the Streets, and as full of People; nor are the Barks left crowded, which lie on each Side of the Canal. We stop'd in our Bark till the 20th, being obliged to wait for the Vice Roi, who design'd to visit us, and give us the Kang-box, or Order of the Ping-pai, that is, the soveraign Tribunal for the Militia. This Order import'd, that whether we travel'd by Land or Water, we should be furnish'd with all sorts of Necessaries till we arrived at Court.

The 21st in the Morning we left Hang-chew, the Canal was every where about 20 or 25 Fathom broad; the Sides which were lined with Free Stone and set thick with great Barks, whereof we reckon'd above 500, and the Banks were ranged with Houses for a Mile and a Quarter. Beyond the Suburbs the Canal is lined with Stone only on one Side; along which there is a paved Way for the Convenience of those who haul the Barks. We found Canals every now and then, and in those Places, where the Banks are low and overfluid, they have made flat Bridges, with great Stones, each 7 or 8 Foot long, and placed three and three together, which form a sort of Causey.

About 4 Leagues from Hang-chew, we pass'd through a Village call'd Tan-tfi, built on both Sides of the Canal, which to this Place is ordinarily 15, 25, and 50 Paces broad. The two Sides are very well lined with Free Stone and form 2 Quays, each between 4 and 500 Geometrical Paces long, adorn'd with double Stairs, fronting the Door of every House, for the Convenience of Water.

The Houses which extend along the Quays are better built than those in the City, and more uniform; so that each Row seems to be one continued Pile of the same Building. In the midst of the Village is a handsome Bridge with 7 large Arches, whereas the middlemost is 45 Feet wide; the rest are also very large, diminishing in Proportion to the 2 Defences of the Bridge. We found also 2 or 3 great Bridges of one Arch only, and several Canals with Houses on each Side. Two Leagues from this Village we saw an Island in the middle of the Canal, with a very neat Pagod on it.

The 22d, after we had pass'd several Bridges, we found that the Canal grew narrower; we arrived at a City called She-men-byin, 10 Leagues from Hang-chew. Thus far we had advanced almost continually North East, through a very level Country without Hills, full of Canals cover'd with Bridges, and planted with dwarf Mulberry Trees, much like our Vineyards; Houses and Hamlets were also very numerous.
The 23d we arrived at Ky-a-bing-fu. We saw in our passage on the side of the canal a beautiful Pagod, which is called San-ki-ta, because of 3 Ta or Towers, several Stories high, which form the Entrance of it; we saw another that was larger, in one of the suburbs, on the East Side. This City is large, well peopled, and has a very good Trade; its suburbs are of great Extent. They compare it to Ning-feo for Dignity, but it is much handier and richer.

The 24th we departed early from the Morning, and entered a fine Canal, 25 or 30 Paces broad, the water of which was very neat. We crossed a large Village named Win-kyang-king, which extends a good way into the Plain. They pass from one side to the other over a three-arch'd Bridge of very beautiful Architecture; the middlemost Arch is 75 Feet wide and above 20 high. This work appears very bold, the stones whereof it is built are more than 5 Feet long.

From within three or 4 Leagues on this side Hang-chew to this Place, the Country is flat, without Mountains, and sufficiently cover'd with Wood, so that it makes a beautiful Landkip. Not an Inch of Ground lies useless; but Mulberry Trees here begin to be scarce. Between Ky-a-bing and this Village, at a point where the canal divides into 3 Branches, we saw 3 Fortresses or Square Towers built in the Water, and situated in Form of a Triangle. We were told that they served heretofore as Boundaries between Kyang-nan and Chie-kyang, when those Provinces belonged to two different Sovereigns.

Twenty Li (*), from the same Village we pass'd by another on the left, called Whan-kyang-chin, in the Province of Kyang-nan; it is so large that we took it at first Sight to be a City; and is interfaced and surrounded with very broad Canals, quite cover'd with Barks. The Plains are well cultivated, and full of Hamlets; the Multitude and Breadth of the Canals, and the Extent of the Ground, where there is not the least Eminence to be seen, gives room to believe that this Country had been formerly entirely under Water, and that the Chinese, who are extremely laborious, have drain'd it by cutting these Canals, whereby they have render'd it extremely fertile, and very commodious for trade. Here we counted not less than a dozen Villages, the failest of which was not above a Mile off, besides those which appear'd at a Distance.

After all, we were told that this Country, as populous as it is, was a Defart, in Comparison of Song-kyang, Nang-king, and the Southern Part of this Province. If China was every where as well peopled as it is between Shan-ling and Si-chew, I should make no Difficulty to believe that it contain'd more Inhabitants than all Europe, but we were assured that the Northern Provinces are not near so populous as the Southern.

Having run 10 Li, we arrived at Pin-yang, which signifies an even Prophecy. It is a great Village, which we took at first for a City, on account of the multitude of its Houses and Inhabitants; it is cut in several Parts by Canals cover'd with well built Bridges and a great Number of Barks. They derive their Waters from a great Lake on the West Side, through which the little Barks pass to shorten their Way in going to Si-chew, and then they don't touch at Ky-a-bing.

From this Village the Canal extends Northwards out of Sight, and continues in a straight Line, with a Cauey line towards the Water with very fair Free Stone. On the East appears another great Lake, and these 2 Lakes extend as far as U-kyang. We pass'd by this City in the Night, which is like the rest cut with fair Canals. Before we arrived we pass'd under the Arch of a Bridge 48 Feet broad and 25 high.

A League beyond U-kyang we found that the Cauey on the Left Hand or West was 7 Feet high, and very well lined on both Sides with Free Stone, which made a kind of solid Bridge; under which, at certain Distances, there were Arches made for the Water to pass into the Plain, which was foun with Rice, and all over grow'd. This being Christmas Eve we paid our Maffles in the Hall, as if the Bark had been ten miles from the Ground.

The 28th being Christmas Day, we found ourselves in the Morning at the Foot of the City of Si-Walls of Si-chew, in a great Canal 35 or 40 Feet broad; it runs North and South along the side of a Wall, which we discover'd at one View for about a League, almost in a straight Line. Our Bark stopp'd over-against a great Arch of a magnificent Bridge, under which is a Passage into a great Canal, that runs Westward, and loes itself in a very long Suburb.

On the Edge of the Plain we saw a kind of great Pavilion, or square Building, with a double Roof curling up, cover'd with yellow Tiles, and encompass'd with a Wall, pierced towards the Top, and adorn'd with variety of Figures. This is a Monument ercted by the Mandarins, in memory of the Honour which the Emperor Kung-hi did their City when he came thither, without that Pride and Pomp which ordinarily accompanies the Chinefe Emperors. There are engrav'd on a Stone, belonging to this Edifice, the Instructions which the Emperor gave the Vice-Roy for governing the People.

We entered the City betimes in the Morning through the West Gate, and after we had gone the Space of 5 or 6 Li on different Canals, we arrived at our Church, where we found P. Simon Rodriguez, who preaches over a numerous and zealous Congregation of Christians. Near the Door thro' which we enter'd, we saw a Polygonal Tower 6 or 7 Stories high, and above a League without the Walls, another Tower of the same Height in one of the Suburbs, which extended beyond the Reach of Eye.

That Day we received a Visit from Huy Lau-ya, Grandson of Paul Syu, that famous Ko-lu, who was one of the greatest Defenders of the Christian Religion. That Mandarin is retired to Shan-bay with his Family; he had been Vice-Roy, had he not been related to U-kyang-pek, who

(*) Ten Li makes a common League [perhaps in this Port, but they vary in China as they do in the Countries of Europe.]
who revolted against the Emperor. He is Han-lin (*), that is, one of the Doctors of the first Rank, who are chosen by his Majesty for their superior Abilities, to compose, print, and to be the most part in waiting near his Perfon. This Dignity gives him a con- siderable Rank; the Bills of 'Vifit which he fends, are written in the fame Manner, as those of the Vicc-Roy.

This illuftrious Chriftian, malgre all our Opposition, fell on his Knees to flalte us, and knocked his Forehead against the Ground, to fhew the Respect which he bore to the Preachers of the Gospel. On the 26th we visited the Vice-Roy of the Province, who resides in this City; he received us with much Politeinefs and Civility, and after a long Conversation reconfidcred us as far as his Court.

The 28th we left Si-chew. First we fai'd about 2 Miles Northwards on a great Canal, that runs partly along the Walls of the City, and partly along a large Suburb, which is cut with Canals in divers Places, and very thick set with Houfes. We flaw for near three Quarters of a Mile together a double and treble Row of Barks, so close that they touched one another's Sides. We ſteered afterwards to the Weft, quitting the Great Canal, which continues its Course Northward, farther than we could fee; and advanced along a new Canal, narrower than the former, croffing a Suburb, which is adorn'd with Houfes for the Space of a great League, furnifh'd with Streets and Canals.

From what I had feen of the Walls of Si-chew, tho' only on one Side, from the Large-nef of its Suburbs, and the Multitude of Barks, where whole Families dwell, I made no difficulty to conclude, that it is more than 4 Leagues in Compafs, as they affirm'd it was, and that it contains feveral Millions of Inhabitants.

At the End of this Suburb, the Canal grows considerably wider, and extends in a direct Line to the Reach of Eye, to a great Village, divided by Streets and Canals, where is the Customs-Houfe of Si-chew; from which City as far as Fi-fs-fyen the Canal runs in a ftraight Line to the North-West, the Space of 100 Li, which make 10 Leagues; nothing is to be feen but Barks paffing, fometimes 50 at once. A League from the Customs-Houfe we found a Bridge of one Arch, 50 Feet wide.

Fi-fs-fyen is a City of the third Rank, depending on Chang-chew. We pafs'd thro' the South Suburb, which is half a League long, extending on both Sides of the Canal; we went clofe by the Walls of the City, and tho' we could fee but part of it, we judged it was two Miles and an half in Compafs. The Walls were more than 25 Feet in height, not Strong but very neat, and kept in good Repair. They are surrounded with a great Ditch, which is a fort of Canal. The Space between the Ditch and the Walls is very level, and makes a moft agreeable Walk. The Waters that abound in this Place form feveral Islands in the different Canals, that make a charming Prospect, and produce excellent Tea, which is fent even to China.

We pafs'd the Night in the City, and next Day continued our Voyage on the Canal, which extends in a ftraight Line till towards the North-West, with a Caufeys on the Eaft, very well lined on each Side with Free Stone. The Country is even as Glafs, and very well cultivated; one fee's a continued Series of Hamlets and Villages, which may be eafily diftinguifh'd in Plains as level as our Gardens. When the View is bounded by fome large City, it yields a moft delightful Prospect.

The 31st of December in the Evening we arrived at Chang-chew-fi, a famous City and of great Trade. We fail'd half a League only in crofsing one of its Suburbs; the Canal was fo cover'd with Barks, which touch'd one another, that we could fcarce fee the Water. Here they feized two Thieves, who in the Night had crept into our Bark; one of them found means to ecape, and hinder'd the other from being carry'd before the Mandarin: When he was fet free, he made what Hafe he could to a little Bark, where there were feveral of his Accom- plices, with whom he difappear'd in an Infam. They affirm that these Robbers burn a kind of Paffil, whole Fumes throw one into a Sleep.

The 30th in the Morning, departing from Chang-chew, we found the Canal very narrow, being scarce 12 Feet in Breadth; the Barks were 15 or 16 Feet high, but perpendicular. Forty nine Li from thence, after we had pafs'd the Towns Ping-nyu and Lu-flan, the Canal runs in a ftraight Line quite out of Sight. These Towns are half ruin'd, altho' there ftil remain a few Houfes, which are very near. The Canal is lined on both Sides to the Height of 10 or 12 Feet with fine square Pieces of Marble, greyifh, and much of the Colour of Slate.

About 2 Leagues on this fide Tan-yang we were obliged to quif the Canal, and continue our Journey by Land, becaufe they were making the Canal deeper, that it might carry the Barks which bring the Tribute to the Court. Tho' this Passage had been fhut up but for one Day, yet we fet an infinite Number of Barks to pafs, and thofe who conducted them purfued their Journey by Land Carriages like us.

The Mandarin of Tan-yang, who had Notice of our coming the Day before, fent us Chairs, Horfes, and Porters, to conduct us to Chang-yang-fi; tho' who carry'd us and our Baggage were at the Rate of a good German League an Hour, fo that in lefs than two Hours we made the two Leagues and an half, which was the Diftance we were at from Tan-yang.

Before we arrived there, at the End of the Canal we pafs'd near a Tower, 7 Stories high, and over three large Marble Bridges with only one Arch. The Suburbs of this Town are alfo

(*) At Pe-king there is a Coledge call'd the Coledge of the Han-lin, who have a President;
paved with Marble; in three Quarters of an Hour we went round it, going along the Walls, which are of Brick, 25 Feet in height, and walked on a Marble Foundation.

On the North of this Town is a Lake, 5 or 6 Leagues in Compass, along which we travell'd about a League before we arrived at Ma-lin, a Village 2 Leagues beyond You-yang, where we pass'd the Night in a House prepar'd for us by the Chinians: This this Village has but one Street, yet they afford us it contain'd above 200,000 Inhabitants; it is paved with Marble like the rest of the Villages we pass'd, till we came to Ching-yang-fu; in one part of the Road we met with Stones of white Marble 6 Feet in height, with several coarse Figures in Relief cut on them.

The 2d of January we arrived at Ching-yang-fu. We pass'd first thro' a Suburb 13,000 Geometrical Paces in Length, all paved with Marble; the Pieces of Marble wherewith the middle of the Street is paved, are 3 Feet long and near 2 broad. After we had pass'd above a League along the Walls, which are more than 30 Feet high, and in very good Repair, we crost over a Marble Bridge into another Suburb, where we found so great a Concourse of People, that we had much ado to make our Way thro' them.

The City of Ching-yang is none of the largest, for it is but one League in Circumference, but one of the most considerable for Trade, and as it were a Key of the Empire towards the Sea, from whence it is not above 2 short Days Journey; it is also a fortified Place, and has a large Garrison. We saw 18 Iron Cannon, which form'd a Battery even with the Water.

We crost'd only one Street of this second Suburb, where there is a little Mountain, from the Top whereof we had one of the most agreeable Prospects imaginable; on one Side we saw the City of Ching-yang and its Suburbs; on the other the beautiful Tang-ye-yang, which the Chinese call the Sea of the Sea, or Ta-yang, the Great River, or simply Yang, that is, The River, by way of Excellence; in fact, it seems from this Place to be a vast Sea. On the other Side of the River over-against Ching-yang there appears a great City, named Yoo-chew, at least it wants nothing but the great Privilege belonging to Cities; nor is it look'd on in China as more than a Ma-lew, or Place of Trade. At the Foot of this Hill lies the Port, where there is a continual Concourse of People, who make no small Clutter and Noise.

Here we went on Board the Bark again, while the Officers had prepar'd for us; they were small but extremely handsome, and were to serve us only in passing the River to Yang-chew, where we pass'd, the River is above a League in Breadth, and yet it was reckon'd narrow in comparison of what it is both higher up and lower down. About 700 Paces within the River we pass'd by an Island, which look'd like a Place invinc'd; hence the Chinese call it Kin-fan, or the Mountain of Gold; it is about 600 Feet in Compass, and cover'd with fair Stones; on the Top stands a Tower several Stories high, surrounded with Pagods and Houfes of Bonzes.

On the other Side of the River we enter'd into a Canal, where we were oblig'd to pass a Cha, which is a kind of Sluice, if I may give it that Name. The Chinese, whom I had talk'd to about our Europeen Sluices, had not the least Notion of them. In this Place they have contrac't the Canal between 2 Dikes lined with Free Stone, which approach one another towards the Middle, where the Water runs with great Rapidity: It is likely they restrain it thus, to make its Channel deeper, for otherwise it would spread, and not have Depth enough to carry Barks. At this Passage there are People ready to draw the Barks, who must be very careful not to let them go down with the Stream, for in that Case they would infallibly be broken to Pieces and wreck'd.

We could not see Yoo-chew, because it was Night, when we pass'd thro' one of its Suburbs. Next Morning we arrived betimes at Yang-chew-fu, which is a fair City, of great Trade, and very populous; they affirm'd me it was 2 Leagues in Compass, and that including the Suburbs it contain'd 2 Millions of Souls.

We depart'd thence in Litters the 10th of January, at 6 in the Evening, and lay 4 Leagues and an half from it at a great Borough named Shou-pa; we travell'd a good part of this Way by the side of the Canal on a fair Causey, which is cut thro' in three Places, to let the Water into the Fields.

The 11th, after travelling 7 Leagues without Stopping, we arrived at Kau-yew-chew. This City is very large, and almost all under Water; we advanced along a great Causey about 30 Feet broad and 10 or 12 high, lined in some Places with square pieces of Marble, especially on the Side towards the Canal, which we left on the Right Hand.

Beyond this we discov'r'd a great Lake, which is parallel to the Canal, and above a League in Breadth. The Plain on the Right Hand is likewise under Water, excepting several Eminences where Rice is fow'd; and many Hamlets appear whose Houfes are cover'd with Reeds, and have Walls made of Reeds done over with Clay. The vast Number of Barks under Sail, and rowing over these Fields, as on a large Sea, afford'd a pretty diverting Spectacle.

Kau-yew-chew is a great City, as we were inform'd, for we only pass'd about the Space of 12,000 Geometrical Paces by the Side of the Walls, which are about 30 Feet high. In our Way to it we saw, in one of its Suburbs, a Tower 7 Stories high; and in the City itself another square Building of 6 or 7 Stories, which went up tapering like a Pyramid, terminated by a little square Roof of a different Make from that of the Towers; the Suburbs are large, and prettily well built.
The 14th in the Morning we travell'd 6 Leagues on the Caufey which runs along the Canal and Lake; this Lake extends out of fight like a vah 8en, where we saw an infinite Number of Barks under Sail. Between the Canal and Lake is another Caufey, cover'd very near the Water; it is full of little Inland Places; in which Place we had met with Clouds of small Birds which cover'd part of the Sky; the Crows were all black, whereas tho'we had met with from Ning-po nether, had a kind of white Collar about the Neck.

In the Afternoon we went 6 Leagues farther to Pawn-bing-beyu along the Canal, which advances continually with 2 great Caufeys, on the Lake on the Left Hand; the Country on the Right is flat, and very well cultivated near that City, but one half of it lies under Water.

The 14th having advanced 8 Leagues we came to lie at Whay-ngan-fa; this is a considerable City, and seem'd to us more populous, and of greater Trade than Tang-chow. The Grand Master of the Waters, Canals, and Rivers refides there; he then lived in a publick Inn, where those are lodged who are sent for by the Emperor, or dispatch'd from the Court into the Provinces: so that we were obliged to take up with a wretched Inn made of Mats and Reeds, notwithstanding the Cold and Snow, which fell even into the Place where we lay. Three Mandarins lodg'd with us, who were greatly pleased with the Sight of some of our Books, and the Paper Figures they found in them. We made them a Present of one of them, with a French Crown, for which they return'd us the weight in Silver, and invited us to drink Tea in their Apartment, where they regaled us with various Sorts of Fruit.

Marble is common in thee Parts, but the Chinese don't seem to set any great Value on it; they employ it only for lining Canals, and in some other publick Works; we saw there as well as at Ching-kyang Marble Rows, refembling pieces of Pillars, which they draw over the cultivated Lands to make them level.

On the 15th in the Afternoon we went 3 Leagues farther to lodge at Chin-kyang-fa (q), which lies on the South Bank of the Whang-bo, and Side of the Canal; between Whay-ngan and this Town we found another not far from the Suburbs of that City, this gave Occasion to the Error, which the Dutch Embassadors fell into, who, as appears from their Relation, have taken these two Boroughs for a continuation of the Suburbs of Whay-ngan, making this Suburb above 3 German Leagues long. Indeed we pass'd one running parallel to the Walls of the City, which is a League and an half in Length. The Country is flat, well cultivated, and in some Places half under Water, which renders the Plain, where they grow Rice, fit for tilling. Here we saw abundance of Geese, Wild Ducks, Pheasants, &c.

We did not leave this Town till the 17th, which was almost wholly spent in passing the Whang-bo, or Yellow River, because the Ice was to be broken, and the Pieces obstruct'd the Passage. The River is not more than 450 Fathom broad at this Place, which is 25 Leagues distant from its Mouth; its Channel is pretty flat, the Banks consist of a yellowish Clay, which mixing with the Waters in their Course, makes them yellow, whence it derives its Name. At the Time we pass'd it, there was scarce any Appearance of this Colour in the Water when it was taken up; its Stream was then neither slow nor swift, but when it swells and is rapid, it washes off much Earth, which is naturally light, and so becomes a great deal muddier and yellower. If this River was not refraining'd by Dikes, which are continually repairing, it would make strange Rages.

We went and lodged in a Village or Town; the Road is the most even and handfome that can be seen, as well as the Country, which is flat and open like Banne, but more beautiful, better cultivated, and full of Hamlets, which are not above 50, 100, or 200 Paces asunder. One League from the Whang-bo we found a great Caufeys discontinued in one Place, over which there was a kind of Wooden Bridge, supported by Piles of Stones, 8 or 10 Feet high; it is 200 Paces in Length, and paved very neat with square Stones; afterwards we pass'd a Canal, which runs Northward in a direct Line, parallel to the Yellow River, whereinto it discharges itself; we took notice also of 3 other large Caufeys in the Plain, which are the Roads to different Cities.

Hitherto we had not met with any Flocks of Sheep in our Journey; but we saw abundance of white Goats and black Hogs, some Cows and Buffaloes, a great many little Mules, Asses, and fit Horfes, which are commonly used for travelling, but not so much as are tolerably handfome among them.

The People are so numerous, that the Men commonly perform the Office of Bealls of Burthen, both for carrying Luggage and one another; and tho' the Land is very fertile and well cultivated, it does not yield Suffrance sufficient for Men and Bealls. The Houses of the Suburbs and Country Towns, after one leaves Whay-ngan, are made of Reeds and Earth, and cover'd with Straw, the very Inns themselves for lodging the Mandarins (a) being built after the same Manner. From the Whang-bo the Land rises till we come to Peking, as is evident from the Course of the Rivers.

The 16th we travell'd 11 Leagues to Si-tsen-beyu over a flat Country, cultivated, and furnish'd with several large Caufeys, which are so many high Roads, as neat and commodious as one could with. These Caufeys are level, and commonly raised 10 or 12 Feet, being 20 or 30 broad at Top, and the Slopes making 10 or 15 Feet more. All this Day we travell'd by the

(q) It should be on the Left; for in the Map that City lies in the Right Hand or Eft of the Whang-bo.

(a) These Inns are called Kang-pan.
the Side of a small, but very deep and rapid River; it is 7 or 8 Geometrical Paces broad, and bears pretty large Barks. It seems to run parallel to the Whang-lo, which is seldom above 3 or 400 Paces distant, and is probably the same which we took for an artificial Canal the Evening before. The Land hereabouts is all marshy, yet bears abundance of little Trees resembling the Birch.

We arrived at Si-offen-bay by a large handsome Causey, the Whang-lo appearing to the Right. This City stands on a rising Ground, its Walls are half in Ruins; it has two Suburbs, either of which is preferable to the Town. Near the Walls we saw a kind of Palace, newly built; this is a Monument in Honour of the Emperor Kang-lo, who paid th'o the City in his Way to Si-chew: the principal Part of this Edifice is a sort of oblong-square Salon, open on all Sides, with a double Roof, cover'd with yellow-varnish'd Tiles.

The Causey reaches no farther than Si-offen, which we left the 19th. Half a League beyond it we found 7 flat Bridges one after another, each about 100 Foot long, supported by Piers or little Walls of Brick, with great Rails on both Sides, and triumphal Arches made of Wood at each End. These Bridges lie in a Line, and cross divers Canals, which form a kind of Labyrinth in this Place. Beyond thefe there is a ninth full larger, but not so neatly built as the 7th. The Country still continues pretty flat, but is not so well cultivated or peopleed as we found it the preceding Days. The Land is blackish, hard, and barren; and the Houses built only with Earth and Straw.

The 20th we travelled but 6 Leagues, to Hung-ua-pú, a large Village. They said it was in Province of Shan-tung, that others advised us we did not enter that Province till we had got 2 or 3 Leagues farther. The Country is flat, smoother than that we saw the Day before, and very well cultivated; it is also flored with Hamlets. We had 3 small Bridges to pass of 3 or 4 Arches each, built over the Torrents. We met with a fort of Centinels Boxes for Centinels built in the Plains at proper Distances. Here we first beheld a Flock of Sheep: for although hitherto we always travel'd in Plains, where we had an unbounded Prospect, yet we neither saw Sheep nor Meadows. The Chinefe never let any of their Land lie uncultivated, and they consume whatever it produces.

The 21st we began to see several Orchards planted with Fruit Trees in the open Fields, which in this Respect resemble several of our Provinces of France: But the Lands here are better cultivated, and the Houses and Hamlets much more frequent.

The Road from Tang-chew hither is extremely good and commodious; although it was the Depth of Winter, we did not find it so much as one bad Step: It is free from Dirt and Stones, and all the Way looks like a Garden Walk. After Dinner we went 5 or 6 Li farther, the Country flat as usual and well till'd; they sow both Corn and Rice, but most of Winter, we did not find so much as one bad Step.

We had in the Plain great Numbers of thofe Stone Rowers before mention'd; some channell'd, others plain, for levelling the Grounds and the Floors, whereon they thref the Corn. This Borough lies before a little River which is very broad, considering its Depth.

The 22d we crofs the River, and at the End of 4 Leagues came to I-chew; the Plain is always flat and even like la Bouver, but much more populous; the Roads dry and sandy. The I-chew City did not appear to be above half a League in Compass; the Walls are of Brick, and in very good Repair: We observed several Salient Angles, and a fort of Battions, which were either Polygonal or in the Form of a Horse Shoe.

The Governor came to visit us at our Inn, and sent a Messenger before to give Notice of our being on the Road, which was of great Service to us; for otherwise we might have found it difficult to have got a sufficient Number of Porters to carry our Baggage in the Towns of Shan-tong, which are for the most part but small.

We pass'd into one of the Suburbs over a Bridge of five small Arches; this Bridge is of Marble with Rails of the same, adorn'd with Lions very clumsily carved. Without the Suburbs, are a great many Tombs made of Earth in Form of Pyramids, with Inscriptions engraven on Marble Tables. We lodg'd 4 Leagues beyond I-chew, at a pitifull Town, whose Houses are of Earth cover'd with Stubble. The Country being sandy, the Roads are troublesome to Travellers on Account of the Dust.

Beyond I-chew the Country is not so open, for one begins to see quick set Hedges of a very strong and rugged kind of Thorns. At the Dintance of every half League we commonly met with Centiny Boxes, where the Centinels make Signals in the Night time, by kindling Fires on the Top, and in the Day time by hanging out a piece of Canvas. These Centiny Boxes, which are only made of Sods or Earth, are square, raised with a Slope and 12 Feet high.

The 23d we travel'd 10 Leagues. In the Morning the Country was uneven, and we march'd now and then over Eminences, whose Decline was sometimes pretty steep; the Soil too was barren in many Places; but in the Evening we came into a fertile Plain, between two Ridges of Mountains, one to the East, the other to the West. These latter were high, steep, and craggy in a thousand Places, cover'd with Snow, and frightful to the Eye, by Reason of the Rocks; thofe to the East were lower.

The Houses of the Villages which we saw, are built with Stone in a very coarfe Manner: the Inhabitants of them are imploy'd in spinning or weaving the grey Silk of Shan-tong. It was there we saw the wild Silk Worms, which feed indifferently on all Sorts of Leaves and Spin.
a greyish Silk; of this is made the Stuff call'd Kyen-cheva, which wafhes well, and is sold all over the Empire: Altho' it is not beautiful to the Eye, yet it is commonly worn by Persons of Quality in their Houes.

The 24th we travel'd all Day between barren Mountains, but the Valleys are generally well cultivated, and furnish'd with Towns and Villages. We dined at Meng-tan-lyen, a little City, whose Walls are but 12 Feet high, and in bad Repair. Altho' the Road was full of Acents and Defects, yet it was very good and dry, but much incommoded with Dust.

The 25th we went but 8 Leagues. We pass'd thro' one of the Suburbs of the small City Sin-tay-lyen. The Country was plain, well cultivated, very populous and cover'd with Fruit Trees. The Road all the Way was up Hill and down Hill; it was nevertheless good, and the Defects scarce perceptible. The Chains of Mountains continue on both Sides: at the Distance of about a League in some Places, they sink into low Hills, beyond which we discover'd Plains which reach'd out of sight.

The 26th, having travel'd about 3 Hours between fruitful and desert Mountains, we came into a well cultivated Plain, full of Fruit Trees. After Dinner, we found the Country equally charming, till we came to Tay-yan-lyen, which is at the Foot of a hideous Mountain that covers it from the North Winds.

This City has a very agreeable Situation; its Walls are above 25 Foot high, but the Hovels are very defpicable within. About a Mile from the Town of Tan-lyen-lyen, where we dined, we cross'd a River that was almost dry: there the Mountains open'd into a great Plain, which is very fertile and populous; they seem'd to be discontinued both on the East and West Side, but began soon after, especially on the East Side, and taking a Sweep, drew near again about Tay-yan.

The 27th we retold, to give our Baggage, which went the Road appointed by the Kang-lo, time to get 3 Days Journey from thence, where we were to overtake it, by nearer Roads.

The 28th we travel'd 9 or 10 Leagues among fruitful Mountains, and saw very little cultivated Lands, altho' the Towns were pretty numerous and well peopled. One third of the Inhabitants of this Country have Wens or Swellings in their Throats; a Distemper supposed to proceed from the Well Water they are obliged to make Use of. The Inns are very inconvenient: the Beds are only little brick Forms the Length of a Man; the Entertainment is very bad, altho' one may buy Pheasants cheaper than other Poultry; we have sometimes had 4 for 10 Sol. The Mountains I spoke of, between which we pass'd, are not very high, but generally without any Trees; some of them are cover'd with Earth, and had formerly been cultivated. The Remains of the Temples are still visible from Bottom to Top; but all the Way hither from Ning-po, thro' the Provinces of Che-kyang, Kyang-nan, and Shan-tong, I could not perceive the least Sign of the Ravages which the War had made in this vast Empire; nor an Inch of Ground untill'd, excepting on these Mountains.

Any other Kingdom must have been exhausted of Men, after so many Mafacles: for it is incredible how many Millions have perisht'd by Famine and Sword, since the last Emperor of the Dynasty of Ming; the Declension of that Family began with a Famine that was almost general. The Calamity was favourable to a great Number of Robbers, who resolved to live by Rapine. They enter'd Sword in Hand into the Cities and Towns, and chusing out the young Men, capable of bearing Arms, murder'd the rest of their Family; to the End that having neither Father, nor Mother, nor Homes to go to, Necessity might compel them to be of their Party.

The Chiefs of these Robbers made away with each other by Degrees, till at length there remain'd but two; one of whom aspiring even to the Throne, made himself Master of Fe-kings, and obliged the Emperor in despair to hang himself. If we add to these Depopulations of whole Provinces, the War of the Tartars, (who were invited in to extirpate the Banditti) and the late Civil War, it will be easy to conclude, that no Country but China, could undergo such plentiful Bleedings without losing any of its Strength.

The 29th we travel'd about 9 Leagues between Mountains as hideous as the former: we pass'd near one shaped like a Cone, on the Top whereof is a small Pagod, to which they ascend by very narrow and steep Stairs, consisting of about 200 Steps; soon after we enter'd a vast Plain well cultivated, where we travel'd the rest of the Stage, much incommoded with the Dust, altho' the Road was very good. This Day we went in all 9 Leagues. 2 Leagues before we came to our Lodging, we pass'd near the Walls of a little City named Chang-fin-lyen; we were obliged to cross a Bridge built before the Gate of the City, over a Brook, which was then dry: this Bridge has 9 Arches furnish'd by square Piers of Stone very high and large, so that the Arches are but small; it begins by a great Arch and ends with a long sloping, supported by 7 small Arches, separated from the rest by a very thick stone Pier. The Heads of the Piers which support the Stones that form for the Rails, are rudely carved Figures of Animaux. The Materials of the whole are a sort of blackish Marble, rough and unpolish'd; the Pavement is great square Flags of the same. We found a large Quantity of this sort of Marble in the two Provinces which we pass'd thro', especially in that of Shan-tong, where we now are; and it is likely, that the Mountains which we saw, almost entirely delitute of Trees, are full of it; because in Places where the Rain had waff'd away the Earth, there appear'd blackish Stones, which much resembled this Marble.

The
The 30th we travelled the Space of 10 Leagues in a very even Country, well improved, and full of great Hamlets or Villages, which might be taken for Country Towns. The Road being very dry is dusty, which might incommode Travellers. In every Village we saw several Pagods, which are the only brick Buildings, all the rest being of Earth and Straw: the Roofs and Sloping are set off with Ornaments, as Birds, Dragons, and Foliage; and are cover'd with Tiles, varnish'd or japan'd with red and blue.

We found from Time to Time in the Plains, Pyramidal Tombs of Earth; there are usually in such Places small Groves of Cypresses, with flat Leaves which appear very pretty. Before Noon we pass'd by Fu-ching-heyen, a square City, the Walls whereof are made of timber'd Earth, mix'd with Straw, and in many Places with Bricks baked in the Sun, and rough caft, with Potter's Clay. The Inns are the most pitiful we have seen yet.

Besides a great Numbers of Boroughs which the great Road paffes through, we frequently found Inns by the Way Side: these are Sheds made of Reeds, or at best lowy Cottages of Earth, where the meaner Sort of People lodge; on most of the Towers here we saw Iron Bells, cast with very little Art.

The 31st our Stage was 12 Leagues, 2 Leagues from the Town where we lodged we had on our Left the City of Pin-yuen-heyen, which feem'd to be about 2 Leagues in compass. In one of its Suburbs thro' which we pass'd we saw infinite Numbers of People, with many Timber-Yards full of Wood, for which there appear'd to be a great Trade.

Eight Leagues from hence we found Pe-che-li, a large City, situated on the great Canal of Pe-che-li. The Court and inclofed with fair Brick Walls: one of its Suburbs, thro' which we pass'd, appear'd like a City, by its extent and the Number of People it contain'd.

From Pe-che-li, the Road, which was before a little hollow, became even with the Phin; and, making Allowance for the Dust, is one of the finest imaginable. The Plain is level as a Garden, full of Villages surrounded with Fruit Trees, and diversify'd with Cypresses Groves, planted about the Sepulchers, which afford a very agreeable Effect. The Ground is a fort of Potter's Clay, but somewhat more foft and gray. The Carts are drawn by Oxen, as they are in Europe by Horses; one serves for a Thiller, and carries a small Saddle. The Housks are mostly of Earth and very low: the Roof makes so obtuse an Angle, or more properly round by Degrees in such a Manner, that it appears flat; it is composed of Reeds cover'd with Earth, and supported by Mats of small Reeds, which lie upon the Slaps and Joyns, hence one may judge of their Inns, which are built in the same Manner, but not near so well. They have no Wood for firing but make Ufe of Pit Coal, which must be very dear; in the Inns they often burn Reeds or Chaff, of which they have great Plenty.

The Royal Canal, which lies to the North of this City, was frozen up, and on it half a League together, we saw a Row of Barks that feem'd to touch one another. In the Way from Hang-vahe-pei we often met with a fort of oblong square Towers or small Brick Platforms of 2 Stories, about 45 Foot high, 50 or 60 long, and 18 or 20 broad; with 7 Pinnacles on one Side, and 3 on the other. Their Villages are for the moft Part inclofed with little Mud Walls, with 2 Gates at the End of the Street, and Pagods or little Idol Temples over those Gates.

The 1st of Feb. 4 Leagues from the Place where we lodged, we enter'd the Province of Pe-che-li, passing thro' one End of the Suburbs of King-che-wei. The Wall of this City feem'd to be of Earth: we saw three Sides of it, which are at right Angles; this makes me believe that it is square, as most of the Chinese Cities are. Within the City we observ'd an Hexagonal Tower, 12 or 14 Stories, one taller than another, as they role, with Windows on each Side of every Story. In the North and South Suburbs there are several of those Towers on little Platforms before mention'd; they are found in moft of the Villages, whose Inhabitants make Use of them for securing their Effects in troubled Times, or when they fear an Irruption from the Robbers. The Housks of these Villages are of Earth mix'd with Straw, and the Roofs almost flat: several of them have a Platform. Generally speaking, in all the Road from Ning-po we saw no Buildings worth taking Notice of, except the publick ones, such as Gateks, Dikes, Bridges, Walls of Cities, Triumphant Arches, &c. We lay 5 Leagues from King-che-wei, at the City Fa-ching-heyen, travelling a very dusty Road.

There we heard of the Death of the Emprefs, Mother to the Emperor of Kang-bi, which happen'd the 27th of the last Month; to conform ourselves to the Customs of the Empire, we immediately took off the Tuff of red Silk, that cover'd our Caps, which is a Sign of Mourning; it is a Ceremony observ'd throughout the Empire for at least 27 Days, reckoning from the time they receive the News; the Mandarins publish the Order for it, and if any Perfon fails to obey, he is liable to be punisht.

The 2d of February was the Beginning of the Chinese Year, the first Days of which are Days of Rejoicing in China, much like Carnival Time in Europe; they visit, with one another a happy New Year, and give publick Demonstrations of Joy by Illuminations and Fireworks. This Day we dined 7 Leagues from Fa-ching, at a large Village; we pass'd, in leaving it, over a fine Bridge of Marble about 20 Feet in Length. The Rails consist of beautiful Tables of Marble, laid along the Ground, about 20 Inches broad and 5 long (s); adorn'd with

(*) Here seems to be some mistake, for they ought not to be broader than long.
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There is plenty of Marble in this Province. The Country is level, well cultivated and full of Towns and Villages, where we saw a great Number of stone Towers or Platforms; so that at a Distance one would take the Villages for so many Fortresses. All the Houses are of Earth, the Rooms Stut and covered with Straw or Stubble; many of them are flank'd with little square Pavilions. We met on the Road a great Number of Couriers, with little Boxes at their Backs, wrap'd in pieces of yellow Stuff, which is the Imperial Colour: they were carrying without Doubt the News of the Death of the Empress into different Parts of the Empire.

We travell'd 4 or 5 Leagues in the Evening, and having pass'd near Hsien-byen, a City about a League in Circumference, (the Walls whereof as well as the Houses are built with square Tiles instead of Bricks) we went and lay at Kye-kyu-lin.

The 3d our Journey was 11 Leagues. After we had advanced about 2 Leagues, we pass'd by the Walls of the City Ho-byen-fa, which is square and built of Bricks and Parapets of Brick are in very good Repair. They are defended by little square Towers at certain Distances, with small square Battions, which are not above 7 or 8 Fathom in Front.

We took up our Lodging at Jin-byen an another City. The Country appear'd the same as the preceding Days, equally level, and well improved. The Towns and Villages are very numerous. Some of them are of a great Length, having Gates at both Avenues, which do not differ from Gates of Cities, with Pagods over them.

We met with, in divers Places, Tables of Marble with Inscriptions, placed perpendicularly on the Back of a huge Marble Tortoise; since we left Ning-po we saw neither Wood nor Forests: all the Land was well cultivated, excepting what was under Water, and a few barren Mountains.

The 4th we depart from Jin-byen, which is in form of an oblong Square, and seem'd to be about 1400 Paces in Compass. Its Walls and Parapets are of Brick, (with Towers at certain Distances) more than 30 Foot high. The Houses, as well as those of the Villages are likewise of Brick, and the Roofs of them handmore enough.

Five Leagues from this City we pass'd thro' a large Borough of great Trade, in the midst of which is a triumphal Arch, resembling the two we had seen the Evening before at Jin-byen. Just without this Place a Caufey begins, and a League beyond, Marshes; through which is a Caufey for the Space of 500 Paces: having pass'd it we found a large Village where there are 3 Wooden Bridges over so many Canals.

Two Leagues beyond, we pass'd thro' the City Hong-byen, whose South East Suburb is cross'd by a Canal. The Street was adorn'd with 4 triumphal Archs, where Pillars stand on Bases of white Marble 3 Foot high, composed of 4 Stones bound together with Iron Hoops, and fasten'd with Pins of the same Metal; most commonly the Pillar which is of Wood, is fix'd between these 4 Stones, as between the Checks of a Pres. These Pedestals instead of an Ogee, have a kind of Chapter of long Leaves, which resemble Flag or Sword Gras.

From Hong-byen, where we dined, we travel'd 4 Leagues to Pe-kew-lo a great Borough [or Country Town] with Gates at both Ends, and Pagods over them. The Country as usual was very populous and the Villages grew handmore; the Houses are almost all cover'd with very thick Tiles placed in form of a Demi-canal.

The 5th, 2 Leagues from this Town we pass'd several Canals, and a League farther cross'd the City Sin-ching-byen, which is square and not above 12 or 1300 Paces in Compass; its Walls are 25 Foot high.

After Dinner we cross'd Pe-chew thro' the principal Street, which is very broad and lies in a Line. This City is three Miles round, and better peopled than the rest. The Suburbs on the South and North are very long, the Streets handmore and stait, the Houses low and one or two Stories, after the Chinese Manner. The Prospect we had on passing out of the North Suburb was admirable fine: on the Right was a spacious Plain without the least Emience, or inequality within the reach of Eye; and on the Weft, a Chain of Mountains, which in all Appearance encompass the Province of Pe-che-li to the very Sea; we travel'd by the Side of them, till we came to Pe-king.

We presently found a Bridge of 9 Arches supported by square pieces of Stone, which project so as to serve instead of Steps. The whole Work is solid and strong. The Bridge is paved with great square Stones, and the Breast Walls or Rails, which are 2 Feet and an half high, consist of large Pannels of white Marble, not well polish'd, grooved in Pofts of the fame, which are 62 on each Side and 4 Foot high. The Pannels in the Middle are above six Foot long, but they diminish gradually to the Ends of the Bridge. The two flopsings or afsents are very easy; one of them joins a Caufey, made of Earth, about 300 Paces long; at the End whereof we found another Bridge like the former, with 24 Pofts on each Side. At the Entrance of it we left on the Right a She-pes, that is a large Marble Stone, placed in a great square Room made of Brick; it stands on a Marble Bafis, 2 Foot and an half high, and 4 Paces square. We had seen several of the Kind on the Roads; these Monuments at the End of Bridges are erected in Honour of the Person or Persons who have been at Expences to serve the Publick, or done some illustrious Action.

For
For three Days past the Soil appeared more hard and grey than usual, and we continued to meet an infinite Number of People going backward and forward. We lay 2 Leagues from Tja-chew, at a great Borough call'd L. wu-li-ho; it has Gates at both ends, and a Port of Suburbs. We travelled that Day 12 Leagues.

The 6th, after we had pass'd the Suburbs, we found a very handsome Bridge about 100 Geometrical Paces in Length, and 20 Feet in Breadth; with 2 great Triumphal Arches at the Ends. The Rails are of large flat Stones, some white, others grey, supported by small Pillars of the same, which very much resembles Marble; these Stones are neatly cut, and adorn'd with variety of Moldings. All along the Rails, there runs a little Bank of Stone in Height 9 or 10 Inches. The Bridge is paved with large handsome flat Stones; after which follows a long Causey above 40 Foot broad and 6 or 700 Paces long, paved in the same Manner; with two little Bridges on it of the same Architecture.

Four Leagues from Lwu-li-ho we came to Lyang-liyang-byen a pretty large City, but the Walls are in bad Condition. One League from thence we saw a fine Bridge, the Rails or Side Walls of which are of large handsome white Stones, and the Ends furnish'd by four Figures of Elephants. We saw another of them, the great Stones of whose Rails were pierced thro' like Balusters. This Day we travell'd but 3 Leagues, stopp'd at a Village, 8 Leagues from Pe-king, to wait for News from the Fathers of our Society who were at Court; we there received the melancholy Account of the Death of P. Ferdinand Verbijl, which happen'd the 25th of January. The Emperor spared nothing to preserve the Life of this Missionary, whom he honour'd with his Favour. He sent him one of his Prime Physicians, who waited close on the Empress Dowager, when he arrived at the Point of Death; but the Physician, after having seen the Patient, told his Majesty, according to the Chinese Way of speaking, that nine Parts in ten of him were already dead; and in Effect he dyed a few Days after.

The 7th, the Missionaries at Court sent an Officer of the Tribunal of Mathematicians to conduct us to Pe-king; but none of them came in Person as they intended, because they were oblig'd to observe the Chinefse Custom, of mourning for P. Verbijl. We departed about one of the Clock; the Road was near 20 Fathom broad and often more: but there was such a dreadful Clutter, caused by the Multitude of People, Horses, Mules, Asses, Camels, Calashes, Litters, and Carts, that it is difficult to describe it.

We pass'd thro' Lhukwey-baun, which is 3 Leagues short of Pe-king. It is a little City almost square, 1200 Paces in Circuit. Nothing makes a more delightful Appearance; the Walls are exceeding beautiful, it has 2 double Gates with a Place of Arms, and handsome Rooms over them.

We enter'd the City by a Bridge, the finest we had yet seen: it is above 170 Geometrical Paces in length; the Arches are small, but the Rails or Side Walls are made of 2 hard white Stone, resembling Marble. These Stones are more than 5 Foot long, 3 high, and 7 or 8 Inches thick, supported at each End by Pilastras, adorn'd with moldings, and bearing the Figures of Lions. I reckon'd on one Side only, 147 of these Pilastras. Two little Banks, half a Foot high, and a Foot and an half broad, run along the Rails. The Bridge is paved with great flat Stones, so well joined, that it is as even as a Floor. The Walls of the City are very neatly built, and 40 Foot high. The Rampart, which is not very thick, is lined within after the same Manner. The Bank or raised Way is pretty broad and curiously built, as well as the Parapet, whose Battlements are very near each other. The Gates are double, with a kind of Advance Wall in this Place: they are high, thick, and well arch'd. Over them is a Building of 2 Stories, with a double Roof, to which they ascend on each Side by a large Stair Cafe, that looks very graceful. The Road from this City to Pe-king appears like one continued Street, it is so throng'd with People.

Four or Five hundred Paces from the Gate of the outward City, we stopp'd at the Custom House, where they let our Baggage pass without searching. Mean Time a Person opening the Window of my Litter, ask'd if we were come to pay Tribute to the Emperor. On this Occasion it may be proper to make some Remarks which are of Moment; but to explain them the better, it will be necessary to repeat, what I have observed elsewhere, that the Chinefse supposing the Earth to be square, pretend that China takes up the greater Part of it: so that, to denote their Empire, they use the Word Tyen-nya, that is the under Heaven, this Term is continually in their Mouths; so they say, Tín-pá tyen-nya, that is, this is current throughout China; Te tyen-nya, he has made himself Master of the Empire.

Propos'd with this rare System of Geography, they have placed the rest of Mankind in the Corners of this pretended Square; and considering them as Barbarians, think they do them much Honour in reckoning them among their Tributaries. Hence, whatever comes from foreign Kingdoms, whether Letters, Prefents, or Envoyos, all pass as Tribute, and a Mark of Submission; and thenceforward such Kingdoms are set down in their History among those that are tributary to China. It would be too tedious to enumerate all the Kingdoms which they reckon tributary to them, wherefore I shall mention only the principal: Korea is the first, next Japan, then come the Moors, in whose dominions they put the Kingdom of Su-na-culan, which probably is Samarkand (s); Fau-ko-la, which must be Bengal, for they place it to the Vol. I.
East of In-tch, or Ingolth; lately Me tec na; for Mohammed, who found the Way to be honour'd by so many Nations, was not able to keep himself out of the Number of the Tributaries of China.

In the Chinese Geography intituled Quan-yu, you meet with the following Account; Me tec na (u) is the first Kingdom of the Moors (w): Its first King named Mn-buch-mi le (x) was a Man of an extraordinary Genius; he reduced all the Kingdoms in the W. R. under his Empire; in the Reign of Mu-buch-me (y) he sent an Ambassador, accompany'd with the People of the Kingdom of Tjen-fen, to pay Tribute.

Whence it is evident, the Princes of Europe ought to be cautious how they send Letters or Presents, either by the Millionaries, the Merchants, or any other Way in their own Name; for, the Moment they do, their Kingdoms will be registered among the Tributaries. The Rajfians had a great Struggle to get this Term changed in their Favour; and whilst it was changed, yet the Embamy was considered as a Tender of Homage. The same Custom prevails in all other Parts of the Indies; where the Perfon, who carries his Princes Letter, is look'd on as his Ambassador. Not that the Indians really believe them to be such, but they will have it so, to flatter their own Vanity; whence often they take Occasion to defpise the Majesty of the Kings of Europe, with whom their Princes cannot compare. (z)

For a League before we arrived at Pe king, the Country was cover'd with little Groves of pretty tall young Trees, incoled with Walls made of Earth, which are so many Burying Places. About 4 of the Clock we enter'd Pe king, by a Gate, which is double, (as all the rest belonging to this City are,) and cover'd with thin Iron Plaques fastened on with several Rows of very large Nails. The Walls are 30 or 35 Feet high, with Square Towers at convenient Distances. The Street we enter'd was between 45 and 50 Feet broad, and as straight as a Line. We pass'd along for above half a League, thro' an incredible Number of People, yet we did not see one Woman, altho' they are more numerous here than the Men. Every now and then we met with Jugglers, surrounded by 50 or 60 Men, crowded upon one another; the Throngs were so great in every Part of this vast and long Street, that one would have concluded they were Fairs or some publick Assemblies.

This Street extended still beyond the Reach of Eye, when we turn'd short into another large straight Street on the Left, almost as broad and crowded as the former. In both these Streets the Houfes are low, consisting only of a Ground Floor, and have nothing to attract the Sight, excepting the Shops of Generals, which for Neatnefs, and perhaps Riches, excel most in Europe; the Entrance into these Shops is adorn'd with Gildings, Sculptures, Paintings, and Japannings, in a Manner which charms the Eye.

At the End of this Street we enter'd into the 2d Inclosure, or more properly the 2d City, which is call'd the Tartar City. The Gate at this Place also is double; the Wall is very neat and new built, with Square Towers, the Sides of which are above 7 or 8 Fathom in Breadth, and the Front yet broader. The 2d or inner Gate, has a large Esifice built over it with a double Roof, cover'd with Japan'd Tiles. It consists of 2 Stories, whereof the lowermost, which jut forward, is embellish'd with Paintings and carved Works. The Part of the advance-wall, which answers to the Gate, has likewise an Esifice erected over it, larger than the former; it is four Stories high, with 12 little Square Windows in each, which makes a very handsom Appearance at the Entrance of the Street of the 1st City.

As we had pass'd these 2 Gates, we found on the Right Hand the Houfe of the Portuguese Jesuits, which is over-against and near the Rampart. It has a double Entrance; going in by one we pass'd thro' three little Gates pretty neatly made into a square, regular Court, which leads to the Church; on each Side of the Entrance there is a very handsom Square Tower, the Tops of which are made in form of an Observatory; in that on the Right hand there is a very fine Organ, and in the other a Clock with several Bells.

At the Beginning of the Chinese Year, all the Inhabitants of Pe king crowd fo to fee these Curiosities, that the Court is never empty from Morning till Night. During this Time the Organ plays, and the Clock is set a chiming; and many of those who enter the Church inform themselves about the Mysteries which are there represented by the Paintings, for there is a Catechifl attending all Day long to explain them; so that Curiosity is always the Means of making some Converts to the Faith.

(u) Me tec na is evidently Medina in Arabia, or, as it is call'd by the Arabs, Medinat el Nabi, that is, the City of the Prophet, meaning Mohammed.

(w) By the Moors must be understood the Mohammedans in general, who are so called by a corrupt Use of the Word.

(x) This is the Chinese Way of Spelling, or rather pronouncing, Mohammed.

(y) Orig. Mn-buch-me; others for Huen write Huen and Hure, this seems to be the same with Hune-feng, 6th Emperor of the Dynasty of Tung, who began his Reign in the Year 913 after Christ; but Mohammed had been dead above 80 Years before.

(z) Here, I fear, the European Vanity is熹暗'd as much as the Indians; for certainly the grandeur of the Oriental Princes, especially the Emperors of China, is not to be equal'd by any thing on this Side of the World.
THE 20th of March 1688, we set out from Pe-king for Kyang-chew, which is 18 days' journey. I hired Mules for 12 francs each, out of which the Muleteer was obliged to maintain both himself and them; I lay at Treu-ten, a Country Town, 80 Li (*) from Pe-king.

The 3rd I passed thro' Tjo-chew, where I took the Road of Shan-fi; it is incredible what prodigious Multitudes of People there are on the Road; the Streets of our best Cities in Europe are not so throng'd. We rode 8 Leagues to get to Ting-king-ten. This City is square, about 500 Paces long from North to South, and 400 broad from East to West; its Walls are of Earth, and the Battlements of Brick.

A little before we came to the Village of Pe-kew, which is 20 Li farther, we crossed a River over a Wooden Bridge cover'd with Earth; it runs Eastward and rolls along a great Quantity of Sand with its Tide. Thrice, which are always crowded, are very broad, and planted with Trees on both Sides from Pe-king, with Walls to cover and preserve the Country. In less than the Space of a League we met with two or three Villages, not to mention those which appear on all Sides in the Plain; in one of them I saw Puppets, which were made to speak, and differ'd in nothing from those of Europe, but in their Dies.

The 18th of April I went from Pe-kew to Ku-chin-tuen, a great Borough, 30 Li distant to the South-West by West; in the Way we found 3 Villages. Thence to Pay-ta-fu, where there is a great Tower on the Left Hand, 20 Li, with 2 Villages between. 10 Li farther we came to Gan-fa-ten; we passed thro' this City, which measures 350 Paces from East to West, and 400 from North to South; its Walls are of Earth, and the Battlements of Brick. At the Entrance of the Suburbs we saw a Stone Bridge, without Rails or Side Walls, over a small Brook.

From Gan-fa to Sū-bo are 40 Li. Going out of this Town, we passed over a handsome Bridge of 3 Arches, and 20 Poles on each Side, built with rough Marble. Thence to the City Pau-ting-fu, which resides the Governor of the Province of Pe-che-li, 10 Li; it is nearly City Square, and above 4,000 Paces in Circumference. We left it on the Left Hand, and over-against it is a Tower in the Corner of the Wall found a fine Bridge with 3 Arches, of greyish Marble, built over a small River, formed by 2 little Brooks; one of which comes from the West, and the other from the North. Our Course by Observation was South-West. The Road is very handsome, planted with Trees like a Garden Walk, and crowded with innumerable Numbers of People.

The 20th we went directly East about 10 Li to Ta-sye-pu, a Village, leaving on the Right, a little before we came to it, a small Tower in the Plain: 10 Li thence to another Borough named Ta-ki-tuen, where there are 3 small Stone Bridges; and 10 more South-West to another Borough; 10 Li farther to King-yen-its, and from thence to Tan-flun-kyen, a great Country Town, in the middle of which there is a handsome Bridge of one Arch, 30 Li; 30 Li farther we passed thro' the City King-tu-ten, which is not square, and no more than 1200 Paces in Circuit; the Walls resemble those of other Cities. On leaving it we saw a beautiful Triumphal Arch of white Marble, adorned with 4 Lions. Thence to T'en-fung-ten a great Borough, where I lay, are 20 Li.

In this Day's Journey from Pau-ting I passed by 15 or 16 Cities, Boroughs, and Villages, which are full of Inns, for lodging that surprising Number of People which throngs the Roads. About 10 or 15 Li beyond Pau-ting, the Road is raised on both Sides with pretty broad Banks, so that the Space between forms a sort of Canal, which is pellucid in some Places. As it is flat, wide, and level, with Trees planted on both Sides, it affords beautiful Avenues to the Villages, that one meets with every Mile and an half. In some Places the Trees are at full Growth, in others but of one or two Years standing; whence it is probable, these Avenues were ruin'd during the Wars, yet they have a fine Effect upon the Eye; besides, they are very lovely, well cultivated Plains presented themselves on all Hands; however, there are few Trees in this Country, that it appear'd often like a vast Sea. One is almost agreeably deceived in the Parts where the Prospect is boundless by Trees, which make the Country look as if it was overflow'd, or some great Lake; the thicknefs of the Vapours reflecting Light enough to create a Whiteness resembling that of Water at a Diftance. But to produce this Phenomenon, the Horizon must be terminated by opaque Bodies, such as Trees, otherwise the faint refle&ed Light will be overpower'd by that which fixes a greater Luster; it may also be said, that the Shadows of these Trees appear in the Vapours, which therefore seems to be thick enough to produce the same Effect as a Looking-Glass.

The 3rd we advanced 10 Li (1) South-West to a Village, then 10 Li South-West by South to another, after which we crossed a little River over a Wooden Bridge cover'd with Earth; thence to Li South-West to Ting-chew, a City as big at least as Pau-ting; after having passed thro' City Tan-4 Villages, I came to Min-yue-ten a great Borough, where I dined, 60 Li from Tien-fung-ten.

(*) It must be remembered that 10 Li or Farloong make a League.

(1) In the French it is 10 Leagues, which must be an Error of the Press or Copy.
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even, the Course always South-West by South; three Li beyond, our Course was West-South-West, and at the End of 3 or 4 more it changed to South-West by West.

Thirty Li from Ting-chow we came to Sin-lu-yan, a little City almost square, not above 1200 Paces in Compass; we then pass'd 3 wooden Bridges cover'd with Earth, over a small River that runs North-East, and which, when the Waters rise, overflows the Country for 3 or 4 Li; after crossing a few Villages and a Stone Bridge with 18 Posts on each Side, we arrived at Fi-

Imperial Post House, a great Borough, where there is an Imperial Post-House, (as the Word i denotes,) 45 Li distant from Sin-lu.

The great Road lies between two small Canals, whose earthen Walls serve instead of Banks; it is of Gravel, about 100 Foot wide, the finest and most agreeable any where to be met with.

The 4th we travel'd 60 Li South-West by South to Ching-tsing-fi, a City near 4000 Paces in Circumference; its Figure is a long Square and the Walls handsonmee; we pass'd along a Skirt of it at least 3 Li, running South-West; from the Corner to the Gate I reckon'd 17 square Towers.

Six or seven Li thence, we cro'd the Hi-to-Ho, a River 200 Paces broad; it comes from the West, and runs South-East; its Waters are muddy like those of Wang-fo. Beyond this River the great Road divides, one part leads towards the Provinces of Se-chwan, Yun-nan, Ho-nan, &c. the other to those of Shan-fi and Shen-fi, which last was the Road we took; as it belongs to so many Provinces it is no wonder to find such a prodigious Number of Passengers on it.

I took up my Lodging at Ho-lu-yan, a very populous City, 1400 Paces in Circuit, and about 40 Li from Ching-tsing. It lies behind a Hill, which we pass'd before we came to it; from the Top we discover'd the most charming Country imaginable, as smooth as Glass to the Foot of the Mountains, whereon there are neither Trees nor Bushes. The Suburbs of Ho-lu-yan are large in Comparison of the City, there where are Manufactorys of Iron and Earthen Ware.

The 5th I enter'd the Mountains, and having gone 40 Li to the West-South-West, dined at Zhu-chou-fi (1) a large Borough on the Eastern Bank of a River, which we cro'd by a Bridge; on the other Side of the Town we found another handsome Bridge of one Arch, over a River that runs here Northwards, which having cro'd, we found 3 more little Stone Bridges over so many Torrents. We travel'd along the River, having it on the Left, and at the End of 15 Li, pass'd it over a Bridge like the former, and 15 Li farther arrived at Ching-kim-yan.

This City is 1200 Paces in Compass, seated on a little Hill; the Walls, which are of Brick, are fair, excepting the part on the Hill, which is of Earth; the lower part only is inhabited, and the Suburbs are better than the City itself. We left it on the Right, and travelling 25 Li farther, came to lodge at He-taw-yan, a Town in the Mountains, which are indifferently high. The Road is rugged, so that one is always either ascending, defending, or turning; we saw an astonishing Miltitude of Aisses and Mules, load'd with Earthen Ware, ground Bark for making Pavils, Cotton, Silk, Skins, and especially wrought Iron, which comes from Li-nan-fo, a City of Shan-fi, on the River by which we travel'd, we saw several Mills, for grinding the Bark whereof they make the Pavils.

Thirty Li from Ho-li, after having pass'd thro' the Borough of Chan-nyan, we cro'd a Hill above 100 Paces in height, on the Top whereof is a Pagod; we advanced on 2 great inclining Plains, pav'd with Stone; nothing is to be seen on all Sides but Hills without Valleys, but they are low and cultivated to the very Top; to prevent the Rains from washing down the Earth, as well as to detain the Water, they are cut into Terraces, supported by dry Walls, built with the Stones wherewith the Ground was cover'd; we saw whole Families of Chinif, which dwell in Grotts, for China has its Tragedy, as well as Egypt, in short, every Place is as populous as can be. We saw neither Trees nor Shrubs on the Mountains; the few Herbs and Briers which they produce are quickly pluck'd up to feed the Cable, and supply the Lime-Kiln, which are very numerous along the River. Our Course was South-West by West.

The 6th, having gone 40 Li, we came to a Village, where there is a Custom House. I was discharg'd by sending a Visiting Letter, without having my Baggage search'd. The Province of Po-cho-li ends here, and that of Shan-fi begins. The Village is shut up by 2 great Stone Arches, which cro's the Road that lies between steep Hills. Here we saw a Wall, which running over the Mountains as well as Valleys, cro's the Road also; I know not how far it extends, not being able to see either End; it is of Stone, rough-hewn but finely laid, and is flanked at proper Distances with square Brick Towers, which seem'd as intense as if newly built. The Wall including the Battlements might be 10 or 12 Foot high, and 3 or 4 thick; some Parts of it are fallen down, some want only the Pinnacles, and others are still entire. The Height is equal throughout, so that when they say it is 100 Feet and more, they include the Hills.

Twenty Li from the Custom House, I came to Pe-chin-i, a great Borough, where I dined. 5 Li beyond, we enter'd a Road 10 Paces broad, between pretty steep Hills, which are about

(1) Orig. Tz-chou-fo; the z is in English answers precisely to the French j consonant.
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60 Paces in perpendicular. Having travelled 50 Li, I came to Ping-tung-chew, a City about 2,000 Paces in Circumference. The North part standing on a little Hill is walled, the rest is very populous: the Suburb to the West is large. In crossing the City, we passed thro' a Street 300 Geometrical Paces long: I reckon'd 25 Triumphal Arches there, some are of Wood with Stone Bases, others are all of Stone; several of them are very handsome. In the West suburb we saw 6 Bells. This City is situated in a Plain amidst the Mountains. Two Leagues before we came to it, the Road began to be very good. The Tops of the Mountains are still'd with Oxen. We saw Villages consisting of Grotts or Caverns, dug on Purpose; being very neat Chambers 20 Feet long, and 10 or 12 broad. I passed thro' 14 Villages without reckoning those at the Beginning and End of the Stage; the Countryside South-West by West.

The 7th leaving Ping-tung, we struck Northwards, ascending gradually for 7 or 8 Li till we came to a Village, after which we found a Defunct, which was pretty steep, and at the Foot of it another Village; for 15 Li our Countryside was North-West. At the End of 23 Li we passed a Brook, that runs Eastward; at 25 Li we found a Village where we turn'd West-North-West; 40 Li another Village, and advanced West-South-West, for 2 Li; afterwards North-West 12 Li, then 6 Li to Sin-ten, 60 Li from Ping-tung.

From Sin-ten where I dined, I rode 4 Li West, then 6 Li West-North-West to a Village: 14 Li farther I passed a Brook which comes from the North, and falls into that by the Side whereof I travel'd. 20 Li thence to a Borough, and 4 Li beyond we ascended a very steep Hill. There the Stony Road which was very troublesome to us ends. The Top of this Hill, as well as all about it, is extremely well cultivated, and cut in Terraces which are continued to the Bottom, and make a very agreeable Prospect.

From thence we had an easy Defunct Westward to the City Sheu-yang-ihem, 40 Li from Sin-ten; one Li before we enter'd the Suburb we saw on the Left a Tower 300 Paces from the great Road beyond the Valley, where the River along which I rode, runs. This District is full of Towns and Hamlets. We left the City to the Right; it is above 1,500 Paces in Compass, and its Walls are in very good Repair.

The 8th I advanced 45 Li West-North-West: and at a Village 40 Li farther left the Road leading to Ta-yen-fu, the Capital of Shan-fu, and took that for Pin-yang-fu, which runs South-West by South. 3 Li from that Division the Hills end, which were always well cultivated, and flowed with Hamlets; but full of Receptacles, formed either by the Torrents, carrying away the Mold, or what is more likely, by Earthquakes, which happen pretty frequently in those Parts, for many times I saw large Cavities encompas'd in such a Manner that the Water could neither get in nor out.

One Thing extraordinary I remark'd in several Parts of this Province, that there is Earth or Mold for 4 or 500 Feet deep without the least Stone, which contributes not a little to the Fertility of the Soil. I came to lie at Wan-lu-ching, after having travelled 120 Li over the Hills. In the Morning every thing was frozen and the smallest River; so that the Cold was very piercing, yet the Evening was exceeding hot. After quiting those Hills, we enter'd into a very fine, even, and populous Plain; here the Mountains form a spacious Hollow, leaving a large Opening between the West and South-West: they are 4 Leagues distant on the West Side, and somewhat less on the South-West.

The 9th, our Countryside was South-West by West. Advancing 6 or 7 Li, we left on the South to the City T'ou-fu-ihem; it has 4 Gates and seems to be Square. Having gone 12 Li we came to a Borough inclosed with Walls of Earth, where we crossed a Brook, which runs Westward another Brook running Westward likewise; thence 11 Li to a Village, West-South-West; 10 Li farther to a Borough that runs Northwards; 7 Li beyond, to a Village, after which our Countryside was West-South-West. Three Li thence, to a River which we crossed over a Wooden Bridge, cover'd with Earth; it runs first to the West, and presently turns Northwards. 6 Li farther, to a Village, and then 8 Li more South-West, to Sin-ku-ihem, where I dined after travelling 60 Li that Morning.

This City extends from North to South about 400 Paces, and less than 200 from East to West. The Walls are of Brick and very handomely built which incline its Suburbs are of Earth, with Brick Battlements. Having travelled 45 Li farther, we pass'd thro' several Villages, I came to lodge at Kyu-lin. These Villages are so many little Cities, and some of them are of more Value than several Hyes; this joined to the Beauty of the Country, which is as level as a Bowling Green, and the Groves of Trees wherewith the Villages are surrounded, makes a most agreeable Landscape. In several Parts of this Plain, within the Compass of a Mile and half round, we saw 12 Villages at once; and taking in those farther off, we could reckon 29, each of which had several Pretty High Towers.

The 10th I made 15 Li South-West to Ki-ihem, lying on the Left. I pass'd thro' the West Suburb, which is large and inclosed with Walls of Earth; those of the City are of Brick and very fine, with Guard Houfes and Towers at convenient Distances. It may be 12 or 1,500 Paces in Compass. Travelling afterwards South-West by South we pass'd thro' several Villages; at the End of 42 Li we saw to the Left a very beautiful Temple dedicated to Ta-wu-soan-fu; thence West-South-West to Li-li-chuan a large Village or Town where I dined 60 Li from the place whence I set out.

Ten Li farther I pass'd thro' Pin-yen-ihem, on the Left Hand, a fair City 1,500 or 2,000 Paces in Circuit. It is square; its Walls which are of Brick, are very fine, and flanked with 

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Towers at proper Distances; I counted 50, and between every two, 22 Battlements; there are 4 Gates, one in the Middle of each of the 4 Fronts of the Wall.

Our Course afterwards was South-West. Having travelled 20 Li and pass'd thro' several large Towns, I lay at Chuen-fwan; the Road was crowded with People who raised a dreadful Dust that was exceedingly troublesome. For their two left Days the Land appeared of a black, black and thick mud, and the Villages had fewer Towers; but to make Amends most of them were enclosed by Walls of Earth, with Brick Battlements, and often thick double Gates cover'd with Iron Plates fasten'd by great Nails.

The 11th, at the End of 14 Li we saw a fair Pagod on the Left Hand, our Course South West South; 6 Li farther to Kyo-yew-byen, a fair populous City; we pass'd thro' the North Suburb, which is a second City encompass'd with Walls; 10 Li from thence West- South-West, we found a Bridge and Pagod; and 10 farther another Bridge on the Left, with two wall'd Villages, 100 Paces from the Road, which might be taken for Cities. There we turn'd South-West along a small River on the Right Hand, call'd Fwen-ho, which riles in the Territory of Toy-yuen-fa; its Waters are yellow and muddy, like those of the Yellow River. Here the Mountains begin again, I travell'd however thro' a Valley 1,000 or 1,500 Paces broad; 10 Li farther we came to a large Village, and when we left it advanced South-West; opposite to it on the Right was a fair Stone Bridge over the Fwen-ho of 12 small Arches; presently after on the Left a Pagod and two Villages built on little Hills. In short, having rode in all 60 Li and pass'd several big Villages, I dined in a large Borough; and 20 Li farther arrived at Ling-beh-yan. This City takes up almost the whole Breadth of the Valley, altho' it does not exceed 300 Paces in Length from North to South, and 150 in Breadth from East to West; we left it to the Right, being wash'd by the Fwen-ho on the West Side.

Ten Li from the City Southward there is a Village on the Right Hand flancling on a rising Ground, at the Foot of which we pass'd; there we quitted the Fwen-ho, which runs Westward into a Valley, and leaving on the South-East the Channel of a Torrent, which is broad and very snowy, began to ascend a Hill, that seem'd to be about 100 Paces higher than the Surface of the Fwen-ho; the Way, up was rugged, and at Top we found a Hamlet, 20 Li from where we set out: from whence defending 5 Li, we came to a Pagod, where there is a large stone Arch over a Torrent; afterwards we ascended for 5 Li, and then descend'd to Jin-i where I lay, 40 Li from Ling-beh-yan. We met an infinite Number of People on the Road; the Wind was so high as sometimes to hinder my Mule from advancing, and the Dust do darken'd the Sky, that at Noon we saw no better than if there had been a thick Fog. All the Hills, whiche of Earth, are improved to the very Top and cut in Terraces; and Precipices are equally well cultivated; for the last 50 Li, our Course was South-South-West.

The 12th I rode 3 or 4 Li South-West by West. Afterwards I pass'd a Mountain, advancing South East South; on the Top there is a Village, 15 Li from Jin-i, from whence we defended Southward 10 Li; then our Course was Westward; 23 Li farther at the Foot of the Mountain we found a Pagod; here we enter'd a Valley above 600 Paces wide, wash'd on the Right Side by the Fwen-ho. After having travell'd this Morning 60 Li I came to dine at Choa-chew on the same River. At the Entrance of the City, which is 200 Paces from East to West, and 400 from North to South, we pass'd a Brook over a little stone Bridge, on the Left of which we saw an Ox cast in Iron. From thence our Course was full South, where we saw a Pagod, then we ascended a Mountain; at the End of 36 Li we saw another Pagod on the Left, and found a charming Plain on the Top of the Mountain, which we defend'd, after we had gone 5 Li farther, our Course being South-South-West. Then we enter'd into a Valley like the former, where we found the Fwen-ho, which we kept always on our Right.

At length having travell'd 60 Li, I came to lodge at Choa-ching-yan. The Extent of this City from North to South is 100 Paces and 200 from East to West; it is very populous. I saw there a fine Triumphal Arch of well cut Stone. The Road was always crowded with People, and the Land extremely well cultivated. In these Mountains, there are Coal Pits, where they are at work continually; the horrible Cavens which we saw were probably form'd by the Ground falling into the exhausted Mines; however from the Top of any of these Mountains there is a charming Prospect over the vast Numbers of others that lie round it, all terras'd and cover'd in Spring with a beautiful Green; on some of the Precipices there are scarce 3 or 4 Paces left for the Road.

The 13th we advanced Southward; 3 Li from the City we cross'd a little River which falls into the Fwen-ho, after which we pass'd by a Village on the Left. A Li farther, our Course was South West, and 6 Li thence, we came to another Village, where we went up a little Hill; and 8 Li beyond it, to a large Village, where we defended into a fine Plain. At the Bottom of this Defect there is a handsome stone Bridge of 3 Arches over a Brook; 5 Li before we came to it, our Course began South-South-West. After we had pass'd some Villages and a fair Bridge, 8 Paces long, always following the Fwen-ho, we arrived at Hong-tong-yan, 12 Li farther. This City is 1800 Paces in Compass; we cross'd it, and at the North-West Angle, found a Bridge with an Obelisk; for 4 Miles together it seems to be one continued Town, lying along the Hill; this Plain, which is 40 Feet lower than the former, is at left a Mile broad to the River.

Departing from the City we cross'd a fine Bridge of 17 Arches, 60 Paces in Length; the Piers are of Free Stone, fasten'd together with large iron Keys; the Buttresses are thick and strong, supporting Figures of different Animals, couchant in projection, and fasten'd by round Bars of
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of Iron, 3 Inches thick, among which are some Lions Whelps; it is paved with large square Stones, placed on Beams. At a Village 3 Li from Hong-tong we turn'd to the South-Wealt by Wulf; 10 Li thence we found a great Borough on the Right; 17 farther another, leaving which we saw a fine stone Bridge of 3 Arches, over a large Brook. I pass'd two other Villages, and two Bridges over the Furen-lo.

Twenty Li beyond I dined at a great Borough, where I saw a fine stone Bridge of 7 Arches, with Rails or Side Walls, consisting of stone Panels, grooved into the Pots, and adorned with Belle-lerveu's, Chinofe Characters, and 4 great Lions at the Corners; it is about 60 Paces in Length.

Ten Li farther is the City Pin-yang-fül, above 4 Miles in Circumference, where there is a Wooden Bridge over the Furen-lo. Thence our Course was South-West; after I had rode 20 Li, and pass'd some Villages, I came to Tsian-leng-byun at the Entrance of this City, which is very populous, there is a Bridge with Rails or Side Walls cover'd with a Roof, supported by Wooden Pillars. I travel'd all the Day in very pleasant and even Plains, tho' on different Levels; there is not an Inch of them uncultivated. Everything here appear'd green, which I had not observed any where else; this I do doubt was owing to the Multitude of Brooks, which depend on both Sides of the Hills, whose Waters are so well managed that every Body is supplied with them.

Their Hills afford a very beautiful Landskip, being stored with Corn, Pulie, Trees, and Villages, the Number of which is surprizing. As the Corn is sown in Beds, all this Part of the Country looks like a Garden; here I saw many of those Trees, call'd 'Tay-fül (A),

its Fower is yellow, and yields an Oyl used for Lamps. After passing the Furen-lo, we found Rice sow'd on its Sides, which are marshy; the Road was every where crowded with People, and the Plains cover'd with Husbandmen sowing Pulie.

The 14 our Course was South-West by South; but after we had rode 37 Li, in a Country like the former, I pass'd a Bridge of five handomel stone Arches, over a Torrent that runs between 2 large Villages; there is a wooden Triunphal Arch at each End. Three Li farther, we came to a three-arch'd Bridge, and 20 beyond that to the City of Tay-jing-byun; it is small, and not very populous, but has a pretty large Suburb. A little before we got to it, I saw a Bridge cover'd with a Roof, which bears the Name of the flying Rain-Bow; it is a great Lattice of Timber, supported by wooden Arches, placed on a Bank of Stone, built over two Arches that are next the Land; the Chinofe admire the Contrivance of it, and for that Reason, perhaps, have given it that whimifical Name; it is 7 or 8 Paces long, and was made by a Skillful Carpenter.

Seven Li from Tay-jing we found another stone Bridge; after which our Course was South West, as far as Kyang-chew, where I lodged. This City is 3254 Paces in Circumference, situated on the Right Side of the Furen-lo, it has but two Gates, because one part of it stands on a rising Ground. From Pe-king hither I made the best Ufe I could of a good Mariner's Compass, to mark the Bearings.

At Pin-yang-fül I left the great Road which leads to the Province of Shen-fül; I have sild nothing of the Int's which are upon it, because they are like those which I have described in the Journal from Ning-po to Pe-king (8). The Houses design'd for the Reception of the Mandarin, call'd Kong-quan, have nothing remarkable; it is much if on their Journey they find Neccessaries, but they have only their Servants, who buy and cook everything according to their Liking.

The 6th of May I left from Kyang-chew for Nan-king; that City stands, as I said, on a rising Ground, the River runs below in a fine well cultivated Plain, which bears Corn. I pass'd it over a wooden Bridge, my Litter being carry'd on the Shoulders of Men, (who wait for that Purpofe) instead of the Mules, which they took out; perhaps because the Bridge is narrow and weak. The Christians accompany'd me to the River Side, where they had fet a Table, with a Collation, according to the Custom of the Country, to take their Farewell of me; I just tasted of their Wine, that they might not think I flighted their Civility.

The 6th I dined at Lü-foo-byun (c), 50 Li diffar, our Courfe East. I pass'd thro' 5 Villages, some of which were encompas'd with Walls of Earth, but those of the laft are of Brick. Going out of it, I pass'd along a hollow Road, where several Carts meeting stopp'd. The Chinofe never fall into a Paflion on fuch Occasions, but quietly affift one another. I had the Mountains always on the Right.

I-chin is in the Distriét of Pin-yang-fül; the Walls are of Earth, with brick Parapets; the whole Country is cultivated, and near the City we faw several Sepulchres. We could get no Meat to buy at I-chin, the Mandarin thereif having forbidden the Selling any, in Hopes to obtain Rain, by that Sort of Fraft. The Chinofe at this time est nothing but Rice, Pulie, and fuch Things as had not Life; the Mandarin have Poultry in their Houfe, which they caufe to be draf'd; yet after all, Fleb is fold privately; for at Kyang-chew, where the fame Prohibition was publish'd, we had Meat enough, and as cheap as at other times. I continued here
here the end of the Day, because there was no possibility of getting that Night to the Place where we should have lodged, on account of the bad Weather.

The 7th travelling 40 Li East-South-East, I came to dine at a large Village. 3 Quarters to Mile beyond Lëchûn, we entered the Hills, which are all of good Mold; the Accent is rugged, every foot of it is cultivated and town, not excepting the very Precipices; beyond them is a cultivated Plain full of Villages and Trees. Here sometimes we beheld Terrasses one above another, consisting of 4 or 5 Feet of tilled Earth; it appeared that the Chinefe had tawn Corn even on the Tops of the Hills. We found crowds of People on this Road, and saw Mountains to the Weft, South and East, which form a Semicircle.

I went 40 Li farther South-East, to lodge at a Borough named Wan-chay; one League from Lew-bû (b) we had other Hills to pass, which are ftony, and the Country uncultivated, excepting in certain Valleys; a League farther we climbed another, the Defect of which was fo steep, that I was forced to walk. I met with several Afics and Males, carrying Earthen Kettles of the Colour of Iron; all this Country is poor, and the Road difficult.

The 8th I dined at a Hamlet 40 Li distant from Wan-chay to the South-East, always advancing in a Valley between Hills, the Way being ftony but perfectly even. I passed thro' a Hfien, named Tin-fewi(u), it is a small City with brick Walls. Leaving it we found two Towers, one on the right, the other on the left Hand, on the Tops of the two highest Mountains; likewise some Hamlets along the Road; Dinner was served up in Ditches of Earthen Ware, but not near so fine as the Dutch.

At the End of this City we climbed up a Mountain, where we met with some Hamlets. It is an Hours very difficult Journey, Carts can neither ascend nor descend it. In some Places the Road is so narrow, that they run a Risk of falling down the Precipices; these Parts are uncultivated.

Afterwards the Road was even, the Lands were tilled, and we passed by 2 or 3 Villages; we were however in a fort of Valley, for on both Sides we beheld the Tops of other Mountains higher than that we were on. I lay at Lew-fuwen, a pretty tolerable Borough; the Houses there were of Brick; our Courfe was South, the Distance 40 Li.

The 9th I dined at a little Village, the Distance 40 Li, Courfe South South East. I passed 3 Villages and some Hamlets; in one of which, call'd Ti-chivn, they make those Iron colour'd Earthen Kettles mention'd before. The Road was even, and thro' a close Valley, whence the Tops of the Mountains appear'd only like Hillocks.

This Valley is ftony, yet every where cultivated and planted with fandy Trees: a Brook runs thro' the middle of it, among the Flints, fufficient to water both the Cattle and Land. At the End of it the Men and Horfes afend a very rugged Hill, Cafalhes and Litters continueing their Way in the Valley by the Side of it, above a Mile and an half farther; in which Space we passed 2 Villages, in the first whereof abundance of those Earthen Kettles are made. Having passed the 2d, I was obliged to clamber up a very steep Road; the Lands on every Side were fown, and the Ways so narrow that Carts cannot pass; on a Point of the Hill we faw the Walls of a ruin'd Castle.

I defended afterwards into a Valley, where is a Bridge, made of Stakes, over a Torrent or Rivulet, whose Water is yellow; then I went up another Hill: after which the Lands are very good and all tilled, the little Hills being cut in Terrasses to the Top, and each Terras fowen; I counted more than 40, one above another, ferval of them supported by Walls made of Stones, taken out of the Hills themselves. These Terrasses appear on all Sides for 3 Leagues together; the Country is diversify'd with Trees, Hoifes and Pagodas built on Eminences.

Five or fix Leagues on the right Hand I faw Hills much higher than thofe whereon I was. It is likely the Chinefe have with care labour leveld the Tops of mofl of thofe, in order to fow them. I lay at Chew-fuwen (b), a pretty Borough, enclosed with brick Walls; the Distance 40 Li, the Courfe South-South-East.

The 10th travelling 45 Li, I came to dine at the Village of Li-chewn; I judged our Courfe was South-East, for the Sun not appearing I could make no Observation (c). In the Way I crofs'd three Mountains, and as many large Villages, besides 3 or 4 which I faw on the right Hand. The Accent of the first Mountain is not very steep; we found very fine plowed Lands on the Top of it, but the Defent was rugged. The second Mountain is fteep, standing in the midft of little Hills, which are tilled, and cut in Terrasses, whereof in one Hill only I reckon'd more than a hundred; they are commonly 20 or 30 Feet in Breadth; tho' fome are but 12, and even less, according to the steepness of the Defent.

Having advanced above a League, feeing nothing but little Hills, fowen with Corn, and Thickets of Trees, we went up other ftony Hills. The Roads were pave'd with large Flint Stones, but very uneven. The Terrasses on the Hills are here walled with Stone for a Mile and an half together. Thefe Parts, which are plowed and cultivated with fo much Toil, gave us a better Idea of the Industry of the Chinefe, than the Plains of Kyang-nang, Shan-tong, and Pe-chii.

(a) It is not mention'd how far this Place is from Wan-chay.

(b) In the Map it is written Tin-fewi.

(c) In the French it is written Time-ewa; here the ty should from to have a different Sound from the / and n, which he uses in the Word Ewe, (See p. 51. Note a), but as he is not uniform, I make no Scruple to convert it into /.
Beyond these little Hills, the Mountains began to be barren, excepting towards the Bottom, where the Land is cultivated. I saw some Places where they had begun to make Terraces; they first gather all the Stones and pile them up to build Walls with, after which they level the Ground and low it.

The third Mountain is still more rugged than the two former; in descending it I was forced to eight times; after Rains, these Roads are impassible, the Flints being very slippery; I lay at Tsung-chou-a a large Village. Just beyond the Place where we dined, I ascended a Mountain; the rest of the Country is good and level; there appear on all Sides little plowed Hills, full of Trees, and a great Number of wall'd Terraces. I passed thro' 6 or 7 Villages, some of which are pretty large, and built of Brick; I saw others in the Bottom, at the Foot of the Hills. On the Road we met a good many Mules and Asses loaded with Commodities from the Provinces of Ho-nan and Kiang-nan.

The 11th, I dined at the Town of Chou-pin, having travelled 40 Li South East, and passed the Province of Ho-nan. At setting out we went up a little Hill, after which we descended all the Way; we found a Road, made among the Rocks, along the Hills in form of a Terrains both lined and paved with Stone; it is 10 or 12 Feet wide; with a great Defect, and in rainy Weather is slippery, that it is impossible to go down it.

There are on this Road two or three little Ports to defend the Passages, one of which has thick Walls, wherein Soldiers might be drawn up. Beyond these little Hills we began to have a Sight of the Plains of Ho-nan. Every Part of the Mountains is improved, excepting where there are Rocks. We found multitudes of People on the Road, and so great a Number of loaded Mules and Asses that they often stop'd up the Way.

After Dinner, I got rid of the Mountains. For two Leagues and an half the Road is rough and the Defects very steep, occasion'd by the Flints and Stones. Beyond a little Hill we dis-cover'd the Whang-la; its Course might be traced by the white Vapors, exhaled by the Sun. In the Space of a League and an half thro' the Plain, I past'd thro' 6 Boroughs or Country Towns, some of which were very large. The Corn was high, and the Ears all one way. For which were very large. The Corn was high, and the Ears all one way.

The 12th I travelled 30 Li, to a little Village where there was not a Room to dine in; thence 40 Li, to a Borough named Mi-lang, where I lodged. The Country all the Way was even and cultivated; however I past'd thro' 9 or 10 pitiful Villages.

The 13th I went 60 Li South-East to Wan-chouen, where I both dined and supp'd; it is a Borough depending on Kay-fong-fu. The Country all this Day was charming, with Villages on both Sides of the Road. We saw there little Carts with 4 solid Wheels, and not 3 Foot in Diameter, drawn by Oxen, Asses, Mules, and Horses, all mixt together, 4 or 5 in a breadth. I refled in this Borough, because the Place where I was to have lodged was too far off. I saw Corn tawn in Lines, like Rice, not above 6 Inches in under. I saw it also down the common Way as in Europe, but those Fields are plow'd without leaving Ridges.

The 14th, we advanced 60 Li East-South-East to the Whang-la; we saw Villages on both Hands, but they were fourty ones, the River was 6 or 7 Li broad in this Place, and it is as much as the Eye can do to reach from one Side to the other. I never beheld a more rapid Stream, but it is not very deep, for being got about a third of the Diameter, drawn by Oxen, and not 3 Foot in under. The Mountains began to be barren, excepting there Rocks.

The 15th, travelling East by South 70 Li, I arrived at Kay-fong-fu; we found nothing to eat, City Ks on either the Road or in the Inns, but Bread not half baked and a little Rice, dree'd after the Frang. Chins Manner; every Body buys and cooks his own Victuals. We lodged in the Suburb without entering the City; for a few Days before, 60 Men having broken into the Mandarins House, and carry'd off the 5yen-fang (1), or Tribute Money, Guards were placed at the Gates to hinder any from going in or out, till they were all taken, as several of them had been already. [This is the Metropolis of Ho-nan.]

The 16th, pausing along Part of the Walls of the City, I counted the Steps of a Mule Driver, who walk'd before me, and computed that Side of the Town to have been 1000 Geometrical Paces long; the Walls are of Brick, and in good Repair, with little square Balfions at proper Distances. The Country this Day appeard charming; we saw more Houlies and Villages than before, and fleeced our Courte South-Eastward. Having travelled 55 Li, I pass'd thro' Chang-lyew-hyen, a City inclosed by brick Walls, with Balfions. I lay at Han-kang-chin, a City, with a great Borough 25 Li farther.

The 17th, advancing 30 Li I came to the City Ki-hyen, whose Walls are of Brick, with Towers at certain Intervals; on one Side they seem'd to extend not above 300 Foot; I left it on the Right. Hence to Ty-sei-tse, the place where I lodged, the Country was full of Villages.

See Note (o) p. 52.
(1) In the Frang Text Ceun-han; but in the Explanation of the Terms, at the End of the third Volume, these Words are written Tyen-lang.
Villages, whereof I often counted 12 at a time, and pass'd thro' 13 or 14; our Course still East-South-East, and our Stage in all 80 Li. The Road was very finely planted on both sides with Trees like a Garden Walk, and crowded with People.

Each of these Villages had belonging to it a lofty House like a small square Tower, which the Inhabitants make use of for securing their Effects in troubled Times, or when they fear the Inroads of Bandits. &c.; these Houses are the principal Residence of that Class of the People, who live at their Eats, such as Mandarin, Soldiers, &c.;

The 18th, I left Yee-fu-yee, the Gates of which are too low, that my Litter was twice in Danger of being broken. The Road continued to be planted with Trees; at the End of 45 Li, I pass'd thro' Huen-hi-pu, a large and very long Village; thence 20 Li to Ning-li-thon, where I dined and refreshed, because there were no Inns within 70 Li.

This City depends on Quey-te-fu (k); it appear'd to be large, but wafte, and poor within; its Ditches are fill'd with Water; its Walls are of Brick, with Towers at convenient Distances. Our Course was East by South. From Kung-fong hither, I found on the Road from time to time those small Towers or Centry Boxes, with Bells in some of them; this Day I pass'd thro' 8 or 9 Villages.

The 19th, having travel'd 80 Li, I came to Tsfye-kia-tun-keu (1), a great Borough, where I dined and lay; the continual Rain hinder'd me from estimating the Course. I left Quey-te-fu on the left Hand, which makes me believe we travel'd South-East, supposing the Account they gave of its Situation to be true; the Country was agreeable all the Way. I pass'd by a handsome burying Place, where we saw Marble Lions, in a very thick Wood.

The 20th, I did not proceed because of the Rain; the Ground was become so soft that there was no sure Footing. The 21st, having travel'd 90 Li, South-East, according to the Report of our Muleteers (for the Sun did not shine), I came to Whe-tin-tsfe (m), a great Borough; the Plains were all over fine, and the Roads and Villages belit with Trees.

The 22d, I proceed'd 90 Li South-East, and partly South. I dined at a large Village, just half way, after which I pass'd thro' the City Tang-ching-thon; it is small within the Walls, but its Suburbs are very large. This Afternoon, I counted 12 Villages, which I saw all at once on my left Hand; almost all of them have little square Towers, by which they are distinguished at a Distance, but we saw no more such Numbers of Trees.

The 23d, having advanced 20 Li, I pass'd through Tang-tye-fu-te (v), a small Borough, where the Province of Kiang-nan begins. I dined at Pe-kong-i another Village; our Course was South-East in 40 Li, and advancing South 40 Li farther, lay at the Village of Sang-pu; all these Villages depend on Fung-yang-fu. I had Mountains all Day long to the Eastward, at 5 or 6 Leagues Distance. The Country was almost destitute of Trees, except in the Villages, which are very numerous, and furnish'd with little square Towers. I saw the Chinese thrust their Corn spread on the Ground, by rolling a Cylinder of black unworked Marble over it; it was 2 Feet in Diameter, about 2 Feet and an half long, and drawn by two Oxen, with Ropes fasten'd to the Axetree of the Rowler.

The 24th, at the End of 30 Li, I pass'd near Syew-chew; its Walls appear'd in no very good Condition, but its Suburbs are large. I dined at a Village, 45 Li South-South-East from thence, and lay at another named Fan-chang-tsfs, 35 Li farther, the bad Weather and Rain would not permit me to observe the Bearing.

The Houfes of these Villages are very poor; we found nothing to eat in them. At Dinner I saw a parcel of Silk Worms, on a Mat, feeding on Mulberry Leaves. Those which were ready to Spin their Silk were put put into Boxes of dry Reeds; the Cozds which they make are small; I was told, those of the Province of Che-kyang are twice or thrice as big.

The 25th I travell'd 50 Li, without observing the Bearing, to Lyen-chin-tsfe, where I dined; this is a great Borough, where there are two Bridges over two Rivulets, or rather Brookcs, which the Rains make navigable for Boats, and run no farther than some neighbouring Villages. I lay at Kiew-hin, another Borough 30 Li farther. The Soil was marshy, and not so good as that of Ho-nan; these are Pasture Grounds for Cattle, where I saw numerous Flocks of Sheep. The Rain, which fell the two preceding Days, had so spoil'd the Roads, that I was forced to travel continually in puddles of Water.

The 26th, I proceeded 60 Li, to Sang-pu, but by turning out of the Way so often, to avoid the Water, I travel'd above 80 Li. Twenty Li from Sang-pu, is the City Fong-yang-fu; I believe our Course was South. We were obliged to pass thro' the Water, which in some Places was two or three Feet deep, and in the rainy Season renders travelling very difficult; however, Corn grows there. I took Guides to conduct me thro' the Fields; a Ridge of Mountains appear'd, extending from South-West to South, and even some what Eastward.

The 27th, at the End of 30 Li, I came to a small City, where we crost the Whang-ke, which River is about 70 Geometrical Paces broad; it has a Communication with the Whang.

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(k) In the Text, Kwey-te-seu, but in the Map, Kwey-te-soo.
(l) In the French, Tsz sehs-tsz. (m) Ibid. Hoe tin tsje.
(n) Ibid. Tang-te-seu.
MISSIONARIES in CHINA.

Whang-foo, and thereby with Nan-king. I lay at Whan-ni-pa, 40 Li farther; all this Country is full of Pasture.

The 28th I dined at Tjan-hya-pa (a), a large Village, 40 Li, and lay at Chie-ho-yi, a great Borough, 30 Li farther; at the Entrance of it is a Bridge, with 30 Posts, over which we crossed a little River. I believe our whole Course was South somewhat Easterly, through Roads, which were broken by the preceding Days Rains, but through’d with People, and full of Villages.

The 29th, advancing 50 Li South, I came to Chia-li-kyau, another Village, where I dined and supped; about half a League from our letting out, I enter’d among Hills, which are neither high, nor the Road rugged, but I saw few cultivated Lands.

The 30th, having travel’d a League, I was forced to climb a very steep Mountain; The Way up is paved with Stones. There are some Houses upon it, and a Stone Arch, 40 or 50 Feet long, under which we pass’d; the Defeter is calef.

Forty Li farther, we came to Hya-chew; this City is encompass’d with a Fotte, full’d with Soldiers, 60 Fathom wide; it stands on a rising Ground, and the Country round it is well covered with Trees; the Suburb thro’ which we pass’d, is very large, where we saw some Triumphal Arches and a Tower.

Thence 20 Li South East, is Tan-ye-kun, a Borough, where I dined. I lay at Tji-i-kyo (p), another Borough, 40 Li beyond. The Plains were full of Rice. I saw them thresh the Corn with a Flail, as in Europe, also squeeze out the Grain with a Marble Rowler, drawn by a Buffalo.

The 31st I proceeded 50 Li East, to Puk-keu; a League before we came to it, we enter’d among Hills, of a pretty easy Ascent, and descended gradually to this Place, which is a great Borough, encompass’d by Walls, carry’d over a Hill, overlooking the River [Yong-fo-kyang] like a Citadel, only it is too high to command it; it makes a Nook on the East Side, which extends to another Hill where there is a Tower.

The Yong-fo-kyang is almost a League broad in this Place. Nan-king stands 50 Li South by East of Puk-keu. We landed on the other Side, a good League below Puk-keu to the South-South-East, where we enter’d a River, which, two Leagues thence, brought us to the Gate of Nan-king, along whose Walls we went for the Space of a Mile and half. There were on this River a great Number of Imperial Barks, for the Use of the Mandarin.

In crossing over from Puk-keu, we observed the Course of that great River, as far as we could see, was East-North-East: afterwards nearer Nan-king, North-East, as far as a Hill at Puk-keu, where there is a Tower; and from Nan-king to that Tower it runs North, for the Space of 3 Leagues. They told me when I crossed it, that it was 36 Shaug deep, that is, 360 Shu or Feet.

The Road taken from Pe-king to Kan-ton, by P. Bouvet, taken first by the Emperor Kang-hi into Europe, in the Year 1693:

The Emperor having done me the Honour to nominate me for the Voyage into Europe, was pleased that I should travel to Kan-ton, with a Mandarin of the 3d Order, named Tung-Lung-pa, and a Portuguese, Tjafal, whom his Majesty sent to Mahau to meet P. Grimaldi, who was returned from Europe, whither he had been dispatch’d by the Emperor’s Orders.

The 8th of July 1693, was the Day fix’d for our Departure; and the Mandarin was charg’d to hasten the Dispatches for this Journey, by the Ping-pu, or sovereign Tribunal (q), of the Soldiers; where it was resolved that I should have 8 HorSES for myself and Attendants, and might depart next Day, at which Time I should fix.

This Patent of the Ping-pu, which is call’d Kang-foo, consists of a large Sheet of Paper, printed in Tartarian and Chinese Characters, and furnished with the Seal of the Court: it contains to this Effect, “That the supreme Tribunal of Ping-pu gave me this Kang-foo by the Emperor’s Order, who sent me from Court on my own Business, and was willing I should take my Journey by Kan-ton. It order’d all the Heads of the Tribunals of Cities, and Places where there were Port Houses, to provide without Delay the appointed Number of Horses, with all Necessaries on the Road, for the Subsistence of myself, and Retinue; to lodge me in the Kang-foo, or public Inns, for the Receipt of Officers, dispatch’d from Court; and when I should be obliged to proceed by Water, to furnish me with Barks and all other Necessaries for my Voyage, &c.” The Seal impress’d hereon was square, and 3 Inches broad, without any other Figure or Character than the Name of the Tribunal of the Ping-pu, which on one Side was in Tartarian Characters, and on the other in Chinese. The Seals of all the Tribunals are of the same form. At the Bottom of the Patent were the Names of the Tartarian and Chinese Presidents of the Court, with the Date, which was in these Words, “The 6th Day of the 5th Month of the 32d Year of the Reign of Kang-hi.”

(a) Orig. Tjan hua pa.

(p) Ibid. Tji y dia.

(q) The Ping-pu is the 4th Tribunal of the Army.

I departed
I departed accordingly from Pe-k'ing the 8th of July, at 6 in the Evening. I sent a Servant before me Post, to acquaint the Mandarin, in whole Company I was to travel, that I would meet him at the Place appointed, as I did, but not without much Difficulty. We were overtaken by the Night, 3 Leagues beyond Pe-k'ing, and we had 4 more to go; but we went altrait even. At Moment, and I wander'd 9 or 10 Hours thro' thick and thin, so that it was Day-break before I arrived at the South Gate of Lyang-byang-lyen, where the Mandarin waited for me. I had fearcely left off my Horfe, when I was obliged to mount again to perform that Day's Journey of 140 Li, that is, two Posts of 7 Leagues each; the first as far as Ti-ke-choo, the other to Sin-choo-lyen. (8)

In all the Cities on the great Roads there are ordinarily Ema, or Offices, where more than 100 or 150 Post Horfes are kept, and when they are at too great a Distance, there are Post Houses between. Whoever travels with the Kang-lyen, always finds, at the Places where he dines or sups, three Horfes, with a Lodging prepared by the Mandarin of the Place.

Thrice Lodgings, which they call Kong-quan, ought to be accommodated for the Reception of great Lords; but as there are none to be found in several Cities, especially those that were ruin'd by the late Wars, the Mandarin caufes the best Inn, which the Place affords, to be prepar'd for that Purpose, and erects it into a Kong-quan, by filling it with a Piece of red Silk in form of a Curtain over the Door, and providing a Table and Chair covered with Silk flightly embroidered; this at present is all the Furniture of most Inns where the Grandees lodge in their Journeys. One never finds a Bed in any of them; it being the Custom for Travellers to carry that Conveniency with them, unless they like to lie cool and hard, on a single Mat.

The 10th, our Stage was like the former, that is, of 14 Leagues; 7 Leagues to Hsung-lyen, and as many more to Sin-keow-lyen. When we arrived at any City, we commonly found the Mandarin without the Walls, clothed in their Habit of Ceremony, who came to meet us, to do us the more Honour.

We were scarcely got to our Inn, when they came to visit us; besides the Tables, which we found well enough furnish'd, the principal Mandarin seldom fail'd to send each of us another Table full of Meat, boiled and roasted; with which we treated those who accompany'd us; for besides our Servants each of us had 4 or 5 Peu-pau, or Ma-pay, Servants of the Posts, paid by the Emperor. Some of these serv'd us for Guides, and others to carry our Baggage, all mounted on Post Horfes; not to mention ten or a dozen Troopers armed, with Bows and Arrows to convoy us, whom we changed every Post. The Ping-fa had regulated it in this Manner, by another Dispatch, different from the Kang-lyen, which the Tribunal had put into the Hands of Tong Loo-yen.

The 11th, we rode but one Post of 7 Leagues to Ho-lyen-fa. The 12th, we advanced 3 Posts: the first of 6 Leagues to Hyen-lyen; the second of Six Leagues also, to Fu-chow-2; and the third of 3 Leagues, to Fu-choing-lyen.

The 13th, we travel'd 2 Posts: the first 6 Leagues, to King-choo; the second 7, to Te-choo, a City in the Province of Shan-tong, situated on the Side of that long and famous Canal, made for conveying the Tribute of Rice from the Southern Provinces to Pe-k'ing: which is performed every Year in the great and magnificent Imperial Barks, called Lyang-choo.

The Canal in this Place separates the Province of Pe-choo-li, from that of Shan-tong. We found at every Mile and half Distance throughout this Road Jun-7an (5), or Guard Houses; with a little Terraces built in form of a Cavalier, to look out, and make Signals in Cafe of Tumults or Rebellions.

The 14th we made two Posts of 7 Leagues each; one to Ngen-lyen; the second to Kau-tong-choo. One of the two Millionaries who was with me, being disorder'd with riding, was obliged to quit his Horfes, and take a Carrafe, which made us shorten our Journeys for some time. One has the Advantage in having a Kang-lyen, of riding as many Posts a Day as he pleases.

The 15th, our Stage was 2 Posts of 6 Leagues each; the first to Tun-ping-lyen, the second to Tong-keow-lyen.

The 16th three Posts: the first of 4 Leagues, the second of 8 to Tong-keow-choo, and the third of 6 Leagues to Wen-chow-lyen (7). We arrived there late at Night, because the Stage was long; and notwithstanding the Diligence of the Mandarin, we were flipp'd at two Rivers, where not finding a Bark large enough to carry them, we were obliged to unfaddle our Horfes, and swim them over.

From Pe-k'ing to Tung-keow-lyen, thro' which we only pass'd, (excepting the long Chain of Mountains, call'd Si-fan or the Mountains of the West, which we left on the Right, after our second Days Journey,) all the Country is flat and level, nothing appearing to view but a vall Plain; but after we had pass'd Tung-keow-lyen, we travel'd for some Hours between Mountains, and were much incommoded by the Heat.

(8) By the Map Te-choo is twice as far from Peking as Sin-choo.

(9) Orig. Shan-ten. We don't meet with the Word Shan in the Tables of Terms, nor is there any Word beginning with Sh in the Language, it should perhaps be Shan-teng or Teng-lyen.

(1) The first Word of this Name in the French is Perm, which can be no otherwise exprest then by Men or Places.
The 17th our Stage was 2 Posts; one 4 Leagues and a half to Sin-kyn-i, the other 4 Leagues to Ten-chew-fit. Before we came to this last City, we found for the Space of two Miles and a quarter, the Country laid waste by a frightful multitude of Grasb-hoppers, called Whang-chong, that is, the Yellow Insect, from their Colour; the Air was full of them, and the Earth covered in such a Manner, even in the great Roads, that our Horses could not move without raising Clouds of them at every Step. These Insects had already entirely destroyed the Hopes of the Harvest in this Country; however, the Mischiefs did not extend far, for within a League of the Place, where this Havock was made, all was perfectly safe.

The 18th we rode three Posts: the first to Tjuw-byen (2) 5 Leagues, the second to Kny-kia-i, 5 Leagues and an half, and the third to Teng-byen, 3 Leagues and an half; where the Mandarin, finding no Inn fit to receive us, had us conducted to the Palace of Kang-fit-i or Confucius. There are the like in all the Cities of China, where the Mandarin and Grandees assemble at certain Times of the Year, to pay their Respects to the Memory of that Prince of the Chinese Philosophers.

The 19th, two Posts of 8 Leagues each, the first to Ling-ching-i, the second to Li-te-i, in the Province of Kyang-nan. The extreme Heat of the Season as well as Climate, obliged us to travel Part of the Night.

The 20th, we went but one Post of 7 Leagues to Suu-chew, a City of the second Rank, situate on the Southern Bank of the Whang-bo or Yellow River, so named from the Colour of its troubled Waters, mixt with a yellowish Earth, which is continually washed off its Channel by the Rapidity of its Stream. This River, the large and deep, is not navigable, because it is almost impossible to sail against the Stream without a strong Wind. It often changes its Bed, and sometimes ruins its Banks in such a Manner, as of a sudden to overflow the Plains and drown whole Villages and Cities; it is 5 or 600 Paces broad over-again from Suu-chew, where we crost it.

At our landing on the other Side, we found the Chi-chew, or Governor of the City, named Kang-Lau-ya, one of the Defendars of Confucius, whose Family has continued in a direct Line for above 2000 Years. We received all sorts of Civility from him; he waited for us by the River Side, where he regaled us with Tea and Fruit; afterwards he came to visit us at our Inn, and sent us Tables loaded with Victuals. Coming to know that my Horse had a troublesome Gate, he offered me his own, and sent over Night Men belonging to his Tribunal, 5 Leagues from his City, to prepare Dinner for us the next Day. I went to visit him, and recommended to his Protection two Churches which we had in this City, formerly erected by P. Caplet.

The 21st, we travelled three Posts; the first to Tau-flan-i, 5 Leagues, the second to Kya-kew-i, 4 Leagues, and the third to Suu-chew, 6 Leagues. From Tung-ngs-byen hence we had both on the Right and Left a long Chain of desert Mountains, between which we generally found level and well cultivated Plains of vast Extent.

The 22d, we advanced two Stages, one to Ta-byen-i, 5 Leagues; the other to Kiu-ching-i, 7 Leagues. The 23d, two Stages of 6 Leagues each; the first to Vang-chew-i, and the second to Hau-lyang-i. As we left Vang-chew-i we discover'd at a great Distance, towards the South-West, the Mountain In-yufan, that is the Mountain of the Agat Seal, because there the Yu-fa is found, which is a kind of precious Stone, like Agat, whereof they make Seals of all Sizes. The Imperial Seal is made of this Stone, whence the Mountain has the Name of In-yufan.

The 24th, two Stages, one of 4 Leagues and an half to Hong-sin, the other of 6 to Tung-yuen-byen. The 25th, three Stages; the first to Chang-kuau-i, 4 Leagues and an half, the second to Fung-ching-i, 6, and the third to Tjen-si-i, 4 Leagues and a half.

This Day, about a quarter of an Hour before Sun rie, I saw a Phenomenon in the Sky, which I never met with before, or heard of in France; tho' it is very common in the East; especially in Siam and China, where I have observed it above twenty Times, both in the Mornings and Evenings, at Sea and at Land, and even at Pe-king. This Meteor consists of certain Semi-Circles of Light and Shade, which seem to terminate and unite in two opposite Points of the Heavens, namely, in the Center of the Sun, and in the Point diametrically opposite. As all these Semi-Circles terminate in a Point, both in the East and West, that is towards the opposite Points of their Union, and enlarge uniformly towards the middle of the Sky, in Proportion to their Distance from the Horizon; they make a Figure not much unlike the celestial Houses, as they are mark'd on Globes, with only this Difference, that the Zones of Light and Shade are commonly of a very unequal Breadth, and often have Breaks in them, especially when the Phenomenon is not well form'd.

As often as I have observed it, (and I saw it four several times during this Journey in less than 15 Days,) I always remarked that the Weather was extremely hot, the Sky full of Vapours and inclinable to Thunder, and that a great thick Cloud half open flood over-against the Sun. This Meteor seem'd, as to its Figure, very different from those long Streaks.
of Shade and Light, often seen in the Sky at Morning and Evening, as well in Europe as elsewhere, and which take the Name of Verge (u), or Wands, from their pyramidal Figure.

The Cause of this Phenomenon, appearing rather in Asia than Europe, and in Summer than at other Seasons, seems to me to be owing to the Nature of the Aftatick Lands, which being generally more impregnated with Nitre than those of Europe, fill the Atmosphere, especially in Summer, and when the Sun has greatest Power, with Nitrous Exhalations; which being equally diffused through the Air, render it more fit to reflect the Light, and consequently to form the Meteor.

The 26th, we rode two Stages, the first 3 Leagues and an half to Lu-yu-chew-fu, the second 6 to I-lo-i. The City of Lu-yu-chew appear’d to me more populous and better built than any of the Cities I had seen since I left Pe-king. I met with nothing there remarkable, excepting some Triumphal Arches, Towers, and Marble Bridges. There are many Villages on this Road, partly deserted and defitute of Houses, which have not been re-built since they were ruin’d by the Tartars, who conquer’d China, and are its present Masters.

The 27th, we made two Stages; one of 6 Leagues and a half to Sun-kew-i, the other of 2 Leagues to Tu-ching-byen, and 4 more to Mey-sin-i. This Day we first saw in the Plain several of those extraordinary Trees, which bear the Tallow, whereof they make Candles used in most Provinces of the Empire.

The 28th, two Stages; the first 6 Leagues to La-tung-i, the second 2 Leagues to Tong-ching-byen, and then 4 more to Tsu-chewn-i. This Day and the four following we travel’d continually between Mountains, infected with Tigers, and thro’ very rugged Roads. As the extreme Heat obliged us to set out 2 or 3 Hours before Day, we took Guides who carry’d Torches, that served both to Light us, and scare those fierce Beasts, who are afraid of Fire.

The 29th, we rode two Stages of 6 Leagues each, one to Tsung-kew-i, the other to Sya-she-i.

The 30th, three Stages; the first 6 Leagues to Pong-byang-i, the second 6 more to Tseng-sin-i, which is in the Province of Hia-juang, as well as the third of 4 Leagues to Wlong-mey-byen. Altho’ the Country we pass’d thro’ these three last Days, and the two following, was frightful and incumber’d with long Chains of barren and uncultivated Mountains, yet the Valleys and Plains which separate them in a thousand Places, are very fertile and well improved; nor was there an Inch of arable Land in all that Space, but what was cover’d with very good Rice. I admired here the Industry of the Chinese; for it is astonishing to see how they lay straight all the unequal Ground between those Mountains, that is fit for plowing, and divide, as it were, into Parterres, the Parts that are on a level, and into Terrasses in Form of an Amphitheatre, those which have Rifings and Hallowes.

The 31st, we rode three Stages; the first 4 Leagues to Kong-long-i, in the Province of Kyang-si, the second 6 Leagues to the City Kyen-kyang-fu, on the Side of that great and fine River call’d Kyang, that is to say the River by Way of Excellence. Over against Kyun-kyang, where we pass’d it, it is very rapid, and almost a Mile and an half in Breadth. They catch excellent Fish in this Part, and among the rest a kind of Dorado, call’d (w) Whang-yu, or the Yellow Fish, which is very large and of a most delicious Taste. We lodged in a real Kang-quan, or Hotel of the Mandarin; I imagined by the Largeness of its Halls and Apartments, built in form of a Pagod, that it had been defign’d at firft for an Idol Temple.

As the Roads to Nang-chang-fu, the Capital of the Province, two large Days Journey distant, were very rugged, and the Horfes of the Country very bad, we were advis’d to take Chairs, and made that Day a third Stage of 6 Leagues to Tong-yuen-i, travelling great Part of the Night. The two following Day’s Journey being long, instead of four Chairmen, they furnished each of us with eight, to relieve one another, and three for our Servants; each of them was carri’d by two Men on Poles, made of two great Bambo’s joint’d together by means of 2 others, laid across them, and we had other Men both to carry our Baggage and light us with Torches, with which Affittance we readily travell’d the most difficult Part of our Road.

Augrsst the 1st, we made our Stage in the fame Manner to Te-ngan-byen. This Stage is no more than 60 Li, or 6 Leagues, but it seem’d to me to be 7 at least. I perceived for the last 4 or 5 Days, that the Li were longer, than they were at our first setting out, and indeed I had often been told, that there was a Difference between the Li or Furlongs in the North, and those in the South, being Shoreast about Pe-king.

As there were no Inns in this City, fit for lodging us all, they led me to the Temple of Ching-ubang, that is, the tutelar Spirit of the City. The Bonza, who had the Care of it, immediately spread a Table, and a little Bed in the middle of the Temple. Altho’ the Chinese pay Honours to the Guardian Genii of each Place in these Temples, yet they represent them under a human Form.

On asking this Bonza a few Questions, I found he was exceeding ignorant; he did not know whether the Image he adored, represented some Spirit, or great Personage of Antiquity; what Power they ascrib’d to it, or what they intended by placing it on the Altar. I forbore asking him any more Questions, for Fear of teaching him Errors which he was ignorant.

(u) By Verge is meant the Aurora Borealis.

(v) Orig. Hong-yu, Doubtles by Mihacle for Haung-yu.
Ignorant of. I therefore changed the Conversation, and made a long Discourse, concerning the Existence of the Supreme Being, and his principal Attributes; the Creation of the Heavens, Earth and Man; the Incarnation of Jesus Christ; the Obligation we are under, of knowing, loving, and serving this Supreme Being, as our first Principle and ultimate End; to know his Law, and observe it. I shew'd him, that this Law is the Christian Religion, which I was come from the farthest Part of the Earth, to promulge in China; that it is the only one which teaches Man to know himself thoroughly, by giving him to understand, that he is composed of a Body and Soul, the former corruptible and mortal, the latter Spiritual and immortal, capable of Joy and Grief, Pleasure and Pain, even after it is separated from the Body by Death; that the Souls of all Men, after their Decæase, do, by an irrevocable Decree of their Creator and Judge, receive the Reward of their Merits and good Actions, if they have lived conformable to his Law, by ascending to Heaven, there to live eternally happy, and enjoy the Presence of God himself; that, on the contrary, if they have defiled or violated this holy Law, they receive a Punishment in Proportion to the grievousness of their Crimes, by going to Hell, where they suffer everlasting the Rigour of the Flames, kindled by the Breath of an incensed Deity, &c.

All the while I was speaking, which was near two Hours, the Bonza, who appear'd very attentive and touch'd, did not once interrupt me. I concluded by shewing the Obligation he was under of searching out and following the Truth. I added that, if after what he had heard, he judged, this Truth was to be found in the Religion, whole Fundamentals I had explain'd, I cou'd him, in return for the kind Entertainment he had given me, to allow himself to be instruct'd; that it was but a Step to Nang-chang-fù, where there was a Temple dedicated to the true God, and where he would find one of my Brothers, who would expound that Doctrine to him, the knowledge whereof is more precious than all the Treasures on Earth.

The Bonza received my Advice, and heard my Instructions, with equal Signs of Joy. However, I dare not flatter myself with having made a Convert of him; his Profession as a Bonza, (without which he must have been in miserable Circumstances) gave him a comfortable Subsistence; and I know by Experience, that this Consideration is commonly a greater Obstacle to the Conversion of this sort of Men, than any Attachment they can have for any of their Religion, which they have scarce any Knowledge of, or to a State of Life, which Necessity alone has obliged them to embrace.

The 2d, we made two Stages in Chairs, 6 Leagues each; the first to Kyen-chang-lyen, the latter to a Village 4 Leagues distant from Nan-chang-fù, the Capital City of Kyang-fù, where we were to embark. As the City is on the other Side of the River, we found on our Arrival one of those imperial Barks as big as Ships, painted and gilded, which was prepar'd for carrying us across.

As soon as we had gotten over, the Vice-Roy appeared with other Mandarin, who invited us to land, and conducted us to a very neat Kong-quan, which is by the River; when we came to the middle of the second Court, the Vice-Roy, with the six other Chief Mandarin who accompany'd him, fell on their Knees over-against the great Hall, at the Foot of the great Stair Café, and turning towards us, he ask'd in Form concerning the Emperor's Health, which none but Officers of this Rank are privileged to do; Tong Lau-ya made Answer, and inform'd them that his Majesty was perfectly cured.

The Vice-Roy and Mandarin then rising, he caus'd us to enter into the Hall, where they had set two Rows of Arm-Chairs, opposite to each other, as soon as we were seated, they presented, after the Tartar and Chinese Manner, which is by a Rank with Ceremony; after this, we went altogether to a Dinner prepared at the End of the Hall.

As this Entertainment was partly after the Tartar, and partly after the Chinese Manner, those troublesome Ceremonies used in Chinese Banquets were dispasned with. After Dinner the Vice-Roy and Mandarin conducted us to the River Side, where lighter Barks were got ready, which we demand'd for greater Dispatch; there was one for Tong Lau-ya, one for the 2 other Fathers, and a third for myself.

These Barks are very commodious and neat. They are painted, gilded and japanned lighter with their beautiful Varnish without as well as within. We had a Bed Chamber and a great BARK, Parlor with two Windows on each Side; not to mention the other Appartments, for our Servants, and th'o' to lodge the Master of the Bark and his Family.

The 5th, we got at last 10 Leagues to Pong-ching-lyen, where they brought us Provision and Refreshments. On the Road by Water, there are at the End of every League, Tang, or Guard Houses, where there are commonly 8 or 10 Soldiers.

The 6th, we pass'd thro' Pong-ching-lyen, and went to dine 6 Leagues from thence at Chiang-fù, a famous Place of Trade, for all sort of Drugs and Medicinal Roots. This Day and the two following we made but little Way, because of the Shallows, which we found almost every Moment. We pass'd thro' some Cities, and arrived at Ki-ngan-fù, 40 Leagues from Nan-chang-fù. I saw nothing during these three Days worth Remark. Our Passage was continually between uninhabited and uncultivated Mountains, which form'd two Ridges running parallel, one on each Side of the River.

The 9th, we went a Shore at Ki-ngan-fù; there we found a Congregation of Christian, at
that time governed by the Franciscans, and under the Care of P. Gregory Thanes a Spaniard, I found Mafs in his Church, which was very neat.

The 13th, we pas'd thro' Toy-lo-ben, and advanced no more than 10 Leagues.

The 11th, we said 10 Leagues further to Wan-ghan-lyen. The Chi-lyen, or Governor, who was a Chrisifian only in Name, tho' his Wife is very veracious, fhow'd us no Marks of Civility.

The 12th, we went 11 Leagues to the Village Lyung-kwok.

The 13th, in the Morning we said 3 Leagues to Tsu-wing-i, and in the Afternoon 7, pafling the Night 3 Leagues short of Kan-chew-fu.

The 14th, we arrived early in the Morning at Kan-chew-fu, a great and very populous City.

The Tsung-ping, or Commander General of the Militia of this City's whole District, named Chong Law-ya, with other Mandarin, came to receive us at the River Side, and invited us to Dinner.

After these Civilities, which we returned the beft we could, I went to our Church, where I found P. Gregion, who had labour'd near 40 Years with great Zeal and Success in the Conversion of the Chiéf; especially in this City, where he succeeded P. le Faur, who grew old in the Apostolick Labours, and dy'd in the Odour of Sanctity.

As the Tsung-ping was a particular Friend of Tung Law-ya, our Conductor, and had a great Esteem and Friendship for P. Gregion, we could not refufe the Invitation he gave us to his Houfe, where we had all the Liberty we demanded; only instead of the Comedy, which usually accompanies a Chiéf Entertainment, this was interrupted by a Divertion, common among the Tartars, of shooting at a Mark; the Law obferved in this Sport is, that he who hits the Mark, obligations the reft to drink his Health in a small Cup of Wine.

This Sport came in Vogue about two Years before, when the Emperor Kang-hi perceiving the Effemincies and Indolence of the Tartars, who are all obliged to learn the Art of War, resolved by his own Example to introduce this Exercise among the Grandees, and Prime Mandarins of his Court. That mighty Prince who shot an Arrow with great Strength and Juftruth, was pleased to spend feveral Hours every Day in this Recreation. The Mandarins who were obliged to try their Skill at an Exercise which was new to them, diverted the Emperor, and the whole Court at their own Expence. The Confufion they were put into on this Occafion, caufed them immediately to have their Children, even thofe under 7 Years of Age, to be taught to handle the Bow.

After our Departure from Nan-chew-fu, we found ourselves from time to time between large Chains of Mountains, which stretch themselves along on both the Banks of the River. These Mountains are sometimes fo steep, that the Chines were obliged to cut a Path along the Foot of them, in at leat a Hundred Places, for the Conveniency of thofe who draw the Barks. Alfo' they confift for the moft Part of a fandy Earth, cover'd with Herbs, and that the Sides of them are rugged, we faw now and then a Piece of cultivated Land in the Valleys between, or elfe at the Foot of them, which could fave fufficient for the Support of the Inhabitants (let them be ever fo few) belonging to the neighbouring Hamlets. We found the Land very well cultivated for 3 Leagues before we came to Kan-chew-fu.

The 15th, we advanced not above 8 or 9 Leagues; the Champion Country fenum'd to be even and well cultivated.

The 16th, we fawl 12 Leagues to Nan-kang-lyen. This Day the River grew fo narrow, that it was scarce 30 Paces broad, but the Stream very rapid. We got 10 Leagues farther in the Evening to Lin-chin.

The 17th, we went 12 Leagues to Nan-ghan-fu. These 2 laft Days we faw'd continually between Mountains; the River was much more narrow and rapid than before, fo that we were forced to increafe the Number of thofe who drew our Barks.

I went next Morning very early to fay Mafs in the Church, under the Direction of P. Pimula a Francifcan, born in Mexico, who informing me of his Deign of going with me to Kan-fo, I made him an offer of a Place in the Bark, which they were to prepare for me at Nang-lyang-fu, a City of the fame Province; for we were obliged to travel 12 Leagues by Land, from Nan-ghan to that City.

We got each of us into a Chair, and having gone 2 Leagues, began to ascend a (v) Mountain by a Road fo crooked and fo very steep, that they were obliged to cut it in feveral Places in form of Stairs. They were forced also to cut the Top of it, which is all Rock, to the Depth of 40 Foot, in order to open the Passage to the other Side.

Tho' the Mountains over which we pas'd, are uncultivated and frightful, the Lands between them are till'd and cover'd with as good Rice, as any that grew in the fertile Valleys, fpoken of before.

Entering into the City of Nan-lyang, I found several Chrisifians, who conducted me to their Church, and thence to the River Side, where our Barks were all ready. We were fcarce got on Board, when, besides the Tsu-fu, or Billets of Civilities, and the Prefents of the Mandarin of the Place, they deliver'd us two others from each of the 4 Mandarins of the Province of Quang-tong, who made us a Prefent at all forts of Refreshments.

See P. Skor's Ch. 31, p. 73. This is the famous My-lo, mentioned before, p. 7 and 8. are carry'd over it, on the Shoulders of Porten.

P. Guadell calls it Ma-lon, (or Ma-lo) Both Goods and Passenger
targue; the Emperor's Health. We declined their Invitation to the Supper they had prepar'd for us, and the Entertainment; we came to meet us by making the Salt, and the Bottom of the Morning, 20 Leagues farther. The River all the Way was bounded on both Sides by steep and uncultivated Mountains, with very few Habitations at the Foot of them, but a little farther the Country is well peopled and improved.

From Ting-yen-byun to Quang-chew-fu or Kan-ton, (which, being a Space of 40 Leagues, we fell between the 21st in the Morning and the 22d in the Evening) all the Country is pretty flat, well cultivated, and cover'd with the Long-ya and Li-chi, two forts of Fruit-Trees peculiar to China, and found only in the Province of Guang-tong and Fe-hyun.

About 4 Leagues from Quang-chew we paiz'd thro' Fe-hyun, one of the greatest Boroughs in China, which they pretend, contains above a Million of People. We have a Church there, and a Flock of about 10,000 Souls, under the Care of P. Tursotti, a Milanese Jesuit.

From Nan-hyang to Quang-chew, over-against most of the Guard-Houses, by which we pass'd, there were Galleries with their Flags and Streamers display'd, and mankind with Curtalls, arm'd with their Lances, Arrows and Muskets, drawn up in Ranks to do us Honour.

Two Leagues from Quang-chew, the Ting-yen, or Intendant General of the Province for the Salt, came on Board his Bark, where he had prepar'd a great Entertainment; we return'd him Thanks, excusing ourselves, as being a Fast Day with us. We continued the rest of our voyage very slowly, and arriv'd about 7 in the Evening at Quang-chew, commonly call'd by the Europeans Kan-tong, which Name comes from that of Guang-tong-fu given to it also, signifying the Capital of the Province of Guang-tong. The Portuguese pronounce it Kanton.

The Mandarin of the Province expected us on the River Side, to enquire in form after the Emperor's Health. We declined their Invitation to the Supper they had prepar'd for us, by making the same Apology that we had done to the Ting-yen.

They carry'd me to a Kong-qua, which was middling, as to Size, but neat and very commodious. It had two Courts and as many principal Buildings, whereof one, which is at the Bottom of the first Court, is a Ting, or great Hall, quite open in Front, for receiving Visitors; and the other, which was at the End of the second Court, was divided into three Apartments; the middlemost of them serving for a Hall and Antichamber to the other two, which were large, and furnished with Chairs. This is usually the Form of the Houses of Persons of any Distinction in China.

The ROAD by Land from SIAM to CHINA, extracted from the Memoirs of certain Chinese, who had perform'd the Journey.

To travel from Siam (z) to China, the Road taken by the Chinese, who communicated their Memoirs, is necessary to pass thro' the Kingdom of Laos. The principal Cities and Settlements which occur'd in the Way, were Kyang-bay (A), Kyang-feng, Mobang-ke-marat (B), Mobang-lang, the Capital City of Laos, Mobang-lé, Mobang-mong, the chief City of another Principality or Province, and Mobang Vinan, which borders on China, or rather belongs to it.

From Kyang-bay, or Mobang-bay, (for all these supposed Cities or Territories assume the Name of Mobang (c), instead of which, to avoid Repetitions, I shall put the Letter M.) to M. Kyang-feng, is reckon'd 7 Days Journey; from M. Kyang-feng to M. Kemarat 7 Days; from M. Kemarat to M. Long 8 Days; from M. Long to M. Lé 7 Days; from M. Lé to M. Meng 11 Days; from M. Meng turning Northwards they go to M. Vinan, from whence in a short Space they arrive at China.

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(a) In the French, Ting-yen-chin.
(b) The true Orthography of this Name is Siyen: Siam being the Portuguese Way of writing it.
(c) In the French, Kemarat is jointed with Mobang-lang, as Mobang-lé and the same City, which by the Canon of the Journal appear to be two distinct Places; it must also be observed that Kemarat is not spell'd agreeable to the Chinese Language, which wants the r, and has no Words ending with a r, it may be presumed that they are the Names given by the Natives, and accommodated to their Pronunciation by the Missionaries.

(c) It is written Mnang afterwards, and is doublet the Name Ming with Mnong, which we find in the Names of a great number of Places in the Map of Yin-an, and seems to signify a Plantation, Colony, or any Body of People. And here it must be observed, that the Names in this Journal are written incorrectly; the Missionary himself supposes the Author of the Memoirs has written Vinan for Yin-an.
In the Way from the Confinits of the Kingdom of Siam to Mohang-lang, Capital of the Labos, our Chinese met with a great Number of Woods, Rivers and Settlements, but with neither wild Beasts nor Robbers. The greater Part of the Road being impassable with Waggons, they are obliged to make use of Horses.

Mohang-lang, Capital of the Labos, has to the South M. Kemarat, to the East M. Lohan and M. Roue-lan, to the North M. Piel, M. Pings, M. Ken, M. Kuan, M. Pna, M. Saa, M. Bekhay, M. Bulay, M. Ning-wa, M. Kuan, M. Ghinuty; these Cities all depend on Mohang-lang, which has neither Walls nor Fortresses, being inclosed only with Pellifades; it is in compass about 400 Sones or Cords, (each of which contains 20 Sianes Fat枭ons.)

To the West of this Metropolis, is Mohang-ko-jung-pi (c), and further West still, the great Forest of Pabima-pan. M. Ko-jung-pi was formerly inhabited by a certain People call'd Tay-yay, who pofted a Kingdom of so great Extent, that it required 3 Months time to travel round it; but at present it is no more than a vast Forest, contiguous with that of Pabima-pan.

The Siamese have often been heard to say, that to the North of Siam, there was a Nation, which had the same Religion, Customs and Language with themselves, and that they received their own from them, and even their Name, since the Dominions of that People were call'd the Great Kingdom of Siam. Now these People, by the Account of the Siamese themselves, are the same, which the Chinese in their Memoirs call Tay-yay (a), and because the Siamese say, their Dominions are governed by Priests, it is very likely that the Country which the Chinese name Tay-yay is the Laffa of the Tartars, which belongs to the Supreme Poniff of the Lama's; and that the City of Ko-jung-pi is the same with that of Benarates, where the Grand Lama keeps his Court, and rules with an absolute Sway both in Temporals and Spirituuls.

This appears the more probable, because the Religion of the Lama's is exactly the same with that of the Siamese, or rather of their Priests, who are call'd Talapoids. They both worship the same Idols, and their Habit is of the same Fashion and Colour; besides the Situation of Laffa agrees precisely with what the Chinese call Tay-yay, and with the Kingdom from whence the Siamese derive their Religion and Language. Both of them lie to the North of Siam, in a very cold Climate, where it snows in December, January, and February. All the Objection to it is, that the Talapoids are strict and constant Observers of their Laws; whereas the Lama's are more loose and irregular; but this Difference which relates to Manners does not destroy the Conformity of their Religion.

Mohang-lang the Capital of the Labos is situate on both Sides of the Menan-tay, or Menang-lay. This River which is full of Rocks, riles out of a Mountain in the North, call'd Pang-yang, then descending towards Mohang Kemarat it falls into the River Menang-lang, towards Bankip. The River Siam, has its Source in a Mountain call'd Kyang-daw; and that of Kyang-hay or Kyang-lay discharges itself into the principal River of Siam commonly call'd Maa.

In the Capital of the Kingdom of Labos, there is great Plenty of Rice, and so very cheap; that for a Fd, that is, a few half Pence of our Money, one may have 50 or 60 Pounds.

Fish is scarce, but to make amends, the Fleth of Buffaloes, Stags, &c is very plenty, and sold in the Market. The Months of May, June, and July is the Seaon for Fruit; whereas all forts, found in the Kingdom of Siam, may be had there, excepting the Thibiran or Darian, and the Mangifera.

Five Days Journey from Mohang-lang Northward, there are Mines of Gold, Silver and Copper, and a kind of red Sulphure, which has a very jinking Smell. Two Hundred Sones or Cords from this City, on the South Side, there is a Pit or Mine of precious Stones, full 100 Sones in Depth, where they get Rubies, some of them as big as a Walnut; also Emeralds or green Stones, and they affirm, the King of Labos has one as large as an Orange. There are Stones like wise of other Colours. A Brook which runs thro' the Mine, carries several down its Stream, which sometimes weigh 2 or 3 Muffled, is a Yard, or third Part of an Ounce Weight.

As for the Silver Mine, the King draws from it about 360 Carats yearly; they are Chinese who work it in, and give all the Directions. The Merchants of M. Kemarat, M. Lee, M. May, M. Tong Maa, M. Meng, M. Daa, and M. Pan, repair to this Mine, which is inclosed by Mountains 300 Sones in Height, cover'd with Grass, preferred continually fresh and green by the Dew.

There is found here a Medicinal Root, call'd by the Chinese Tang-quey, and by the Siamese Khu wu bva; also a kind of Tree, named Vendexzang, which bears Flowers about the Thickness of one Finger, of a very agreeable Smell. When these Flowers open, they are of divers Colours, as red, yellow, white, and black; and when the Fruit comes to Perfection, it is fap'd like a Duck: There are in the same Parts great Numbers of these Trees, and it is chiefly in the Place where they abound most, that the Dew falls in greatest Quantity.

(c) This Name, by what follows, appears to be Chine.

(c) This Name, used by the Chinese Authors, must have been taken from the Labos, if Laff be intended thereby; for the Chinese Name for Laffa or Laffa, is Tin and Choo, as will be observed hereafter, in the Account of Tahe; but indeed Laffa appears to be too far distant, and lies to the North-West, not to the West of the Labos, with Buroo or Avn, and other Countries between.
The Inhabitants of Mahong Long traffic with their Neighbours without being at the Trouble of going to them. Their Merchandise consists in precious Stones, Gold, Silver, Tin, Lead, Sulphur, both common and red; Cotton, spun and unspun, Tea, Lack, Sapan or Brafal Wood, and the Medicinal Root 'Kat'aba bun already mention'd.

The Merchants of Mahong bring them Elephants; The Chinese raw and manufactur'd Silk, Civer, white Hair as fine as Silk. Of this Hair, which is taken from a certain Animal, the great Tufts are made, that adorn the Ears of the Elephant, which the King of Siam rides upon, and hangs down to the Ground; as well as the red Tuit, worn by the Chinese on their ordinary Bonnets or Caps. They exchange the Merchandizes for Sapan Wood, Tea, Lack, Cotton, &c.

The Merchants that come from Tey-jay or Pama-hang, to the Westward, bring them Iron, yellow and red Sanders, Linnen Cloth, Chints or painted Calliro, Venison, a kind of red Medicinal Pafte, Opium, and other Commodities of India; which they exchange for Gold, Silver, precious Stones, &c.

Those of M. Kemarat and M. Kyang-bay, come to M. Long, to barter their Cows and Buffaloes for Silver, Tin, and Sulphur. M. Long, or more properly speaking Labos, is tributary to Hawa (r) or Pama-hang, and an Ambassador is sent annually from that Metropolis, to pay their Tribute; this does not hinder the Labos from appointing a Succesor, when their King dies; but they are obliged to notify it to the King of Hawa.

The King of Labos employs but one Minifler of State. They reckon eight Cities or Places in this Kingdom, each containing a Garrison of 1000 Men. Besides the 360 Cattis which he receives yearly from the Minc, Northward from M. Long, he raises 860 more in the rest of the Kingdom.

Mahong Long, the Capital of a particular Province, has on the West M. Pan and M. Kas, on the South M. Jfe on the East M. Chiang and M. Ki, both depending on M. Vinan. The whole Country is without the Tropic, for they never see the Sun directly over their Heads.

The Province of M. Meng, is 17 Days Journey from North to South, and about 7 from East to West. They reckon 18 Cities which depend on the Capital. A River crosse's it, that rises in a Mountain in the North, and falls into the Menam Kong; this last comes from Moang Chany, call'd Moang Vinan (c) by the Chinese.

After it has pas'd thro' M. Lé, M. Kyang-feng, and M. Lan-chang; it enters the Kingdom of Kambya, which it crosse's, and falls into the Sea at the Bar of Bonlac (a). This River carries large Barks from M. Kyang-kong and M. Kyang-feng, as far as the Sea. But from M. Lé to M. Vinan it bears no name, so that there is a Necessity of travelling by Land.

The Soil of M. Meng produces all Sorts of Fruits, which are found in Siam, excepting the Durian and Mangifljan. There are Mines of Kalin or Tin on the West Side; of Silver, Copper and Iron towards the North, and on the South Side, there is one of Salt.

The Chinese trade with M. Meng, transporting their Commodities on Horses. In this District they take the Creatures which produce Musk; but more especially about M. Pangi, M. Chandere, and M. Kong, all three depending on M. Vinan, they find many of them also in the District of M. Tey-jay.

This Animal is as large as a young Calf; its Body yields a most agreable Perfume; it has under its Belly a Purse three or four times as thick as one's Thum'b; when it is cut, it seems to be a Piece of Fat, or Bacon; they dry it till it may be reduced to Powder, and then sell it in the Country for its weight in Silver; this Powder is yellowish and of a most excellent Scent. The Natives being prohibited from selling the true Bagre to Strangers, they make counterfeit ones of the Animal's Skin, which they fill up with its Blood and other Humours, adding rotten Wood, after which they tie them up and dry them. The Peasants bring great Quantity of them to M. Meng, which they exchange for things of small Value, and those of M. Meng sell them at a pretty dear Rate to Siampers.

Meng Kemarat is, as it were, the Capital of a Province or District of the same Name, which is 400 Snes in Compass, and about 8 Days Journey in Length; it is tributary to Hawa. At the time the Chinese pass'd thro' this Country, the Name of its King was Prachay Otagh, he every Year sends Ambassadors to the King of Hawa with the Tribute, which consists of two small Shrubs, one having its Leaves and Flowers of Gold, and the other of Silver.

M. Kemarat has to the East M. Lé, to the North M. Long, to the South M. Kyang-feng and M. Kyang-bay; to the East M. Vay, M. Rong, M. Ngong, M. Labi, M. Maa, and M. Lao; to the North M. Hing, M. Krou, M. Leco, M. Yang, and M. Pen. From M. Hing to M. Krao is one Days Journey, and another from M. Leco to M. Yang. These eleven Cities, or Colonies are in the Jurisdiction of M. Kemarat. In this Country they have the Use of Fire Arms, great and small Canon, Muskets, Zagayes, [or Darts] and Cross-Bows.

[5] Orig. Hawa. The name doubtless is Aoa, call'd by the Chinese Ta-wuan, though written otherwise in this Journal; perhaps more conformable to the Pronunciation of the latter.

(a) Written twice in the French Vinan; this is judged by the Millionaires to be Ta-wuan.
(b) In the French, Bojaub.

While
While the Tartars were conquering China, a great number of Chino Fugitives out of Yn-nan fell upon the Territories of their Neighbours and subdued them; among the rest the Inhabitants of M. Kemari, were forced to abandon their City.

Before the Chino drove those People out, they went yearly every year to trade with them, carrying Velvets and other Silks, Cornets, Carpets, Hair, blue and black Callicho, Musk, Quick-silver, Kari Shells, and Chino Bonnets, [or Hats] Kettles, and other Utensils of Copper, precious Stones of a green Colour, Emeralds, Gold, Silver, and China Ware: instead of which they carry'd back Cotton Thread, Ivory, and Earth or Medicinal Pate, call'd Zhadam; a sort of Medicinal Wood, call'd Inje by the Portugese, and Malake by the Siamese; Opium, a kind of Medicinal Root, call'd Kejfe, and white Linnen Cloth; all these Commodities came from Hava, and the Chino went to fetch them in January, February, and March, with an Intent to return the Month following.

Moang Chay or Moang Vinan, belongs to a Province of China and probably to Yn-nan, if it be not that Province itself: for the Chino Memoirs speak of 4 Rivers which rise in it, whereof the first runs into the Province of Lyang-tong; the second passes by M. Chyang-kong and M. Lan-chang; the third by M. Matima; and is call'd Menang-kong, and the fourth which goes to M. Hasea, is call'd Menam-kii; all the four passing out of the Province Yn-nan, at length discharge themselves into the Sea.

INTRODUCTION, to the DESCRIPTION of the PROVINCES.

I have already observed, that most of the Cities of China resemble one another so nearly, that to see one, is almost sufficient to give an Idea of them all. They are for the most part square, when the Ground will permit, and encompass'd with high Walls, defended by Towers, built as Buttreses at convenient Difances. They have sometimes Ditches, either dry or with Water. There are within the Cities also other Towers, either round, Hexagonal, or Octogonal, and 8 or 9 Stories high: Triumphal Arches in the Streets; tolerably handsome Temples consecrated to Idols, or Monuments erected in Honour of their Heroes, and those who have done some important Service to the State: in short there are certain publick Buildings more remarkable for their vast Extent than their Magnificence.

To this we may add a pretty many large Squares, and long Streets, some very wide, others narrow; with Houfes on each Side, having only a Ground Floor, or one Story at most. There one sees Shops adorn'd with China Ware, Silks, and varnish'd or japann'd Goods; before the Door of each, there is placed a Pedestal, on which is erected a Board 7 or 8 Foot high, either painted or gilded, with three large Characters written thereon, such as the Shop-Keeper chuses for his Sign, and to distinguish it from all others; you sometimes find on it the Names of two or three sorts of Goods, which are there, and at the Bottom that of the Shop Keeper himself, with their Words, Pu-bu, that is, be well not cheat you. This kind of double Row of Pillaters placed at equal Difances form a Colonnade, which makes an agreeable Prospect enough.

The Beauty of the Chino Cities, confiding wholly in these Particulars, I thought proper to premise this general Account, that I might not be oblig'd to make useless and tedious Repetitions in speaking of the principal Cities of every Province. For this Reason I shall confine myself to what is most remarkable in them, with respect to their Situation, Trade, or the Fertility of their Soil; and shall enlarge chiefly on those Cities which are of greatest Reputation, and most frequented: Of the rest I shall lay what is sufficient to form an Idea of them; and illustrate the whole with the Plans of such places as have any thing singular.
A GEOGRAPHICAL
DESCRIPTION
OF THE
PROVINCES of CHINA.

PROVINCE I. PE-CHE-LI, CHE-LI, or LI-PA-FU.

THIS Province, which is the first and chief of the whole Empire, is bounded on the
East by the Sea; on the North by the Great Wall and part of Tartary; on the West by
the Province of Shan-fi, from which it is separated by Mountains; and on the South by
the Provinces of Shan-tung and Ho-nan. Its Figure is triangular.

It is divided into nine different Countries, each of which has a Fa, or principal City of the first
Rank, wherein several Cities depend. These Cities are 140 in Number, of which 20 are Chew,
or Cities of the second Rank, and 120 Hwn, or Cities of the third Rank; not to speak of
Boroughs and Villages without Number, some as large as Cities, but have not that Name, because
they are neither encompass'd with Walls nor Ditches, as the Cities are.

The Air of this Province is temperate; notwithstanding, 'tis it does not extend beyond the Air.
42d Parallel, the Rivers are frozen during 4 Months of the Year, that is, from towards the End
of November to the middle of March. Unless a certain North-Wind blows, they never feel
those piercing Colds the Frost produces in Europe, which may be attributed to the nitrous Exha-
stations that arise from the Earth, and especially to the Clearsness of the Sky, the Sun being scarce
ever cover'd with Clouds, even in Winter.

The rainy Season is towards the End of July and the beginning of August: At other times it is
Seldom raine, but the Dew that falls every Night moistens the Earth; this Moisture is dry'd up
at Sun-rife, and is succeeded by a very fine Duff, which penetrates every thing, even Rooms
most closely shut. Tender-eyed People who travel on Horseback, wear a thin Veil for covering
their Faces, which, without hindering them to see, defends them from those Whirlwinds of Duff
that surround them; or else they take other Precautions, whereof I shall speak hereafter.

The Soil of Pe-che-li is even, but sandy, and not very fruitful. It produces less Rice than the Soil and
Southern Provinces, because it has but few Canals; however, besides what is sown along the
Rivers, it is sown dry in several Places, and grows very well, but is somewhat harder to boil. All
manner of Grain thrives here in abundance, and chiefly Wheat and Millet; here likewise we
find all sorts of Cattle, and Pule, with plenty of Fruit; such as Apples, Pears, Plumbs, Cheesnuts,
Walnuts, Figgs, Peaches, Grapes, &c.

Its Rivers are full of Fish, especially excellent Cray-Fish. The Mountains afford a great deal
of Pit-Coal: this they burn instead of Wood, which is very scarce; and considering how long
these Mines have supply'd the Province, one would think them inexhaustible.

Among the various kinds of Animals, there is a particular sort of Cats, with long Hair, and
hanging Ears, which the Chinese Ladies are very fond of, and rear with a great deal of Tenderness.
But this Province is render'd much more considerable by being as it were the Rendezvous of all
the Riches of the Empire; and because all the Northern and Southern Provinces strive to outvie
each other in furnishing it with the most rare and delicious things they produce.

The Inhabitants are neither so polite, nor so much addicted to the Sciences as those of the
Southern Parts; but they are much more Robust, Warlike, and able to undergo the Fatigues
and Hardships of War. The fame may be said of all the Chinese inhabiting the Northern Pro-

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The First City, Shun-tien-fu, or Pe-king.

The first City, which is the Capital of the Province and of the whole Empire, is Shun-tien-fu. It is situated in a very fruitful Plain, 20 Leagues from the Great Wall, and is the ordinary Residence of the Emperors. They call it Pe-king; which signifies, the Court of the North; as the Capital of the Province of Kyang-nan, was named Nan-king, or the Court of the South, when it was the Emperor’s Residence. But the Tartars, a restless and warlike People, who made continual Irruptions into the Territories of the Empire, obliged them at length to remove their Court into the Northern Provinces; that they might be near at Hand, to oppose them with the numerous Troops which ordinarily attend the Chinee Monarchs.

This City is almost Square, and divided into two Cities; that the Emperor’s Palace flands is named Sin-ching, or the New City; it is also call’d the Tartar City, because the Housfs were distributed among the Tartars, when the present Family was established on the Throne.

The second is call’d Loo-ching, or the Old City; it may be termed the Old Chinese City, because when the Chines were driven out of the other City, part of them retired into this, while others fled towards the Southern Provinces, being even obliged to quit the Country, because not only the Houfes of the New City (built under Tung-lo about 1405, when the Court took Nan-king) but also the Lands about it and the Neighbouring Cities, within a certain Distance, were given to the Tartars, with a perpetual Exemption from Taxes and all forts of Tribute.

In less than four-score Years the Tartars have multiplied so much that they encroach upon all the New City; the rest is inhabited by Chines, so that there is not any Part of it empty, as there is in the Old.

The Camps of the Walls of both Cities together, exclusive of the Suburbs, has been measured, and does not exceed 52 Chinese Li [or Furlongs] so that it is less than Nan-king. But there is a vast difference between the Breadth, Length, and Beauty of the Walls of these two Cities; those of the New City of Pe-king are skilfully and costly, and worthy the Capital of the greatest Empire in the World; but the Walls of Nan-king are narrow, and do not appear to exceed those of the ancient City of Pe-king, which are no better than the Walls of the generality of the Cities of China.

A Horfeman may alfo walk the Walls of the New City, by means of a Ramp, which begins at a great Distance. In several Places there are Housfs built for a Corps de Guard; the Towers are within Bow-shot of each other; there are some of them at certain Diftances, much larger than the rest, and capable of containing small Bodies of Referve.

Gates.

The Gates of the City, which are high and well arch’d, support exceeding large Pavilions, nine Stories high. Each Story is furnished with Windows and Loop-holes; and the lowest forms a great Hall, where the Soldiers and Officers, who have been on Guard, or come to relieve it, retire. Before each Gate there is an open Area or Parade (a) of above 360 Feet, which serves for a Place of Arms) encompass’d by a semicircular Wall of equal Height and Breadth with that of the City. The Entrance of this Parade is never on that Side which faces the great Road into the City: This Road is also commanded by a Pavillion like the former, so that, as the Cannon of the one can play upon the City, the Cannon of the other covers the neighboring Country. All the Gates, which are nine in Number, have a double Pavillion, built in like Manner on the Platforms of the Walls, and furnished with Artillery; nor is there need of any other fort of Citadel, this Artillery being more than sufficient to keep the People in Awe.

The Streets of this great City are exceeding strait, almost all laid out; with a Line, at least a League in Length, and about 120 Feet wide, with Shops, for the most part, on both Sides. It is a Pity there is fo little Proportion between the Streets and the Housfs, which make a mean Appearance, and are very low.

It is astonishing to see the infinite Multitudes of People, whereof these Streets are crowded, without one Woman among them; and the Confusion which is caused by the surpreizing Number of Horfes, Mules, Afses, Camels, Carts, Waggon, and Chairs, without reckoning the various Crowds of Men, 100 or 200 in a Clufter, which one meets with every now and then, gathered about some Fortune-teller, or Players at Cups and Balls; or listening to Ballad Singers, and others who read or repeat certain comical Stories to make Diversion; or else gaping at a foft of Quacks, who distribute their Medicines, and display their admirable Effects with a great deal of Eloquence. People of Distinction would be stopp’d every Moment, if they had not a Horfeman to go before and call to the People to make Way.

All the Riches and Commodities of the Empire are continually flowing into this City. People are carried thro’ the Streets in Chairs by Men, or more usually on Horfback. Both forts of Viator are easily to be met with in many Places: one may sometimes hire a Horf or Mule the whole Day for 6 or 7 Pence; and as all the Streets are crowded with People, the Muleteers often lead their Beasts by the Bridle, in order to make way. These Men are perfectly acquainted with the Streets and Houfes, where the great Folks and principal Citizens reside. There are also Books fold, which give an Account of the Wards, Streets, or Places where every Perfon lives, who has any public Employment.

(*) There are no Parades in the Plan of Pe-king, but the Reader will find them in that of Choo-rung-fu, in the same Plate.
of the PROVINCES of CHINA.

The Governor of Pe-king, who is a Manchow Tartar of Figure, is call'd K,i'-men ti-ti, or the General of the nine Gates, and has under his Jurisdiction not only the Soldiers but the People, in whatever concerns the civil Government or the Public Security.

Nothing can exceed the Policy observ'd here: it is amazing to see the perfect Tranquility that is maintain'd among such an infinite Number of Tartars and Chineses; and for several Years together one shall not hear of a House being broken open, or a Man murder'd; for such is the Order observ'd, that it is almost impossible those Crimes should be committed and the Authors escape unpunish'd.

All the great Streets, which run in a Line from one Gate to another, and are about 120 Feet Guarded on each side, have Corps de Guard. Day and Night there are Soldiers with Swords by their Sides, and in their Hands, to chastise all, without Distinction, who make any Disturbance; and to confine whoever refrains, or creates any Quarrel.

The lesser Streets, which terminate in the greater, have Wooden Cross-bar'd Gates, thro' which tho' nothing be done that walks within, may be seen by the Corps de Guard, placed over against them in the great Streets. There are also Soldiers on Duty towards the middle of almost all those Streets. The Cross-bar'd Gates are shut every Night by the Guard, and are seldom open'd, except to Persons with a Lantern in their Hand, who are known, and have a good Reason for going out, such as to fetch a Physician. As soon as the first Stroke of the Watch is given on a great Bell, one or two Soldiers walk from one Corps de Guard to the other, playing all the Way with a kind of Cripple, to let it be known that they are on the Watch. They suffer none to walk in the Night, and even question those whom the Emperor sends about Business; if their Answer gives the least Suspicion, they put them in Custody of the Corps de Guard; besides, this Guard must go every Call of the Drum, by the number of the Gates who is on Duty.

It is by this excellent Order, observ'd with the greatest Exactness, that Peace, Silence and Safety reign thro' the City. It must be added that not only the Governor of the City, who is obliged to go the Rounds, arrives when least expected; but also the Officers, who keep Guard on the Walls and Pavilions over the Gates, (where they beat the Watch on great Brass Drums,) send Subalterns, to examine the Quarters belonging to the Gates where they are posted: the least Neglect is punish'd next Day, and the Offices of the Guard are broken.

This Regulation, which prevents Nocturnal Meetings, will without doubt appear very extraordinary in Europe, and be by no means relish'd by Perons of Quality and Fortune; but, ought not those who are at the Helm in a State, to prefer good Order and the publick Security, to Divergions, which give Occasion to innumerable Attempts on the Effects and Lives of the Citizens? Besides, nothing seems more agreeable to Reason, since the Tartars, a People bred up in Woods, illiterate and unenlightened with the true Religion, acting according to those Maxims, root out so many Crimes too common in other States.

The Empire is indeed at great Ex pense on this Account, for part of the Soldiers I have mention'd, are employ'd for nothing else but to take Care of the Streets; they are all Foot, and their Pay is large: Besides their watching Day and Night, it is their Business to see that every Body cleans the Street before his Door; that it is swept and watered every Morning and Evening in dry Weather; and that the Dirt is taken away after Rain: And as the Streets are very broad, one of their chief Employments is to work themselves, and keep the middle of them always clean for the Publick Convenience. After they have taken up the Dirt (for the City is not paved) they beat it, or turning it dry it, or else mix it up with other dry Earth; so that within two Hours after the heavy Rains one may walk all over the City without dirtying himself. Tho' Writers who tell us, that the Streets of Pe-king are commonly nasty, probably speak with Respect to those of the Old City, which are small, and not kept in such good Order as those of the New; where the Soldiers are continually employ'd to keep them clean, even when the Emperor is absent.

There is a second Wall in the New City, which is low and narrow, but adorn'd with large Gates, where there are Guards; this is call'd Wlang-ching, that is, the Imperial Wall. Its South Gate is that of the Palace itself, about a hundred Fathoms from the principal Gate of the City, which looks Southward also, and is call'd by the People Sem-men; altho' its true Name, which is cut both in Tartarian and Chineses Characters, is Ching-yang-men, that is, the Gate facing the Noon-Day Sun.

This Palace is a prodigious Collection of great Buildings, vast Courts, and Gardens; it is inclos'd with a Brick Wall about twelve Chineses Li in Circuit. This Wall has Battlements along the Curtains, and at the Angles is adorn'd with little Pavilions; over each Gate there is a Pavilion more lofty, as well as stronger built, than the former, and surrounded with a Gallery, supported by Pillars resembling our Periyle: This property is the Palace, because it contains the Apartments of the Emperor and his Family.

The Space between this Inclosure of the Palace and the first Wall, named Wlang-ching, which is about 5 Li in Compass, is taken up chiefly with Houses, as well of the Officers of the Household, as the Eunuchs, and the several Tribunals; whereof some have the Care of providing Necessaries for the Service of the Prince, and others are to preserve good Order, decide Differences, determine Causes, and punish the Crimes committed by the Domesticks of the Imperial Family. Nevertheless when the Crimes are flagrant, and fully proved, those Tribunals of the Palace, named the
Pro. I. Pecheii. 

Dis. Arch. I. 38. x. 33. 

Prov. I. Perchii. 

the Inner Tribunals, transmit the Criminals to the Exterior Tribunals, which are the Grand Tribunals of the Empire.

 Alto's the Architecture of the Imperial Palace be wholly different from ours, yet it strikes the Eye by its Vastness, the regular Disposition of the Apartments, and the Structure of the Roof, which hath four Sides rising very high, and adorn'd on the Relf with a Flat-band of Flower-work, and turn'd up at the Ends; the whole is cover'd with varnished Tiles of such a beautiful Yellow, that at a Distance they appear as bright as if they were gilded. A second Roof as glittering as the former, rising from the Walls, goes quite around, supported by a Forest of Beams, Joists and Trusses, all japann'd with green Varnish, here'd with Gold Figures. This second Roof with the Projection of the first makes a kind of Crown to those Buildings, which has a very fine Effect; and perhaps we ought to judge of the Goodness of the Rules observed in any Building, according as we find ourselves affected with the Beauty of it; since those received in Europe are rejected by other Nations, and have appear'd good to us, only because we have discover'd Grace and Beauty in the Works of the Ancients, who seem to have introduced both. Whatever one may think as to the Talle of Architecture, it is certain that these Halls, built in the Chinese Fashion, with their Bas-Courts, surrounded by Galleries, and ranged one after another in regular Order, form altogether one intire Structure, which is very magnificent, perfectly Auguft, and worthy the greatest Empire upon Earth.

The Terraces. 

The Terraces, whereon these Apartments are built, contribute alfo much to give them that Air of Grandeur which strikes the Eye; they are about 15 Feet high from the Ground, cafed with white Marble, adorn'd with Ballustrades of pretty good Workmanship, and open only at the Entrance of the Stair Cafes, which are placed on the Sides, and in the Middle, and Corners of the Front. The Ascent in the middle is properly no more than a Ramp or Slope, consisting of one or two pieces of Marble, without either Steps or Restings; Nobody is permitted to enter this Way into the Apartments but the Emperor alone, who upon Days of Ceremony is carried thro' in his cover'd Chair.

These Terraces, which extend from East to West, make before the Doors and Windows of the Apartments, a very broad Platform paved with Marble, projecting seven or eight Foot all the way beyond the Building. This is the Form of the Apartments or Lodgings of the Emperor, 

Imperial Hall: and of the Imperial Hall, named Tay-bo-tyen, (as whofho fay, the Hall of the great Union) which stands more towards the South, and is expos'd to the Eyes of all the Mandarins of the Empire.

In the Bis-Court before this Hall the Mandarins range themfelves on Days appointed for the Ceremonies prefcribed by the Laws of the Empire, to renew their Homage, which Ceremonies are perform'd whether the Emperor be fent or not. Nothing is more ufual than for them to strike the Ground with their Foreheads, before the Gate of the Palace, or one of the Royal Halls, with the fame Formality and Respect, as if he were fated on his Throne.

This Hall is about 130 Feet long, and almost fquare; the Cieling is all of carved Work, varnifh'd with Green and Chaff'd with gilded Dragons. The Pillars that fupport the Roof within, are fix or feven Feet with Compafs at the Bottom, and incruflated with a kind of Pafte, japann'd with red Varnifh. The Pavement is cover'd partly with very ordinary Carpets, made like thofe of Turkey; the Walls are very well white-waffh'd, but without Hangings, Looking-Glaffes, Branches, Paintings, or any other fort of Ornament.

The Throne. 

The Throne, which is in the middle of the Hall, confifts of a lofty Alcove, very neat, but neither rich nor magnificent; and without any Inscription but the Word Shing, which the Authors of Relations have render'd Holy; but it is not alfo used in that Sense, for it is fometimes better explain'd by the Latin Word Examinus, or the English Words Excellent, Perfect, Moft Wife. On the Platform or Floor before it, ftand very great and thick Veffels of Brass, wherein Perfumes are burn'd during the Ceremony, and Candleflicks made in the Form of Birds, large enough to hold Flambeaux. This Platform is continued Northward beyond the Hall, Tay-bo-tyen, and serves as a Foundation to two other leffer Halls, which are hid by the former; one of them is a very pretty Rotunde or circular Room, with Windows on every fide, and thinning with Varnifh of divers Colours there; thoy fay, the Emperor repofes fometimes, before or after the Ceremony, and changes his Habit.

This round Hall is but a few Paces diftant from a fecond, that is longer than broad, the Door of which faces the North; thro' this Door the Emperor is oblig'd to pafs, when he comes from his Apartment to his Throne, there to receive the Homages of the whole Empire; he is then carried in a Chair, by Chairmen drefs'd in long red Velfs, embroider'd with Silk, and wearing Caps, adorn'd with Plumes.

The Court which is before the Tay-bo-tyen, is the largest belonging to the Palace; it is at leaft 300 Feet long, and 250 wide. Over the Gallery that surrounds it, are the Imperial Magazines of Rarities, for the Treasure or Revenues of the Empire are kept in the fupreme Tribunal, named Hia-pi. Thofe Magazines are open'd on certain Occasions, as at the Creation of a Prince, who is to inherit the Crown, an Emprefi, Queen, &c. In one are kept the Vefes, and other Works of different Metal; in another vall Quantities of the most beautiful Skins of various kinds; a third contains Habits furn'd with the Skins of grey Squirrels, Foxes, Ermins, and Sables; whereof the Emperor sometimes rewards his Servants. There is one for precious Stones, curious Marbles, and Pearls which are found in Tartary. The greateft of all, confifting of two low Stories, is full of
of the PROVINCES of CHINA

of Prefects, where the Silks are kept, made on purpose for the Use of the Emperor and his Family, at Nan-kung, Hang-chew, and Shu-chew; these are the best in all the Empire, because they are manufaetured under the Care and Inspection of a Mandarin, who presides over those Works, and would be punished if they were not found in the greatest Perfection.

In the other Store-houses are repolished Arrows, Bows, and Saddles, which have either been made at Pe-king, brought from foreign Countries, or presented by great Princes, and set apart for the Use of the Emperor and his Children; there is one also where they collect the best Tea, of every kind that China produces, with various Simplexes, and other the most esteemed Drugs.

This Gallery has five Doors, one to the East, another to the West, and three in the South Front. Those in the middle are never open'd but for the Emperor; the Mandarin, who come to perform the Ceremony before the Imperial Hall, entering by the Side Doors.

There is nothing extraordinary in this Front; it has a large Court, into which one descends by a Marble Stair-Cafe, adorn'd with two great Lions of Copper, and a Balastrade of white Marble; it is made in form of a Horik-theo, on the Side of a little Serpentine River, which runs thro' the Palace, and has Bridges over it of the same Materials. It would be endless to describe the rest of the Buildings belonging to this vast Palace, but as these are the most magnificent in the Judgment of the Chinese and Tartars, they may suffice to give the Reader an Idea of the whole.

The Palaces of the Emperor's Children and the other Princes of the Blood, are very neat within, vasty large, and built at a great Expense; the same Manner runs thro' the whole, both as to the Body of the Work and Embellishments. It is a Series of Courts, adorn'd on the Sides with Buildings, and in Front with a vastclth'd Hall, rais'd on a Platform, three or four Feet high, which is border'd with great square Blocks of white Stone, and paved with large Square Tapes. The Gate generally open'd into little Streets, not much frequented, and have no Ornament but those Lions of Brals or white Stone of very indifferent Workmanship, without any Order of Architecture, or Sculpture in Stone, such as is found in the Triumphal Arches.

I shall enlarge no farther on this superb Edifice, (the only one throughout that great City, which deserves Attention) the rather because I shall speak of it in another Place. What I shall say of it there, with the Description I have already given of it, will suffice to make it tolerably well known to the Reader.

The Tribunals of the supreme Jurisdictions are also vasty large, but ill built, and worse kept in Repair; they are in no wise suitable to the Majesty of the Empire; there are fix of them, which I but just mention here, because I shall hereafter speak of them more at large.

The first, the Lai-phi, proporses the Mandarins who are to govern the People.

The second, Ho-phi, has the Charge of the Tributes.

The third, Li-phi, is for maintaining the Customs and Rites of the Empire.

The fourth, Ping-phi, has Care of the Troops and Posts which are on all the great Roads, and maintaing at the Emperor's Expense.

The fifth, the Hsing-phi, determines Criminal Causes.

The last, Kong-phi, has the Inspection of the publick Works.

All these Tribunals are divided into different Chambers, among which the Businesse is distributted; their Number is not the same in every Tribunal, some of them having much less to do than others.

Under these fix sovereign Courts are also divers other Tribunals, which depend on them; for Instance, the Kin-ten-khen, or Tribunal of the Mathematics, is subordinate to that of the Li-phi; it is also divided into two Chambers, whereof the principal and most numerous, call'd Li-koh, is solely employ'd about calculating the Motion of the Stars, and Astronomical Affairs; the other named LA-koh, besides other Busineses more peculiar to it, is employed to determine the proper Days for Marriages, Burials, and other Civil Affairs; about which they give themselves but little Trouble, copying for the most part an ancient Chinese Book, wherein almost all these things are already settled according to the Year of the Sexagenary Cycle or Chinese Century.

These fix supreme Jurisdictions never meddle with Affairs of State, but when remitted to them by the Emperor, with Orders to deliberate thereon; for then standing in need of each other, they are oblig'd to agree together, to the end that the Money, Troops, Officers and Equipages may be ready at the time appointed: Excepting in such Cases, each Court confines itself wholly to the Affairs belonging to it, and certainly has enough to do, in an Empire of such vast Extent as China. If the different Functions of repairing public Works, the Government of the Forces, the Regulation of the Revenue, the Administration of Justice, and above all the Choice of Magistrates, were all united in one Tribunal, it would without doubt produce great Confusion in the Regulations, and a Slowness in Proceedings, which would ruin Affairs; for this Reason it was necessary to encrease the Number of Mandarins, both at Court and in the Provinces.

But as in so great a multitude it would be difficult to find out the proper Person with whom one has Businesse; to remedy this Inconvenience, there is a Book fold, which may be call'd the Present State of China, containing the Names, Situations and Employments of all the Officers, and distinguish'd whether they are Chinese or Tartars, Bachelors of Doctors, &c. It takes particular Notice also of the Changes made with respect to the Officers of the Army, as well those that are in Garrison, as in the Field; and to specify these Changes, without re-printing the Book, they make use of moveable Characters.

All the Tartar Families live in or about Pe-king, and are not permitted to remove from thence without the Emperor's special Order; hence it is, that the Tartar Troops, which compose the Life-Guard, vol. i. Emperor's
The Forces of the Empire.

Every Tartar Banner has its General, named in the Manchow Language Kiljaouta, who has under him certain great Officers, called Mygryncbain, who are like our Lieutenant-Generals, and have under them several other Officers subordinate to each other.

As each Body at present is composed of Manchow Tartars, Mongol Tartars, and Tartarized Chinse, the General has under him two General Officers of each Nation, and these Officers have likewise Subalterns of the same Nation. Each Body consists of 10,000 effective Men, divided into 100 Nairis, or Companies, of 100 Soldiers each (n); so that if we reckon the Emperor's Household and those of the Princes, who have their Servants, Po zabo mard with the Pay of the Officers and Soldiers, the common Opinion may be readily allow'd to be true, viz. that there are always 100,000 Horse at Pe-king.

We may hence form an Idea of the Forces of the Empire; for if to the Cavalry, already spoken of, we add the Infantry which are at Pe-king, those poled along the Great Wall, (in the innumerable Forts built for its Defence, tho' left numerous at present than when the Country was in Danger of Invasions from the Tartars) together with the rest of the Forces differs'd all over the Empire, it will be found that the Number, agreeable to the common Calculation, amounts to at least 600,000 Men: So that China may be said to keep on Foot in time of the profoundest Peace, an Army able to refit the most formidable Powers, purely to maintain the public Tranquillity, to provide against Seditions, and extinguish the smallest Sparks of Rebellion.

Such a vast Body as China must needs be terribly agitated when once it is in Motion, so that it is the whole Policy of the Chinse Magistrates, to prevent and suppress Infructuations as soon as possible. No Favour is to be expected for a Mandarin whole People revolt; let him be ever so innocent, he is consider'd as a Man of no Capacity, and the smallest Punishment that can befal him is, to be discharge'd from his Employment, by the Tribunal of the Court, to which such Causes are always transmitted by the Vice-Roy's and Governors of Provinces; and those Tribunals deliberate on the Informations, and present their Report to the Emperor, who either confirms or reject it.

These sovereign Courts have no Superior, except the Emperor or the Great Council; when that Prince thinks fit to assemble on some important Affair, already determined by one of those Courts, they present their Petitions on the Days appointed, and often confer with the Emperor himself, who either approves of or rejects them, by signing them with his own Hand. But if he retains them, they wait some time for his Orders, which is communicated to them by the Great Mandarin, called in Chinse Ko-lan, and in Tartarian, Aliagata.

The Petitions presented by the Presidents of these superior Courts, who are call'd in Chinse Shang-juin, and in Tartarian, Aliagamba, ought to have the Subject, which it relates to, specify'd in the Title, and end with the Opinion of the Court, to which the Affair belongs.

The Emperor dippole in the same Manner of all the Employments of the Empire, without being oblig'd to confer them on the Persons proposed by the Tribunals, altho' he generally confirms their Choice, after he has himself examined those to whom the Employments fell by Lot, in the Manner hereafter explained. As to the principal Posts of Tjung-tse, Vice-Roy, &c. they are always nominated by the Emperor himself.

It will scarce be believ'd, that the present Emperor condescends to examine himself such Crowds of Mandarins, whereas every Day some are advance'd to higher Employments, and others are Candidates for them; nevertheless, it is certainly true, and this shews his Care in governing the State: He will see every thing with his own Eyes (o), and he will trust nobody in choosing Magistrates for his People.

His Authority is absolute, and almost unlimited. A Prince of the Imperial Houfe can neither assume the Titles, nor receive the Honours due to him as such, without the Emperor's Permission. When his Conduct does not answer the Expectation of the Public, he loses his Dignity and Revenues by order of the Emperor, and is no longer distinguish'd, except by the Yellow Girdle, worn by Men and Women of the Imperial Blood, who are allow'd but a moderate Pension out of the Royal Treasury.

The Laws allow no way of applying against the Abuse of Authority, but by Remonstrance. These Laws have establish'd publick Centers, whose Duty it is to give Information to the Emperor by Petitions, which are dippole throu' the Empire, and cannot be rejected by him, without hurting his Reputation; besides, the Chinse having annex'd an Idea of Heroic Bravery to that Employment,

(o) This may well seem incredible in a Monarch of so vast an Empire, when the petty Princes of Europe are so much taken up with other Affairs, that they have not Leisure to look into that of State.

(5) As 'Prophet than' is remark'd to have establish'd the same fort of Order among his Troops, it would be worth enquiry, whether he took it from, or communicated it to the Chinse Tartars.
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employment, should the Emperor treat them ill, he would do them the greatest Honour, and draw on himself odious Names, which the Historians would with great Care transmit to Posterity.

In short, these Confer seldom or never change their Resolution. If the Court or the Great Tribunals seek to elude the Justice of their Complaints, by some Rebuff, they return to the Charge, and make it appear that they have not answered conformable to the Laws, Some of them have been several two whole Years in accusing a Vice-Roy supported by the Grandees, and without being discouraged by Delays and Opposition, or frighted by the most terrifying Monaces, have at length compelled the Court to degrade him, to avoid disgracing the People, and fullying its own Reputation.

But if in this fort of Combat between the Prince and State, in the Name of which the Emperor speaks, the Prince happens to yield, he immediately receives the Praises of the Public in their Addresses, and is loaded with Elogies by the whole Empire; the sovereign Courts of PeKing return him their Thanks, and what he has done for Justice, is look'd on as a fagular Favour.

It is owing to this good Order observ'd at PeKing, and which influences the other Cities, that the Empire enjoys such a happy Tranquillity and long Peace. This Blessing may also be attributed in some measure to the favourable Situation of China, whose Neighbours consist of Nations not very populous, half Barbarians, and incapable of attempting any thing to the Prejudice of such a mighty State, while its Forces are well united under the Authority of its Sovereign. The Monarchs, who conquer'd it, took Advantage of the Troubles of the Realm, which was fill'd with Rebels and Robbers; and were brought in by the faithful Chinese, who were defirous to revenge the Death of their Emperor.

I could not forbear enlarging in my Account of this Capital, because it is, as it were, the Soul of this great Empire, puts it in Motion, and keeps all the Parts of it in Order; but I shall be much briefer in speaking of the other Cities, especially those, which have nothing more than ordinary to recommend them. I shall only add, that besides the general Jurisdiction which Pe-King has over the whole Empire by its fix Supreme Courts, it has also, like the other Capitals of Provinces, a particular Distric, which comprehends 26 Cities, whereof six are of the second, and twenty of the third Rank.

The Second City, Pau-ting-fu.

Pau-ting-fu is the Residence of the Vice-Voy of this Province; it has three Cities of the second Rank, and seventeen of the third, within its Distric, which is very agreeable and fruitful. In the midst of the City there is a little Lake, famous for the great Quantity of those Flowers, elsewhere described (p), which the Chinese call Lyen-soba.

In travelling from Pe-King into the Province of Shan-fu, one is obliged to pass thro' this City; it is one of the most pleasant Journeys imaginable; all the Country is flat, and well cultivated; the Road even, and planted with Trees in several Places, with Walls to cover and defend the Fields; Men, Carts, and Beasts of Burthen are continually passing backwards and forwards. In the Space of a single League you pass thro' two or three Villages, without reckoning those you see on all sides. The Rivers are cover'd with very handsome Bridges of several Arches.

The Third City, Ho-kyen-fu.

This City has its Name from its being situated between two Rivers. Its Walls are built Ho-ken-fu, in a Line, handsome, high, and in good Repair; it is reckon'd almost four Miles in Compass. On it depend two Cities of the second Order, and fifteen of the third. Its Rivers are ford'd with good Fish, besides the Gray-Fish, which are very plenty, and exceeding delicious.

The Fourth City, Chin-ting-fu.

This is a great City, almost four Miles in Compass; its Figure approaches an oblong Square; the Walls are handsome, and flank'd with square Towers at certain Distances; it stands pretty near a fine River, which a few Leagues from hence falls into the Lake Pei-bd.

Its Jurisdiction is very large, comprehending thirty two Cities, five of the second, and twenty seven of the third Rank. To the North of it are Mountains, where the Chinese pretend, abundance of Simples and uncommon medicinal Herbs are found. Certain Monuments or Temples are seen there, built in Honour of their Heroes, and, among others, one consecrated to the Memory of the first Emperor of the Dynasty of the Han.

The Fifth City, Shun-te-fu.

This Distric of this City is not very extensive, containing only nine, but they are very famous Shun-te-fu, and populous Cities, of the third Order. The Country is render'd very charming and fertile, by the plenty of Water; the Rivers afford divers forts of good Fish. A very fine Sand is found.

(*) See p. 12 and Elsewhere, heretofore.
The Sixth City, Quang-ping-fu.

The Seventh City, Tay-ming-fu.

The Eight City, Yung-ping-fu.

The Ninth City, Swen-wha-fu.
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PROVINCE II. KYANG-NAN.

This Province which is one of the most fertile, trading, and consequently wealthy of the Empire, is bounded on the West by that of Ho-nan and Hu-kuang, on the South by Che-kyang and Kyang-fu, on the East by the Gulf of Nan-king, and on the North by Shan-tung.

The ancient Emperors constantly kept their Courts there, till Reasons of State obliged them to remove nearer Tartary, and choose Pe-king. It is of vast Extent, containing fourteen Cities of the first, and ninety three of the second and third Rank, all the most populous and famous in the Empire, especially for Trade. It is the resort of all the Great Barks, for the Country is full of Lakes, Rivers, and Canals, either natural or artificial; which have a Communication with the Great River, Tang-tse-kyang, that runs thro' the Province, where there are few Mountains to be seen, except towards the South.

The Silks, varnish'd Works, Ink, Paper, and in general every thing that comes, both from Nan-king and the other Cities of the Province, which carry on an astonishing Trade, is much more esteemed and dear, than what is brought from other Provinces. In the City Shang-hay only, and the villages belonging to it, they reckon above 200,000 Weavers of Calico.

The Sea Coast in several Parts abounds with Salt Pits, the Salt whereof is dispersed almost thro' the Empire; a great Quantity of Marble is also found there. In short, this Province is so plentiful and rich, that it yields annually about 32 Millions of Taels (*), exclusive of the Duties arising from every thing either exported or imported, for receiving of which several Offices are established.

The Inhabitants of Kyang-nan are civil and polite; they are exceeding ingenious, and have a more than ordinary Inclination for the Sciences; hence this Province is remarkable for producing a great Number of Doctors, who by their Merit attain to the Offices and Dignities of the Empire.

The Province is divided into two Governments; the Eastern, the Governor whereof resides at Su-chow-fu, and the Western, whose Governor has his Seat at Ngan-king-fu, each Government has seven Fu or Cities of the first Rank within its Jurisdiction.

The first City, Kyang-ning-fu, or Nan-king, Capital of the Province.

If we may believe the ancient Chinese, this City was once the finest in the World; when they speak of its Magnitude, they lay, that if two Horsemen went out in the Morning by the same Gate, and were ordered to gallip round it different Ways, they would not meet till the Evening. It is certainly the greatest City in China, its Walls are 67 Li in Compass, according to the Measure we took of it when we made the Plan, which amount to near 5 great Leagues and an half and 466 Fathom.

It stands but one League from the great Yang-tse-kyang; from which River Barks come up to it by means of several Canals, that end at the City; one fees on their Canals Numbers of Imperial Barks, almost as large as our middling Ships.

The Figure of Nan-king is irregular, the Hills that are within it, and the Nature of its Soil is such, that it could not be otherwise without great Inconveniencies. It was formerly the Imperial City, whence it has the Name of Nan-king, that is the Southern Court, as Pe-king signifies the Northern Court; but since the fix great Tribunals, which then were in both those Cities, are all translated to Pe-king, the Emperor has given it the Name of Kyang-ning: it is still in Directory called by its old Name; but it is never suffer'd to be mention'd in the publick Instruments.

This City is much fallen from its ancient Splendor, no Footsteps appear of its Magnificent Palace; its Observatory is now neglected, and almost destroy'd; nothing but the Memory of its Temples, Sepulchres of Emperors, and other superb Monuments remain; being all demolish'd by the Tartars who first invaded the Empire, to gratify their Avarice and hatred to the Dynasy then reigning. About one third of it is quite waffe, but the rest very well inhabited; so great a Trade, and such Numbers of People were seen in some Parts of it, that one would scarce believe there is a greater Hurry any where: this would be still more extraordinary, were the Streets as broad as those of Pe-king, which they are not by one half; Nevertheless they are sufficiently handsome, well paved, and adorned on both Sides with neat Shops richly furnish'd.

In this City one of the great Mandarin resides, named T'ang-tfe, before whom are brought Government, important Matters, not only from the Tribunals of both the Governors of the Province, but also from that of the Governor of Kyang-fi. The Tartars have also a numerous Garrison here, under a General of their own Nation, and possess one Part of the City, separated from the rest by a single Wall.

The Palace where both the Tartar and Chinese Mandarins dwell, are neither so spacious Publick Strangers well built as the Chairs of the Capitals of the rest of the Provinces. One fees no Publick Buildings there, answering to the Reputation of so famous a City, except its Gates, which are exceeding

(*) A Tael is the Value of an Ounce of Silver, and this Coin in China is equivalent to 7 Livres 10 Solis French, at this Time [that is about 8 Shilling 7 Pence English].
GEOGRAPHICAL DESCRIPTION

PROV. II. KYANG-nan. Its Kylng-nan.

Famous Porcelain Tower; is of an Octagonal Figure, each side being fifteen Feet in front; it is twenty Chinese Fathom high, that is two hundred Feet, and divided into nine Stories, by single Floors within, and without by Cornithes at the Rife of Arches, which suttain little Roofs, cover'd with Tiles done over with green varnish. I shall give a Description of it in another Place. This Tower is without Dispute the tallest and most beautiful of all those to be seen in China; where this sort of Works, named Ta, are so common, that in several Provinces, one meets with them in almost every City, and even in the great Towns. That which renders also this City famous, is the great Care it takes to cultivate the Sciences: It finely furnishes more Doctors and great Mandarin, than several Cities together; the Libraries here are more numerous, the Book-fellers Shops better furnil'd, the Printing more beautiful, and the Paper better than any where in the Empire besides.

Nothing can be more natural than the artificial Flowers made here of the Pith of a Tree call'd Tong-tau; this is at present become a particular Manufacture, which has increased to that Degree in China, within these few Years, that there is a great Trade driven with them. The Satins of Nan-king, which are call'd Tsuan-tiff, as well tho'fe that are flowered as not, are the best and most esteemed at Pe-king, where tho'fe of Kanton are much cheaper; pretty good Woollen Cloth also is made here, which is call'd, from the Name of the Town, Nan-king-fen. That which is to be found in some other Cities is not to be compared to it, as being scarce anything else than Felt made without weaving.

The Ichn, the Ink of Nan-king, comes all from Whay-chew, in the fame Province. Its District is full of great Villages, almost wholly peopled with those who make or fell these Sticks of Ink which are often adorn'd with green, blew or gilded Flowers; they are of all sorts of Figures, as Books, Joint's of Bamбу, Lions, &c.

The Breadth and Depth of the Tsung-fu-kyang render'd Nan-king formerly an excellent Port; the famous Corfair, who befieg'd it in the late Troubles, pas'd easily up to it; but at present the great Barks, or rather the Chinese Vessels of Carriage, do not enter the River, either because the Mouth is stop'd up of itself, or that the Chinese out of Policy make no more use of it, that the Knowledge of it by Dutchmen may be loft.

In April and May, abundance of excellent Fish is caught near the City; during this Season some of them are convey'd to the Court, cover'd with Ice, which keeps them fresh, in Barks appointed solely for that use; these make such Speed, that in eight or ten Days time, failing continually Day and Night, they arrive at Pe-king, tho' it be more than two hundred great Leagues distant; for greater Expedition there are Stages all the Way, where the Men are relieved. So long as the Filling lasts, two Barks depart from Nan-king, twice a Week, laden with Fish.

The Nan-king is the Capital of the whole Province, it has no more than eight Cities of the third Rank under its Jurisdiction.

The Second City, Su-chew-fu, Capital of I-tong, or the Eastern Part of the Province.

This is one of the most beautiful and pleasant Cities in all China; the Europeans, who have seen it, compare it to Venice, with this Difference, that Venice stands in the midst of the Sea, and Su-chew in fresh Water. One may pass thro' the Streets here both by Water and Land; the Branches of the River and Canals are almost all capable of bearing the largest Barks, which may even sail thro' the City, and arrive at the Sea in two Days at most.

It carries on a Trade, not only with all the Provinces of the Empire, but also with Japan; from which it is separated only by an Arm of the Sea (s), which the little Merchant Ships cross some times in two or three Days.

There is no Country that is more charming, in respect of Situation and Climate; that is more populous and thick fet with Towns and Boroughs, which are ever in Sight; that is better improv'd, there not being an Inch of Ground, but what produces Fruit, Corn or Rice; and lastly, that more abounds with Rivers, Canals, Lakes, and especially Barks of all Sorts, and Sizes; pointed or gilded; some full of Persons of Quality, who are lodg'd in them more decently than in their own Houfes; others loaded with rich Commodities, and several degl'int purely for Recreation.

This City, like Hang-chew in the Province of Che-kyang, is properly a City of Pleasure; it wants nothing that can contribute to make Life delightful; hence we find an ancient Proverb in the Chinese Books, Shang yew yen tang, Hya yew So Hang, that is, Above is Paradise, below So chew and Hang chew; in Effect it may be said that these two Cities are the Terrestrial Paradise of China.

This City, like Hang-chew, and some others of the Empire, may be reckoned three Cities: one within the Walls, which are reputed more than four Leagues in Compass; another in the Suburbs, which extend a great way on both sides of the Canals; and a third in the Barks, which are so many floating Houfes, rang'd on the Water for more than a League together in several Rows; many of these Barks equal our third Rate Ships in Bulk.

(*) The Author is to be understood here of the District of the City, and not of the City itself, which he seems to confound together, as he does in many other Places; whence it seems that this Description is an Abridgment from a more complete one.

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The whole together yields a Prospect, which cannot well be describ'd, and must be view'd in order to judge how agreeable it is. This great City has but fix Gates to the Landward, and as many towards the Water. To behold the immense Numbers of People that are here continually in Motion, and the Throngs there are in every Place, of those who come to buy and sell, one would imagine that the Inhabitants of all the Provinces came to trade at Si-chew. The Embroideries and Brocades that are made at this Place, are in Request throughout the whole Empire, because the Work is good and cheap. It is the Seat of the Viceroy of the Eastern part of this Province, whose particular Jurisdiction contains eight Cities, whereof one is of the second Order, and seven of the third; they are all very handomc, and a League and an half or two Leagues in Circums each.

The Third City, Song-kyang-fu.

This City is built in the Water, and the Chinefe Ships, or rather Vessels of Carriage, Song-kyang-fu, enter it on every Side, and go pass to the Sea, which is not far distant. The extraordinary Quantity of Cotton, and lovely Calico's of all sorts, wherewith it furnishes not only the Empire, but also foreign Countries, render it famous, and of very great Reftor. These Calico's are fo exceeding fine, that when they are dyed, one would take them for the finest Serge.

It has but four Cities under its Jurisdiction, but it is neither the lefs fertile nor rich on that Score: for, tho' thefe Cities are of the third Order, they may compare with the best for Magnitude, the extraordinary reftor of Merchants from all Parts throughout the Year, and the different Sorts of Commerce carried on there; such is for instance the City of Shan-bay-ken, where Ships from Foo-ken are continually entering, and others falling out to trade with Japan.

The Fourth City, Chang-chew-fu. ('')

This is a famous City, and of great Trade, situate near the Canal, by which the Banks of Si-chew, fail into the Yang-fe-kyang; it is adorn'd with several Triumphal Arches, and the Sides of the Canal, which lead to it, are lined with hewn Stone. Its District contains only five Cities of the third Order, but most of them are very fair and well peopled. Via-fien (w) Foo-chew. For Example, is a good League and an half in Compass, Exclusive of the Suburbs, which are a Mile and an half in Length; it is surrounged with a great Ditch in form of a Canal; the Walls are twenty five Feet high, and kept in very good Order; the Waters wherewith it abounds are very good, especially for Tea, to which it gives a very agreeable Flavour, not to be found elsewhere.

In another City, the same District, China Ware is made, which, according to them, adds an admirable Smell to the Water used for Tea; whence it is prefer'd to the best Porcelain of King-te-ching, and brings a confiderable Trade to the Town.

The Fifth City, Chin-kyang-fu.

This is none of the largest Cities in the Province, for it is scarce three Miles in Compass; but it is one of the most confiderable, on account of its Situation and Trade, being one of the Keys of the Empire towards the Sea, and at the same time a Place of Defence, where there is a Strong Garrison; its Walls in several Places are above thirty Feet in height, and made of Brick, which are at least four or five Inches thick; the Streets of the City and Suburbs are paved with Marble. It stands on the Sides of the Ta-kyang (w), which, in this Place, is a Mile and an half broad, and to the East of a Canal, which they have cut as far as the River.

Six Paces from the Bank, in the River, stands a Hill, call'd Kin-fien or Golden Hill, becaufe of its agreeable Situation; on the Top of it is a Tower several Stories high. This Island is at least five hundred-faces round, and has its Shores beat with Idol Temples, and Houses of Bonsan.

Opposite on the other Side of the River stands Lya-chew; which, tho' it has not the Denomination of a City, and passes for no more than a Ma-teu, or Place of Trade, yet it is as considerable as the greatest Cities.

The Suburbs of Chin-kyang are a Geometrical Mile in Length, and as populous as the City itself, from which they pass to them over Stone Bridges. There is so great a Throng of People in the Streets, and especially at the Port, that one can scarce squeeze thro' them. There are some very agreeable Hills near the Town. Its Jurisdiction is but small, extending over no more than three Cities of the third Rank.

The Sixth City, Whay-ngan-fu.

This City, which is situate in a marthy Place, and is inclosed with a triple Wall, is rich, tho' not very populous; it is in Danger of being drown'd, by the extraordinary Increase of Water, for the Geouad it stands on is lower than the Canal, which in several Places is supported only

[1] In the French, it is Tchoing-schanufu, instead of Tchoing-chew-fu, and ought to be according to the Map and the catalogue of Cities before inserted p. 5.
[2] In the Name of this City I follow the Map rather than the Text, where it is Printed Waffe hien, which according to the English Alphabet is written Foo-chew.
only by Banks of Earth; but two Leagues off, it has a Borough belonging to it, named Tsang-kyang-pil, which is as it were the Port of the River Whang-bo; it is very large, and populous, and the People commonly very busy. There, one of the great Mandarins resides, named Tsang-bo, that is, the Surveyor General of the Rivers, or Grand Master of the Waters. This Mandarin has a great Number of Officers under him, who have each their Divisions, and convenient Stations allotted.

Beyond the Whang-bo there are certain Towns along the Canal, where the Mohammedans have unsuccessfully endeavoured to draw a Trade; their Mosques are very high, and not built in the Chinese Taste. Notwithstanding they have been settled there for so many Generations, they are still considered as of foreign Original, and from time to time meet with Infidels. A few Years ago at Hang kew in the Province of Hu-gmz, the People, provoked by the indiscriminate Behaviour of some of them, destroyed the Mosques which they had built there, in Spite of all the Magistrates could do.

Marble. Marble is very common in the District of this City; the Plains produce plenty of Rice and Wheat, and are watered by Rivers and Lakes, where all sorts of Fish are caught. It has eleven subordinate Cities, two of the second, and nine of the third Rank.

The Seventh City, Yang-chew-fu.

Yang-chew-fu.

The Air of this City is mild and temperate, the Soil agreeable and fertile; it is built on the side of the Royal Canal, which extends from the Ta-kyang, and runs Northward to the Whang-bo or Yellow River. It is a Place of great Trade, especially in all sorts of Chinese Manufactures.

That which contributes most to rendering it so populous, is the Sale of Salt, which is made on the Sea Coast in all Parts of its District and Neighbourhood; whence it is conveyed hither by means of Canals made for Purposes, which enter the Great Canal, whereon there is no City as far as Pe-king, comparable to it. This Salt is transported by a great Number of rich Dealers into the Provinces lying in the Heart of the Empire and very far from the Sea.

The City is divided into several Parts by Canals; the People are so numerous, and the Canals cover'd so thick with Barks, that there is free Passage for nothing but absolute Necessaries; there is a Tartar Garrilion in the Place.

Over-against the Eastern Part one sees a Bridge and large Suburbs; the Crowd is so great at all times, that the Bridge is not large enough to let them pass; this has oblig'd them to settle a Ferry-Boat, thirty Paces farther, which scarce suffices to carry over the People that turn that Way, altho' the Passage is not above twenty Paces over.

Yang-chew, is two Leagues in Circumference, and, including the Suburbs, contains 200,000 Souls. It has only six Cities of the third Rank in its Dependence. The Inhabitants are great Lovers of Pleasure; they educate many young Girls, whom they teach to sing, to play on Instruments of Musick, to paint, and all other Accomplishments that render the Sex agreeable; and afterwards sell them at a great Price to the rich Lords, who place them among their Concubines, that is, their Second-Hand Wives.

The Eighth City, Ngan-king-fu, Capital of the Western Part [I.].

Ngan-king-fu.

Its Situation is charming; it is near the Borders of three Provinces, and tho' it be but five Days Journey from the Capital, yet it has a particular Vice-Roy; this Mandarin keeps a great Garrison, in a Fort that commands the Lake Pso-kyang, at the Entrance of the Province of Kyang-fu and of the River Yang-tse-kwang.

This City is very considerable, on account of its Riches and Trade; whatever is carry'd to Nan-king, passes thro' it; there are but six Cities of the third Rank in its District, which is a very open, agreeable and fertile Country.

The Ninth City, Whey-chew-fu.

Whey-chew-fu.

In the most Southern City in the Province, and one of the wealthiest in the Empire; the Air is wholesome and temperate, tho' it is encompass'd with Mountains. It has within its Jurisdiction no more than six Cities of the third Order. The Inhabitants are reckoned very expert in Trade; there is not any City, be the Commerce ever so small, without some Dealers from Whey-chew; nor any Bank or Change, in which there are not some of its Inhabitants principally concern'd.

The People there are thrifty and live sparingly; but they are bold and enterprising in Business. In the Mountains there are Mines of Gold, Silver, and Copper; and they say, it is the Country that produces the best Tea. In this City also the best Ink in China is made, wherewith the Shop-keepers of Nan-king are furnished. Every body knows this Ink is not liquid like ours, but made up in little Sticks, on which the Makers cut divers Figures of Flowers, Animals, Anticks, &c.
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The Art of making Ink, as well as all the other Arts which have a Relation to the Sciences, is honourable in China, where there is no attaining to the Dignities of the Empire, but by the Sciences. They also prefer all the varnished Works that are made at Why-chew, because the Varnish is more beautiful, and they have the Art of laying it on better there than any where else. The Earth whereof they make the China Ware, particularly at King-te-ching, is likewise found in the District of this City, near the Borders of the District of Zhaus-chew, in the Province of Kyang-fi.

The Tenth City, Ning-que-fu.

This City is situate on a fine River, which falls into the Yang-tse-kyang. The Ground where it stands is uneven and rugged, because surrounded with Hills; but its Hilltops afford an agreeable Prospect, and its Mountains, which are all covered with Woods, furnish the Botanists with excellent Medicinal Herbs. There are in this Place a great many Manufactory for Paper, which is made of a kind of Reeds. It has under its Jurisdiction six Cities of the third Rank.

The Eleventh City, Chi-chew-fu,

PRESIDES likewise over six Huen; it stands on the Side of the Yang-tse-kyang (n), and the encompass'd with Hills, yet its District is fruitful, and furnishes plenty of all the Necessaries of Life; in case it should want any, it may be supply'd by the Kyang, which is continually carrying on its Waters the Riches of several Provinces.

The Twelfth City, Tay-ping-fu.

By this City's being situate on the Yang-tse-kyang, and by the Rivers wherewith its Plains Tayping-fu, are water'd, one may readily judge how easy it carries on Trade. It may be taken in some measure for an Island, for it stands inclos'd by three Branches of Rivers, which fall into the Kyang; its District contains only three Cities, whereof the most considerable for Riches is Vu-hiu-hyen.

The Thirteenth City, Fong-yang-fu.

T stands on a Mountain, pretty near the Yellow River, and incloses several little Hills, within its Walls. Its District is very large, comprehending eighteen Cities, whereof five are of the second Rank, and 13 of the third; besides a great Number of Ma-teu, or Places of Trade, seated on the River for the Conveniency of Merchants, and levying the Duties of the Empire. It is eighty Leagues from East to West, and sixty from North to South; so that is exceeds in Extent our greatest Provinces of Europe.

As this was the Birth Place of Hong-vu, first Emperor of the preceding Dynasty, he resolv'd to render it famous, by making it a Cately City, and the Capital of the Empire, which he did in 1367.

Having driven the Western Tartars out of China, which they had been in Possession of 87 Years, he fix'd his Court at this Place, and named it Fong-yang, that is, the Place of the Splendor of the Eagle. He deign'd to have made it the most large and famous in the Empire; but the Uncivilness of the Ground, the Want of fresh Water, and most of all, the Neighbourhood of his Father's Tomb, caus'd him to change his Resolution; and by the unanimous Advice of his principal Officers he transfer'd his Seat to Nan-king, a more beautiful and commodious City, not above thirty two Leagues distant.

As soon as he had determin'd to quit it, a Stop was put to all the Works that were then going forward. The Imperial Palace, which was to have had a triple Inclosure; the Walls that were to have been nine Leagues in Compass, and the Canals which were mark'd out, were all abandon'd. There were but three Monuments finish'd, which are still remaining; the Grandeur and Beauty whereof demonstrate how magnificent that City would have been, had the Emperor pursu'd his first Design.

The first of these Monuments, the Tomb of the Father of Hong-vu, is adorn'd with every thing the most beautiful in its kind, that the China Genius, and Filial Affection were able to invent; it is call'd Whang-lu, or the Royal Tomb.

The second is a Tower, built in the midst of the City; it is the Figure of an oblong Square, a hundred Feet in Height, divided into four large Stories, rais'd on a massive Pile of Brick-work, forty Foot high, a hundred long, and fifty broad; it is, they say, the highest Structure in China, and is seen at a great Distance.

The third is a sumptuous Temple, erect'd to the Idol Fo; it was at first a little Pagod, where Rite of Hong-vu, after having left his Parents, retired at the Age of seventeen, and serv'd for some Years as Scullion in the Kitchen; being weary of such a flotulous Life, he lifted himself a Soldier under one of the Chiefs of the Robbers, who had revolted against the Tartars. 

(*) According to the Map, this City stands a Mile, or a Mile and a half from the Kyang on the East Side.
GEOGRAPHICAL DESCRIPTION

Prov. II. soon gave Proof of his Valour, and the Chief, whose Esteem he had gain'd, gave him his Daughter in Marriage; shortly after he was declared his Successor by the unanimous Consent of the Troops.

Upon this seeing himself at the Head of a considerable Party, he aspired to no less than the Throne; his Reputation had already brought a great Number of brave Men into his Army, at the Head of which he attack'd the Tartars briskly, defeated them, and took Non-bing, with several other neighbouring Cities. He did not stay long there, but never ceased pursuing the Tartars till he had driven them entirely out of China. So many Battles he fought, were so many Victories, whence he got the Name of Hong-wu, which signifies, a Prince of Valour, that triumphs over every thing.

As soon as he came to the Throne, more out of Acknowledgment to those who had entertain'd him in his Misery, than any Tru't he put in Idols, he caused the sumptuous Temple I have been speaking of, to be built in Favour of the Bonzas; it begins by a Row of five great Piles of Buildings after the Imperial Manner, flank'd with divers Halls and Lodgings for the Bonzas; to whom he assign'd Revenues for maintaining three hundred Perfons handsomely, under a Chief of their Sect, whom he constituted a Mandarin, to govern them independant of the Officers of the City.

This Pagod was call'd Long-bing-fe, that is, The Temple which the Dragon came out of, because the Emperor bears a Dragon and fix Griffins for his Arms; it was kept up so long as the last Dynasty continued, but afterwards, during the Civil Wars, it was almost entirely ru'n'd, and nothing remains of it now, but the five main Buildings aforefaid.

The present Dynasty of the Eastern Tartars, who succeeded, have taken no Care to repair this Temple; so that there is not above one in twenty of those Idol Priests remaining, who besides are almost reduced to Beggary.

Except these three Monuments, there is scarce anything to be seen in Feng-yang worth Notice; it has been so entirely ru'n'd by the Wars, that from an Imperial City it is divided into a large Village; it is pretty populous, and well built towards the middle, but in all other parts of it, nothing is to be met with but low thatch'd Hous-es or open Fields, where they plant Tobacco, in which the Riches, and almost the whole Trade of the Country consists.

In the neighbouring Mountains there is found abundance of Talc, and red Wormwood, used by the Physicians. Its Plains are water'd by fine Rivers, and among others, the great Whay-be (s), which rises in the Mountains of the Province of Ho-nan, runs thro' the whole Country, and after a long Course, paffes thro' the Lake Hong-tse, and falls into the Whang-be, about thirty nine Leagues from its Mouth.

The Fourteenth City, Lyu-chew-fu.

THE Country, where this City stands, is pleasant, and very fertile; the Lake Tsou, in the midst of which there is an Island, furnishes Five of all Sorts, and waters the Plains so well, that they produce plenty of all sorts of Grain and Fruit, and especially the sort Sort of Tea, on which account chiefly the whole District is famous. They make very good Paper here.

Its Mountains, especially those which are in the Neighbourhood of La-kyang-hyen, are cover'd with very fine Trees; there is a very remarkable Bridge near Lü-yan-chew. Its Jurisdiction is pretty large, containing eight Cities, two of the second Rank, and six of the third.

The Island of Tong-ming.

THIS Island, which belongs to the Province of Kyang-nan, is separated from it on the West by an Arm of the Sea, that is not above five or six Leagues over; they pretend it has been form'd by Degrees, of the Earth, which the Yang-tse-kyang brought along with it from the several Provinces that it washes. Wherefore, besides the Name of Tong-ming, they commonly call it Kyang-fe, which signifies The Tongue of the River, either because, being longer than broad, it resembles a Tongue, or that it lies directly at the Mouth of that great River.

Anciently it was a desert sandy Country, over-run with Reeds, where the Robbers and Villains, of whom they wanted to purge the Empire, were banish'd. The first who were transported there, were under a Necessity either of perishing by Famine, or getting their Food by cultivating the Earth; the Dife of Living render'd them active and industrious; they clear'd this uncultivated Land, pluck'd up the Weeds, sow'd a few Grains they brought with them, and in a short time reap'd the Fruit of their Labour's. Some Chinese Families, who found it difficult to live on the Continent, took it in their Heads to go and settle there, whether they went and divided the arable Ground amongst them.

These new Comers, not being able to improve their respective Shares, invited other Families to the same, to whom they made over for ever part of the Lands, on condition they pay'd a yearly Rent, in the Produce of the Country. The Duty, which the first Proprietors received, is call'd Yoo-tew, and still subsists.

The Isle of Tong-ming is about twenty Leagues long, and five or six broad. There is only one City, on it which is of the third Rank, inclos'd with very high Walls, supported by good

Terralles

(*) In the Text it is Hau-fe, instead of Hoi-fe, as it is elsewhere written, agreeable to the Map.
of the PROVINCES of CHINA.

Terrasses, and surrounded with Ditches full of Water; the Champaign is cut into an infinite Number of Canals, eig'd with very high Caufes, to prevent Inundations; for the Land is even, and void of Hills. The Air is wholesome and temperate, and the Country pleafant.

Every now and then one meets with large Boroughs, well furnifh'd with Shops, where all things for neceffary Ufe, and even Pleasure may be had. Between the Boroughs there are as many Houfes fctter'd up and down the Country, as there are Families employ'd in Husbandry. It is true, there make no extraordinary Figure, excepting tho' of the richer fort, which are built with Bricks, and cover'd with Tiles; the Walls of all the rest are made of Reeds platted, and the Roofs of Stubble. The Trees that are planted on both fides of the Ditches, which surround the Houfes, and are full of running Water, give them an Agreeablenefs which they want in themselves.

The great Roads are narrow, because the Inhabitants are very fparing of their Land, but lin'd on both fides with little Houfes of Shop-keepers, who fell Refhimonials to Travellers. One would almoft imagine the whole Island, in tho' Places where it is best cultivated, to be one Village of an inmenfe Extent.

The Island affords no Corn, but there is plenty of large Geef, wild and tame Ducks, Hens, Pigeons. Hogs, and Buffaloe, which relieve for the Plough. Fruit is scarce, the Ground producing nothing but large Limons, small four Oranges fit for Sauces; Apricocks, huge Peaches, the Fruit call'd Šë-je, of which Ihall spea elsewhere, and large Water-Melons; with all forts of Herbs and Pulfe the whole Year round.

There are three different sorts of Soil in this Island; the firft lies to the North, and is wholly uncultivated, but the Reeds, which grow there naturally, yield a very confiderable Income; as there are no Trees throughout the Island (τ.), part of tho' Reeds is employ'd in building Houfes about the Country, the other part ferves for Fowel, andupply's not only the whole Island, but also part of the neighbouring Coafts on the Continent.

The second fort of Land is that which extends, from the firft, as far as the Sea on the South-fide. It affords the Inhabitants two Harvefts every Year, one of Grain in general, which always falls in May, the other is either of Rice or Cotton; the firft in September, the fecond soon after. Their Grain is Rice, Wheat, Barley, and a kind of bearded Corn, which, tho' resembling Rice, is yet of a quite different Nature.

There is a third fort of Land, which, tho' barren in Appearance, is yet more profitable than the other two; it confists of a greyish fort of Earth, difpers'd, by Spots of the Eignefs of two Acres, over fereveral parts of the Ile on the North-fide; it yields fo great a Quantity of Salt, that tho' of the Continent are supply'd with it, as well as the Inlanders. It is very difficult to account whence it is that certain Portions of Land, fctter'd here and there over the whole Country, should be impregnated with Salt to such a Degree, as not to produce a fingle Blade of Grain, while at the fame time the Lands contiguous to them are very fertile, both in Corn and Cotton. It often happens alfo that the fettle Lands, in their turn, become full of Salt, and the Saline Lands fit for fowing.

These are fome of the Secrets of Nature, which the Mind of Man strives in vain to dive into, and ought to make him admire more and more the Grandeur and Power of the Author of Nature.

PROVINCE III. KYANG-SI.

This Province is bounded on the North by that of Kyang-nan, on the Weft by Hsiang, on the South by Quang-tang, and on the East by thofe of Fo-ken and Che-kyang. The Mountains, which are in the Southern part of it, and unite with tho' of Quang-tang and Fo-ken, are almost inaccessible; but having paft them, one discovery very fine Valleys and Plains exceeding well improvd.

However, it is fo populous, that notwithstanding its Fertility, it does not yield much more Inhabitants. Rice, than is fufficent for the Ufe of the Inhabitants; they also pafs for being great Oeconomists, and their fordinifes draws on them the Railly of the neighbouring Provinces; in other respects they are of an excellent Genius, and produce a great Number of able Men, who obtain the Degrees, and are advance'd to the Magiftracy.

Kyang-fi is water'd with Brooks, Lakes, and Rivers, which abound with all forts of Fift, par. Produce. Ticularly Salmon, Troutts and Sturgeon. The Mountains, with which it is encompass'd, are cover'd over with Woods, or famous for their Minerals, Simples, and Medicinal Herbs.

This Province, fides abounding in all Necessaries of Life, is very rich in Mines of Gold, Silver, Lead, Iron and Tin. It furnifhes very beautiful Silks, and the Rice Wine made here is reckoned as delicious as the Chinese; but what renders it moft famous is, that lovely China Ware made at King-to-ching, and the Rice it produces, which is much esteem'd in the Emper' and whereof many Imperial Barks are freighted.

The Flower of Lynz-ta, so much valued in China, is found almost every where in this Province; it grows principally in the Lakes, juft as the Water-Lily in Europe springs up in Standing Waters; but is very different from the Water-Lily, as well in the Root and Blossom, as the Fruit. Nothing is more agreeable than to fee whole Lakes all cover'd with its Flowers, which (v) That is Traits for Timber, otherwise those plant'd about the Houfes in the Country must be excepted.
are cultivated every Year, the great Lords keep them in little Ponds, sometimes in great Vats filled with Mud and Water, which serve to adorn their Gardens or Courts.

This Flower, which shoots up above the Top of the Water, the Height of a Yard, or Yard and a half, pretty nearly resembles our Tulip; it consists of a little Ball, supported by a small Filament, much like that which is found in the Lilly; its Colour is either Violet, or White, or partly Red and partly White; the Smell is very agreeable; its Fruit is of the Size of a Hazel-Nut, the Kernel whereof is white and well taffed. The Physicians prize it, being of Opinion that it nourishes and strengthens, for which Reason they prescribe it for those who are weak, or after a severe Sickness do not easily recover their Strength; the Leaves are long, and float on the Water, they are fastened to the Root by long Strings; the Gardeners make use of them to wrap their Ware in. The Root is knotty like that of Reeds; its Pith and Substance is very white, it is esteemed and much used, especially in Summer, because it is very refreshing; there is nothing in this Plant but what is of use, for they even make Meal of it, which serves for several Occasions.

The River Kan-chyang divides this Province into two Parts, which contains thirteen Cities of the first Rank, and seventy eight of the second and third Rank.

The First City, Nan-chang-fu, the Capital.

Nan-chang-fu.

THIS is one of the finest Cities that are situated on the Banks of their charming Rivers. It was formerly ruin’d by the Tartars, whose Yoke it submitted to, they set it on Fire, and nothing remained of it excepting the Walls; but it has been since re-built.

The Compass of its Walls is not great, and along the Port the River (u) is pretty deep; that which renders it a Place of to great Trade, is the Canals and Rivers, by which it may be entered on every side. It is not far off the Lake Po-yang, into which the River discharges itself; after it has collected almost all the Waters of the Province, from the Southern End whereof it comes.

China Ware.

The China Ware, which is made in the District of Zbau-chew-fu, standing on the Eastern side of the same Lake, is the Commodity wherein all its Trade consists; and indeed it draws a great Number of Dealers from the rest of the Provinces, for the Sort that is made at Canton, in the Province of Fu-ken, and some other Places, is not so much esteem’d in China, as Earthen Ware is in Europe; Strangers cannot mistake it, for it is white as Snow, does not Shine, and is without any Mixture of Colours.

It seems that the Water of the Place where the China is made, contributes to its Beauty and Goodness, for they do not make so good elsewhere, altho’ they employ the same Materials; these Materials are not only found on the Borders of this Province, but also in one Place on those of Kyang-nan; what this Earth is, and how it must be order’d, will be shown hereafter; and as one cannot from a bare Description form an exact Notion of the Nature of the kinds of Stones and Earths, that are employ’d in this Manufacture, I have procur’d Samples of them from China, and put them into the Hands of Mr. de Reaumur, one of the Members of the Academy of Sciences, who is capable of discovering whether there are any of the same Kind in the Provinces of France.

Eight Cities depend on Nan-chang, whereof seven are of the third, and only one of the second Rank. Its Plains are so well cultivated, that it is hard to find Places for Cattle to graze in; it has always produced a great Number of Literati, and is full of Persons of Distinction. The Vice-Roy keeps his Court in this City, where there are considerable Officers and Magistrates. Under the preceding Dynasty, several Families of Princes of the Imperial House dwelt there, whose Fortune was somewhat capricious, but not inglorious. At present all the Princes remain at Court, and are not suffer’d to leave it.

The Second City, Zbau-chew-fu.

Zbau-chew-fu.

THIS City, which has within its District seven others of the third Order, has a very beautiful and pleasant Situation, being built on the North-side of the Lake Po-yang, and encompass’d with Rivers that fall into the Lake.

All the Country is flat, and render’d extraordinary fruitful by the Rivers that water it, but it is chiefly famous for the beautiful China Ware made at King-te-ching, which is in its District.

This Borough, where the true Artificers for Porcelain are to be found, is as well peopled as the greatest City in China, and wants nothing but Walls to merit the Name. These Places call’d Ching, which are of great Refort and Trade, are not enclosed. They reckon in this Borough more than a Million of Inhabitants, who consume every Day above ten thousand Loads of Rice, and one thousand Hogs, exclusive of other Animals, whose Flesh they eat. The Houthes of the Merchants take up a great Deal of Room, and contain a prodigious Multitude of Workmen.

King-te-ching extends a League and an half along a fine River, and is not a Heap of Houthes as might be imagin’d, but the Streets are very long, and intersect each other at certain Distances;

(v) The Kan-chyang before-mention’d.
Distances, without a Scrap of waste Ground to spare in it. The Houses themselves are rather too close, and the Streets too narrow; in passing thro' them one would think himself in the middle of a Fair, and they ring with the cries of Porters, who are clearing way.

It is considerably dearer living here than at Zhan-chou, because whatever is consumed must be brought from other Places, even to the Wood for supplying the Furnaces with Fuel, which at present comes from near three hundred Miles Distance; but notwithstanding the Dearness of every Provision, it is the Refuge of an infinite Number of poor Families, who have no Means of subsisting in the neighbouring Towns. They find Employment here for Youths and weakly Persons; there are none, even to the Lame and Blind, but what get their living here by grinding Colours. Anciently they reckon'd no more than three hundred Porcelain Furnaces at this Place, but at present they amount to about five hundred.

King-te-ching stands in a Plain, surrounded with high Mountains; that on the East, against which it is built, forms, without, a kind of Semicircle. The Mountains on the Sides give Passage to two Rivers, one of them is small, the other very large; which unite and make an handsome Port, within a League of the Place, in a vait Basin, where it looks a good Deal of its Rapidily. One fees sometimes two or three Rows of Barks, following one another the whole Length of this Space; this is the Prospect that presents itself on entering, thro' one of the Straights, into the Port. The Clouds of Flame and Smoke, which ascend in different Parts of it, shew at once the Length, Breadth, and Circumference of King-te-ching; at Night one would think he saw a great City all on Fire, or a vast Furnace with a great many Vent-holes.

Strangers are not suffer'd to be at King-te-ching: whoever has not Acquaintances in the Place to answer for his Behaviour, must lodge at Night in his Barks. This Regulation, join'd to that which is observ'd Day and Night in the Borough itself, the same as in the Cities, keeps all in good Order; and enables perfect Security in a Place, whose Riches would otherwise make it liable to the Attempts of an infinite Number of Robbers.

The Third City, Quang-fin-fu.

ALTHO' this City is situated in the midst of Mountains, which are for the most part very high and of great Extent, it must not be thought that the Country is left cultivated and inhabited. A great Number of these Hills are divided into plough'd Lands, which are no way inferior to the most fertile Plains, and abound with Boroughs and Villages: Some of them are cover'd with great Forests, and others produce good Crystal. There is very good Paper made at this Place, and the best Candles in all the Empire.

This Country borders on the Provinces of Po-kyen and Che-kyang. The Conveniency of escaping easily to the Mountains, gave Robbers Opportunities formerly of doing Mischief with impunity, and the Emperor kept a pretty good Garrison in the City, in order to punish them. As the Roads, leading into the Province on this Side, are narrow, and like Straights between the Mountains, it is very easy to defend the Passage of them, and in case of an Insurrection in the neighbouring Provinces, to prevent Invasions. The Jurisdiction of Quang-fin-fu extends over seven Cities of the third Rank.

The Fourth City, Nan-kang-fu.

HAS in its District no more than four others of the third Rank, and stands on the side of the famous Lake Po-yang, which is about four Leagues long, and thirty broad; it affords all sorts of excellent Fitch, and divides this Part of the Province in two. The Plains produce plenty of Rice, Wheat, Fruits, and Pulle; the Mountains are partly cultivated, and partly cover'd with thick Woods, some of which are five Leagues in Length. A kind of Hemp grows about the Town, whereof they make good Summer-Cloaths.

The Fifth City, Kyew-kyang-fu.

IS a large City of great Trade, situated on the South-side of the Yang-sh'-kyang, pretty near the Place where the Lake Po-yang communicates with that River; thus being invisible with it. Water on the North and East-sides, it becomes the Rendezvous of all the Barks, that go and come from the other Cities of this Province, as well as those of Kiang-nan and Hs'-quang. Altho' it is near a hundred Leagues from the Sea, they catch Salmon, Dolphins, and Sturgeon in the River which washes its Walls, the Water whereof ebbs and flows at the New and Full Moon; it runs so slowly from this City to the Sea, that its Course is almost imperceptible.

The Sixth City, Kuen-chang-fu.

THIS City is situated on the Borders of the Province of Po-kyen, in a pleasant and fruitful Country. Five Cities of the third Order depend on it; it is famous still, but was much more so formerly. The Rice Wine made here is pretty good, but the Rice itself is not; so that Perfoms of Fortune have it brought from some neighbouring Town. However the Land produces a sort of red Rice that is well tasted, and very wholesome. They make a kind of Linnen here of Hemp, which is esteemed, and worn during the Summer Heats.

(*) Rather on the North and West Sides, which are wash'd by Rivers, the Lake being 3 or 4 Miles from it at least.
GEOGRAPHICAL DESCRIPTION

The Seventh City, Vu-chew-fu, or Fu-chew-fu,

Standing on the side of a River in a great Plain, sufficiently fertile; the Compass of its Walls is greater than that of any City in France, excepting Paris; its Government may extend twenty or twenty five Leagues, and contains six Cities of the third Rank.

To judge of its ancient Beauty by what still remains, it must have been one of the most flourishing Cities of the Empire, before the last Wars; but since it was sack'd by the Tartars, it is become a Heap of Ruins and Rubbish; in the mid Part whereof every now and then one sees certain Haulies, which are repair'd, and form, as it were, Hamlets, Villages, and Boroughs in the City itself; excepting the East-side, which is well built, and contains almost all the Tribunals of the Mandarin.

They reckon but 40, or 50,000 Inhabitants in the City and Suburbs; the Country, to make amends, is very populous and well improv'd. In several Places they have two Harvests of Rice every Year; and it is out of the District of this City, that most part of the Rice is taken, which the Province is oblig'd to furnish yearly to the Emperor: it is very good, and so white that it dazzles the Eyes.

The Air is very pure and wholesome. Nothing can be more agreeable than its Mountains, from whence descend Brooks and Rivers, which water and fertilize the whole Country, and this makes such plenty of Provision here. Figs thrive very well from whence descend, which the Province is oblig'd to take, which the Province is oblig'd to furnish yearly to the Emperor; it is very good, and so white that it dazzles the Eyes.

The Eighth City, Lin-kyang-fu.

In the District of this City, and three Leagues distant on the side of the great River Kan-kyang, stands a Ching, or Borough, where there is a great Trade for Drugs and Simples, because it is a celebrated Port, where Barks arrive from all the Southern Parts, loaded with Medicinal Herbs, whereof Remedies are compos'd, and where they come from the other Provinces in queft of them. As to the City it is not populous, and has but little Trade; the Inhabitants live very saving, whence they say, by way of sneer, that one Hog serves the City two Days.

It is situated two Leagues and an half from the Kan-kyang, on the side of the River Yu-ho; its Soil is good, and Air wholesome; it produces excellent Oranges, which are sent into the neighbouring Provinces, and indeed almost all its Trade consists in them; the Mountains surrounding it are clothed with great Trees, or cultivated by way of Terrasses.

The Ninth City, Ki-ngan-fu.

Nine Cities of the third Rank depend on this City, which is situate on the side of the Kan-kyang. It is here that one perceives the Danger there is in descending that River; the Stream runs with extreme Impetuouity among several Rocks, which are even with the Surface of the Water, so that one runs a great Risk of perishing, unless he has a skilful Pilot. Hence all Barks that want Pilots are us'd to provide themselves in this City, or at least hire Men to help to steer, till they have past these dangerous Places: for there are eighteen Currents, which require both Strength and Skill, either to ascend or defend them.

They call this She-pa-ton. Tho' the Country is uneven, the Plains in it are not less agreeable or fertile. They say that there are Mines of Gold and Silver in the Mountains.

The Tenth City, Shwi-chew-fu.

This City stands on the side of one of the Branches of the Kan-kyang; as it is divided by a River in two Parts, each of which is encompass'd by a Wall, it seems to be two Cities. This River bears great Barks at all times, but especially from February to August, when it is swell'd by the Rains.

These two Parts of the City are joint together by two Bridges, one of Stone with upwards of ten Arches well built; and the other of Boats, which rises and falls according as the Water increases and diminishes.

In one of these Enclosures, call'd the North City, dwell all the Mandarins, both great and small; viz. the Mandarins of the People, the Mandarins of War, and the Mandarins of Literature; whence it is also call'd the Mandarin City. The other part, call'd the South City, contains almost all the considerable Families, the Burgurers, and the common People, without so much as one Mandarin among them. As the Gates of both these Divisions are shut, during the Night, in case any Disturbance should happen in the latter, the Mandarin would find it difficult sometimes to suppress it as speedily as might be required.

The
The Eleventh City, Ywen-chew-fu,

Yields to none of the rest in fertility of Soil, and plenty of every thing. It is situated on the side of the River Yu-ho; and has in its Neighbourhood a little Lake belet with Houses of Pleasure, where the Inhabitants often go to divert themselves. It furnishes the rest of the Empire with a good deal of Vitriol and Alum; but its District is inconsiderable, as containing but four Cities of the third Order.

The Twelfth City, Kan-chew-fu.

This is a City of great Retort, and may be compared to Rouen for Bignefs; it takes its Name from the River whereon it is Situate, (who) it receives another in that Place call'd Chang-tso (2); its Trade is not inferior to that of the Capital. They say its Mountains afford extraordinary Plenty of Medicinal Herbs, as well as those of Quang-fu-fu, at the Foot of which the Chief [Priest] of the Bonzas of the Sect of Tau-tse, (who assumes the magnificent Title of Tyen-fe or Heavenly Mother) has his Residence.

Between Kan-chew and Nan-ngan, whereof I shall speak by and by, there are nothing but Desarts; but from Kan-chew to Nan-chang for the Space of sixty Leagues along the River, the Country is charming, populous and fertile. The rapid Current spoken of in the Description of Ki nganfu, is a Days Journey from Kan-chew; it is near twenty Leagues in Length, and when once Vessels have pass’d it, they find themselves in a fine River, fix times broader than the Seine at Rouen; and so cover’d with Barks, that at any time of the Day one may reckon above fifty Ships of Burden under Sail.

As this Country borders on the Provinces of Hua-quang, Fo-kyen, and Quang-tong, and was formerly infall’d with Robbers, who easily escap’d out of one Province into another, a Taw-ye was establish’d here, who is Governor of two Cities of the first Rank; there is also a Customs-House erected for receiving the Duties laid on Goods that pass up and down the two Rivers.

Near the Walls of Kan-chew, and in the Place where those two Rivers meet, there is a Bridge of Boats, which are affixed to each other by Iron Chains. Near this Bridge is the Office, where the Receiver of the Customs-House comes every Day, to see the Barks search’d, and examine if they have paid the Duty; one of these Boats is so order’d as to open and shut, for the Barks to pass, after they have been examin’d.

The Distrikt of this City is very extensive, containing twelve Cities of the third Rank, and abounds with those Trees from whence the Varnish distills, which is none of the beat that China affords.

The Thirteenth City, Nan-ngan-fu.

This is the most Southern City in the Province; it is as big as Orleans, very handfome and populous, of great Trade, and much frequented; for here all the Merchandizes must land that go to, or come from the Province of Quang-tong. The Suburbs are larger than the City, which has no more than four Cities of the third Order under its Jurisdiction.

In going from Nan-ngan to Nan-hyang, the first City of the Province of Quang-tong on that side, one must travel ten Leagues by Land; at the End of the first two Leagues you come to a Mountain, so steep, that in some Places they have cut it in form of Stairs; the Top of it is Rock to the Depth of forty Feet, which they have been oblig’d to cut in order to open a Passage. Ather thefe Mountains are uncultivated, the Spaces between them are improvd, and as well cover’d with Rice as the most fertile Valleys.

PROVINCE IV. FO-KYEN.

This is one of the least yet richest Provinces of the Empire; its Situation is advantageous for Navigation and Commerce, and the Climate hot, but at the same time the Air pure and wholesome; as part of it is wash’d by the Sea, they catch abundance of Fishes on the Coast, which being dry’d and salted, are sent into the inland Provinces. Along its Shores, which are very irregular, occasion’d by the many Bays of different Sorts, they have built a great Number of Forts for their Defence.

It containeth nine Fu, or Cities of the first Rank, and sixty Huen, or Towns of the third Rank; among these nine Fu they reckon Tey-uan, Capital of the Island of Formosa, which I shall describe, as well as Hya-men, or Eme, a Port of this Province, and the Isles of Peng-hd, lying between that Port and Formosa.

(1) This is the Kao-kyen.

(2) The Chang fu does not fall into the Kao-hung at the Town.

Fo-kyen
GEOGRAPHICAL DESCRIPTION

Fo-kyen is bounded by Che-kyang on the North, Kyang-fi on the West, Quang-tong on the South, and on the East by the Sea of China.

Its Mountains, by the Industry of the Inhabitants, are almost all form'd into a 'sort of Amphitheatres and Terraces, plac'd one over another, and sow'd with Rice; its Plains are water'd by great Rivers, Torrgets and Springs that defend from the Mountains, and are dexterously convey'd by the Hubudrine to supply the Rice, which never grows but in Water. They have the Art of raising the Water to the Top of the highest Mountains, and convey it from one to the other, by Pipes of Bambu, with which this Province abounds.

Commodities. Besides Fo-kyen producing whatever grows in most of the other Provinces of the Empire, it is render'd exceeding rich by the Trade which its Inhabitants drive with Tajan, the Philippine Islands, Formosa, Java, Kamboja, Siam, &c. The Commodities found here are, Mull, precious Stones, Quick-silver, Silk, Hempen-Cloth and Callico, Steel, and all sorts of Utensils, made to great Perfection; and they bring from foreign Countries Cloves, Cinnamon, Pepper, Sandal-Wood or Sanders, Amber, Coral, and many other such Goods. Its Mountains are cover'd with Forests, full of Trees fit for building Ships, and contain Mines of Tin and Iron; they say also that they yield some of Gold and Silver, but it is forbidden to open them under Pain of Death.

Among the Fruits that it produces, there are excellent Oranges, bigger than those known in Europe, having both the Taste and Smell of Muscadine Grapes; the peel comes off very easily, is thick, and of a bright yellow; they candy them with Sugar, and transport them into other Provinces. Here also are found those beautiful red Oranges, which we have describ'd elsewhere.

In this Province also, as well as in Quang-tong, there grow two sorts of Fruit peculiar to China, that are much esteem'd, and not to be found elsewhere, viz. Li-chi and Long-yuen, spoken of at the Beginning of this Work. I shall only add, that there is scarce any Fruit in the World so delicious as the Li-chi, especially that kind which has the little Stone. The Plant call'd Tyen-ken, which grows here, and is used by the Dyers in dying Blue, is in far greater Esteem than that which grows in the other Provinces.

They speak a different Language in most of the Cities of this Province, each of which has a Dialect of its own; Passengers find this very inconvenient; the Mandarin Language, which is the only one generally spoken throughout China, is understood by very few People of this Province. The Inhabitants are ingenious, and fond of Learning the Chinese Sciences; hence this Province produces a great Number of Literati, who attain to the great Employments of the Empire.

The First City, Fu-chew-fu, Capital of the Province,

PRESIDES over nine Cities of the third Order. Besides the Vice-Ray, the T'ang-ta, who is the Intendant General both of this Province and that of Che-kyang, resides here. It is famous for the Advantage of its Situation, the Greatness of its Trade, Multitude of its Literati, Fertility of its Soil, Beauty of its Rivers, which carry the largest Barks in the Empire up to the Walls; and lastly for its admirable Bridge of above a hundred Arches, built with fair white Stone, across the Bay. All its little Hills are full of Cedars, Orange and Limon-Trees.

They make an exceeding white Sugar, throughout its District, where grow abundance of those Trees that bear the Fruits Li-chi and Long-yuen; the first is so agreeable, that one is never tired of eating it; the second is very good, but less esteem'd than the Li-chi. They dry these Fruits, and carry them into all parts of the Empire; but then they are not half so pleasant as when they are newly gather'd, tho' they are very wholesome, and often given to sick Folks.

The Second City, Tiwen-chew-fu.

THE Situation of this City is most agreeable, and renders it a Place of great Trade. It is built on a Cape, and almost compass'd with Water; the greatest Barks or Chinese Vessels of Carriage enter within its Walls. It has within its District seven Cities of the third Rank. All these Cities are very populous, and carry on a great Trade; their Houses are uniformly neat, their Streets are pave'd with Bricks, which incline two Rows of square Stones, and adorn'd with Triumphant Arches.

Among the Temples there is one that deserves Notice, on account of its two Towers, built with Stone and Marble, seven Stories high each; one may walk round each Story by means of Galleries on the Outside.

Not far from the City is a Bridge, remarkable for its Largeness as well as Beauty; it is built with blackish Stone, has no Arches, but is sustain'd by above three hundred Stone Pillars, which end on both sides in acute Angles, to break more easily the Swiftness and Force of the Stream. This Bridge was built by a Governor of the City, who was griev'd to see such an infinite Number of Barks perish continually by the Violence of the Tides; they affirm that this Work cost him 1,400,000 Ducats. A prodigious Number of Ships, bound for foreign Parts, are every Hour setting out from this City and others in its District.
EIGHT Cities of the third Order depend on this City, which stands on the side of the River Min-lo; it has a pretty good Trade, as lying in the way of all Ships that pass up and down the River.

As it ceases to be navigable about the City Pâ-ching-huen, thirty Leagues from Kyen-ning, the Goods are landed here, and carry'd by Porters beyond the Mountains as far as a Borough near Kyang-chau in the Province of Coc-kyang, where they are embark'd on another River. There are eight or ten thousand Porters attending the Barks, who get their Livelihood by going continually backwards and forwards across these Mountains, which are very steep, and the Valleys, which are very deep.

They have made this Road as even as the Nature of the Ground will permit; it is paved with square Stones, and furnished with Boroughs full of Inns, for lodging Travellers. At Pâ-ching-huen there is an Office where all Merchandizes pay a Duty, which is apply'd towards repairing the Road.

While the Tartars were conquering China, Kyen-ning underwent two Sieges, and persist'd in refusing to submit to their Dominion; but after the second Siege had lasted a long time, the Tartars took it, burnt it entirely, and put all the Inhabitants to the Sword; most of the Houses have been rebuilt since, but not so pompously as before.

Not far from Kyen-ning is Pâ-ning-chew, a City of the second Rank, remarkable for having Pâ-ning-chew, Jurisdiction over two Cities of the third Order, viz. Fâ-ning-huen and Ning-te-huen. The Country where they are situated is of a vast Extent, but almost wholly over-run with Mountains, of those to the North are of difficult Ascent; however it is in want of nothing, the neighbouring Sea furnishing it with plenty of every thing.

The Fourth City, Ven-ping-fu, (A)

STANDS on the Defcent of a Hill, at the Foot of which runs the River Minho; by means of a agreeable a Situation, it appears like a kind of Amphitheatre to all that are upon the Water, who have a full View of the whole. Tho' not very large, it is reckon'd one of the finest Cities in the Empire, and is fortify'd naturally by the inaccessible Mountains which cover it. There is scarce any City besides this, that can boast of having the Water, which descends from the Mountains, convey'd by Canals into every House; and, what is another singularity belonging to it, the Mandarin Language, which is that of the learned, is commonly spoken by the Inhabitants, whence it may be infer'd that it was first peopled by a Colony from the Province of Kyang-foo.

All the Barks of the Province pass by the Foot of its Wall. Sha-huen, which is one of the seven Cities under its Jurisdiction, is commonly call'd the Silver City, on account of the Plenty and Fertility of its Lands, nor are those belonging to the other Cities less fruitful.

The Fifth City, Ting-chew-fu.

THIS City lies among the Mountains which separate the Province of Fô-kyen from that of Kyang-foo; of these Mountains some are cover'd with Flowers, especially in Spring, which makes a delightful Prospect; others, if they were allow'd to be dug, would afford Mines of Gold; others again are so prodigious high, as to be almost inaccessible; however the Country furnishes plenty of all sorts of Necessaries. The Air indeed is not very healthful, nor the Trade confiderable. Seven Cities of the third Rank depend upon it.

The Sixth City, Hing-wha-fu.

THE Name given this City, signifies a growing Flower, and it must be allow'd to be Hing-wha-foo, situated in the most delightful and fertile Country of the whole Province, on the Sea Coast.

Tho' it has no more than two Towns of the third Rank in its District, yet it pays the most considerable Tribute in Rice of all the Cities.

Its District contains a great Quantity of Boroughs and Villages, that one would take it for one continued City. Some of these Boroughs also might for their Largeness and Beauty be put in the Rank of Cities. Numbers of rich Merchants live there, who trade all over the Empire.

The Roads are very handsome, broad, and almost all paved with square Stones. The City is adorn'd with several Triumphal Arches. The Fruit Li-chi is better here than in any other Part of the Province. They catch very good Fish of all sorts at Hing-wha-foo, and the Country furnishes Silk.

(A) In the Map, Yen-ping fu, but in the Tables of Division, p. 5. and of Longitude and Latitude at the End of the Work, it is Yen-pin fu, as well as here.
The Seventh City, Shau-u-fu.

**The Eighth City, Chang-chew-fu.**

**Hyæ-men, or the Port of A-mwy.**

**The Island of Pong-hu.**
of the PROVINCES of CHINA.

Tay-wan (c), or the Island of Formosa.

As this Island has been long unknown, even to the Chinefe themselves, who, tho' it be just at their Doors, did not begin to get footing in it till the Reign of the late Emperor Kang-bi; and as the Government, Manners, and Customs of the Islanders, (very different from those of the Chinefe,) as well as the means by which they were subdued, deserve a particular Relation, I shall be more large in my Account of it.

The whole Island is not under the Dominion of the Chinefe. It is divided, as it were, in two Parts, by a Chain of Mountains, which begins in the South Part of Sha-ma-ki-tem, and ends at the North Coast. Only that part lying to the West of the Mountains belongs to the Chinefe, contain'd between 22° 8', and 25° 20' of North Latitude.

The Eastern Part, if you will believe the Chinefe, is inhabited by Barbarians; the Country Character of mountainous, uncultivated and wild. The Character they give of them, differs little from that of the Savages of America; they paint them less brutish than the Indians, but more chaste than the Savages; and of a mild and peaceable Disposition. They love and affi a another, are not covetous or selfish, making no Account of Gold and Silver, whereof they say they have several Mines; but they are exceeding Revengeful, without Law or Government, living only on Fish and the Fleth of Animals, and in short without Worship or Religion.

This is the Account the Chinefe give of thofe People, who inhabit the Eastern part of the Island; but as the Chinefe are not always to be credited, when they speak of Foreigners, I will not vouch for the Truth of it, and the rather, because there is no Correspondence, but a continual War, between the Chinefe and them.

The Chinefe, who knew there were Gold Mines in Formosa, before they subdued it, went in Search of them, as soon as they got Possession; but as they found none in the Part whereof they were Masters, they refolved to examine the Eastern Part, where they were affid they lay. Accordingly they equip'd a small Ship, that they might go by Sea, being unwilling to venture their Lives in crossing unknown Mountains. The Inhabitants receiv'd them very kindly, and generally offered them their Hotel, Provisions, and all sorts of Affiftance. But all the En- deavours of the Chinefe, during the eight Days they continued there, to discover the Mines, prov'd fruitless; either by the Fault of the Interpreter, who might apprize the People of their Design, or else thro' a Politic Fear, being unwilling to give off the Mines, prov'd fruitless; either by the Fault of the Interpreter, who might apprize the People of their Design, or else thro' a Politic Fear, being unwilling to give of them, differs little from that of the Chinefe Power; however that be, of all the Gold they came to the North and South Parts, by a Chain of Mountains, which begins in the Eastern Part, inhabited by Barbarians, the Government, Manners, and Customs of the Islanders, (very different from those of the Chinefe,) as well as the means by which they were subdued, deserve a particular Relation, I shall be more large in my Account of it.

The Chinefe, to whom this was a dangerous Temptation, went to the bad Success of their Voyage, and impatient to get posfession of thofe Ingots, refolved on a molt barbarous Stratagem; having equip'd their Ship by the Affiftance of thofe good People, who furnilh'd them with all things neceffary for their Return, they invited their Benefactors to a great Entertainment, as it was, by way of Acknowledgment, and having made them all drunk, cut their Throats when they were asleep, and fell off with the Ingots.

This cruel Action was not long unrewarded, but the Punishment fell on the Innocent; the revengeful Neighbors soon spread thro' the Eastern Part of the Ile, than the Islanders enter'd the North Part belonging to China, where they put Man, Woman, and Child to the Sword, without Mercy, and fired some Chinefe Habitations. Ever since that time, one Part of the Ile has been continually at War with the other.

That Part of Formosa, posseff'd by the Chinefe, certainly deserves the Name it bears. It is a fine Country, the Air is pure, and always serene; it produces plenty of all sorts of Grain, efpce- cially Corn, Rice, &c. and is water'd by many Rivers, which defend from the afore-mention'd Mountains. Most of the Fruits that grow in the Indies are found here, as, Oranges, Bananas, Ananas, Goyous, Papayas, Cocon, &c. and there is Room to believe, that if European Fruit-Trees were planted here, they would thrive; since one meets with Peach-Trees, Apricocks, Figs, Grapes, Chefnuts, and Pomegranates. They cultivate a fort of Water-Melons, as they call them, which are much larger than thofe of Europe, and of an oblong Figure, tho' sometimes they are round; they confift of either a white or red Pulp, and are full of a cool lucifer juice, very german to the Chinefe. Tobacco and Sugar grow here exceeding well. All thofe Trees are fo agreeably rang'd, that when the Rice is transplant'd in Lines and Squares as ufgal, the whole Southern Part looks more like a vift Garden, carefully cultivated, than a great Plain.

As the Country, till of late, has been inhabited by a barbarous unciviliz'd People, Horfes, Sheep, and Goats are very fcarce; Hogs themselves, fo common in China, are pretty dear there; but one meets with abundance of Pullets, Ducks, and tame Geefe; as also of Oxen, which ferve to ride on instead of Horfes, Mules, and Affes. They break them betimes, and bring them to go as well and swift as Horfes; they furnilh'd with a Bridle, Saddle and Crupper, which often cott very dear.

You see there Apes and Sags in Herds, but Fallow Deer are very rarely to be met with; and if there are any Bears, Boars, Wolves, Tigers, and Leopards, as in China, it is on the Mountains of the Eastern Part, for there are none in thofe belonging to the Western.

Very few Birds are to be seen in this Part of the Iland; the molt common Sort are Phaefants, which the Fowlers will not suffer to encrease. Was the Water of the Rivers as good as...
The Chinese divide the Lands they possess in Formosa into three Hyen, or subordinate Governments, which depend on the Capital of the Island; each of these Governments has its particular Officers, who are immediately subject to the Governor of that Capital; and he to the Vice-Roy of the Province of Fe-kyen, whereof Tay-uen or Formosa makes a Part.

The Capital, named Tay-uen-fii, is very populous, much frequented, and of great Trade, being equal to most Cities of China, for Goodness, and the Number of Inhabitants. There one finds every thing that either the Island produces, or is brought from other Countries, as Rice, Sugar, Sugar-Candy, Tobacco, Salt, cur'd Venison, which is much esteemed by the Chinese, all kinds of Fruit, Linnen of divers Sorts, Wool, Cotton, Hemp, the Bark of certain Trees, and Plants refembling Nettles, abundance of Medicinal Herbs, for the most Part unknown in Europe; there are the native Commodities, the foreign are Chinese, and Indian Cullicoes, Silks, Varnish, China Ware, several things made in Europe, &c. there are very few Mulberry-Trees in the Island, and consequently few Silks of the Country, or Manufactories.

If the Chinese had Liberty to settle in Formosa, several Families would gladly transplant themselves thither; but in order thereto they must obtain Passports from the Mandarins of China, who grant them with Difficulty, and not without taking Security.

The Mandarins are very careful to examine all that pass into or out of the Island, and some of them extort Money under-hand. This extraordinary Precaution is the Effect of good Policy, especially as the Tartars are Mifiers of China; for Formosa is a Place of great Importance, and if a Chinese should seiz it, he might raise great Troubles in the Empire; so that the Emperor keeps a Garrison there of ten thousand Men, commanded by a Yung-ping, or Lieutenant-General, two Fa-sieng, or Major-General, and several inferior Officers; who are chang'd dully every three Years, or oftener, if there be Occasion.

The Streets of Tay-uen-fii are all strait as a Line, and cover'd during seven or eight Months in the Year, to keep off the Heat of the Sun. They are not above thirty or forty Feet broad, but some of them are near a League in Length; all the Houses on each side belong to Dealers, whose Shops are adorn'd with Silks, China Ware, Varnish, and other Goods, ranged to admirable Advantage, in which Art the Chinese excel.

These Streets look like charming Galleries, and it would be a Pleasure to walk in them, if they were left crowded with People, and better paved; the Houses are cover'd with Straw, and built for the most Part only of Clay and Bambu; the Tents wherewith the Streets are cover'd, hide all that is disagreeable, letting nothing be seen but the Shops.

Tay-uen-fii has neither Fortifications nor Walls; the Tartars don't care to confine either their Forces or Courage within Ramparts; they love to scour the Country on Horseback. The Port is pretty good, and shelter'd from all Winds, but the Entrance becomes more difficult every Day.

Heretofore it had two Entrances, the one called Ta-kyang, where the greatest Ships ride with Ease; and the other Lo-wil-men, where the Bottom is Rock, and there is not above nine or ten Feet Water, at the highest Tides. The first Passage is impracticable at present, for in some Places they find but five Feet Water, and the moat it rises to is seven or eight; besides, it is every Day choked up more and more by the Sea rolling in the Sands.

The Dutch formerly enter'd the Port by this Ta-kyang, and to keep foreign Ships out, at the Point of the Isle, to the South of the Ta-kyang, they built a Citadel, which would be an excellent one, was it not founded on the Sand; however, it is very fit to defend them from the Enemies they had most to fear, that is, the Chinese and Japanese.

The Port of Formosa which is subject to the Chinese, is inhabited by two different Nations, the Natives, and the Chinese, who, drawn by Gain, flock from several Provinces of China. Tay-uen-fii, Pong-uen-kyang, and Chu-lo-kyang, are inhabited only by Chinese, for the third Hyen, of the three abovementioned, is included in the Capital. As to the Natives, there are but none but what are the Servants, or rather the Slaves of the Chinese.

Besides these three Cities the Chinese have several Villages, but they have no considerable Fort excepting Ngan-ping-ching; it is at the Foot of the Castle of Zeland, which is the Name given by the Dutch to the Citadel spoken of before. There may be four or five hundred Families at Ngan-ping-ching, with a Garrison of two thousand Men, commanded by a Fa-sieng, or Major-General.

The Chinese in Formosa are the same as to Government and Manners as in China, so that I shall only here give an Account of the Genius and form of Government among the Natives.

The People of Formosa, who are subject to the Chinese, are divided into forty five Boroughs or Habitations, called She, thirty fix in the Northern, and nine in the Southern Part; the Northern Boroughs are populous enough, and the Houses very like those of the Chinese: but those of the South are no more than a Parcel of Cottages made of Earth and Bambu, cover'd with Straw, raised on a kind of Trestle, three or four Foot high, built in form of a Tunnel Inverted, and fifteen, twenty, thirty, or forty Feet in Diameter; some of them are divided by Partition-Walls.

There are in these Huts neither Chairs, Benches, Tables, Beds, nor any Moveable. In the middle is a kind of Chimney or Stove, rais'd above two Feet from the Ground, where they dress their Virtuals; their ordinary Diet is Rice, small Grain, and Game, which they take either by running or with Arms; their Swiftness is surprising, and they have been seen to out-run Horses in their full Speed.
of the PROVINCES of CHINA

The Chinese allude as the Cause of their Swiftness, that till the Age of fourteen or fifteen
their Knees and Lungs are bound exceeding tight. Their Arms are a fort of Dart, which
they throw the Space of seventy or eighty Paces with the greatest Dexterity; and their nothing
is more simple than their Bows and Arrows, yet they kill Pheasants flying with as much cer-
tainty, as do Europeans with a Gun. They are very skilful in their Diet, having neither Dishes,
Plates, Spoons, nor Chop-flicks; whatever they have dreid'd, is put on a piece of Wood or Mat,
and they eat themselves with their Fingers like Ape's; they eat their Flesh half raw, and think it
exceeding delicious if it be but shown to the Fire. For a Bed they are content with the Earth or Floor
of a certain Tree, very common in the Country, which they spread on the Earth or Floor
of their Cottages, and so lay themselves down to sleep. Their whole Apparel is a single
Cloth, wherewith they are cover'd from the Waft down to the Knees.

Pride, which is rooted in the Heart of Man, finds means to subdue all other Pride, which is rooted in the Heart of Man, finds means to subdue all other
Receive him. They pay their Tribute to the Emperor, alvong the officers, and unite their
Cottage, and thus lay themselves down to sleep. Their whole Apparel is a single
Cloth, wherewith they are cover'd from the Wast down to the Knees.

Pride, which is rooted in the Heart of Man, finds means to subdue all other Pride, which is rooted in the Heart of Man, finds means to subdue all other
Receive him. They pay their Tribute to the Emperor, alvong the officers, and unite their
GEOGRAPHICAL DESCRIPTION

Tongue.

History of Jap. Formosa.

PO.

Religion.

History of Formosa.

PO.

Religion.

PO.

Fantin.

Purpofe in his Turn; the Fight lasted more than five Hours, when Night coming on, Lin-ta-kyen fled towards the Isles of Pong-bu, with an Intention, after he had refcued his Troops, and taken all the reft of his Soldiers on Board, to return and face the Enemy; But Yu-ta-yew, like an experienced Captain, purfued him fo clofely, that at break of Day Lin-ta-kyen found the Entrance of the Port block'd up by Part of the Enemy's Squadron. His Troops being much diminished in the Fight, and intimidated by their Losses, judg'd it dangerous to attempt entering the Port, wherefore he refolved to continue his Cource, and put into Formofa.

Yu-ta-yew pursu'd him thither, but as he found the Sea fcallow, and besides had no Knowledge of the Entrance of the Port, he was unwilling to expofe his Ships, and returned to the Isles of Pong-bu, whereof he made himfelf Matter. He made the Soldiers he found there Prifoners, and after he had left a good Garrifon in the Place return'd victorious to China, where he gave an Account of his Discoveries and Expedition. The Court receiv'd the News with Joy, and fent a Literary Mandarin to govern thofe Isles.

Formofa, says the Chinese Historian, was then an uncultivated Country, inhabited only by Barbarians. Lin-tau-kyen, who had great things in View, not thinking this Island fit for his Purpofe in his present Circumstances, cut the Throats of all the Inhabitants that fell into his Hands, and by an unparallel'd Piece of Inhumanity making ufe of the Blood of those unhappy Mortals to caulk his Ships, put to Sea as soon as he could for the Province of Quyang-tong, where he dy'd miferably.

Towards the End of the Year 1620, which was the firft of the Emperor Tyen-ki, a Japanife Squadron landed on Formofa; the Officer who commanded it, finding the Country, wild as it was, fit for receiving a Colony, refolved to fubdue it; for which End he left part of his People there, with Orders to get fuch Information concerning it, as was neceffary for the Execution of his Defign.

About the fame Time a Dutch Ship, in its Cource to or from Japan, was driven by Storm on the Ifle, where they found the Japanife in no Condition to oppofe them. The Country, according to the Chinese Historian, appear'd charming to the Dutch, and commodious for their Trade; wherefore under Pretence of Staying for Provisions and other Nefceffaries, fome of them took the Opportunity to examine the Ifland.

On their Return on board, they refifted their Ship, after which they intreated the Japanife, well known to every body, yet Profeffors make no Difference.
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nefs, with whom they were unwilling to embroil themselves, for Fear of hurting their Trade, to let them build a House on the Shore, at one of the Entrances of the Port, which might be of some Benefit to them in trading with Tanan. The Japancs at first rejected their Proposals, but the Dutch pretending their Infancies, and alluring them that they would take no more Ground than the Water would entitle, they at last consented. (p)

The Dutch immediately went to work, and cutting the Hide into very narrow Thongs, join'd the Ends together, and therewith made'rd out their Ground. The Japancs were at first a little angry at this piece of Fraud; but on further Reflections pleased'd with the Stratagem, they were pacify'd, and allow'd the Dutch to make use of the Land; accordingly they in that Place built the Fort I have already spoke of, on the Gate whereof are still to be seen these Words: Castel Zelanda, 1634.

The building this Fort render'd the Dutch Masters of the Port, and the only Pailleage by which large Ships could enter; perhaps the Japancs saw the Importance of it too late. However that be, whether they took Umbrage at the new Fort, or did not find their Account in the Island, which continued still unimprov'd, they soon after abandon'd it, and return'd home.

The Dutch seeing themselves now the Masters of Formosa, for the Islanders were in no Condition to oppose them, the better to secure the Port, built on the other Side of it, opposite to Fort Zeland, a House fortified with four Semi-Bastions, whereof I have also spoke before.

At this time China was all in a Commotion, partly by the Civil War, which had waff'd so many fine Provinces, and partly by the War with the Tartars, who at length subdu'd it, and founded the present Dynasty. One of those who most strenuously oppos'd the latter, was a Person of Condition in the Province of Foo-kiun, call'd Ching-chih-long (c), who from an ordinary Trader was become one of the greatest Merchants in China; This Person fitted out a Fleet at his own Expense, against the Tartars, and was soon follow'd by an innumerable multitude of Chingf's Vessels, whereby he became Head of one of the most formidable Fleets that ever appear'd in those Seas; the Tartar offer'd him the Dignity of King, provided he would acknowledge his Sovereignty, which Offer he refused, but did not long enjoy his good Fortune. Happy had his Zeal for Religion (for he was a Chriistian) equal'd his Fidelity to his Prince and Country, now ready to fall under a foreign Power.

His Son Ching-chih-long (d), who succeed'd him in the Command of this numerous Army, the ravenous Bill for his Country than his Father undertook divers Exploits: he besieged several considerable Cities, as Hay-ching in the Province of Foo-kiun, which he took after cutting in Pieces the Tartar Army sent to relieve it; also Wen-chew in Cho-kyang, Nan-kiing in Kyang-nan, &c. But his Success did not continue long, for he was at length vanquish'd by the Tartars, and driven quite out of China; he then directed his Views towards Formosa, resolv'd to expel the Dutch, and establish a new Kingdom there.

In the Year 1661, and the seventeenth of the Reign of Shun-pi, Father of the Emperor Kang-bi, Ching-chih-long left China, and in his Way to Formosa took the Isles of Pong-bii. The Dutch, who without doubt thought themselves secure on the Side of China, which was still in Trouble, had taken no Care to furnish Pong-bii and Tey-suan with Forces; so that Ching-chih-long no sooner appear'd, but they fell into his Hands; he left there an hundred of his Ships to guard them, and continued his Course to Formosa.

In the Garrison left to defend the Port and Fort of Formosa, there were but four Dutchmen, the rest consisting of Indians and Islanders; notwithstanding which Inequality the Hollander resolv'd to defend themselves bravely, which they did.

Ching-chih-long enter'd the Port with his Fleet, consisting of nine hundred Sail, by the Passage of Lo-ul-men, a great League beyond the Fort of Zeland, and landed Part of his Men, in order to attack the same, both by Sea and Land; the Siege lasted four Months, during which time the Dutch defended themselves by their Cannon, with an unexpected Success. Ching-chih-long was in Defair to meet with such a Reesistence and Courage in a Handful of Europeans, against an Army so numerous as his own. As the Chingf wanted Guns, they had no Hopes of reducing the Dutch otherwise than by Famine, which Method as it required much Time, would give them an Opportunity of procuring Affiliation from their Ships at Batavia, or those that trade to Japan.

Ching-chih-long was fully appriz'd of the Difficulty of his Enterprise; but seeing no Hopes of ever returning to China, while the Tartars govern'd, on whom he had made War, and that if he was shut out of Formosa, he knew not where to retire to, he resolv'd to make a last Effort against the Dutch; those had four Ships in the Port, on board each of which they had put one of their Men with Indians to guard them, the other even Dutchmen were block'd up in the Citadel or Port of Zeland.

1) It is remarkable that the same Stratagem, related here of the Dutch, was used by the Plenioons in Building Rotterdam, afterwards Cambridge, and there is a Reference in the Chariders, as well as in the Adventures of two Travellers, that the Emperor of China made General of the Chinese Forces, bethy'd the Emperor to the Tartars, and was after all betray'd Pilot by them, at Peking, where he dy'd.

(2) This must be the famous Carina in the Dutch Embusses, for it is there said, that his Son Carina and Brothers being (about 1677) informed of his Father's Imprisonment, betook themselves again to the Fleet, and kept the Tartars on the Coast in continual Alarm, till being at length driven out of the Plains Ao, Hsung, &c. by the Tartars, killed by the Dutch; he in Revenge, in 1661, sailed with all his Forces to Tey-suan and Formosa, both which Islands, with Cape Zeland, he took on the 8th of March 1661, after a Siege of 10 Months, treating the Dutch with great Rigour, contrary to Agreement.

These
Ching-ching-kong having no body now to oppose his Designs, distributed part of his Troops in that Part of Formosa, which is at present possess'd by the Chinefs. He plac'd a Garrison at Ki-long-chay, an abandon'd Fortrefs formerly built by the Spaniards, and built one himself at Tan-frow-ching, at the Mouth of the River Tan-frow, where the Chinefe Veffels might lie at Anchor. He pitch'd on the Ground where Chu-lo-yen and Feng-fwan-yen (land at prefent, and founded two Cities thereon, to which he gave the Names of Tyen-bing-yen and Wann-yen-lyen. He erected the Capital of his new Dominions in the Place where Tay-soan-fu now is, and gave it the Name of Ching-tyen-fu; he eftablifh'd his Palace and Court at Port Zeland, giving it the Name of Ngaung-ting-fu, which it still retains.

It was then Formosa began to take a new Form, where he eftablifh'd the fame Laws, Customs, and Government as in China; but he did not long enjoy this new Conqueft, dying within a Year and some Months, after he had taken Posseffion of the Island. He was succeeded by his Son Ching-king-may, who having been bred up to Study, took little or no Care to cultivate the Lands his Father had acquir'd with fo much Pains and Fatigue, which much diminished the Courage of his Troops, and their Zeal for his Service.

In the Year 1673, and the twelfth of the Reign of Kang-bi, the Kings of Quang-tong and Fo-kyen revolted, Ching-king-may, being willing to revive the Martial Spirit of his Troops, resolv'd to join the latter against the Tartars; accordingly he fitted out his Ships, and falf'd to the Coasts of that Province, but as he would be treated on the Foot of a Sovereign Prince, and the King of Fo-kyen pretended to have the Precedency of him, he was fo highly incenfed therat, that he forthwith declar'd War against him.

They fought on both Sides with much Resolution and Courage, but as the Troops of Ching-king-may confifted of Veterans, the Victory always fell to him: fo that the King of Fo-kyen was at length oblig'd to caufe himself to be falf'd a second time, and lie at the Mercy of the Tartars. Ching-king-may return'd to Formosa, where he dy'd soon after, leaving for Successor his Son Ching-ke-fan, who was very young, under the Conduct of Lyen-que-kan and Pong-fe-fu, two Officers firmly attach'd to his Intereft.

The Rebellion of Fo-kyen being entirely suppress'd by the Tartars, they abolifh'd the Title of King; and in the Year 1682, which was the twenty first of the Reign of Kang-bi, they eftablifh'd a Tjeng-ti to govern both this Province and that of Che-kyang, which is a Dignity superior to that of Vice-Roy.

The firft of their Appointment was Tjeng-ti yau, who was dexterous, polite, and of an engaging Behaviour; no sooner was he in the Post, than he publifh'd a general Amneltf, which extended to Formosa, for all who submitted themfelves to the Dominion of the Tartars; with Promife to procure them the fame Employments, Honours, and Privileges, which they poiffefl'd under their refpective Chiefs. This Declaration had the defired Effect; for moft of those who, having follow'd Ching-ching-kong, had abandon'd their Country, Wives, and Children, feeing themfelves in a foreign, uncultivated, and almost uninhabited Land, without Hopes of drawing any confiderable Advantage from it, were reduc'd to find fo good an Opportunity of returning home. Some therefore without any further Delay left Ching-ke-fan to go into Fo-kyen, where the Tjeng-ti yau receiv'd them with fo much Courtefs, and fo well provided for them, that they were quickly follow'd by a great many more. The Tjeng-ti yau thought this a proper time to fubdue Formosa, and accordingly fent out of hand a formidable Fleet under the Command of a Ti-ti, or Lieutenant General, to feize on the Isles of Peng-ha. The Ti-ti found more Restifence there than he expect'd, the Soldiers defending themfelves vigorously with the Affiftance of the Dutch Cannon; but at length they were oblig'd to submit to Number and Force.

The Ile of Peng-ha being taken, the young Prince's Council judg'd it would be difficult, confidering the Temper the Troops were then in, to prefervc Formosa; and without waiting for the Ti-ti to come and attack them in form, they dispatch'd a Ship to carry a Petition to the Emperor, in the Name of the young Prince, by which he submitted himfelf to his Majefly. This Petition, faithfully tranflated from the Chinefe, is as follows:

**The King of Yen-ping, General of the Army, Ching-ke-fan, presents this Petition to the Emperor.**

"*WHEN humbling myself at the Feet of your Majefly, I consider the Grandeur of China, which from time immemorial has always supported itself with fo much Glory, and where an infinite Number of Kings have succeeded each other; I cannot help"
of the PROVINCES of CHINA.

"confessing that it is the Effect of a particular Providence of Tyen (m), who has chosen your Prov. IV. illustrious House to govern the nine Earths(*). Tyen has not made this Change but in order to render the five Virtues perfect (+), as appears evidently from the good Order and Success of all your Majesty's Undertakings.

When I think with Humility of my Ancestors, I perceive they were firmly attach'd to the Interests of their Sovereigns, whereby they endeavour'd to make an Acknowledgment for the Favour they receiv'd from the preceding Dynasty, at a time when my Family had received none from your illustrious House. It was this Principal of Loyalty to his Prince, which obliged my Grandfather Ching-ching-long to leave China, and go to grub up the uncultivated Lands of the East. My Father Ching-ching-may was a studious Man, who durst not venture himself on the Side of a Precipice; like the Kings of Ti-long, he was wholly employ'd in governing and instructing his People, confining himself to this Corner of the Earth, lying in the midst of the Sea, without having other Views.

"Hitherto I have enjoyed Benefits derived from my Ancestors; I their Grandson, never cease to testify my Acknowledgments, by continually calling to mind the Favours they have receiv'd from Heaven, without aiming to aggrandize myself on Earth. But now that I see your Majesty, like the Heavens (α), which by their Height and Extention cover all Things, and the Earth, which by its Solidity supports them, always inclin'd to do good, and alway the Efforts of your Justice; the Foundation whereon your Majesty governs China: Now that I see your Majesty, like the rising Sun, whose Light spreads itself in an instant over the whole Earth, as soon as it appears on the Horizon, and dispels in a Moment the funder Mists, which it meets with, on the Surface of the Earth; how dare I think of any thing else but applying my self to my Perfection? which I, a Foreigner, deem the only Means of acquiring Contentment.

"Should I think of sending my Ships to cro'ss over to the West (o), I confess I should commit a Fault: But alas! What remains of that Race which came into the East? Is it not like a feeble Dew, that falls in the Morning, and dissipates when the Sun appears? How durst I then undertake any thing against your Majesty? My Heart is entirely devoted to you; this Petition discloses its sincere Sentiments to your Majesty, who will see the Effects of them.

"I know at present that I am not in the right Way, and for the future, I shall be ambitious to walk in the Garden of Charity, and in the Retinue of Xi-long. I ardently wish to see Heaven and Earth united in one, the poor People of this Island do not want to intoxicate themselves with Liquor, or to surfeit themselves with Vices; if they are treated with Mildness, they will be more inclin'd to Submission. It is the Nature of Fih to retire where the Water is deepest, they have never too much of it, and can live a long time amidst the Waves of the Sea. To confirm with an Oath all that I lay before your Majesty in this Petition, may I never see the Light of the Sun, if these are not the Sentiments of my Heart."

The Emperor's Answer to this Petition was, that Ching-fe-fan should leave Formosa, and come to Pe-king. But Ching-fe-fan fearing to go to Pe-king, by a second Petition, (wherewith he sent his Seals, and those of the Principal Officers) represented to the Emperor, that having been born in the Southern Parts, and being likewise very unhealthy, he dreaded the Cold of the North; wherefore he intreated his Majesty to permit him to retire into the Province of Fo-kyen, from whence his Ancestors came.

This last Petition was of no Effect, so that this unhappy Prince, who saw himself almost wholly deserted, was obliged to surrender Formosa into the Hands of the Tartars, and go to Pe-king, where on his Arrival at the Court, the Title of Count was conferred on him, in the twenty second Year of Kang-ji, and 1683 of Chrft.

P R O V I N C E V. C H E-K Y A N G.

THIS Province is one of the most fertile and flourishing as to Trade, in the whole Empire. It is bounded on the East by the Sea; on the South by Fo-kyen; on the Che-kyang, North and West by Kyang-nan and Kyang-fi, with which it is surrounded.

They reckon in it eleven Cities of the first Rank, whole Jurisdictions are like to many Provinces, and feventy seven of the second and third Rank, besides an infinite Number of very populous Boroughs and Villages.

(1) Here Tyen, which signifies both God and Heaven, hands for God.


(2) Charity, Justice, Civility, or the Ceremonial, Prudence, Fideility, or Honesty.

(4) Here doubtless, in the Original Chinese, the Word Tyen is used, but the Properties of Height and Extention requires it to be taken for Heaven, as the Attribute of Providence in the Place above required it should be understood.

By the West is to be understood China, and by the East, Formosa.
The whole Country, which consists of well cultivated Mountains, and equally fertile Fields, is cut with Rivers and Canals: which last are broad, deep, and lined on both sides with hewn stone; they are covered also with Bridges at certain Distances, which join the Plains on both sides together, so that one may travel all over the Province by Water as well as Land. The running Springs and Lakes, wherewith it abounds, contribute further to its Fertility.

Its Inhabitants are very mild, ingenious and polite. The Silks which they make, embroidered with Gold and Silver, are the best in all China, and so cheap that a Sack of good Silk costs less than one of the most ordinary Cloth in Europe. Hence one fees a great Number of Fields, full of dwarf Mulberry Trees, which they hinder to grow, planting and cutting them almost like Vines; the 'Chinefe' being convinced by long Experience that the Leaves of the smallest Mulberry-Trees produce the best Silk.

They bred to great a Quantity of Silk-Worms in this Province, that we may almost say it is in a Condition of itself to furnish Japan, the Philippine Islands, and Europe with Silk of all sorts, at an easy Price.

All sorts of Necessaries are very plentiful. The Mountains in the South and West Part are cultivated; in other Parts where they are interpers'd with Rocks, they afford Timber for building Ships and Houses.

In the Lakes of this Province the Golden Fish are found, which I have describ'd before; it affords also abundance of excellent Cray-Fish. In certain Places there grows an infinite Number of Mushrooms, which are carry'd all over the Empire. After having salted, they dry and keep them the Year round. When they want to make use of them, by only letting them lie a while in Water, they become as good and fresh as if they had been just gather'd.

The best Hams come from this Province, where also that extraordinary Tree grows, call'd *Ul-yue-sin-lu*, which produces the Tallow; likewise those Shrubs that bear a very white Flower resembling the Jasmin, excepting that it has a greater Number of Leaves as well as a more agreeable Smell; a single Flower is sufficient to perfume a whole House, so that they are in such Esteem with the 'Chinefe', that they take the same Care to preserve these little Shrubs, as is employ'd in Europe to defend the Orange-Trees from the Rigour of Winter.

Altho' the Fruit call'd *Pe-of* is found elsewhere, yet it is much more common in this Province; it grows in marshy Water, and is as big as a Chelnut; its Kernel is cover'd with a very thin Skin; the Pulp is White, and full of an agreeable Juice, it is firm and somewhat flour.

Some pretend that if one puts a Piece of Copper Coin with this Fruit in his Mouth, he may break it with his Teeth, as easy as the Fruit itself; this P. Martin affirms, but other Missionaries who made the Trial found it not so.

The Canes or Reeds, call'd by the Portuguese *Bambu*, are found throughout the Empire, but *Chie-hyang* yields more than any other Province, having whole Forests of them; these *Bambu's* are of infinite use in China; they are very large and hard, and tho' they are hollow within, and divided into Joints, they are very strong, and bear the greatest Burthens; their Leaves are long, and fold'd in towards the Ends. Notwithstanding their Hardness, they are easily flit into very thin Slips, wherewith they make their Mats, Boxes, Combs, &c. As they are by Nature bore'd thro', they are very proper for Pipes to convey Water from one Place to another; or for Telescopes, to serve either as a Tube, a Cafe, or a Refl.

The First City, Hang-chew-fu, Capital of the Province.

This is one of the richest and largest Cities of the Empire. It is considerable, especially on account of its most advantageous Situation, prodigious Number of Inhabitants, the Conveniency of its Canals, and its Trade for the best Silk in the World.

If you will believe the Chinefe Proverb, it is the Terrestrial Paradise. Its Figure is almost round, it is forty Li, or four Leagues, in Compass, exclusive of the Suburbs; these Li must be three hundred and fifty Paces each, from the Eastern Gate to the Northern they reckon ten Li. One of our Missionaries, by counting the Steps of the Chair-Men, judge that the Li might well be of that Length.

As to the Number of Inhabitants they amount to a Million. A Christian Bachelor affir'd, a Missionary who resided there, that within the Walls only, without reckoning the Suburbs which are immense, the Officers who gather the Tax, had on their Rolls about three hundred thousand *Hi* or Families; or, as the Chinese express it, San-foo-wei (*v*), which signifies thirty times ten thousand.

The Walls of Hang-chew are fair, very high and thick. The Water of the Canal within the City is not good. There are on the Canals of the Suburbs a prodigious Quantity of Barks, inhabited by intire Families, the same as at Kan-ten. The Streets are pretty narrow, but the Shops very neat, and the Dealers very rich.

These Streets are all adorned with Triumphant Archts, which one meets with, especially in Places of great Reform, being Monuments rais'd in Honour of the Mandarin, who have distinguish'd themselves in the Discharge of their Office, or have attain'd the chief Dignities of the Empire. There are besides in Hang-chew four great Towers, several Stories high. The Garrison consists of

(*) Orig. San-foo-wei, which last Syllable is elsewhere written saw.
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To the east of the Tung-Po-Fu, which Europeans call Lian-p'ao, is a very good Port on the Eastern Sea of China, over against Japan, and has four Cities of the third Order under its Jurisdiction. It stands on the Confluence of two small Rivers, which form the Canal from thence to the Sea. This and is capable of bearing Trains or Chinesie Vessels of two hundred Tuns. One of these Rivers nam'd Kin, comes from the South, the other call'd Yau, from the Wect-North-West.

(*) By Europeans are to be understood chiefly the Porneegs. Lian po in English Characters should be Lüan-po. These...
The Fifth City, Shau-hing-fu.

This City is situated in one of the finest Plains in the World; it is full of Canals, nor is there any Place, which has a greater Refemblance of Venice, but it has the Advantage of it in this, that the Canals here are filled with clear and running-Water. One may come from all the Places in the neighbourhood to any Part of the City in a Boat. There is no Street without a Canal, so that Shau-hing abounds with Bridges, which are very high, and almost all of one Arch.

On both Sides of each Canal there are very handsome large Streets, paved with great white Stones, for the most Part fix or seven Feet long. The City is adorned with a Number of handsome Triumphal Arches, and reckons at least four Leagues in Compass; for which Reason it is divided into two Heen or subordinate Jurisdictions, that have their distinct Governors, one of which is called Shau-in, the other Shou-ki.

Several of the Houses are built with exceeding white Free-Stone, which is scarce ever seen...
in the other Cities of China. These Stones are dug out of an almost inexhaustible Quarrv in the Mountain Nyau-men-flou, two Leagues from the City. In Walls are encompass'd with 2 Ditches, the one within the other without the City, both full of Water as good and as clear as that in the Canals.

Shau-king is in some sort a City of Literati, for its Inhabitants are the most noted in all China, for the Chicanne of the Law; tho' otherwise they are good Lawyers, and there is no Vice-Roy or Mandarin, but what has an Inhabitant of this City for his Syang-king or Secretary. It contains within its District eight Cities of the third Rank.

The Wine, whereof a good Quantity is made here, is much esteem'd, and transported throughout the Empire. Half a League from the City is a Tomb, which the Chinese say is that of the great Tu, who advanced himself to the Throne, by the Service which he did his Country at the beginning of the Monarchy, in causing the Sea, which had overflow'd part of the Empire to retire; on one Side of this Tomb they have rais'd a flately Edifice by orders of the late Emperor Kang-bi, who, in the twenty eighth Year of his Reign, went to view his Respect to the Memory of that great Man.

There is near it also a remarkable Hill, call'd Hsw-flou, or the Mountain of the Ape, because it has some small Reembraence in Figure; it is a Place of Recreation, where the People go to regale themselves. They have built a pretty Room here for that Purpose, at the Foot of which there is a very deep Pond, wherein they keep Fifth of an extraordinary Size; which are accustomed to appear on the Top of the Water, while those within the Hall throw them little Leaves out of the Window, which they swallow whole.

The Sixth City, Tay-chew-fu.

This City, which has six others under it, stands on the Side of a River, in a Country quite over-run with Mountains. Altogether it is not by far so rich and considerable as the Cities already described, yet the Neighbourhood of the Sea supplies it with all Necesarities.

What it is remarkable for, is a kind of Ray or Thorn-backed caught there, whose Skins serves for several uses, and especially in making Scabbards for Hangers. They drive a great Trade with it in the Country, and transport it to Japan, as well as thro' the whole Empire.

The Seventh City, Kin-wha-fu.

This City stands in the middle of the Province, and on the Side of a pretty handfome River, Kin-wha-flou, whereinto several others fall. It was formerly very great, and famous for the Beauty of its Buildings; but its Inhabitants, who are warlike, having long withstood the whole Power of the Tartars, were at length subdued. One part of the City was burnt, which they have since rebuilt, as well as a great Bridge on the West Side, and another Bridge of Boats, which is near the City of Lung-ki-flou, and much handfomer than that burnt by the Tartars.

Kin-wha has eight Cities of the third Rank depending on it; they are situate partly in the open Fields, partly in Countries surrounded with Hills. Rice grows here plentifully, and the Wine made of it is much esteem'd in the Country.

A great Trade is carry'd on here, with large dry Plums and Hams, which are in such Request, that they send them into all the Provinces of the Empire. Tho' little Shrubs, whose white Flower resembles the Jasmim, are found almost every where in the Distirct, as well as Tallow Trees: the Trees producing the Tallow, whereof they make very white Candles, which neither flick to the Fingers, nor have an offensive Smell when put out.

The Eighth City, Kyu-chew-flou.

The Situation of this City is agreeable enough; it is built on a fine River, and between two other smaller ones that fall into it. It is the most Southern City in the Province, and borders on the Provinces of Kyang-fo and Po-ki-flou; but the Road leading into this latter Province, which is three Days Journey distant, is very difficult to travel, because of the Mountains which must be past.

This Road begins about the City of Kyang-flou-ki-flou, and continues over pretty steep Mountains for near thirty Leagues together. On one of them they have made Stairs, consisting of more than three hundred Steps, of flat Stones, which go winding round it, to render the Ascent more easy. There are Inns all the Way at certain Distances. There is nothing else very remarkable in this Country, where there are five Cities more of the third Order under Kyu-chew.

The Ninth City, Yen-chew-flou, or Nyen-chew-flou.

Altho' this City is situate on the Side of a River which runs hard by its Walls, and near another into which it is discharge'd, and bears pretty large Barks, yet it is not to be compair'd to the rest of the Cities of the Province, either for Bigness or the Number and Wealth of the Inhabitants. The Hills and Mountains, wherewith its Territory is incumber'd, render it very uneven.
Mines of Copper are found there; one meets also with the Trees that diffil the Varnish, which gives a Value to the Chefs and Cabinets that are done over with it, and makes them so much esteem'd in Europe. When this Varnish is once dry, it never melts, nor suffers by containing the most boiling hot Liquor. The Paper made here is equally esteem'd, and has a very great Vent. Six Cities of the third Rank are under its Jurisdiction.

The Tenth City, Wen-chew-fu.

The Situation of this City is in a marshy Soil, very near the Sea, and the Beauty of its Buildings have gotten it the Name of little Hang-chew. The Tide comes up to its very Walls, where a great Number of Barks and Chinese Transports find a safe and commodious Harbour.

The whole Country is divided betwixt very fertile Plains and Mountains, some of which are frightful to look at, especially those towards the Province of Po-hys. It has under it five Cities of the third Rank.

The Eleventh City, Chu-chew-fu.

ALL this Country is environ'd with vast Mountains; the Valleys are fruitful, and the Rice cheap, because of the Difficulty of transporting it into other Parts. The City is situate on a fine River which is navigable to the Sea. The Mountains are cover'd with fair Trees, among which are Pines of an extraordinary Thickness; there are some of them, as affirm, the Hollow of whose Trunk would hold above thirty Men; they use them for building Houfes and Ships.

The Sides of the Brooks are cover'd with whole Forests of Reeds or Canes, which the Europeans have nam'd Bambus (7); some of them are more than twenty Feet high, and the smallest not less than ten. If these Canes are burnt when they are green and fresh cut, there runs a Water from them, which the Physicians reckon very wholesome, and give those to drink, whose Blood has been congeulated through a Bruise or Fall, pretending this Liquor frees the Body from the corrupted Blood. Ten Cities of the third Order are subject to Chu-chew.

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PROVINCE VI. HU-QUANG.

This great Province lies in the middle of the Empire, between those of Ho-nan, Kyang-nan, Kyang-fi, Quang-tung, Quang-fi, Quo-yew, Se-chwen, and Shen-fi. The great River Yang-je-kyang crossing it from West to East, divides it into two Parts, the Northern and Southern.

The Northern Part contains eight Fu, or Cities of the first Rank, and sixty of the second and third Rank. The Southern Part comprises seven Fu, and fifty four Chew and Hysen, besides Boroughs, Villages, and fertify'd Towns.

The greater Part of this Province is a plain Country, consisting of open Fields, water'd on all Sides by Brooks, Lakes, and Rivers, wherein infinite Quantities of all sorts of Fowl are caught, and on the Lakes a great Number of Wild Fowl.

The Plains afford Pasture for incredible Numbers of Cattle, and produce all sorts of Grain and Fruit, especially Oranges, and several kinds of Citrons. Its Mountains are very fertile, some in Crystal, and others in Simples and Medicinal Herbs; from some of them they dig Talc, and many others are cover'd with old Pines, fit for making those great Pillars, which the Chinese Architects employ in their finest Buildings. Gold is found in the Sand of the Rivers, and Torrents which descend from the Mountains; and there are Mines abounding with Iron, Tin, Tottenague, and Such like Metals.

A good deal of Paper is made of the Bambus growing here; and in the Plains one sees store of those little Worms, which produce Wax in the same manner as Bees make Honey. In short it affords such plenty of all things that it is commonly call'd the Granary of the Empire; and it is a Proverb among the Chinese, "That the Province of Kyang-fi might suffice a Breakfast for China," but that Hu-quang has of itself wherewithal to feed the whole Country. There were formerly in this Province a great Number of Princes descended from the Imperial Family of Hong-ti; but that numerous Race has been entirely extirpated by the Tartars.

The Northern Part of the Province.

The First City, Vu-chang-fu, Capital of the whole.

This is both the Capital City of the whole Province and of the Northern Division call'd Huye, where the Tong-ti of both Parts resides. It has under its Jurisdiction one City of the second Rank, and nine of the third.

(1) This Word seems to be a Corruption of the Indian Name for this sort of Reed, viz. Mambo.
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Vie-chang is as it were the Center of the whole Empire, and the Place from whence it is easiest to keep a Communication with the rest of the Provinces. This City is in conjunction with Han-yang (which is separated from it only by the River Yang-fe-kyang and the little River Han) forms the most populous and frequent Place in all China.

The City itself may be compared for Size to Paris: Han-yang (one of whose Suburbs extends to the Point where the Rivers Han and Yang-fe-kyang meet) is not inferior to the most populous Cities in Europe, such for Instance as Lyons or Ruan; add to this an incredible Number of great and small Parks, part of which are spread along the Kyang, and part along the Han for above two Leagues together. There are never reckoned less than eight or ten thousand Vessels in this Place, some hundreds as high in the files, as most of those that lie at Nantes.

Certainly was one only to consider this Forest of Maifs rang’d along the Yang-fe-kyang, which in this Place, tho’ at least a hundred and fifty Leagues from the Sea, is three Miles broad, and deep enough to carry the biggest Ships, he would have Reason enough to be surpriz’d; but should he from an Eminence view that vast Extent of Ground, cover’d over with Houses, he would either not believe his Eyes, or own that he could not believe his Eves, or own that he could not

By the Number of Rivers and Lakes wherewith this Province is water’d, one may judge of its Fertility, and what Wealth must accrue to it from the easy Means which the Yang-fe-kyang affords it of trading with the whole Empire.

That which it is farther remarkable for, is the fair Prospect of the Kind the World.

HIS City, which is only separated from the Capital by the Yang-fe-kyang, which in this Place, tho’ at least a hundred and fifty Leagues from the Sea, is three Miles broad, and deep enough to carry the biggest Ships, he would have Reason enough to be surpriz’d; but should he from an Eminence view that vast Extent of Ground, cover’d over with Houses, he would either not believe his Eyes, or own that he could not believe his Eves, or own that he could not.

Several kinds of Oranges and Citrons grow here, but never come to perfect Maturity. It is remarkable for a very high Tower, built formerly in Honour of a young Maiden, whose Innocence and Virtue were justifie’d, as they say, by a very extraordinary Prodigy. Han-chuen-kyen is the only City under its Jurisdiction, and is entirely surrounded with Lakes and Rivers.

The Third City, Ngan-lo-fu.

HIS City is built on the River Han in a vast Plain equally agreeable and fertile. Its Ngan-lo-fu.

Trade with the famous City, before spoken of, contributes much to the Riches and Prosperity of its Inhabitants. In other Respects it has nothing to distinguish it. It presides over two of the second and five Cities of the third Rank.

The Fourth City, Syang-yang-fu.

HIS City stands on the same River Han, and has the same Advantage as the former, Syang-yang, with respect to Trade, and all the Conveniencies of Life. They gather abundance of Gold out of the Sand of its Rivers, and it is likely its Mountains afford rich Mines of it, was it permitted to open them.

However the Lapis Armonius Vivid, and a green Stone of great use in Painting, are dug out of them. They are also flor’d with old Pines, whereof the Pillars are made, that support the Timber-Work in the larger fort of Buildings. The Mountains, wherewith one part of its Territory is incumbr’d, render the Country rugged, and the Roads difficult. They produce plenty of Houle-Leek, and Simples, which the Physicians employ with Success. One City of the second, and six of the third Rank depend on it.

The Fifth City, Ywen-yang-fu.

HIS is the most Northern City in the Province, and nearest that of Shen-fu. It stands on the River Han, and in a pretty large Plain, encompass’d with Mountains, whereof the Hills, being a gentle Defect, form a kind of Inclosure, which renders the Country very agreeable.

These Mountains produce several sorts of Medicinal Herbs, and abundance of very good Tin. The Soil is fertile everywhere; a remarkable Shrub grows here, which has no small Refemblance of the Ivy, in that it climbs and festens about Trees; it bears Flowers of a very pale Yellow, and the Extremities of its Branches are as fine as Threads of Silk.

This
The Sixth City, Te-engan-fu.

This City, which is not far from the Yang-tje-kyang, is built on a River that falls into it, and by several Branches has a Communication with divers Lakes in the Neighbourhood. The whole Country, which is inclosed on the North by Mountains, and on the South by Rivers that water it, is exceeding fertile. That which it is most remarkable for, is a kind of white Wax, made by little white Worms, which are not reared in Hothouses like Bees, but found in the Fields. They make Candles of this Matter, that are whiter than Wax, and give a clearer Light, as well as a more agreeable Smell.

The Seventh City, Kin-chew-fu.

This District of this City is considerable, including thirteen subordinate Cities, two of the second, and eleven of the third Rank. It is handsome enough; several Lakes that surround it, contribute not a little to render the Soil fertile and pleasant. It is besides of great Trade, scarce inferior to the Capital for Numbers of People, and divided by a single Wall in two Parts, one whereof is posted by the Chinese, the other by Tartars, who compose the Garrison.

Oranges are plentiful here, but they are all somewhat sour. The several Lakes, great and small, the fates of which afford a fine Prospect, abound with all sorts of Fish. The Reason why the Tartars have built a Citadel here is, because it is a Rule with them to be Masters of a City whose Situation renders it of Importance. It is a common Saying, that when one is posted of Kin-chew, be has the Key of China in his Hands.

The Eighth City, Whang-chew-few.

The Situation of this City on the Yang-tje-kyang, its small Distance from the Capital, and the Number of Lakes wherewith it is surrounded, renders it a delightful Habitation. Hence it is exceeding populous, and yields to few of the other Cities for Trade. A surprising Number of Barks arrive here every Day, laden with all sorts of Merchandises.

Its whole Territory is admirably well improved, and agreeably diversified, as well by the Rivers and Brooks that water it, as the Mountains that are to the North: some of which latter are covered with Trees and Forests, that are very beneficial to the Inhabitants; they also afford Springs, whose Water gives the Tea a delicious Taste.

There are caught in the River about this City a great Number of Tortoises, some very large, others very small, which the Lords keep for their Diversion in their Gardens and Houses of Pleasure. They make excellent Spirits there, which are very strong, take Fire in an Instant, and have no bad Smell. There are also very good and large Chestnuts. Its District contains nine Cities, one of the second, and eight of the third Rank.

The Southern Part of the Province.

The First City, Chang-cha-fu, the Capital.

This is the chief City of the Southern Part of Ho-quang, which the Chinese call Hau-nan. It stands on a large River, that has a Communication with the great Lake Tong-ting-hai. The Lakes and Rivers wherewith the Country is water’d, and the Eafe with which the Husbandmen convey the Water into the Lands by Machines of their own Invention, whereof I speak elsewhere, renders its Soil rich and fertile, so that they need never fear Scarcity, even in time of the greatest Drought. They catch abundance of Fish in its Rivers, and especially very good Lampreys in some of them.

The Country is partly plain, partly mountainous. The Hills yield very fine Cinnamon or Ver- million, and abundance of Tale, which the Physicians reduce to a Lime, and mix with Wine; they say it is a wonderful Remedy for preserving Health. This Capital has in its District one City of the second Rank, and eleven of the third.

The Inhabitants of one of these Cities have given Occasion to a great Festival, which in the fifth Month is celebrated throughout the Empire, with much Joy and Pomp. A certain Mandarin, Governor of this City, whose Probity and Virtue had endeared him to the People, happening to be drown’d in the River, they instituted a Festival in Honour of him; which they celebrated with Games, Feasts, and Combats on the Water, as if they meant to search for that Mandarin, the Object at once of their Love and Grief. This Festival, which at first was peculiar to the City, was observ’d afterwards all over the Empire.

They
They prepare against that Day certain little Barks, long and narrow, which are gilded all over, and carry at one End the Figure of a Dragon, whence they are call’d Long-chews; in Hu-kuang they formerly fought upon the Water, and Premiums were regulated for the Visitors; but as this Sort of Diversion was dangerous, and often attended with fatal Accidents, the Mandarin have prohibited it almost every where.

The Second City, Yo-chew-fu.

The Situation of the City is admirable, being built on the Side both of the Yang-tse-yeou-chew. Nere, and the great Lake Tong-ting. This Lake, which resembles a Sea, is remarkable for the Greatness of its Circumference, Lake Tong (being more than four score Leagues) for the abundance of its Waters, especially at certain Times. Scalons, (when two of the greatest Rivers of the Province swell’d with Rain discharge themselves into it, pulling out of it afterwards without any sensible Diminution) and for the amazing Quantity of good Fish that is caught therein.

The great Number of Barks, and Variety of Commodities that resort to this City, render it one of the wealthiest in the Empire.

Its Territory, which is divided by the great Lake just now mention’d, contains one of the second, and seven of the third Rank; some on the East-side of the Lake, and others on the West. It is exceeding fertile every where, and stored with different Kinds of Orange and Limon-Trees.

Many of its Mountains are covered with Forests, chiefly of Pine-Trees; in some of them they find the Lapis Armenius, and Green Stone, which reduced to Powder makes a very beautiful Colour for Painting. Out of others they dig Slate, and little black Stones, the impalpable Powder of which is made use of by Physicians as an effectual Remedy against Difacles of the Throat, and especially the Scurvy.

The Third City, Pau-king-fu.

This City is built on the River Lo-kyang, whose Waters fall into the Heng-kyang, Pau-king-fu, which has a Communication with the Lake Tong-ting. Its Territory, which confits of fertile Valleys, and very fine Plains, excepting towards the Province of Quang-fu, where it is mountainous, contains only one City of the second, and four of the third Rank.

To the North of one of these Cities, nam’d U-kang-chew, the River is render’d very dangerous for sailing, by Rocks, down which it falls with astonishing Rapidines. They have erected a brazen Pillar here, to which the Bark is fastened, till the necessary Measures are taken for ascending the River with Safety.

The Fourth City, Heng-chew-fu.

This City is built on the River Tsuen-hyang, whose Waters fall into the Heng-kyang. This City is pretty extensive; one Town of the second, and nine of the third Rank, are under its Jurisdiction. It is situate at the Confluence of two great Rivers, which incline part of its Territory. Its Mountains are very agreeable, and well cultivated, or cover’d with Trees always green. The Country produces all the Necessaries of Life; it furnishes much Game, and contains several Mines of Gold and Silver, but they are not sufficient to be opened. Very Good Paper is made here; in short, every thing is plenty, nor is it one of the least Cities in the Province.

The Fifth City, Chang-te-fu.

This is a large City, built on the River Tsuen-hyang, not far from the great Lake Chung-ting. Its Diffrib of this City is of no great Extent, containing only four Cities of the third Rank; but the Country is the most fertile in all the Province, and its River, which is navigable almost from the Beginning to the End, caufes Trade to flourish. Every thing grows here in great plenty.

It is remarkable for a peculiar sort of Orange-Trees, which bear no Fruit till the Season for others is past; whence they are call’d by the Chinese Winter Orange-Trees, but its Fruit is good to eat; its Mountains are full of Fallow Deer, and bear Cedars, whose Fruit is not good to eat; but they hang it up in their Chambers, which are perfumed with the sweet Smell that issues from it. Store also of Lapis Armenius, and even some Manna is found there.

The Sixth City, Ching-chew-fu.

This City is situate on an Angle made by two Rivers; and the Country is water’d by a multitude of Brooks, which render the Valleys very fertile. Its Mountains, which are numerous, yield abundance of Quicksilver, Lapis Armenius, and Green Stones fit for Painters; nor are they destitute of Gold and Silver Mines. The People who inhabit these Mountains want the Politicians of the Chinese Commonwealth, being of a rude and savage Disposition, so that they are look’d on as Barbarians. The Diffrib of this Fu comprises ten other Cities, whereas one is of the second, and nine of the third Rank.
**PROVINCE VII. HO-NAN.**

The Mildness of the Climate, and the Fertility of the Lands, render this Province a delightful Country; for which Reason it is named by the Chinese, Ch'ang-chou, or the Flower of the Middle; because it is situated almost in the middle of China.

It is bounded on the North by the Provinces of Pe-chou-li and Shan-fu; on the West by Shen-fu; on the South by Ho-nan, and on the East by Shou-tung. It is likewise water’d by the Whang-ho, or Yellow River.

Befides the Forts, Castles and Garrison Towns, it contains eight Fu, or Cities of the first Rank, and a hundred and two of the second and third.

The Chinese say that Fuh-hi, the Founder of their Monarchy, fix’d his Court in this Province; and according to some Authors began his Reign about the Year 2732 before Christ, which is true confirms the Chronology of the Septuagint.

The whole Province is plain, excepting on the West-Side, where there are Mountains cover’d with Forests; but on the East-Side the Land is cultivated with fo great Industry, that one seems to travel thro’ a vast Garden. Hence the Chinese commonly call it the Garden of China, as we call Tauraine the Garden of France.

The Quantity of Corn, Rice, Silk and Cloth, which it furnishes by way of Tribute, is astonishing.

It is moreover so well water’d with Brookes, Springs and Rivers, that for Delightfulness no Country can compare with it. The Climate, and on a Riv’er,

**The First City, Kay-fong-fu, Capital of the Province.**

This is a great, rich and populous City, standing in a fine Country, in the middle of a large and well cultivated Plain, four Miles and an half from the Whang-ho; there is one Defect however in its Situation, as lying very low, so that the Water of the River is higher than the City.

To guard against Inundations, they have built great Banks or Dykes for the Space of above thirty Leagues. But in 1632, this City having been besieged by the Rebels, after the Inhabitants had held out vigorously for six Months against more than a hundred thousand Men; the Commander of the Troops, which came to its Assistance, judged it expedient to break down the Banks of the Whang-ho, in order to lay the Plain under Water. But the Inundation was so sudden and violent, that the City itself was overflow’d, and three hundred thousand of its Inhabitants drowned.

P. Roderic de Figueredo, a Portugez, who had founded the Church at Kay-fong, and govern’d it for twenty Years with great Zeal, would never quit his Flock in the midst of Danger; but, constantly refusing the Offers of the Mandarins, who press’d him to retire in their Banks out of the Place, sacrifice’d his Life to the Spiritual Welfare and Confutation of the Christians, whom he confess’d, and exhorted to die a holy Death.

Kay-fong
The Second City, Que-te-fu. (B)

This City stands in a vast Plain, and in the middle between two fine Rivers. It has under its Jurisdiction one City of the second, and six of the third Rank; all rich and very populous. The Country is flat, without any Hills, and well improved; the Air very pure, and Soil fertile in all sorts of Grain and Fruit, among the rest Orange and Pomegranates are very plenty.

The Third City, Chang-te-fu.

It lies in the most Northern Part of the Province, which is there much freestighted by Chang-te-fu the Provinces of Pe-chi-li and Shan-fu. This Country, which is of no great Extent, is watered by many Rivers, that render its Soil rich and fruitful, and also afford divers kinds of Fish: among which one resemles the Crocodile, and has this remarkable, that if the Fat of it be once set on Fire, it is scarce possible to extinguish it till the whole is consumed.

Its Mountains, which are not very high, yield Loodstones, and divers kinds of Wormwood. Lood-Stones. One of these Hills is so steep and difficult of Ascent that in time of War the Inhabitants retire thither, and are in perfect Safety. There is on the Top a Plain of large Extent, where they may dwell, as long as they will; to care from the Avarice and Violence of the Soldiers. This City has within its District one of the second, and six of the third Rank.

The Fourth City, We-kyun-fu. (C)

This City stands on a River in a sandy Country, whose Soil is less productive than the rest of the Province. It has only six Cities of the third Rank within its District, which is small, being like the former contracted by the Provinces of Pe-chi-li and Shan-fu. On the side next this City there are some Mountains, the rest is a plain Country, and pretty well improved.

The Fifth City, Whay-kings-fu.

The Territory of this City is of very small Extent. It is bounded on the North by Mountains, which separate it from the Province of Shan-fu, and on the South by the great River Whang-lo, containing only six Towns of the third Rank, under the Jurisdiction of Whay-king.

The Air is mild and very healthful, and the Soil no less fertile produces all the Necessaries of Life in abundance. Simples and Medicinal Herbs are found here in such plenty, as to supply the whole Province.

The Sixth City, Ho-nan-fu.

This City, which bears the Name of the Province, stands in the midst of Mountains between three Rivers. The Chinese formerly believ'd it was in the Center of the Earth, because it is in the middle of their Empire. Tho' it is surrounded with Mountains, yet its Soil is very fruitful. It is very large and populous; its District also is of great Extent, comprizing one City of the second Rank, and thirteen of the third.

One of these Towns nam'd Tong-fang-hyen is famous for the Tower built there by the celebrated Chuen-loang, where he used to observe the Stars. There is still an Instrument to be seen which he employ'd to find the Meridian Shadow, in order to discover the Height of the Pole, and make other Astronomical Observations. He liv'd more than a thousand Years before Christ, and the Chinese pretend he invented the Mariners-Compases.

The Seventh City, Nan-yang-fu.

The Country about this City which is situate on a small River, is very fine; tho' it is Nan-yang-fu, of very great Extent, it is notwithstanding furzingly fertile. Provisions are so plenty that they are exceeding cheap, and numerous Armies have quartered here a considerable time, without incommoding the Inhabitants in the Article of Provisions.

The City is neither large, rich, nor populous. It is encompass'd with Mountains some of which produce the Lapis Armonus and breed those Serpents already spoken of, which are mark'd with white Spots, and used as a Remedy against the Palsy. Its Jurisdiction is very large, extending over two Cities of the second, and six of the third Rank.

(*) Orig. Kuo-te-fu. (c) Lib. Qui-Hua-fu.


**GEOGRAPHICAL DESCRIPTION**

**The Eighth City, Yu-ning-fu. (b)**

This City is built on the River Yu-hs. Its District, which is very extensive, is partly plain, and partly mountainous, especially towards the North and South; but at the same time it is watered by several rivers, which produces plenty of all sorts of Grain and Fruit. Two Cities of the second Rank, and twelve of the third depend on it.

**PROVINCE VIII. SHAN-TONG.**

This is one of the most fertile Provinces of the Empire. It is bounded on the West by Pe-chi-lí and part of Ho-nan; on the South by Kyang-nan; the Gulf of Kyang-nan washes it on the East, and that of Pe-chi-lí on the North. It is divided into six Countries, containing as many Cities of the first Rank, which have under them one hundred and fourteen of the second and third Rank.

Among these are not included above fifteen Ports, built at the Entrances of all Ports and Rivers along the Coast; neither do we reckon several Islands scattered over the Gulf, which are equally populous, and afford some of them very commodious Harbours for the Chinese Transports, that have an easy Passage from thence to Korea and Lyan-tong.

The great Imperial Canal crosses part of this Province, by which all the Barks from the South Parts arrive at Pe-hsang. They carry so many sorts of Commodities, and in such great Quantities, that the Duties arising merely therefrom amount to more than ten Millions.

When one considers the Length of this Canal, the Thickness and Height of the Banks, which are all of Hewn-Stone, very solid, and ornamented at proper Distances, he cannot help admiring the Industry of the Chinese.

The Numbers of Lakes, Brooks and Rivers, which, besides the great Canal, water the Province, contribute much towards rendering it one of the most plentiful parts of the Empire; nor is this extraordinary Plenty to be interrupted, except by too great a Drought, for it seldom rains here, or by the Huvock that is sometimes made by Locusts.

The Soil produces Rice, Miller, Wheat, barley, Beans, with all sorts of Grain and Fruit. Fowl, Eggs, fat Capons, Pheasants, Partridge, Quails, and Hares are exceeding cheap; they catch a prodigious quantity of Fish in the Lakes and Sea, of which you may have several Pounds for a Penny.

Fruit-Trees of all kinds grow here, especially excellent Pears, Cherries, fine wholesome Peaches, divers sorts of Nuts, and abundance of Plumbs. They dry the Plumbs and Pears for transporting into the other Provinces; but the Fruit which grows in most plenty, is that sort called by the Portuguese Figgs, and the Chinese Cit-fów, which are to be found nowhere but in China, nor in any Province thereof in so great abundance as in this of Shan-tong. This Fruit, which I speak of elsewhere, does not ripen till the Beginning of Autumn; they commonly dry them as they do Figgs in Europe, and sell them all over the Empire; being dry'd, they commonly grow mealy and are cover'd by degrees with a Crust of Sugar; they have an excellent Taste, so that one would imagine he was eating some of our best dry'd Figgs; such also is the smaller sort that grows in Shan-fú. There is likewise another kind of green Figs, which continue hard, even when ripe, and are cut with a Knife like our Apples in Europe. The Trees that bear them, need no cultivating; but we conceive that if they assiffed Nature, by being at the pains to graft them, the Fruit would be truly delicious.

In the Fields certain Worms, resembling Caterpillars, produce a white Silk, which is fai'd to the Shubs and Bushes, whereof they make Silks, coarser indeed but more compact and strong than those made of the Silk produced by the Worms that are rear'd in the Houlis.

**The First City, Ti-nan-fu, Capital of the Province.**

This City is not on the Grand Canal, yet by means thereof principal'y is its Trade carry'd on; a little more than a League from it is the Village Li-kew, standing on the side of the Ti-jing-hs, by which River Goods are convey'd to the Canal; those which are most common and peculiar to the Country are, viz.

1. The Stuffs nam'd Kyan-chew, made of Silk, inclining to a greyish Colour, which is produced only by the wild Worms, resembling Caterpillars. These Worms spin their Web on Shubs, and Bushes, and furnish as great Quantities as the domestick Worms. This Silk is the more effimable, as it costs in a manner nothing, and is so strong, that the Goods made of it are very laiting, and have a tolerable Vent every where. It must however be confess'd that the Colour is sometimes neither agreeable nor uniform, and often various; so that one may say, the
The Second City, Yen-chew-fu.

The Territory depending on this City is that up, as it were, between two famous Rivers, viz., Ta-chin-lo to the North, and the Whang-lo to the South; besides several other Rivers and some Lakes, which abound with Fowl, and render the whole Country exceeding fertile. Here nothing is to be seen but cultivated Plains or woody Mountains. The Air is mild and temperate, which renders living here very agreeable.

Its Jurisdiction is of great Extent, consisting of twenty seven Cities, four of the second Rank and twenty three of the third Rank. One of these is Ta-ching-chew, not inferior to Yen-chew, either for Flocks, multitude of Inhabitants, or richness of its Trade. Its Situation, which is towards the Middle of the great Canal, renders it one of the greatest Marts in the Empire.

Another City, nâm'd Kya-few-byen, is famous for being the Birth Place of Confucius, the chief Doctor of the Nation. Here the Chinese have erected several Monuments, as so many public Testimonies of their Gratitude towards that great Man.

They affirm that in the Neighbourhood of another little City, call'd Kin-hyang-byen, they formerly gather'd much Gold, whence it had its Name, which signifies Earth of Gold. There are also divers Parts, especially towards Tong-ping-chew, to intermixt with Woods and Fields, that they afford the most gay and agreeable Prospect imaginable.

The Third City, Tong-chang fu.

This City, which is situate on the great Canal, is equally famous for its Riches and Trade. Tong-chang-fu.

The whole Country, that depends on it is level, and produces plenty of Grain and Fruits of all kinds; which procure in Return whatever other Parts contribute towards the Support and Pleasure of Life. Three Cities of the second and fifteen of the third Rank are under its Jurisdiction.

Among these Cities there is a very considerable one, call'd Lin-sin-chew, where the great Canal joins the River Wuy-bo; it is the Rendezvous of all the Vessels, and in some part the principal Market of all kinds of Merchandizes one can with for.

Few Cities in the Empire are more populous and of better Trade. It is no lees famous for its Productions, as for its Beautiful Tower of eight Stories, raised without the Walls. The Tower outside of which is of Porcelain, is adorn'd with divers Figures; within it is a long and finely polished Marble of several Colours. By a stairs-cafe made in the Wall, one goes up to all the Stories, and from thence to very fine Galleries of Marble, embellish'd with gilded Iron Rails, which encompass the Tower; at the Corner of these Galleries hang little Bells, which, when moved by the Wind, make an agreeable Twinkling. Not far from this Tower are certain curious Idol-Temples, whose Manner would not be disagreable to the Taste of the best European Architects.

The Fourth City, Ting-chew-fu. (p)

The Territory belonging to this City is partly Water'd by Rivers, and partly cover'd with Fells. Besides the Fertility of its Soil, the Neighbourhood of the Sea supplies it plentifully with Seafareers. So great a Quantity of Fish is caught here, that they are exceeding cheap, and their Skin alone yields a considerable Profit.

In this Country there grows in the Bellies of the Cows a yellow Stone, call'd by the Chinese, Nyem-ou-sang; it is as big sometimes as a Goose-Egg, but not more solid than the softest Crayon. The Physicians of China prefer it to the Bismar, and say, that, when pulveriz'd and taken in hot Water, it is an immediate Cure for Defluxions and Rheums; in the same manner as the Stone that grows in the Gall of an Ox, cures the Jaundice. This City has in its District one City of the second, and thirteen of the third Rank.

(a) At the Distance of 12 Miles to the Exit.
(b) Rather, I presume, Kim-yang, for I find no Kim byang in the Map. Besides Iang belongs a River, but Yang a perfect Matter.
(c) In the French, Ouv.-a.
(d) In the French Ting-chew-fu, but in the Map Ting-tshea-fu.
(e) A Crayon is a kind Mission, of which Pencils are made for Drawing, called Crayons.
The Fifth City, Ten-chew-fu, (p)

This City, which is situated on a Promontory, is encompassed on one side by the Sea, and on the other by Mountains. Two Cities of the second Rank, and five of the third, are subordinate to it. Some of which are also washed by the Sea; for Instance, Kyauchew, which is very strong by its Situation. All this Country is rendered fertile by the Rivers that water it. It is intermixed with Plains and Mountains, especially toward the Sea Coasts.

The Sixth City, Lay-chew-fu.

This City, which is situated on a Promontory, is encompassed on one side by the Sea, and on the other by Mountains. Two Cities of the second Rank, and five of the third, are subordinate to it. Some of which are also washed by the Sea; for Instance, Kyauchew, which is very strong by its Situation. All this Country is rendered fertile by the Rivers that water it. It is intermixed with Plains and Mountains, especially toward the Sea Coasts.

Province IX. Shan-si.

This Province which is one of the least in China, is bounded on the East by the Province of Pe-chew; on the South by that of Ho-nan; on the West by Shen-fu, and on the North it is separated from Tartary by the Great Wall. It contains five Cities of the first Rank, and eighty five [of the second and third.] without reckoning a great Number of Forts built at certain Distances, to defend the Great Wall, and render the Roads secure. Some of these fortify'd Places are larger and better peopled than many of the Cities.

The first Inhabitants of China, as the History relates, settled in this Province, whose Climate is healthful and agreeable. Those of some of its numerous Mountains, are frightful and uncultivated, yet most of them are well improv'd, being cut into Terraces from Bottom to Top and quite cover'd with Corn.

In several Parts of these Mountains they find four or five Feet Depth of Earth, without the least Stone; and the Mountains themselves have very fair Plains on their Tops. They are farther remarkable for inexhaustible Mines of Coal, which is used (either in Lumps, or ground and on the other side, as a Manufactory for Carpets, after the Turkish Fashion, which they make of any Dimenion required. As the Mountains yield abundance of excellent Iron, there is a great Trade driven here in Iron Works.

This Province furnishes abundance of Mufk, Porphyry, Marble, and Jasper of divers Colours. The Lapis Armeurus is very common, as well as Iron Mines, which afford great Store of that Metal; whereas they make all sorts of Utensils for the Kitchen, which are sent into the rest of the Provinces. One meets also with Lakes of Salt Water, which yield Salt; with many hot and boiling Springs.

The First City, Tay-ywen-fu, the Capital.

This was formerly a very fine City full of beautiful Palaces, where dwelt the Princes of the Blood of the late Imperial Family Tay-ming (c). But at present it is partly uninhabited; for those grand Edifices have fallen to Decay by Degrees, and at length, been quite destroyed; nor dare any body re-build them, altho' the Place is healthful and agreeable.

Befides divers sorts of Silks wrought here, as in other Places, there is a particular Manufactory for Carpets, after the Turkish Fashion, which they make of any Dimension required. As the Mountains yield abundance of excellent Iron, there is a great Trade driven here in Iron Works.

This City, which is ancient and very populous, measures about three Leagues in Compass, and is inclosed with strong Walls. It stands on the River Fuen-bo and has a very large Jurisdiction, extending over five Cities of the second Rank, and twenty of the third. Its verdant Hills and Mountains cover'd with Woods, afford an agreeable Prospect.

(f) Here the Name agrees with the Map; in the Table of Longitudes and Latitudes it is Ten-chew-fu, as in the Table of Divisions, p. 6.

(c) In the Orig. Tay-ming chen, but I have left out the last Syllable chen, or chen, which is only a Chronological Term, that does not belong to the Name, and only serves to breed Confusion, since the Author has so called it to the Names of other Families, or even of this in other Places.
of the PROVINCES of CHINA

On the neighbouring Mountains are to be seen very handsome Sepulchres, which take up a great deal of Ground, and are all either of Marble or Hewn-stone. At convenient Distances are placed Triumphal Arches, Statues of Heroes, with Figures of Lions, HorSES, and other Animals, in different Attitudes and very natural. The whole is encompassed with a kind of Forest of ancient Cyprus, planted checker-wise.

The Fugen-bo, whose Name is found in the most ancient Chinese Books, is neither broad nor deep; yet it contributes to the Ornament and Convenience of the City, in the same Manner as the River Wuy does to the City Si-ngan-fu; for the neither of them is comparable to the great Rivers, which run by several Capitals, yet as after a pretty long Course they fall into the yellow River, they by that Means have a Communication with the Provinces of Hua-nan and Kwang-nan.

There is at Tay-yuen a small Tartar Garrison, under an Officer nam'd Ho-tong-te. The Manchus who are at present Masters of China, have few Garrisons of their own Nation, and indeed it would be difficult, and almost impossible to furnish so many Cities, which are either at the Pafiges of great Rivers, on the Frontiers, or on the Sea Coast, with Garrisons. So that they are content to garrison some of the principal Cities of the Empire, partly to support the Chinese Soldiers, who are on the Coasts, partly to dispute the Passage of the Great River Yang-ti-kyang, which crosses thro' the middle of China; and partly to have a watchful Eye upon the Militia of the Provinces of Shan-fu and Shen-fu, employ'd for Defence of the great Wall; altho' the Emperor being a Tartar, there is at present no great Number of the latter. (n)

The Second City, Ping-yang-fu.

ALTHO' Ping-yang is no more than the second City of the Province, yet it is not inferior to the Capital, either for Antiquity, Fertility of Soil, Extent of its Distriéct, or Number of Cities under its Jurisdiction, which amount to thirty four, viz. six of the second and twenty eight of the third Rank, whereof several are very considerable; without reckoning an infinite Number of very populous Boroughs and Villages. It is situate on the River Fugen-bo, and is more than four Miles in Compass.

The Country which depends on it, is partly plain, partly mountainous; all the Lands are cultivated and very fertile, except in the Neighbourhood of some Mountains, which are uninprovd and perfectly frightful. Two Rivers which divide this Territory do not contribute a little to keep up the plenty that reigns there. On the West and South Sides it is water'd by the River Whang-bo. Near Ngar-i-hyen there is a Lake whose Water is as salt as the Sea, whereof they make abundance of Salt.

The Third City, Lu-engan-fu.

THE Territory of this City is not large, for it has under its Jurisdiction no more than eight Cities of the third Rank; but it is agreeably situated, almost at the Head of the River Tse-iang-bo. Altho' the Country it pretty full of Hills, yet the lands produce all the necessaries of Life. The whole Distriéct is spread over with Boroughs and Villages.

The Fourth City, Fwen-chew-fu. (b)

THIS City lies almost at an equal Distance between the Capital and Ping-yang. It takes its Name from the River Fugen-bo, on the West side of which it stands in a Place very commodious for Trade. Its Distriéct is not large, for it contains only one City of the second Rank, and even of the third, almost all of which lie between the great River Whang and the Fugen.

Altho' the Country is hilly enough, it is not the least improv'd on that Account. One meets with Fields, abounding with all sorts of Grain, thick Forests and good Pastures. They make a Drink here of Rice call'd Yang-phi, wherein they steep Mutton after a particular manner. They prize this Liquor highly, it is nourishing, strong, and very delicious to Chinese Palates. In this Tract one meets with a great Number of Baths and Springs almost boiling hot, whose Waters differ both in Colour and Taste.

The Fifth City, Tay-tong-fu.

THIS City is neither so ancient nor large as the other Cities of the Province. That which renders it of Importance is its being situated in the midt of Mountains, (wherewith indeed the whole Country is cover'd) and in the only Spot which lies expos'd to the Incursions of the

(n) This is a Region ground on a Folly in Palt; for neither the Manchus who govern China, nor the Mongols and other Nations surrounding China, are Tartars; nor is the Name Tartars, or rather Tayurs, known to those People, in the extended Sense it is used by some; it being peculiar to a particular Tribe, which at present seems to be extinct, at least as to the Name; the Region therefore, why so few Guards are employed now about the Walls, is, probably, because the Power of the Mongols being weakened, they have submitted or put themselves under the Protection of the Manchus, whom formerly they expel'd out of China, under the famous Jungiah Khan.

(b) In the two Tables mentioned p. 105. Note r, its written Fwen-chew-fu, but doubtly.

(c) It stands above two Miles from the River Fugen, according to the Map; and indeed the Author is not very accurate as to the Situations.
the Tartars; hence it is one of the best fortify'd Places after the Chinese manner, and furnish'd with a numerous Garrison. Its Territory is surrounded with the great Wall, along which there are Forts built from Space to Space, provided with Forces for its Defence. Its Jurisdiction which is very large, extends over four Cities of the second Rank, and seven of the third. In its Mountains are found excellent Lapiss Armenus, with abundance of Simples and Medicinal Herbs, which the Bactrians come in search of from all Parts. Some of them produce a Stone so red, that being steep'd in Water it is used instead of Vermilion, for taking the Impression of Seals; others furnish the Azure, resembling which is brought into Europe; and a particular kind of Jasper named Ta-lie, which is very transparent, and as white as Agate. In short, there is plenty of Marble and Jasper of all Colours; and a great Trade is driven in all Sorts of Skins dress'd here.

**PROVINCE X. SHEN-SI.**

This Province is divided into two Parts, the Eastern and Western, which contain eight Cities of the first and one hundred and forty others of the third Rank; besides a great Number of Forts built from Space to Space along the great Wall. Of these fortify'd Places Kan-chew and Si-chew are very considerable. In the first a Vice-Roy resides, and several Mandarins, the principal among whom receive their Orders from none but the Court. The second is of equal Strength, and its Governor very powerful. It is divided into two Parts, whereof one is inhabited by the Chinese, and the other by Strangers, who come to trade here.

The Air is temperate, the People mild, civil, obliging, and better affected to Strangers, than the Chinese, who live more towards the North, are. The overflowing of Torrents and Rivers render the Soil very fruitful. This Province yields rich Gold Mines, the opening of which is prohibited; so great a Quantity of that Metal is found in the Rivers and Brooks, that an infinite Number of Persons subsist by the Profit that arises by washing the Sand and separating the Gold from it.

This Country is subject to be infested with Locusts, which eat up the Grass, and sometimes destroy the most plentiful Harvests. It produces little Rice, but abounds with Wheat, and Millet; which grows here so fast, that during Winter, the Husbandmen suffer their Sheep to browse on it, knowing by Experience that thus it will thrive the better in Spring.

Besides Grain, this Province furnishes abundance of Drugs, especially Rubarb, Honey, Wax, Mulk, Red-Lead, perfum'd Wood which resembles Sanders, and Pit-Coal, wherein there are inexhaustible Mines.

A great Number of Quarries afford a soft Stone, or Mineral, call'd Hyung-uehong, out of which they cut Vessels of several kinds. The Physicians look on it as a sovereign Remedy against all sorts of Poison, malignant Fevers, and the contagious Heats during the Dog Days. They infuse this Mineral in Wine before they make use of it; it is of a red Colour inclining to yellow, and speckled with little black Spots; it has a great resemblance of the Crayon.

Little blow Stones are also found there, inclining to black, and interspers'd with small white Veins; the Chinese say, that being ground and reduced to a very fine Powder, they make an excellent Remedy, and even prolong Life.

Stags and Deer range the Country in Herds; here are also abundance of Bears, wild Bulls, and other Creatures resembling Tigers, whose Skins are in much request; a kind of Goats, from whence they take the Mulk, and of Sheep with very long and thick Tails, whose Flesh is very well tallow'd; not to mention a singular Species of Bats as big as Hens, which the Chinese prefer to the nicest Pullets.

Of Wool and Great-Hair mixt, they make a very pretty Stuff much in request; the Hair they use, is that which grows in the Winter, as being more fine, because not so long. The Birds, call'd the Golden Hen, much esteem'd for their Beauty, are also found in this Province.

All sorts of Flowers grow here, particularly one much esteem'd by the Curious, call'd the Queen of Flowers, resembling the Rose, but is more beautiful, and has larger Leaves, altho' the Smell is not so pleasant; the Stalk is without Prickles; its Colour is a mixture of White and Red; yet there are some of them red and yellow. The Shrub it grows on is like the Elder-Tree, and to be seen in all the Gardens of the Lords; but Care must be taken in the hot Climates to shelter it from the Sun.

The Eastern Part of the Country, call'd I-TONG. The First City, Si-ngan-fu, the Capital.

Next to Peking this is one of the largest and fairest Cities in China. It stands in a great Plain, and is the Residence of the P'iu-tsun of Shen-fu and Si-chew, as well as of the Governor of this Eastern Part of Shen-fu. Its Jurisdiction extends over six Cities of the second, and thirty one of the third Rank.
The Second City, Yen-ngan-fu.

This City is situate in an agreeable Plain, on the River Ya-ha. Three Cities of the second, and sixteen of the third Rank, depend on it. It has within its Walls a pretty high Hill, remarkable for the fine Buildings that are upon it. Its Mountains afford a kind of bituminous Liquor, which they call Oyl of Stone, and use for Lamps.

The Country is very rich in Martins, Sables, and other Furs. It abounds likewise with all sorts of fine Marble; and produces almost everywhere those Shrubs, already described, which produce the Flowers read', with fo much Care, in the Gardens of the Grandees.

The Third City, Fong-ts'yang-fu.

A Fabulous Bird, which the Chinese describe with Variety of admirable Colours, and paint sometimes on their Cloaths and Furniture, gives Name to this Place, which has under its Jurisdiction one City of the second, and seven of the third Rank. It is very large and the Buildings handsome enough. The Air is temperate and healthful; the whole Country is well cultivated, and rendered fertile by the Torrents, Brooks, and Rivers.

The Fourth City, Han-ch'ong-fu.

THE whole Country of this District, containing two Cities of the second, and fourteen of the third Rank, is water'd by several Branches of the River Han, whereon Han-ch'ong, which is large and populous, is situate. The high Mountains and Forefts, wherewith it is encompass'd, render it very strong, and serve for Bulwarks. The Valleys are pleasant, and furnish plenty of Necessaries, as Honey, Wax, Musk, and red-Lead; fallow Beasts are very numerous, especially Deer, Stags, and Bears; the Feet of these lift, especially the fore-feet, are delicious Morfels with the Chinese.

The Road made formerly over the Mountains, leading to the Capital, has something surprising in it; upwards of a hundred thousand Men were employ'd in the Work, which was executed with incredible Dispatch. They levell'd Hills, and made Arches from one Mountain to another, supporting them by Pillars, when the intervening Valley was too wide. These Bridges, which form part of the Road, are in some Places so high, that one cannot behold the Precipice without Horror; four Horfemen may ride abreast over them, and for more Security they have Rails on each Side. At certain Distances, there are Villages and Inns for the Conveniency of Travellers.

It is only, in the District of this City, and some particular parts of Tartary, that a very rare Bird of Prey, call'd Hay-t'bang, is found. It may be compared to our best Falcons for Sprightlyness and Courage; as soon as any of these Birds are caught, they are immediately sent to the Emperor's Falconry.
The Western Part of the Province, call'd I-SI.

The Fifth City, Ping-lyang-fu.

This City stands on a Branch of the River Kin-bo, and abounds with every thing. The Climate is very mild, and the agreeable Prospect of Mountains surrounding it, together with the Rivers which water the Country, render it a charming Habitation. It has within its District three Cities of the second, and even of the third Rank.

The Sixth City, Kong-chang-fu.

This is a City of Trade, and very populous, situate on the River Whay. The almost inaccessible Mountains which encompass it, render'd it formerly a Place of Importance to the Security of the Empire, when they flocked in fear of Invasions from the Tartars. They gave a Sepulchre here, which the Chinese lay is that of Fe-hi, which, if so, must be the most ancient Monument in the World.

It affords plenty of Musk, and almost all its Mountains, yield the Mineral Hyang-woang; which as I observed before, is a kind of Orniment, used in Physics, when very transparent, especially against the Bites of venomous Insects; and in malignant and epidemic Diseases, either as a Remedy or an Antidote. Here is also found the dark blue Stone, streak'd with white, which, being reduced to Powder, according to the Chinese, prefers Health. This City has in its District three more of the second, and even of the third Rank.

The Seventh City, Ling-tau-fu.

This City stands on a River that falls into the Wang-bo or Yellow River. It is famous for the great Quantity of Gold found in the Sand of the neighbouring Rivers and Torrents. The Country is full of Mountains, which abound with wild Bulls, and certain Animals resembling Tigers, whose Skins are in great Request, and used for Winter Coathing.

The Valleys are cover'd with Corn, excepting those near Rivers which are rock'd with Cattle, especially Sheep, whose Tails are very long, and Flech delicious. In short the whole Territory is sufficiently fruitful. It comprises two Cities of the second, and three of the third Rank.

The Eighth City, Kin-yang-fu. (A)

This has always been look'd on as a Barrier against the Incursions of the Tartars. The Ditches encompassing it are very deep, and the Walls strong. The River, that almost surrounds it, and the several Forts built from Space to Space, join'd to the Mountains and Rivers, by which it is as it were inclos'd, render it a very strong Place, according to the Chinese manner of Fortifying.

The Country is very fruitful, being water'd by numerous Springs and Rivers. It produces a certain Herb nam'd Kin-fe, that is, gilded Silk, which is consider'd as an excellent Remedy; also a kind of Bean, assert'd to be an admirable Specific against all sorts of Poison. This City has under it only one of the second, and four of the third Rank.

Lan-chew, a famous City of the second Rank, [and Capital of the Western Part of Shen-fu.]

Lan-chew is only of the second Rank, and depends on the former, yet it is of eminent Note in the Province, being the best City to be met with on the Yellow River. It cannot indeed be call'd large, however it is the Capital of the Western part of this Province, and the Seat of the Governor; because being near the Great Wall, and principal Gates in the West, Succours are easily sent from hence to the Soldiers who defend the Entrance.

The Trade of this City consists principally in Skins, which come from Tartary by way of Singing and To-pa, thro' which they must necessarily pass; as also in Woolen Stuff of several sorts, whereof a kind of fine Serge, nam'd Ki-zhang, is the most esteem'd; it is alsofht dear as the common Satin, but is easily spoil'd, because it is difficult to preserve it from being Mother of Pearl; the earier fort is call'd Ko-fe. There is another Stuff call'd Pe-woang, made of short wool'd Hair, which is subject to the same Inconvenience, and likewise dear. The Myco-woang is made of Cows-Hair, it is coarse, and almost as thick as Kersey. They make Cloaths of it, proper for Showy Weather, having nothing better for the Purpose in this Country.

Lastly, there is a Stuff call'd Ji-te-nyen, made of Thread and Worsted; which might be compair'd to our Linsey-Woolsey, if it was as substantial and close woven. But notwithstanding its Trade in these Commodities, Lan-chew is not reckon'd a rich City in China.

(A) In the Map Here, it is Kin-yang-fu, in the Table of Divisions p. 6. Him-yang-fu, and in the Table of Longitude and Latitude at end of the Work Kin-yang-fu.
PROVINCE XI. SE-CHWEN.

SE-CHWEN is hardly inferior to any of the other Provinces, either for Extent or Plenty. It is bounded on the North by that of Shen-fu; on the East by Hu-kuang; on the South by Hua-kuang and Tun-nan; and on the West by the Kingdom of Tibet, and certain neighbouring People. It is divided into ten Districts, comprising ten Cities of the first Rank, and eighty eight of the second and third, besides a great Number of fortify'd Towns and Forts.

The great River Yang-tse-kyang runs thro' the Province, which is very rich, not only by reason of the great Quantity of Silk it produces, but also in Iron, Tin, and Lead, in Amber, Sugar-Canes, excellent Leadstones, and Lapis Armatus; which last is of a very beautiful Blue. It abounds also in Musk; Orange and Citron-Trees are very numerous. The Horses are very much esteemed, because they are little, very pretty and exceeding swift. Here are likewise plenty of Stags, Deer, Partridges, Parrots, and a sort of Hen with Wool like that of Sheep, instead of Feathers; they are very small, have short Feet, and are highly esteem'd by the Chinese Ladies, who keep them for their Amusement. From this Province comes the belt Rubarb, and the true Root of Pau-lin, which has under its Bark a kind of white spongy Substance, somewhat clammy, which the Physicians prescribe in almost all Cates. There is found a wild fort in the other Provinces; but it is neither so large nor good as this. Se-chwen produces also another Root, named Fan-fe, which bears a great Price, and consequently is not so commonly used.

As this Province is far from the Sea, it would be difficult to bring Salt hither; to supply that Defect, they dig Wells in the Mountains from whence they get salt Water, which being evaporated by Fire, leaves a Salt behind; but it is not so good for seasoning as that of the Sea.

The First City, Ching-tu-fu, the Capital of the Province.

THIS was heretofore one of the finest Cities in the Empire; but having been ruined as Ching-tu-fu, well as the whole Province in 1646, by the Civil Wars preceding the Change in the Monarchy, it retains nothing of its former Splendor: however it is still very populous, and of great Trade. Its District, which is very large, comprising six Cities of the second, and twenty five of the third Rank, is interpers'd with navigable Canals, lin'd with hewn-Stone.

The Territory of Ching-tu is the only one that is plain in all the Province; it is water'd by Canals, cut from the Ta-kyang, which there is very gentle, and rather slow than swift; but when (after the Branches are re-united into one Channel, and augmented by the River Hing-fa-kyang) that River paffes out of Se-chwen into Hu-kuang, it becomes very dangerous, as well on account of the Rapidity of its Current, as its being encumber'd with Rocks, which the Country is full of. The Ta-kyang cannot truly be said to be broadest, deepest and most navigable River of China, till it has pass'd Kin-chew. The Breadth of its Mouth in the Oriental Ocean is almost seven Leagues; but at Ching-kyang-fu itself, the nearest City to the Sea, built on purpose to defend the Entrance of it, its Channel is scarce half a League broad: as it was found on measuring it with Instruments, from the famous Mountain Kin-pan, which stands in the middle of the River, by observing the Points whose Situations had been before determin'd, this shows how little Regard is to be had to computed Distances; for altho' that Part of the River is much frequented, the Chinese have err'd very much in their Elimation, on the side of Excess.

The Second City, Pau-ning-fu.

THE Situation of this City between two Rivers, tho' small, renders it agreeable, and of pretty good Trade. Its Houses are well built. The Country depending on it, which abounds with Musk, is as it were cover'd with Mountains; which are flo'd with Stags and Deer, and for the most part afford no disagreeable Prospect, especially those that are cultivated and cow'd with Forests. It has ten Cities under its Jurisdiction, two of the second, and eight of the third Rank.

The Third City, Shun-king-fu.

THIS City, which stands on a fair River, has in its District two Cities of the second, and seven of the third Rank. It is surround'd with Mountains, whereof some are cover'd over with Orange-Trees; and affords more arable Lands than the Territory of the preceding City.

This Country yields abundance of Silk, Oranges of all sorts, the Root Scorzonera, and a kind of well taf'ted Chestnuts; but is remarkable for nothing else.

The
The Fourth City, Su-chew-fu. (A)

The Situation of this City on the Banks of the Yang-tse-kyang renders it a Place of great Trade as well as Note; and opens a Communication with several other Cities of the Province, besides the Capital. The Country thro' mountainous is very fertile, wanting nothing that may contribute to the Pleasures or Conveniences of Life.

The Canes, called by us Bambu, which the Chinese put to so many different uses, grow almost everywhere in the Territory of this City, which has ten Cities of the third Rank within its Jurisdiction.

The Fifth City, Chong-king-fu.

Chong-king-fu. This is one of the handsomest and most trading Cities in the Province; reckoning within its District three Cities of the second, and eleven of the third Rank. It stands at the Confluence of two remarkable Rivers, which facilitate its Commerce with the whole Province; one of them is call'd Kin-fla-kyang or [the River of] Golden Sand, which in its Way from the Province of Yun-nan collects all the Waters of the Mountains on the side of Tartary; the other, which rises still further beyond the Borders of China, is properfly the Ta-kyang, thro' it goes by divers Names according to the Place thro' which it passes; but after it has left Ta-chew-fu, it constantly retains the Name of Ta-kyang, or Yang-tse-kyang.

Chong-king is built on a Mountain, where the Houses seem to rise one above another, in form of an Amphitheatre. The Country depending on it, which is of vast Extent, is intermixt with Plains and Mountains. The Air is healthful and temperate; they make very pretty Trunks here of Canes twisted and painted with divers Colours. The Rivers afford exceeding good Fish, whereof the Torreilles, especially, are much esteem'd.

The Sixth City, Quey-chew-fu. (B)

As this City, which stands on the great Yang-tse-kyang, appears as soon as ever we enter the Province, its Housers have established a Custom-House for receiving the Duties on Goods brought hither. Its Trade renders it very rich. Ten Cities are under its Jurisdiction, viz. one, of the second, and nine of the third Rank. Altho' the Country is full of Mountains, yet the Industry of the Husbandman has made it very fertile, there not being so much as an Inch of Land uncultivated. It produces abundance of Mulk, and of those Fruits from whence they procure Salt; Orange and Limon-Trees are common. The Rivers afford exceeding good Fish, whereas the Torreilles, especially, are much esteem'd.

The Seventh City, Ma-hu-fu.

Ma-hu-fu. This City, which is seated on the Kin-fla-kyang, has no more than one City of the third Rank under its Jurisdiction. Its Territory, tho' very small, is well watered, and very fruitful. Some of its Mountains are full of Stags, and its Situation procures it the Advantages of Trade.

The Eighth City, Long-ngan-fu.

Long-ngan-fu. Altho' this City has only three of the third Rank under its Jurisdiction, yet it has always been look'd on as one of the most important Places in the Province, whereof it is, as it were, the Key: Hence it commands over several Forts, which were of greater Use formerly than they are at present, to defend the Province from Invasions of the Tartars. The Country is intermixt with steep Mountains and fertile Valleys.

The Ninth City, Tsun-i-fu.

Tsun-i-fu. This City is considerable for nothing, but because it lies on the Borders of the Province of Quey-chew, and may defend the Entrance of it on that side. It has in its District two Cities of the second, and four of the third Rank. The whole Country is very mountainous; notwithstanding which it is well watered, and fertile enough in several Parts.

The Tenth City, Tong-chwen-fu.

Tong-chwen-fu. This is a military Place, as well as the Cities Um-mang-ta-fu and Chin-byung-ta-fu, which are so call'd, because the Inhabitants are old Soldiers, who from Father to Son have been bred up to Arms. Besides their Pay, they have Lands assigned them near the Cities they inhabit. Thesel Troops are disbanded in time of Peace, but to make them amends, they are distributed into all the Frontier Garrisons of the Empire.

(A) In the Table of Latitude and Longitude it is Su-cho-wfu, but elsewhere it is this Place. (B) In the Map, as here, Quey-chew-fu, but in the Table mention'd p. 10. Note, Su-chew-fu, and in the 12 Table Que-chew-fu. Besides
Besides these Cities of the first Rank there are some others, which, tho' only of the second Rank, have peculiar Jurisdiction over certain Cities of the third Rank, and many Forts or Places of War, such as those following, viz.

Yung-chuen-chew, whose District is very fruitful, being watered by several Rivers. The Air is very healthful, and the Mountains as well as Plains well cultivated. The Country produces abundance of Canes, which yield exceeding good Sugar; and very populous Boroughs are seen in great Number.

Kya-ting-chew, whose Territory it watered by many Rivers, furnishes plenty of Rice and Mulk.

Ta-chew lies nearest Tibet, and commands several Forts, built on the Borders of the Province.

PROVINCE XII. QUANG-TONG.

This is the most considerable of all the Southern Provinces. It is bounded on the North-East by that of Fe-kien; on the North by Kyang-fu, on the West by Quang-fu and the Kingdom of Yung-king; the rest is washed by the Sea, where are a good Number of commodious Ports. It is divided into ten Countries, containing ten Cities of the first, and eighty four of the second and third Rank; exclusive of several Forts or military places, together with the City of Ma-kau, and Isle of San-ťian; of which both I shall speak, because they are become famous in Europe.

The Country is partly plain, partly mountainous, and so fertile as to produce two Crops of Produce. Corn yearly. Whatever can contribute to the Pleasures of Life abounds here; it also furnishes Gold, precious Stones, Silk, Pearls, Pewter, Silver, Copper, Iron, Steel, Salt, Bronze, Ebony, Eagle-wood, and several sorts of Odoriferous Wood. There is likewise plenty of all sorts of Fruits, as Pomegranates, Grapes, Pears, Plums, Cherries, and Peaches, which the Fruits do not ripen without Difficulty, would make pretty good Sweetmeats. There are others that are excellent in their kind, viz, Bananas, Ananas, Li-chi, Long-yuen, Oranges, and Lemons of all sorts.

There is a particular sort of Limon, which grows on Trees, full as thorny as the Citron-Tree, but much larger; it bears white Flowers of an exquisite Odour, from which they distil a very pleasant Liquor. The Fruit is almost as big as a Man's Head; its Rind resembles that of other Oranges, but the Substance within is either white or reddish, and has a Taste between sweet and sour.

There is another sort of Fruit, the largest any where to be seen, which grows not on the Branches, but out of the Body of the Tree; its Rind is very hard, and within it has a great Number of little Cells, containing a yellow Pulp, which is very sweet and agreeable when the Fruit is full ripe.

Fifth of all sorts are caught on the Coasts, besides Oysters, Lobsters, and very well tasted Fish: Crabs, and Tortoises of an extraordinary Size; the Chinese make an infinite Number of pretty Curiosities of their Shells. This Province abounds with wild and tame Peacocks, which are carry'd into the other Parts of the Empire; also a prodigious multitude of tame Ducks, which inhabit the Eggs in Ovens or in Dung, and then carry them in little Boats to the Sea-Side, at low Water, to feed on Oysters, Cockles, and several Sea-Infected. As a great Number of Boats go together, consequently many Flocks of them are intermixt on the Shore; but as soon as the Owners strike on a Bason, every Flock returns to its own Boat, as Pigeons do to their House.

Another Rarity of this Province is the Tree, which the Portuguese call Iron-Wood; and Iron-Wood, indeed it resembles Iron in Colour as well as Hardness and Weight, which last hinders it from swimming on the Water. There is also another particular Wood, which they call Red-Wood, and whereof the Chinese joiners make Tables, Chairs and other Moveables; its Colour is black, inclining to red, it is speckled with Veins, and painted naturally.

On the Coasts and in a Lake of the Island Hay-nam they catch Crabs, which, as they affirm, Petersed as soon as they are taken out of the Water, become as hard as Flints; and prove, as they say, a good Remedy against burning Fevers.

There grows also on the Mountains a prodigious Quantity of a wonderful kind of Oziars or Strange kind Willows, no thinner than one's Finger. It creeps along the Ground, and shoots forth very long Sprigs resembling twisted Cords, which so embarrass the Way, that the Stags themselves know not how to extricate themselves.

This Oziar, which is very pliable and tough, serves for making Cables and Ropes for Shipping; they divide them into very thin Slips, whereof they make Bulks, Paniers, Hurdles, Chairs, and very commodious Mats, which the Chinese generally lie on in Summer, because they are cool.
The People of this Province are very industrious; and tho' not quick at invention, they are very expert at imitating any sort of European Work that is shown them, and immediately make such in great perfection.

As Quang-tung is a Maritime Province, and most remote from the Court, its Government is one of the most considerable in the Empire. He who is T'ang-ti of it, is also T'ang-ti of Quang-fu; and for that Reason resides at Chau-king, to be the nearer at Hand for giving his Orders relating to that Province.

The First City, Quang-chew-fu, Capital of the Province.

Quang-chew-fu.

The City which the Chinese name Quang-chew, is the same which Europeans call Kan-ton (A). It is one of the most populous and opulent in China; and perhaps deserves the first place in this respect, since to the Trade of the neighbouring Nations it hath added that of Europe. Besides it stands on one of the finest Rivers in the Empire, which they have Reason to name Ta-ba [or the great River] especially at Kan-ton; because in its way from the Province of Quang-fu, it receives another River deep enough to bring up large Vessels from the Sea to the Town, and by means of Canals extends its Waters into divers Provinces. Its Mouth is large, and more terrible for its Name Hia-men, that is, the Tiger's Gate, than its Ports, which are built only to keep off the Chinese Pirates. The fides of this River, the neighbouring Plains, even the little Hills themselves are well cultivated, and stor'd with Rice, or a kind of Trees, which are always green.

The great Quantity of Money, which is brought hither from the most distant Countries, draws the Merchants of the several Provinces to this Port, where almost every thing that is curious and rare in the Empire may be found. The Inhabitants are besides very laborious, ingenious, and above all exceeding skilful in imitating any Pattern, as has been already observed, and embellishing their Manufactures; which however are not much esteem'd at Pe-king, because the Workmen there undervalue them, as being neither substantial nor well wrought; for generally the Materials they are made of, are too scanty or ill chosen, or cile the Workmanship within is too flight.

Nevertheless the Silks made at Kan-ton, call'd Sha, are reckon'd at Pe-king the best of that kind; especially the flower'd sorts, which are wrought open like Lace, and very much worn in Summer, because they are cheap and genteel.

Tho' the Number of Artificers in this City is almost incredible, yet not being sufficient for its Trade, they have establisht a great many Manufactory's at Fo-hian, which has render'd it famous thro' the whole Province. During the Troubles wherein Kan-ton was involved, the Trade was carry'd to this Borough, which is within four Leagues of it; it is at least three Leagues in Campas, is a Place of great Refort, and fin short not inferior to Kan-ton, either for Wealth or Number of Inhabitants; th'o' that City taken altogether is reported to contain upwards of a Million of Souls; which is the more credible, considering its great Extent, and vast Concourse of People continually in the Streets, altho' one farea ever sees a Woman among them.

The Vice-Roy resides at Kan-ton, which has under its Jurisdiction seventeen Cities, one of the second, and sixteenth of the third Rank.

There can hardly be a more charming Landskip than what offers itself on entering the River that leads to the Town. It is various, animated and gay; on one side Meadows of a most lovely Green extend out of Sight, on the other Groves appear, or little Hills which rise in form of Amphiteatres, and are enclosed by Steps made of green Sods. Sometimes Rocks are seen cover'd with Moss; at other times Villages are discover'd among the Copas; sometimes Canals present themselves, which form Islands, or losing themselves in the Earth expose to view their beautiful Banks; in short the whole Prospect is enchanting.

Kan-ton is very large, and, as it were, three Cities united in one; which are separated by fair high Walls, but so contiguous that the same Gate serves to pass from one to the other. The whole forms a Figure almost square, and is not much less in Campas than Paris; those who live at a Distance from the Center, are sometimes a whole Hour going to make a Visit in a Chair, and yet there are no very large Gardens or waffle Grounds in the City; only there are some pretty good Squares, which are agreeable enough.

The Streets are long and straight, paved with very hard hewn-Stone, and extremely neat, but all narrow, excepting a few, which are adorn'd with Triumphal Arches at certain Distances. They are wholly taken up with Shops, and as some of them are cover'd, the rest Shops are there. The Streets are full of People, especially Porters, who commonly go bare-footed and bare-headed; or cile wear a Straw Hat, of a vast Circumference, and an odd Figure, to defend them from the Sun or Rain. Most of them are feen laden with Burdens, for they have no Convenience here for carrying Goods but the Shoulders of Men. Perfons of Condition are carry'd in Chairs.

The Houles, tho' very neat, are far from being flatly; almost all of them consist of a Ground-Floor, and are built of Earth, ornamented with Bricks, and cover'd with Tiles. Yet Kan-ton

[A] Kan-ton is a Corruption of Quang tong, the Name of the Province. P. Por.

Terms are seldom explained; for the Table of Terms is far from taking in all.
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Ken-tou is not defitute of handsome Buildings. The Idol Temples, surrounded with Cells of the Bonzas, have something singular in them: And the Hall of Confucius, as well as the Academy where the Literati assemble to compon their Exercices, are curious Structures. The Ta-men or Palaces of the Mandarin, are also beautiful and grand; tho' in a different Respect from what we term so in Europe.

The River is crowded on both sides with a prodigious Number of Barks in several Rows, which contain an infinite Quantity of People, and make a kind of floating City. These Barks lying close together form Streets; each Bark contains a whole Family, and like Housés is divided into different Apartments; the common People who inhabit them, go out betimes in the Morning, either to fish, or work at the Rice, which yields two Crops every Year. At the End of each Street there is a Barrier, which is shut every Evening soon after the Gates of the City; so that every Body is obliged to be at home by the time it grows dark.

This Regulation prevents many Disorders in China, where the greatest Cities are as quiet in the Night-time as if they consisted but of single Families.

The Second City, Shau-chew-fu.

This City is situate between two navigable Rivers, which meet at the Place where it is built; one of them comes from Nan-hyong, and the other from the Province of Ha-fu. The Bank of the River on the West-Side is joined to the City by a Bridge of Boats, and well inhabited. The whole Country, which is scattered over with Boroughs, produces abundance of Rice, Heritage, Fruits, Cattle and Fish; but the Air is not healthful, so that often from the middle of October to December a great Number of the Inhabitants are carry'd off by the Disempers that reign there. Six Cities of the third Rank are dependant on it; near one of which there grow black Reeds, which look like Ebony, whereof they make various Musical Instruments.

Three Miles from Shau-chew there is a celebrated Monastery of the Bonzas, which formerly, Fine Monks they affirm, contained a thousand of them; nothing can be more charming than its Situation.

In the middle of a great Mountain, where it stands, call'd Nan-wa, one discovers an agreeable Defeat, which extends along a vast Plain, entirely encompass'd with little Hills; on the Tops of which they have planted Rows of Fruit-Trees, and from Space to Space Thickets, of Evergreens. The Country round about belongs to this Monastery, which they say was founded eight or nine hundred Years ago.

The Devil, who is the Imitator of God's Works, has his Penitents as well as his Virgins and Martyrs. They pretend that the Founder of this Monastery, whose Body is worship'd here, spent his Life in the most dreadful Mortification; and that Worms having bred in the Sores, made in his Flesh by an Iron Chain which he wore about him, he took so much Care to improve his Sufferings, that he gather'd them up as fast as they drop'd off his Body, and put them in their Place again, saying, That there was still something to feed on.

The Bonzas his Successors follow his Example, but very ill; for tho' they make Profession of Chastity, it is said they are given to all sorts of Debaucheries. Formerly great Complaints were made by the People, who came hither in Pilgrimage, that they robbed and plundered them; but at present Care is taken to prevent the like.

The Third City, Nan-hyong-fu. (A)

This is a large trading City, and one of the most frequented in the Empire. It stands at the Foot of a Mountain, (separating the Provinces of Quang-tong and Kyang-fi) from which two large Rivers descend, whereof one runs Southward, the other Northward; this last is divided into so many Branches that none of its Waters are lost, which are continually swelled with the Streams that fall from the Mountains. This City has only two Cities of the third Rank under its Jurisdiction.

Between Nan-hyong, which is the last City of the Province of Quang-tong, and Nan-gien the first City of Kyang-fi, ten Leagues distant, lies a great Mountain, call'd Mey-lin, over which there is a remarkable Road, above three Miles in length, with Precipices on each side; but as the Way is pretty wide, Travellers are in no Danger from Accidents.

On the Top of the Mountain, from whence one may see a great Way into both Provinces, there is a fort of Temple built in Honour and to the Memory of the Mandarin who caused this admirable Road to be made, which is the most famous throughout China; because whatever comes either from the East or South, must pass that Way; whence it is almost continually throng'd with People, as much as the Streets of great Cities. The Merchants of the several Provinces have very lately cauned a Stone Monument to be erected here, at their own Expense; whereon is inlaid the Elogy of the Vice-Roy, who had the Care of the Culfect-Houses of the Province of Quang-tong, and caused the Duties to be considerably lefied.

(A) In the Map, Nan-yang, and in the Table of Divisions, p. 6. Nan-hyong. Differences of these kinds are very common in this Work, nor is it easy to determine which is the true Orthography.
GEOGRAPHICAL DESCRIPTION

The Fourth City, Whey-chew-fu.

This City is almost surrounded with Water; and the Lands about it, which are the best in the Province, are irrigated by abundance of Springs. It has under its Jurisdiction one City of the second Rank, and ten of the third.

The whole Country, which lies near the Sea, abounds with Fish, Oysters, Lobsters, very well tasted Crabs, besides extraordinary large Turtles, of whose Shells the Chinese make all sorts of Toys. There are two remarkable Bridges at Whey-chew, one of forty Arches, which covers the two Rivers that meet on the East-side; the other is to the West, built over a little Lake, that washes the Walls of the City. This Lake which is but three Miles in Compass, is lined with Stone quite round; and the sides of it are embellished with Gardens, and flately Trees. There are two Islands in it which are adorned with Pleasure-Houses, and joined by a fine Stone Bridge.

In a Mountain of this District they catch Butterflies, remarkable for their Beauty and Size; which are sent to Court, and employ'd in certain Ornaments of the Palace, described elsewhere.

The Fifth City, Chau-chew-fu.

This City stands near the Mouth of the River Han-kyang, the Sea flowing up to its Walls. It has a magnificent Bridge on the East-side, which is very long, and proportionably wide. Its District contains eleven Cities of the third Rank.

This Country is separated by Mountains from the Province of Po-kyen, and so well water'd, that the Soil is every where very fertile; excepting in some Places, where it is Stony and incapable of Tillage.

The Sixth City, Chau-king-fu.

In this City, which, according to those who are Judges, is the best built and handsomest in the whole Province, the Tsing-tu of the Provinces of Quang-tong and Quan-fi resides. It is situated by the River Ta-hs, on whose East-side appears a beautiful Tower, nine Stories high. The Port is very spacious, lying at the Confluence of three Rivers, or great Streams, one of which goes to Kan-foo. This Stream is so confined between two Hills, that often in the time of Rain it overflows.

From Chau-king to Kan-foo, both sides of the River are best with large Villages, so near each other, that they seem to make but one. Among the rest there is one upon the left Hand, of an extraordinary Length, containing near two hundred Houses; which appear like square Towers, and serve the Inhabitants to retire to with their Effects, in time of Rebellion, or the sudden Attack of Robbers. Afterwards you come to the Village Fo-foo, said to contain a Million of People.

There are, upon the River only, upwards of five thousand Barks, each as long as our midling Ships, and containing an intire Family; without reckoning an infinite Number of Fishing-Boats, and Canoes for crossing from one side to the other; there being no Bridges over these great Rivers.

This Country abounds with wild and tame Peacocks, which are rarely seen in the other Provinces, unless they be brought thither; also with Eagle-Wood and the Fan de Roja, or Rose-wood, as the Portuguese call it, of which the Chinese make divers very curious Moveables. The Mountains likewise produce large Trees, which they call Iron-Wood, on account of its Hardness and Weight.

Chau-king has under its Jurisdiction one City of the second, and five of the third Rank.

The Seventh City, Kau-chew-fu.

The Tide comes up as far as this City, so that the Chinese Ships of Burthen may sail up to it; which Convenience, with the Fertility of its Land, causes great Plenty. It presides over one City of the second, and five of the third Rank.

This District is inclosed partly by the Sea, and partly by Mountains, which are as Walls to it. Here are abundance of excellent Birds of Prey; also a fort of Stone nearly resembling Marble, which naturally represents Water, Mountains, and Landkips. The Chinese cut it into Leaves, whereof they make Tables and other Furniture.

The Sea produces a kind of Crab, much like the common sort, which have this extraordinary Quality, that when they are out the Water, they petrify, without losing their natural Form. The Chinese Physicians use them as an excellent Remedy against burning Fevers.
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The Eighth City, Lyen-chew-fu.

This City stands near the Sea, which there forms a very commodious Port for Barks, and Ships of Burden. Its District is but of small Extent, comprizing only one City of the second, and two of the third Rank.

The Country borders on the Kingdom of Tong-king, from which it is separated by inaccessible Mountains. It affords plenty of Peacocks; they find here for Pearls, and make several pretty Works of Tortoise-Shell.

The Ninth City, Lwi-chew-fu.

The Territory belonging to this City, is the most agreeable and plentiful in all the Western Part of the Province. It is almost surrounded by the Sea, being separated from the Island of Hay-nan, only by a small Streight; where, it is said, there was formerly a Pearl-Fishery.

It abounds with Boroughs, whose Inhabitants subsist by fishing on the Coasts, which afford plenty of all sorts of Fish. The creeping Ozier, consisting of long Shoots, resembling twisted Cords, whereof the Chinese make an infinite Number of pretty Works, grows every where in the District of this City; which has subordinate to it three Cities of the third Rank.

The Tenth City, Kyun-chew-fu (A), Capital of the Island of Hay-nan.

Hay-nan, which signifies South of the Sea, is a great Island, having to the North, the Province of Quang-tong (B), whereto it belongs, which may be seen distinctly when the Sky is clear; on the South, the Channel form'd by the Bank of Paracel, with the Eastern Coast of Cochinchina; on the West, part of the same Kingdom, and that of Tong-king; and on the East, the Sea of China.

In greatest Length from East to West is between sixty and seventy Leagues, and its Breadth from North to South, between forty and fifty; so that it is near a hundred and sixty Leagues in Circumference.

On the North side, the Country is plain for fifteen Leagues from the Coast; but on the South side, and East side, it is covered with very high Mountains. It is only between these Mountains, and those which poffeff the middle part of the Isle, that one meets with cultivated Plains; and even these Plains, altho' they contain but a very small Portion of the Land, are also in many Places sandy and uncultivated. However the great Number of Rivers, and frequent Rains that follow the Change of Seasons, render the Rice Fields fertile enough; and as they have often two Harvests a Year, the Produce suffices for the Inhabitants, tho' pretty numerous.

The Climate of the Southern part is very unwholesome, especially on account of the Water, which according to the Chinese is noxious; wherefore they take Care to boil every Morning a Quantity that may serve for the whole Day.

Kyun-chew-fu, the Capital of Hay-nan, is fortuate on a Promontory; and Ships come to Anchor under its very Walls. Two forts of Mandarin command here, as in all other Parts of China.

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The greater Part of the Island is subject to the Emperor of China; none but the Country in the middle, named Li-mu-fian or Chi-fian being independent. It is inhabited by a free People, who have never yet been conquered, or acknowledged the Authority of the Mandarin; being obliged to abandon the plain Country to the Chinese, they have retreated to the Mountains in the Center of the Island, where they are shelter'd from all their Inflows.

These People had formerly an open Correspondence with the Chinese: Twice a Year they exposed to Sale the Gold, which they dug out of their Mines, and their Eagle and Calambo Wood, so much esteemed by all the Eastern People. One deputed by them was sent to examine the Chinese Linens and Wares on the Frontiers, while the Principal among the Chinese Merchants reip'd to the Mountains to view their Commodities; the Bargain being made, the Chinese Goods were first carried thither, after which they faithfully deliver'd them the Things they had agreed for; by this Traffic the Chinese made an immense Gain, whereof the Governor had the greater part.

The Emperor Kang-hi, being informed of the prodigious Quantity of Gold which his Mandarins acquired by this Commerce, for that and other Reasons, forbid all his Subjects, under Pain of Death, to have any Correspondence with these People. However, some secret Emisaries of the neighbouring Governors, still find means of getting to them by Stealth; but the Profits arising from this clandestine Trade, for these thirty Years past, are very inconsiderable to what they used to be.

(c) In the Geographical Table as well as the Text, it is written Liian; but in the Map, Long, which according to our way of Spelling will be Kiang-chew-fu.

(b) The French has, thus forme Miiakte, Quang-fu.

Thef:
These Islanders therefore scarce ever appear, unless when they are moved, either by Caprice, or the Remembrance of their ancient Liberty, to invade the neighbouring Chinese Villages. They have now and then attempted to surpize some of them; but are such Cowards, and so badly disciplined, that fifty Chinese, tho' far from being good Soldiers, would defeat 1000 of them; they have very Looks being enough to put them to Flight. Nevertheless there are other Islanders more tractable, who, paying Tribute to the Emperor, are suffered to possess several entire Villages in the Plains, because they hold no Correspondence with those of the Mountains. Many others put themselves into the Service of the Chinese, keep their Sheep, till their Lands, and are subject to the common Days-Work, appointed by the Governors of the different Places; these are dispersed thro' the Plain in the East and South part of the Island; and generally speaking are very deform'd, short, and of a reddish Colour.

Both Men and Women wear their Hair in a Ring on the Forehead, and on their Heads a Hat made of Straw or Rattan, tied under the Chin with two Strings. Their Habit consists of a Piece of Calico, either black, or of a deep Blew, which covers them from the Waist to the Knees. The Women wear a kind of Waist-Coat of the same, and are farther distinguished by blue Streaks on their Faces, made with Indigo, from their Eyes downwards. Both Sexes wear Gold and Silver Ear-Rings, that'd like a Pear, and very well made.

Their Arms are Bows and Arrows, which they are not very expert at; and a kind of Hanger, which they carry in a little Balkset, fasten'd to their Girdle behind. This is all the Tools they have for doing their Carpenters Work; and to cut Wood and Bushes, when they cross Forests.

Miner. Besides the Mines of Gold in the Heart of the Island, there are others in the North part, of the Lapis Armenus, which they carry to Kan-ton, and is used in painting all the blue Porcelain. The belt Wood, both for Scent and Carving, comes from the Mountains of Hay-nan; whence the present Emperor caus'd a Quantity to be brought, at a vast Expanse, sufficient to build a Palace design'd for his Burying-Place.

Sweet Woods. The most precious of these Woods, next to the Eagle-Wood, is the Wha-li, call'd by Europeans, Rose or Violet Wood, on account of its Scent. There is also a yellow Wood, which is very beautiful and incorruptible, whereas Pillars of a certain Thickness, are of an immense Price, and revered as well as the Wha-li for the Emperor's Service.

This Island, besides the several kinds of Fruits found in China, produces much Sugar, Tobacco, and Cotton. Indigo is common here; to which if we add the Harvest of the Aroce-Nut, the Crop of Rattan, with the different sorts of Fish taken on the Coasts, which are dry'd and salted for Exportation; nobody need wonder that twenty or thirty thousand pretty large Junkes should arrive here every Year from Kan-ton, or scruple to go to Hay-nan among the most considerable Islands of Afa, on account of its Situation, Magnitude, and Riches.

The Port, where almost all the Barks of Kan-ton come, is in the North-side of the Island, and form'd by a pretty large River, whose Mouth is defended by two small Ports; but as it has not above ten or twelve Feet Water, Vessels, made after a different Manner from the Chinese, would find it difficult to enter. Trade brings thither all the Merchants in the Island, who have their Factories in other Parts. The Capital City stands about two Leagues from this Port; between them is a great Plain, full of beautiful Chinese Sequesters, among which there is one with a Cross on it, where lies interred an Italian Jew, the first Millionary who landed here on this Island.

On the Southern Coast, where the Company's Ships have put in, there is one of the best Ports to be met with, at the Bottom of a great Bay; where Vessels ride at Anchor in twenty Feet Water, within Pistol-shot of the Shore; and six Ships may continue, during both the Monsoons, in the greatest Security.

On the Shores of this Port grow several Maritime Plants and Mandrepores (c) of all kinds; also some Trees which yield Dragons Blood, and several others of different sorts; from which, an Incision being made, there distills a white Juice, that as it hardens, turns red; but is not of a Consistence like Gum or Rosin. This Matter casts into a Perfume Pot, burns slowly, and diffuses a Scent less strong, and more agreeable, than Incense.

There is found among the Rocks, at no great Depth of Water, a certain little blue Fish, which resembles the Dolphin more than the Dorado, and is in greater Esteem with the Chinese than the Golden Fishe; but, unluckily, they live only a few Days out of their Element.

The Walker absolutely denies what is reported in Travellers, of a Lake in this Island, having the Virtue of petrifying whatever is thrown into it; yet there is great Reason to doubt it, because the Islanders know nothing of the Matter; that which may have given Occasion to this Opinion, is thecounterfeit Petrifications, which the Chinese make to Perfection, and are very common at Kan-ton. They tell us also, that Pearls are found no where in such Abundance as on the Northern Coasts of this Island; but however true this might have been formerly, it is certain, that at present there is no such thing: Indeed some very small ones are gotten on the Coast of Quang-fo, which are very dear; but the Pearls one meets with in China, come from the Indits.

Among the Animals, this Island breeds a curious kind of great black Apes, whose Phylogonomy very nearly resembles the Human, so distinct are the Features; but this Species is scarce. There are others of a grey Colour, which are very ugly and common.

(c) The Mandrepore is a Sea Plant resembling White Coral.

Hay-nan
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Hay-nan abounds with Game; indeed the Partridges, Quails, and Hares are inferior to those of Europe, but Snipes, Teal, and all sorts of Water-Fowl are very good. There is a kind of Wood-Hen of an excellent Relish. Turtle-Doves are in great plenty, as well as two sorts of Wood-Pigeons. Stags, and Marion-Hogs, which are a kind of wild Boar, are very common.

Here are also several sorts of curious Birds, as Ravens with white Rings about their Necks, like Cravals; Starlings, which have a little Moon on their Bills; Black-Birds of a deep blue Colour, with yellow Ears, half an Inch long, which speak and whistle in Perfection; little Birds, the Biggest of a Linnen, whose Feathers are of a most beautiful Red, and others of a very bright Gold Colour; which two sorts of Birds, tho' of different kinds are always together.

Considering the Islanders travel both by Day and Night thro' the Plains and thick Woods, without Arms, and almost always bare-foot, the Reptiles of Hay-nan cannot be dangerous; and tho' it breeds Serpents and Snakes of a monstrous size, yet they are so timorous, that the least Noise frights them away.

The Port of Ma-kau.

THIS Port is famous for the great Trade carry'd on by the Portuguese (who have been in Possession of it above a Century) when they were Masters of a considerable Part of the Indies; but now they have only a Fortres with a very small Garrison, being in no Condition to maintain many Soldiers.

The City is built on a little Peninsula, or, if you will, a small Island, because it is separated from the Land by a River, which is enlarged by the Tides. It is join'd to the rest of the Island by a very narrow Isthmus, across which they have built a Wall.

Tho' who are at Anchor without, see nothing on all hands but Isles, which form a great Circle; with two or three Fortresses on the Eminences, and some Houses at the end of the Town. These Houses and Fortresses seem to be built on a very high Land, bounding the View on that side, but between this Land, (which indeed is a pretty large Island) and Ma-kau, there is a safe and commodious Port, along whose Shores the City extends.

The Houses are built after the European Fashion, but somewhat low. The Chinses are more numerous than the Portuguese, who are almost all Mongrels, born in the Indies or at Ma-kau, and not being very rich, are in no Esteem with the Chinses.

The Fortifications belonging to Ma-kau are pretty good, and well provided with Cannon; but the Garrison is very weak, and as the Chinses supply it with all Necessaries, they are at no Pains to become Masters of it.

There is in the Place a Portuguese Governor, and a Chinese Mandarin, on whom the whole Country depends; his Palace stands in the middle of the City, and whatever he would have done, the Portuguese must obey, especially where the Interest of the Chines is concern'd.

The Portuguese obtain'd this Settlement in the following Manner: During the Reign of Hon-ghi the Europeans traded either at Kan-ton, or Ning-po, in the Province of Che-kyang; but in the time of Koa-ying, a Pirate named Chang-fa-lau, who infested the Seas of Kan-ton, having seiz'd Ma-kau, and belief'd the Capital of the Province, the Mandarin defrrd the Alliances of the Europeans on Board the Merchants, who oblig'd the Pirate to raise the Siege, and purifying him to Ma-kau, slew him there. The Empire being interr'd of this Victory, by the Tong-tse, publish'd a Decree, whereby he gave Ma-kau to those European Merchants, in order to settle there.

The Island of Shang-chwen-han, or San-chian.

The Death of S. Francis Xavier, the Apostle of the Indies, and his Tomb, which is still to be seen in this Island, have render'd it remarkable. The Tomb stands on an Eminence at the Foot of a Hill; beside it is a little Plain, cover'd on one side with Trees, and adorn'd on the other with several Gardens.

The Island is not defart, as is reported; for there are five Villages in it, Inhabited by poor Fishermen, who live on the Fish they take, and a little Rice which they grow. Here is a Chappel built by the Portuguese Jesuits, about thirty Years ago; it is only of Plaister, but looks very pretty, the Chinses having japp'd it over with red and blue Varnish.

PROVINCE XIII. QUANG-SI.

THIS Province is situate between those of Quang-tong, Quang-chew, Tun-nan, and the Kingdom of Tong-k'Ing. It contains twelve Cities of the first Rank, and four-score of the second and third. It produces such plenty of Rice, that for six Months of the Year it furnishes the Province of Quang-tong, which otherwise would not be able to support its numerous Inhabitants.
Notwithstanding which it is not to be compared to most of the other Provinces, either for Extent, Beauty, or Trade. Altho' it is water'd by many Rivers, yet only the Parts towards the East and South, are well improvd, being a flat Country and the Air mild; almost every where else, especially towards the North, it is incumber'd with Mountains cover'd with thick Forests.

There are in this Province Mines of all sorts of Metals, especially Gold and Silver; which the Chinese out of Policy have always prohibited to be open'd, for fear of occasioning Disturbances. A certain Chain of Mountains having been known, for a long time past, to contain Mines of Gold, Silver, Tin, Copper, and Lead; some Years ago the Governor of a City of the first Rank, in whose Distri¢t they are, presented a Memorial to the Emperor, wherein he shew'd how to prevent Inconveniences. Among the ref, he obferv'd that the Inhabitants offer'd to open them at their own Expence, and proposed that none, either of this or the neighbouring Provinces, should be permitted to work at them, without a Patent from his Mandarin, besides four Perfons Security for his Conduct.

The Emperor having sent this Memorial to be examin'd by the Hia-pû, that Court, which superintends the Revenues, approv'd of it, conditionally that, according to what is practis'd on like Occasions, the Undertakers should give forty per Cent to the Emperor, and five per Cent to the Officers and Soldiers, who presid'd over the Work. Afterwards the Emperor refer'd the Gold Mine wholly to himself, and work'd it at his own Expence. There is in this Province a pretty extraordinary Tree, which instead of Pith contains a soft Substance, that serves for Meal, and does not taste amifs. Here are abundance of these Insects, spoken of before, which produce the white Wax. The Cinnamon that grows here, diffuses a more agreeable Odour, than that of the Island of Ceylan (D), and the Silks that are made, bear a good Price; in short, this Country breeds Parrots, Porcupines, and Rhinoceroses.

The First City, Quey-ling-fu, Capital of the Province.

Quey-ling-fu.

This City stands on a River (e) that falls into the Ta-bo; and runs with such Rapidity thro' the narrow Valleys, that, tho' it is large, it is not navigable, or of any use for Trade.

The City is remarkable for being built partly after the Manner of our ancient Fortifications; but is much inferior to most of the other Capitals.

Quey-ling signifies the Forest of the Flowers of Quey; because the Flower call'd Quey, tho' pretty common throughout China, is more plenty in this Province, and especially in the Territory of this City, than elsewhere.

The Flower Quey.

The Tree which produces it, is very large, with Leaves resembling those of the Lawrel; it is little, yellow, and grows in Bunches; it does not remain long on the Tree, and when it falls, another comes in its Place. In Autumn the Tree is cover'd over with these Flowers, which whole agreeably Smell perfumes the whole Country.

In this Distri¢t are found the best Stones which the Literati use to make their Ink of; and Birds whose Feathers are variegated with very bright Colours, and worn in their Silks.

Quey-ling has under its Jurisdiction only two Cities of the second, and seven of the third Rank. It is almost wholly encompassed with savage and barbarous People, who are settled in the Mountains. I have already given an account of them, distinguishing those who are subject to the Chinese Mandarin, from those who live in a State of Independency.

The Second City, Lyew-chew-fu.

Lyew-chew-fu.

The Territory of this City is of great Extent, and well water'd, but full of Mountains, which however abound with Simples, much used by the Physicians. Two Cities of the second, and ten of the third Rank depend on it.

Among these latter, Vi-joan-lyen is famous on account of the lively and subtil Wit of its Inhabitants. There is a scarce an Examination at Pe-king for the Degree of Doctor, but several Literati of this City obtain it, who are afterwards employ'd in some of the Governments or Magistracies.

The Third City, Kin-ywen-fu. (F)

Kin-ywen-fu.

This City is built on a large River, yet it is not the more agreeable; for besides being encompassed with frightful Mountains, those of Quey-chew, which are inaccessible, and inhabited by People who are half Savage, are in its Neighbourhood.

The Valleys lying between these frightful Mountains are interspersed with Villages and Forts. Gold is gathered out of its Rivers, and the Arches is found every where. Two Cities of the second, and five of the third Rank depend on its Jurisdiction.

(F) More properly Syden, or Syden with an S.
(F) Here the Name agrees with the Map, but in both the Tables it is spelled, King ywen-fu.
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The Fourth City, Se-nghen-fu.

The District of this City is of no great Extent, containing only one City of the second Rank, and two of the third. It is encompassed with Mountains, whose Inhabitants, who were formerly rude, and half Barbarians, but have become civilized by Degrees, since they were incorporated with the Empire.

The Fifth City, Ping-lo-fu.

This City stands on a River, which, tho' large, is hardly navigable. It runs among very narrow Valleys, interferr'd with Rocks, which makes it full of Water-Falls. Its Jurisdiction contains one City of the second, and seven of the third Rank.

All these Cities are inoriri'd with Mountains, which render the Country disagreeable; some of them however are cover'd with Orange-Trees; abundance of that white Wax, made by certain Insects, is found here, whereof I have spoken more than once already.

The Sixth City, U-chew-fu.

All the Rivers of the Province meet near this City, which borders on Quang-tong; whence it is look'd on as the most confiderable for Trade, and of greatest Importance, because it is the Key of that Province. Its District comprises one City of the second, and nine of the third Rank.

The Country is partly plain, and partly mountainous. It produces Red Lead, and a remark-able Tree, nam'd Quang-lang; which instead of Pitch contains a soft Substance, employ'd to make the same Use as Meal, and of no disagreeable Taffé.

Besides the common Animals of China, one meets here with the Rhinoceros; and a kind of Apes, with yellow Hair, which by their Shape, and Shrinlefs of their Yell, have a great Re-semblance of Dogs.

The Seventh City, Sin-chew-fu. (A)

This City stands at the Confluence of two Rivers, in an agreeable Country, if compar'd with the rest of the Province. The Forests and Mountains, wherewith it is inoriri'd, have something inexpreffibly gay and smiling, especially to such as come from those Steep Mountains, on the Spot whichrike the Eye with nothing but what is frightful and melancholy.

The Country produces a sort of Cinnamon, much inferior to that of Ceylan, in Goodness and Smell; also those Trees, whose Wood is so hard that it has the Name of Iron-wood. They make Cloth of a certain Grafs, which sometimes bears an agreeable Price, than the common Silk. A kind of yellow Earth is found here, which they say is a sovereign Remedy against all forts of Poison. The District of this City is not confiderable, containing no more than three Cities of the third Rank.

The Eighth City, Nan-ning-fu.

The Place where this City stands, is almost surrounded with Rivers, and little Lakes. Four Cities of the second, and three of the third Rank are within its District, which is intermixt with Plains and Mountains.

Great Parrots are found here, that are easily taught to speak; also a kind of Fowl, which discharges out of its Mouth Threads of Cotton; and very large Porcupines, which dart very long and sharp Quills at those who approach them. Some of its Mountains produce Iron Mines.

The Ninth City, Tay-ping-fu.

This City is situate in an Elbow made by a large River, by which it is inclofed on three sides, and fortify'd on the fourth by a Wall running from one Branch of that River to the other.

The Country depending on it is the best in the whole Province. The Soil is fertile, very populous, and well cultivated. It contains a great Number of Forts, as bordering on the Kingdom of Tong-king.

The Inhabitants are look'd on as Barbarians by the Chinese, because they have not much Politeness, and shew a Roughness in their Behaviour, very different from the Chinese Affability. The District of this City contains twelve Cities of the second, and two of the third Rank.

(A) In the Table Page 6. The chew fu.
STANDS also near the Borders of Tong-king, in a mountainous Country, and not far from the Pillar, which the Tong-kinge have erected to serve for the Limits of their Kingdom, as I have elsewhere remark'd. Its Mountains furnish abundance of Wood, and its District contains only four Cities of the second Rank.

The Country produces all the Neceffaries of Life, but the Inhabitants are not near so polite as those of other Parts of the Empire.

The Eleventh City, Chin-nga£-fu.

A great Part of the District of this City depends on Tong-king, it contains only one City of the second Rank. It was formerly no more than a pitiful Borough, which was afterwards inlarg'd, and inclofed with Walls, in order to make it a City of the first Rank.

The Manners of its Inhabitants do not differ much from those of the Chinffe. The Country produces all the Neceffaries of Life, and among the rest much Honey and Wax.

The Twelfth City, Se-chin-fu.

THE District of this City is inconsiderable, containing only two Cities of the second Rank. It is situate almost at the Spring of two little Rivers, which meet near its Walls. The Country is partly plain, partly mountainous. It borders on Yun-nan, and is full of populous Boroughs.

PROVINCE XIV. YUN-NAN.

T HIS Province, being one of the richest of the Empire, is bounded on one side by the Provinces of Se-chewen, Quye-chew, and Quang-fu; and on the other by Tibet, some savage Nations little known, and the Kingdoms of Ava, Pegu, Laos, and Tong-king. It contains twenty one Cities of the first Rank, and fifty five of the second and third. It is water'd every where by Rivers, whereof several take their Rise from considerable Lakes, which are in the Province, and render it very fruitful.

All sorts of Neceffaries are very cheap here. The Gold alone that is gathered out of the Sand of the Rivers and Torrents, which descend from the Mountains situate in the Western part of the Province, amounts to a considerable Sum; whence it may be judged that those Mountains contain Gold-Mines, which would produce immense Riches, were they suffer'd to be open'd.

Befides the Mines of common Copper, found also in some other Provinces, there are some of a singular kind, named Pe-tong, which is white, both within and without. It produces red Amber, but no yellow; in a word, Rubies, Saphirs, Agats, Pearls, precious Stones, Mulk, Silk, Benjamin, a sort of Frankincense, which is much esteem'd, Lapis Armonit, and very beautiful Marble. Some of this Marble, which is of divers Colours, naturally repreffes Mountains, Flowers, Trees and Rivers, whereof they make Tables and other Ornaments; some think that the Rubies, and other precious Stones, are brought hither from the Kingdom of Ava.

Among the Animals, one meets with excellent Horses, most of them low but strong and vigorous; Stags of a peculiar kind, which are neither taller nor thicker than our ordinary Dogs. The Lords keep them in their Gardens for their Diversion. The Birds, call'd Kin-ki or Golden-Hen, are also found here, which I have described elsewhere. The People are very strong and courageous; besides they are of a mild affable Temper, and fit for the Study of the Sciences.

The First City, Yun-nan-fu, the Capital of the Province.

T HIS City has no navigable River, but is built on the side of a large and deep Lake, or to speak in the Language of the Country, on the Coast of the South Sea. It is not many Years since it was remarkable for its Beauty. Within its Walls, which are three Miles in Compass, it was full of handfome Buildings, and without, adorn'd with pleasant Gardens, two or three of which are full to be seen.

(a) In the Map, Se-ming-fu; but in the Tables as here. (c) In the two Tables its Se-ching-fu; but in the Map as here.

A Chinffe
of the PROVINCES of CHINA.

A Chinese Prince formerly kept his Court here; the Tartars becoming Masters of China they gave him the Invefurth there with the Title of King; but that Prince (a) being weary of the Yoke, and having taken up Arms against the Emperor, in 1679, his Family was ruin’d, and dying a while after of old Age, his Troops were of a sudden dispersed.

The Trade for Metals is greater here than in any other Province. They make a particular sort of Silk, named Tung-ho-chun-foo, that is, the Satin of the Eastern Sea, without knowing the Occasion of this Name. It is made of twisted Silk, is not flower’d, and without any Glofs. They dye it of all sorts of Colours, as they do the Tuan-foo, or common Satin; but it appears neither bright nor lively; they also make very good Carpets.

After all, Yun-nan, at present, has more Reputation than Wealth; the Shops are but differently furnished, the Dealers poor, the Buildings mean, and the Concourse of People not very great, if compared with what is seen in most of the other Capitals of Provinces.

In this City the Tjong-ta, or Governor-General of the Provinces of Yun-nan and Ryer-chew, resides, as also the Vice-Roy of the Province. Its District contains four Cities of the second, and even of the third Rank.

The whole Country is agreeable and fertile, consisting partly in little Hills, and partly in large Plains. The Waters are very good, the Climate temperate, and the Canals give an easy Admittance to Vessells.

The Inhabitants are indued with Wit and Courage, and have always been addicted to Arms, or Agriculture. The Horses that are bred there are small, but hardy and strong. It produces Lapis Armenus and fine Marble. The Trees call’d Rop-wood, are also found here.

The Second City, Ta-li-fu.

This City, like the Capital, stands on a Lake, which is very long, and abounds with all sorts of Fish. It is large, and very populous; the Climate is mild, and the Soil fertile, so that it is a very pleasant Place to live in.

It is here principally those fair Tables and other Ornaments are made of that most beautiful Marble, dug out of the Mountain Tseu-fung; and which is naturally variegated with so many different Colours, that one would think the Mountains, Flowers, Trees, and Rivers represented thereon were drawn by a skilful Painter.

Ta-li has under its Jurisdiction, four Cities of the second, and three of the third Rank.

The Third City, Ling-ngan-fu. (e)

The whole Country, that belongs to this City, containing four Cities of the second Rank, and five of the third, consists either of Plains, little Hills, and Mountains, which afford no disagreeable Prospect; it is water’d by pretty large Lakes, and several Rivers, that render it fertile, especially in Rice and Wheat. It produces also plenty of Honey and Wax, as well as most of the Fruits found in the Indies.

The Fourth City, Chu-hyung-fu. (v)

This City stands in the Heart of the Province, and a very beautiful Country, water’d with several Rivers, and included on all sides with fine Mountains, which serve instead of Bulwarks. The Air is healthful, and the Soil produces plenty of all sorts of Grain. It abounds also with good F电话es.

The Mountains yield the Lapis Armenus, and a fine green Stone; so do some of them Silver Mines in Cafe they were open’d. It has but two Cities of the second Rank under its Jurisdiction.

The Fifth City, Chin-kyang-fu.

Nothing can be more agreeable than the Situation of this City. It stands on the Chih-hang-fu side of a great Lake which lies to the South, and in a Plain encompassed with Mountains, which are at a proper Difance to render the Prospect agreeable. Its District is of no great Extent, containing no more than two Cities of the second, and two of the third Rank; but it is water’d by Lakes and Rivers that make it fertile, and abound with excellent Fish. The Inhabitants make Cotton Carpets, which are much esteem’d.

The Sixth City, King-tong-fu.

The Country, where this City stands, is full of very high Mountains, which they say contain Silver Mines. It abounds with Rice, and its Valleys are well water’d with Brooks and Rivers. Altho’ it enjoys the Rank of Fū, there is no other City in its District.

(a) This was the famous U-fong-foo, who call’d in the Tartars to suppress the Rebels.

(e) In the Map as here, but Chih-hyang-fu, in the first Table, and Chih-kyang-fu in the second.
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On the West of it is one of those Bridges, which I have described elsewhere, supported by Iron Chains. The Sight of the Precipices, and Agitation of the Bridge, when many Passengers are on it at once, never fail to terrify those who have not passed it before.

**The Seventh City, Quan-nan-fu.**

This City, as well as the former, has no other within its District. It stands on the Borders of the Province of Emy-chew, and is separated, as it were, from the rest of the Province by frightful Mountains. Its Soil is fertile, but the Inhabitants are considered by the Chinese as Barbarians, on account of the Rudenes of their Behaviour.

**The Eighth City, Quang-fi-fu.**

This City stands in a little Plain, and on the side of a Lake. It is quite surrounded with Mountains, and has under it only two Cities of the third Rank, without any thing farther, worthy Remark.

**The Ninth City, Shun-ning-fu.**

Is a very small City, not above a Mile and an half in Compass, surrounded with Mountains, so that the Avenues to it are thro' very narrow Valleys. The Soil is almost everywhere barren, and the Genius as well as Manners of the Natives as rude as the Climate they inhabit.

**The Tenth City, Ku-tsing-fu.**

ALTHO' this City is surrounded with Mountains, yet the Country about it is fruitful enough. It commands over five Cities of the second, and two of the third Rank. Their Inhabitants are very laborious, and do not leave an Inch of Land unimprovd; but they are so litigious, that they spend the best Part of their Effects at Law.

**The Eleventh City, Yau-engan-fu.**

The Territory of this City is sufficiently large, altho' it has but two Cities, one of the second, and the other of the third Rank under its Jurisdiction. It is intermixt with fertile Valleys and Mountains, cover'd with fine Forests. It furnishes abundance of Musk.

**The Twelfth City, Ko-king-fu.**

This City, which is encompassed with Mountains, has no more than one City of the second Rank in its District, which is situate on a Lake, six Leagues in Compass. Its Inhabitants are courageous and brave. They usually go armed with Bows and Arrows.

The Country produces Musk and Pine-Apples. Very beautiful Carpets are made here. It is said there are Gold Mines in its Mountains, bordering on the Country of the Si-fun, or Territories of the Lamas.

**The Thirteenth City, Vu-ting-fu.**

This City is situate on the Borders of the Province of Si-chewen, in a rich and fertile Soil, water'd with Brooks and Rivers that produce great plenty. It has a pretty large Garrison to defend the Country against any Incursions of the neighbouring Mountainers.

The Land is well cultivated, and its Pastures are cover'd with numerous Flocks. A great deal of Musk also comes from hence. Some of its Mountains are rugged and steep, and the Passages over them so narrow, that only one Man at a time can clamber up. In time of War the Inhabitants retire to them as inaccessible Holes. It has in its District only two Cities of the second Rank, and one of the third.

**The Fourteenth City, Li-kyang-tu-fu.**

It is said the Inhabitants of this City and the Territory belonging to it, are descended from the ancient Colonies of the Chinese, who came and settled here. It has no City depending on it, and is surrounded by Mountains, which separate it from the Dominions of the Lamas, wherein no doubt are Gold Mines. The whole Country is well water'd and fertile, yielding Amber and Pine-Apples.

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(c) In both Tables U-ing-fu; but in the Map as here.

(k) In the Map as here; but in the Table Li-kyang-fu.

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The Fifteenth City, Ywen-kyang-fu

STANDS on a pretty large River, called Ho-li-kyang, and has no City under its Jurisdiction. The Country consists of Mountains, and Plains water'd by several Rivers. It furnishes Abundance of Silk; produces plenty of Ebony, Palm-Trees, and Archa, which the Inhabitants chew with Betel Leaf. Peacocks are very numerous here.

The Sixteenth City, Mong-wha-fu.

THIS is one of those Cities which has no Jurisdiction over others; it is surrounded Mong-wha- with high Mountains, and is remarkable in that there is no Country in the whole Empire, which furnishes so great a Quantity of Musk.

The Seventeenth City, Yung-chang-fu. (A)

THIS City is pretty large and populous, built like the former, in the midst of Mountains, near an Extremity of the Province, and in the Neighbourhood of People, who are savage, and little known; the Disposition and Manners of the Inhabitants partake of those of their Neighbours. The Country furnishes Gold, Honey, Wax, Amber, and abundance of good Silk. One City of the second, and two of the third Rank are under its Jurisdiction.

The Eighteenth City, Yungning-tu-fu.

THIS City is situation at the end of the Province, almost touching the Dominions of the Lamas. There is a fine Lake on the East-side of it, with four little Isles in it, which appear above Water in pretty Eminencies. It has no other City under its Jurisdiction.

Here, as well as in Tibet, Numbers of that sort of Cows are to be met with, whose Tails serve for several Ues. They make Stuffs of them, that are Proof against Rain, and Carpets much esteem'd. The Chinese Officers employ them also in adorning their Standards and Helmets.

The Nineteenth City, Yung-pe fu.

ALTHO' this City stands amidst Mountains, its Territory is not the least fertile; having large Plains, watered partly by a fine Lake, partly by divers Brooks and pretty big Rivers, but has no City depending on it.

The Twentieth City, Kay-wha-fu. (b)

THIS City is considerable for nothing but that it borders on Tong-king, and is one of Kay-wha- the Keys of the Province on that side. Is stands in a Country, intermixt with fertile Valleys and high Mountains. It has no Jurisdiction or City depending on it.

The Twenty First City, San ta-fu. (c)

THIS last City, which stands on the Borders of the Kingdom of Ava, is properly a Fort-
tres to defend the Frontiers. The whole Country is full of Mountains, which serve it for a Bulwark; and the Valleys are water'd with Rivers, that render the Soil fertile.

PROVINCE XV. QUEY-CHEW.

THIS Province, which is one of the smallest in the Empire, is situated between the thole of Hu-quant. Sce-chuen, Yun-nan, and Quyang-fu. It contains ten Cities of Querey-chew. who never were subdued, but are perfectly independant, as I have shewn at the Beginning of this Work. [p. 32]
The Emperors, in order to people this Province, have often sent Colonies hither, and even sometimes Governors with their whole Families. It contains abundance of Forts, and Military Places, where numerous Garrisons are kept; but the Tribute which the Province pays, not being sufficient to maintain them, the Court is obliged to make up that Defect by sending them Supplies every Year. The Mountains afford Mines of Gold, Silver, and Mercury; also part of the Copper, whereof the small Money, current thro' the Empire, is made, comes from hence. Among these Mountains one meets with agreeable and fertile Valleys, especially near the Rivers. Provisions are cheap, but not in such Plenty as elsewhere, or as they might be, if the Land was better cultivated. They have no Manufactures for Silks in this Province, but they make Stuff of a certain Herb, which resembles Hemp, very fit for Summer-wear. The Inhabitants breed a great Number of Cows, Hogs, and the best Horses in all China; the wild Fowl, whereof one meets with infinite Quantities, have an excellent Taste.

The First City, Quey-yang-fu, (D) Capital of the Province.

THIS City, which is one of the smallest in China, is not three Miles in Compass. Its Houses are built partly of Earth and partly of Brick, like those belonging to the Tribunals. The River whereon it stands, bears no Boats, whence it has but little Trade; but its Jurisdiction extends over three Cities of the second, and four of the third Rank, besides abundance of Forts, wherewith it is, as it were, surrounded. The Country is plain in some parts, and in others full of Mountains, some of which are very steep.

The Second City, Se-chew-fu. (E)

SE-CHEW, situate at the Extremity of the Province towards Hu-kuang, has only some Forts under its Jurisdiction. The Country is full of Mountains, and furnishes Red-Lead, Quicksilver, and divers other Metals. Its Inhabitants, tho' more civilized than the rest of the People of the same Province, are perfectly ignorant of the Chinese Sciences. They go ordinarily barefooted, and are so inured to Fatigue that they travel over the Rocks with a surprising Swiftness.

The Third City, Se-nan-fu.

THIS City, which stands on a fine River, and in a long Plain, has in its District three Cities of the third Rank, and several Forts. It is bounded on both sides by Mountains, some whereof are inaccessible, there being but one narrow Way to get up any of them. In time of War, the Inhabitants retire to these Mountains with their Effects, to prevent being plunder'd by the Soldiers, who pass thro' their Country. There also a savage People hide themselves, who have scarce any Correspondence with the Chinese.

The Fourth City, Chin-ywen-fu. (F)

THE District of this City is very small, comprising only some Forts, and two Cities of the third Rank; but produces Pomegranates, Oranges, and the beautifulst Flowers in all China. Some of its Mountains are inhabited by People, who having little Communication with the Chinese, are Boorish, and next to Barbarians.

The Fifth City, She-tsyen-fu (G)

IS situate between the two former Cities, and has but a very small Jurisdiction, comprising a few Forts, and one Town of the third Rank. The People who inhabit the Mountains are of a Disposition and Character very different from that of the Chinese; both Men and Women go bare-footed, and retain other Customs very foreign to the Chinese Politeness. The Country yields abundance of Quick-silver.

\(Q\) In the Second Table Que-yang-fu.
(\(F\) In the Map Chin-ywen-fu.
(\(G\) In the first Table, She-syeen-fu.

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The Sixth City, Tong-jin-fu.

This is one of the Frontier Cities towards the Province of Hu-kuang. It has only one City (A) and a few Forts under its Jurisdiction. Much Gold is gathered here, nor are there wanting Mines of Copper. Converging with the Chinese has in some Measure civilized the People, who were formerly cruel and savage.

The Seventh City, Ngan-shan-fu. (b)

The Country which belongs to this City is full of Mountains, and contains three Cities of the second Order, with five of the third Rank; besides several garrison'd Forts to keep the People of the Neighbourhood in Awe, who live in a State of Independence in their Mountains. The Rivers that water the Valleys and Plains, would render the Country fruitful enough, were the People more industrious.

The Eighth City, Tu-yun-fu. (c)

The Jurisdiction of this City is of very small Extent, containing only two Cities of the second Rank, and as many of the third. It lies next the Mountains, inhabited by the Song-myau-tse People, whom the Chinese were never able to reduce, and who have a Government of their own, as I have already related; it is separated from them only by a River, and certain very steep Mountains.

The Ninth City, Ping-ywen-fu. (d)

The Country belonging to this City is, like the former, in the Neighbourhood of those wild independent People, who inhabit inaccessible Mountains. It comprises no more than five Cities, one of the second, and two (e) of the third Rank. The Soil produces excellent Tea, and Oranges of all sorts. They make Cloth of a kind of raw Hemp, very different from that which grows in Europe.

The Tenth City, Wey-ning-fu. (f)

This City stands on a fine Lake, and in the middle of a Plain, encompassed with high Mountains. It has under its Jurisdiction three Cities of the second Rank, and as many of the third, with several Forts, where there are Garrisons kept, for the Defence of the Country.

(a) By the First Table, p. 6 it appears, that this City is a Hsien, or of the third Rank.
(b) In the Second Table Ngang-shan-fu.
(c) In the Map and first Table as here, but in the second Table Wey-ning-fu.
(d) In the First Table, Ping-ywen-fu.
(e) In the Second Table, Wey-ning-fu.
(f) Here is a manifest Mistake, for the particular Numbers do not agree with the general, and the First Table makes four Hsien.
The Introduction.

HAVE already observ'd, it is the common Opinion of those who have endeavoured to trace the Origin of this Empire, that the Posterity of the Sons of Noah, spreading themselves over the Eastern Parts of Asia, arriv'd in China about two hundred Years after the Deluge, and settled in Shen-fi. This Province, being thus peopled by the Heads of many considerable Families, who multiply'd greatly, new Colonies were sent into those of Ho-nan, Pe-chi, and Shan-tung, which in time were united under one Sovereign, whose Dominions extended no farther Southward than the River Yang-tse-kiang.

In the Reign of the Emperor Tu, new Discoveries were made Southward, whereof Maps were drawn by that Prince's Order. Those Regions were then but thinly inhabited, nor did the People acknowledge the Emperor of China; but the succeeding Monarchs settling the Crown on their eldest Sons, gave those Countries to their other Children, who went and planted them.

Thus several petty Kingdoms came to be established; and their new Inhabitants, being reduc'd insensibly to Obedience by force and able Sovereigns, learned by Degrees the most useful Arts and applied themselves particularly to Agriculture; afterwards the Provinces, being united by the Policy or Force of the Emperors, form'd at length this vast Empire.

Hence we learn the Origin of those Principalities, or little Kingdoms, (so often mention'd in the Annals) whose Sovereigns were always either the Sons or the Nephews of the Emperors. It was customary for the eldest, who was invested with the supreme Authority, to give a Province or Country to his younger Brothers, with Liberty of raising Taxes, in order to support a Grandeur suitable to their Birth. In after-times certain Perisons were raised to the same Dignity, either on account of their extraordinary Merit, or for having done important Services. This Partition of the Sovereign Power, although dependant on that of the Emperor, has under weak Princes been the Source of infinite Divisions and civil Wars, that have rent the Empire in Pieces.

All the best Chinese Historians agree, that the Monarchy was founded by Fo-hi; so that whatever some Authors advance, who have endeavoured to carry the Origin higher up, is manifestly groundless and fabulous. They agree also as to the Successors of Fo-hi down to the Emperor sau, which are fix in Number, viz. Shin-nong, Whang-zi, &c. but as to the Time of Fo-hi, and the Duration of the Reigns of those fix Emperors, they confess it to be very uncertain.
Introduction to the Annals

"uncertain, and their Chronology in that part defective. " Some also doubt whether the Em-
perors, plac'd between Shih-wang and Wbang-ti, succeeded one another; because they might
possibly have been more than tributary Princes, or great Officers, who were contemporaries." (A)

However from the Reign of Tsu, which began 2337 Years before Christ, their History is very
exact; there we find the Names of the Emperors, with the Length of their Reigns, and an
account of the Troubles, Revolutions, and Interregnums that have happen'd, all set down very
particularly, and with great Fidelity.

V. Indeed there are Critics who dispute about the Duration of some of the Reigns and
Dynasties, even since the Time of Tsu. But I was not willing to enter into Difcusions of
this Nature, which would have been tedious, and only served to darken and confound the
History; I have therefore, as to this Point, followed the Opinion of our ancient Mifli-
naries [B], who were best verified in the Chinese Learning, and most of those who are still
living; several of whom give Place to none, either for diligently studying, or well-under-
standing the Books of that Nation. This in general may be said in Behalf of the Chinese
Historians, that they appear to be sincere, and regard nothing but the Truth; that they
do not seem to think the Glory of a Nation consists in its Antiquity; and that they
have no Reasons, like other Nations, on account of Interest, or Jealousy of their Neigh-
bours, to alter or falsify their History; which is no more than a simple Recital of
the principal Events, proper for the Instruction and Imitation of Posterity. It will be said
perhaps, that the Shih-lang, which contains the History of those early Times, and the other Ca-
nualal Books were destroy'd in the Reign of Shi-lang-ti, who ordered them to be burnt,
under pain of Death; and that consequently the Loss of those Monuments must render the
History very uncertain. This would be a strong Objection, in cafe those Books, which
are in the highest Esteem with the Chinese, had been all brought together, and burnt at
one time; but they were dispersed thro' the Empire, and in the Hands of all the Learned.

"neither were all sorts of Books profirbd; among the rest those that treated of Physic were
excepted, and in picking them out, means was found of preserving several Copies of the refi.

The "Seal of the Learned" Navy a good Number of them; Caves, Tombs, and Walls be-
came Places of Refuge against the Persecution. By degrees those precious Monuments of
Antiquity were brought to light again; and at length restored without any Danger under the
Emperor Ven-ti, that is, about 54 Years after."

All the learned Historians of China are so unanimously agreed (as to the Authority and Exac-
teness of their Chronology, since the Time of Tsu) that he who should attempt to place the Origin
of the Empire nearer our times, would be liable to be severely punish'd, as the Broucher of
an erroneous Doctrine. And indeed the Chinese Chronology, as thus settled, deserves entire Credit
for the following Reasons, viz.

I. It is very coherent and circumstantial.

II. It has not the Air of a Fiction, like that of the Greeks and Romans in the Beginning of their
Histories.

III. It is supported by several Observations of Eclipses, which occur in the Course of the
History, and have been found to agree with the Calculations of several learned Astronomers
of these Times. Nor needs there any other Proof than the Verification of the famous Eclipse,
which happen'd under the Emperor Chong-lang, who reign'd above two thousand Years be-
fore Christ.

IV. All the Parts of the ancient Chinese History have been written by Authors, who were
contemporary with the Emperors, whose Lives they have given us.

Conjunct, whose Authority ought to be of very great Weight on account of his Pro-
cept and extraordinary Merit, never calls this Chronology in Question; but on the contrary
always approves it to be true.

VI. Menius, the most famous of the Chinese Philosophers after Conjunct, and who liv'd
about four hundred Years before the Christian Era, affirms; that from Shun, whom Taun
associated in the Empire, to the Emperor Ven-wang, there pass'd a thousand Years. This Au-
thority of Menius is unexceptionable among the Chinese. Now from Ven-wang to the time of
Chri, there are eleven hundred and odd Years, as it appears by the History; the Cert-
tainty of which is confirm'd in proportion as it advances nearer the present Times.

VII. According to this Chronology, the Lives of the first Emperors of China correspond, in
'pect to Length, with those given by Scripture to Mankind in the same Ages.

It is true this Chronology appears too long to the Learned of Europe, who have an Interest
in making it shorter; but how can they pretend to retrace the Times that incommode and
weaken their System, without alleging plausible Reasons? And what Reasons can they pro-
duce, sufficient to persuade the Chinese to reject one part more than another of their History;
which runs on in an uninterrupted Series, and is in no way inconsistent with itself from Beginning
to End?

Besides tho' it seems difficult to reconcile with the Vulgate, it agrees very well with the
Septuagint Version, which having been admitted in the Church for more than six Centuries,
was approved of in the fifth [General] Council, in the same Manner as the Vulgate was approv'd
in the Council of Trent. It is certain, that neither of these famous Assemblies have pretended

(1) This Passage, and all the other commend'd Parts of this
Introduction [for Advertisements, as its said in the French] are
in Agreement with that of the
Septuagint,

(2) P. Martin, Coupier, Noel, &c.
to establish either one or other Chronology; on the other hand some learned Authors of late have adhered to that of the Septuagint, and found a way of reconciling it with the Vulgate, in respect to the Years that passed between the Deluge and the time of Christ. Thus we see that the Points of Chronology, that are or ought to be most certain, are contested every Day by the Sect of Men; and this Difference of Opinion, together with the Liberty that is allow'd of saying what a Man will within certain Bounds, has sometimes been used to baffle the Mamilianies in answering Questions put to them on this Subject. The late Emperor Kang-ki, perceiving this Diversity in reading the Religious Books, written by different Mamilianies, some of whom followed the Septuagint, others the Vulgate; How comes it, said he, that your King are not clear? don't you affirm, that they contain nothing but what is sure and indubitable? They did not want solid Answers sufficient to satisfy an European; but what Effect could such have on a Prince, who was but little acquainted with our Religion, and could not conceive how its Doctrines could be true, and its Chronology (b) false?

It is easy to demonstrate, that the Chinefe Chronology agrees exactly with that of the Septuagint:—for according to the Septuagint there are 338 Years from the Deluge to Christ; and the Chinefe fix the Reign of Tan 235 Years before Christ; whence it follows that from the Deluge to Tan there were above nine hundred Years. So that, supposing the Pottersy of Noah did not arrive in China for two or even three hundred Years after the Flood, there will remain Time more than sufficient for the Reigns of Fo-bi, and the six Emperors that preceded Tan: for although the Chinefe consider them as the Founders of their Empire, they acknowledge that they can fix neither the Times nor Duration of their Reigns; and that the Succession of their Emperors, with the Length of their Reigns, is to be prov'd unexceptionably only since the Time of Tan.

It was not without good Reason that I said it only seem'd difficult to reconcile the Chinefe Chronology with the Vulgate, since a late Writer of Note (c) has found the Interval between the Deluge and Christ to contain 3324 Years. And in thus reconciling the Vulgate with the Septuagint, he has of Course also reconcil'd it with the Chinefe Chronology; for when by adding an hundred Years to the Life of each of Shen's Descendants, he follows the Samaritan Text and Septuagint Version, he changes nothing in the Hebrew; since he only supplies what the Sacred Penman seems to have omitted deliberately. (d)

The Place in Question is the 1st Chap. of Genesis. Shen, says Moses, v. 10. was an hundred Years old, and begot Arphaxad, two Years after the Flood; v. 11. and Shen lived after he begot Arphaxad, five hundred Years; and begot Sons and Daughters; v. 12. and Arphaxad lived thirty five Years and begot Salah.

As a Hundred is a Capital Number, and not accompany'd with an inferior one, when Moses speaks of Shen's Age at the Time he begot Arphaxad, nothing more can possibly be understood; but it is not so in the twelfth and following Verses, where he speaks of the Age of Arphaxad and his Pottersy, for there the inferior Numbers supple the capital Numbers (which it was not necessary to repeat) to be understood; and this way of speaking is customary. Thus when a Man after talking of one Event, which happen'd for Instance in the Year 1710, pass'd to another, and says it fell out in seven hundred and twenty or seven hundred and twenty two; every Body knows the capital Number thousand is to be understood. In like manner, tho' according to the Strictures of the Letter, Arphaxad was but thirty five Years old, when he begot Salah, yet according to the Sense of the Vulgate (e) he became a Father at the Age of one hundred and thirty five.

We have no Reason to suppute the same Omission in the fifth Chapter of Genesis, because there the sacred Text is clear, (f) and will not admit the same Conjecture, which the eleventh Chapter offers us, and serves admirably well, to reconcile sacred with profane History, as well as the Hebrew Text with the two others: one of which is venerable in primitive Christianity, and the other cannot be suspected of being alter'd. (g)

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(a) This is the true Sense of the Original, which literally rendered, is, And because we know how to separate the Truth of its Doctrines from that of its Chronology.

(c) P. Tomassini.

(d) Doubtless the Years were either put originally as they are to denote the precise Years of the Patriarchs Ages, when they begat Children; or else were altered by the Jews, to serve some Turn; for what Dodge could the Penman have in omitting their Years, if they were necessary? Was it to confound and rule Scruples in his Readers? I don't wonder the Chinefe Emperors should not be satisfied with this quibbling, for old Authors, however sufficient they might be to satisfy the Majority of Europeans.

(e) This is not a parallel Case, nor indeed is it possible to find one that is. When we speak of Events in a Chronological Series, the two Cardinal Numbers, which Stand for thousands and hundred Years, may be omitted; so we may the Year forty, forty five, fifty eight; having first mention'd the Century, and so on till we begin a new Century. This is also commonly done in the Vulgate; nor is it liable to any Mistaake, because these smaller Numbers of Years, or Dividens of the Century have a necessary Reference to the Cardinal Numbers. But it is very different in speaking of Actions refer'd to the Ages of Men, which are independent one of another, and unconnected with the Course of Time. Besides, in speaking of the Years of the Century, it is allow'd, that the Century itself must be previously mention'd; but here is no previous mention of the Age of Arphaxad, only that he was begot by Shen, when he was a hundred Years old. Which hundred Years of Shen have no Relation to the Years of Noah's Age; and therefore can in no wise stand as part of them, or as a Number connectable with them.

(f) How is the sacred Text more clear in one Place than the other? And why will not the fifth Chapter admit the same way of Reasoning? For may it not as well be inferred, that Eve begot Canaan, not at ninety Years of Age, as it is in the Text, but at one hundred and ninety; because Seed bring one Hundred and five, when he begot Enoch, the Capital Number, Hundred, has Reference to the Ages of all his Descendants, which are designated by inferior Numbers.

(g) The Case is different between the two, if the one cannot be suspected of being alter'd, the other must be a Corruption (suffering the Hebrew to be genuine) however venerable it was in Primitive Times.
If we stick to the Letter, we shall run into almost inseparable Difficulties; for the Ages at which the Patriarchs had Children, were proportionable to the Length of their Lives. It is credible that the first seven Patriarchs, next after the Deluge, who liv'd three or four hundred Years each, had Children at thirty Years of Age; and yet that the succeeding Patriarchs, who did not live half so long, had not till they were sixty or thereabout, Terah at 70, Abraha, at 87, Isaac at 60, Jacob at 84. Did Noah live to see nine Generations succeeding one another after the Flood? (r)

Besides, if this Omniscience be not allow'd in the Vulgar, there will be no more than 200 Years between the Deluge and the Building of Babel; whence it will follow that Noah, who according to the sacred Text lived three hundred and fifty Years after the Flood, must have been Witsenf of so rash an Attempt. Now is it likely that Noah and Shem, those holy Patriarchs, for whom their Descendants so great Veneration, would have suffer'd such a preposterous and impious Enterprise? (c) Would not to exact a Writer as Mofol have told us what was become of Noah, and mention'd the Land where he lived at the time of the Dispersion of Mankind?

When therefore we read in the twelfth and following Verses, that Abraham was thirty five Years old the Birth of Salath; that Salath was thirty at the Birth of Horer, &c. it is reasonable to believe the Senfe must be, that Arphaxad lived before the Birth of Salath thirty five Years more than Shem lived before the Birth of Arphaxad, which make one hundred and thirty five Years; and that the like must be understood with respect to the Ages of the succeeding Patriarchs, at the Birth of their first Child. (n)

The Author of this System supports his Dissertations (i), (which has been approve'd of by Men of Learning in France (*), Italy (†), and England (‡)), by Authority and solid Reasons, which it is not my Businesf to repeat here; it being sufficient for my Purpofe to shew, that in the Judgment of the learned Moderns, the Chinefe Chronology, and the Monuments produced in Confirmation of it, ought not to be rejected, as they have been by fome, a little too rashly. (x)

"I am sensible that a few Years ago a Chronological Table was publish'd (b), which began no higher than the Reign of Lye Vang, that is, four hundred and twenty four Years before Chrifl. It was compofed by a Chinefe Lord who is still living, and was Vice-Roy of Kan-ton(8); and when the Miftrifes were hand'd thilther that the Lord, to my certain Knowledge, never sold or affurn'd the Charafter of an Historian, nor had been a Thought of entering into the Question about the Chinefe Antiquity, much lefs of fixing the Epoch of it at the Period where his Table commences. So far from that, he would be highly offended, to be fupposed of having trerenched the Reigns preceding that of Lye Vang, or even intending any fuch thing; neither durst any Chinefe publish an Opinion fo contrary to that receiv'd from Reign to Reign throughout China. That Chronological Table, publish'd by him, was copy'd from a Book intitled Kang-mu; and he had no farther Hand in it, than to adapt the Sxenagary Cycle, which he has done in a neat and commodious Manner.

"The Author of the Kang-mu is Chu-bi, who in the Chronology follows Se-ma-wen-king: but neither of thefe eminent Writers had the leaff Thought of re-trenching the three first Families, or even of infinuating, that the Emperors, whose Names are infered in the Shu-king are only fitious and imaginary Perfons. Should any one in China offer to impugn fuch an Opinion to thefe, he would be condemn'd as a Visionary, and might pay dear for his Te- rence. Both of them begin their Histories with Po-bi; and we have the Chronographic of Chu-bi upon the Shu-king (n) and Shi-king, which he always speaks as one who takes the Reigns and Princes therein mention'd to be real.

"Confèsfus, well known as to the Age he lived in, speaks in express Terms of the three first Dynasties, named Hya, Shang, and Chew; and affirms that he practized the Rites pre-cribed by the law. This fingle Testimony would suffice in China, to cause any Perfon to lose his Head, who dared to fay that those three Imperial Families ought to be struck out to the present, by a Society of learned Men in England."

(4) Some will perhaps object here, that it would be of danger-* Contagion to deny what is positively affirm'd by the Scriptur- e, without some Criterion, by which (if it seem to con- tradict) it may be reconcil'd to Reason.


(6) This Way of Reftoring we have already fhewn to be unauthentic and absurd; we shall only obferf, that with Re- gard to the inconsistent and partial Codftitute of a certain Set of Men; that the Literal Sense of any Text be ever to absurd in its rigorous and injurious to the very Attributes of God, yet if it favours their owu Schemes, how hotly will they ftruggle for the Letter against common Sense and Reason, nay and call the Op- position of it Abafh and Abafh! On the contrary, if the Lite- ral Sense do not serve their Turn, how ready are they to oppofe it themselves, and endeavour, like our Author, to demon- strate, that it is absurd.


(10) The Universal Hiftoir, from the earitist account of Time to the presient, by a Society of learned Men in England. (s) Upon the whole, notwithstanding all P. de Heide's Pains to establish the Veracity of the Chinefe History as well as Chrono- logy, at least from the time of Zhu: it may yet be question'd from several Circumstances, which we fhail take Notice of in our Notes as we go along. We fhall only obferve here, that Confidence, Conformity, and Simplicity are not infallible Tokens of a genuine History. In a Word, many of the fift Reigns feem to be fictitious, and to be written by the early Chinefe Historians: partly to give their Nation the Difpofition above all others, for Antiquity, Wisdom, Politeness, wholefom Law, and other Advantages; and partly to form Models and Cha- racters for the Imitation of Princes. It seems very strange, that not only all their Sciences, but all their Arts and Usages, even to those of the Plough and the Kitchen, should be invenfed by their Flost Empires; as if there were as Men elí of Genius or Capacity among them in those early Times.

(11) The Table here meant, is that, publish'd at Rome, in 1747, in three large Sheets, by P. Faugnot Biskardus, com- missary of the Tiffes and Missionary, intitled, Tabula Chrono- logicalis Historia Sinica, connecta cum zylo et mlic noKivist discent.

(12) Faugnot gives it as the Work of a young Tartar Lord, named Nyo, very well vers'd in the Chinefe History, who was living in 1747, when the left Opus.

(13) In the Original Chu-king.
Introduction to the Annals of

"out of the Chinese History. I do not even believe that any one durst advance such a Doctrine in Europe; for either he must deny that Confucius himself ever existed, or said the Things ascribed to him; or else must acknowledge that we have in him an undeniable Testimony (s) of the reality of the three first Dynasties, which compose the Shu-kung. For this Reason we ought not to believe that Sh-sha-wen-kung, and after him Chou-bi reduce the Epoch of the Chinese History, to the Reign of Lye-fang, or exclude the preceding Reigns; as the above Notice, that the Chronology taken Notice of Lye-fang appears to them not sufficiently certain (r); at least so far as concerns the Beginning of their first Epoch, and the Succession of Years compared with the Kya-tse, or Chinese Cycles.

And this their pointing out what is uncertain in their Antiquities, is a Proof of their great Exactness and Fidelity.

"Other Critics, less scrupulous, affirm that the Beginning of the Years of each Reign may be mark'd distinctly from the twelfth Emperor of the Dynasty of the Chou. Now from that Period to the Emperor Lye-fang, where the Chronological Table in question, commences, they reckon seventeen Emperors.

"Whatever these different Opinions of the Critics may be, the Chronology of the Chinese History may be deduced with Certainty from the time of T'ou, to the present; so far as it relates to the Succession of the Emperors, and most remarkable Events during their Reigns. This will appear more evident, from the Diana of the Emperors themselves, and the most illustrious Chinese of those Times, inferred in this Work.

As the Eclipse, which happen'd in the Reign of Chung-kang, and has been verify'd by our Astronomers, is one of the most remarkable Proofs of the Extent of the Chinese Chronology, it may be ask'd, how comes it that the History mentions no Eclipse earlier than the Reign of that Prince?

The Answer made by the learned Chinese, who were consulted on this Occasion, was, that it was the Custom in those early times to infer the Eclipses; and that the only End of their History then was to instruct Polity, by recording the most essential Matters relating to the Government: such as the Laws; the Progrees of Arts and Sciences; the frequent Revolutions and Inquiries by which they were carry'd on; the great Infinances of Virtue; the Advice given to the Emperors; the good or bad Actions of those Princes, that their Defendants might learn, by their Examples, what they ought to practice or avoid.

It is also very likely, that if H' and He had done their Duty, by informing the Emperor when such an Eclipse was to happen, the History had spoken of it no more than former Eclipses. As the Silence of those two famous Astronomers was not owing so much to Ignorance as Malice, and the Design they had of favouring the Treson of a Minister, who forc'd the Emperor to retreat out affording them any Satisfaction. They are accused indeed with raising their Objections on a religious account; imagining if the Chinese History be admitted, it will overthrow the Tenets of the Scripture Chronology, as being much more extended than the Hebrew. And this is very likely to be a Cause of their objecting it; for it is certain they were of the Opinion, that their Choice of the Septuagint or Samaritan, the list of which is as just as authentic if not more so than the Hebrew.

This is the Opinion of most of the Learned of late, and among the rest Mr. Fourier, who vindicates the Certainty of the Chinese Chronology as well as History against the Objections of the Jews; 402.1 reckoning from the Time of Linge-wang one hundred and forty-two Years before Sh'he-yang, and writing the Chinese Cycle, containing the Annals of one hundred and fifty Years; the Chronology is for eight hundred and eighty-five Years before Ch'ing, that is, to the time of Li-lang, or higher. [403.4 (a) That the Chinese having full P.'s, and Observations of Eclipses, the Historians could not mistake in ranging the Times; which would be a good Argument that their Observations frequent enough in early Times, as they are not, (5) He says, why the Times before Sh'he-yang should not be more certain and exact than the Chronology of the Greek, Etruscan, and French Annals? But the Chronology of their Nations goes but a small Way back in comparison of the Chinese; and yet in that small Space of Time it is confid'd to be very uncertain towards the earliest Periods of it. [404.6 (b) Mr. Fourier makes use of other Arguments, by way of Intercourse, in behalf of the Chinese Chronology; but he judiciously observes, that without a diligent Examination of that Variety of Books which he mentions relating to the Chinese History, a Critic will never be able to judge absolutely of the Truth, a priori of any Event, without its Date. [405.411]

With regard to the Commencement of the Cycle, Mr. Fourier takes notice, that there is some Difference among the Chinese Authors respecting the commencement of the Year; whether it be fixed in the first Cycle at the eighth Year of Wung-ti, and L. Confucius at his fifth Year, to agreeable to the Chinese Work comp'd on the Cycle; [406.442] or whether it be to be the Revolt of the Attah of the Chinese to calulate the Motions of the Heavens. [407.445] He also affirms that this is to be found in profound History, so confident and probable, as we are not able to reach. Mr. Fourier's Antic of the Chinese Annals after Wung-ti is between whom and what things appear. He also assures us, the Number of the World before Sh'he-yang, all is confoundedly fabulous. [408.405, 409.405]
Chinese Monarchs.

retreat for Safety Southward, they were fully punish'd with Death; and as their Treachery was discover'd by means of the Eclipse, that gave Occasion to its being mention'd in the History.

To prevent the Reader's falling into any Error by augmenting or diminishing the Years of each Reign, it is necessary to inform him, that the Year wherein any Emperor dies, is reckon'd among those of his Reign; and his Death happen'd in what Month it will, tho' his Successor be already proclain'd, yet the deceased Prince has the Honour of having all Affairs dispatch'd in his Name. The new Emperor scarce ever does any thing in his own, till the Year following, unless when the Crown passes into a new Family; for then the Year of his Reign begins the same Day that he ascends the Throne.

The Uncertainty, with regard to the Length of the first seven Reigns, has induced me not to commence the Sexagenary Cycles before the Reign of T'au; altho' the Invention of those Cycles, which is a Period of sixty Years, (as our Century is a Revolution of an hundred) is commonly ascrib'd to Whang-ti (s). Nevertheless, I ought not to omit what the Chinese Authors report either of Fo-bi, whom they consider as the Founder of their Monarchy; or of the fix Emperors, who succeeded him, and govern'd the Empire till the time of the great T'au. (x)

(s) We must observe here that P. du Halde, by commencing the Cycles in the Reign of T'au, seems to have made a confidurable Alteration in the Chinese Chronology; first we are told the Chinese begin their Cycles from the first Year of Whang-ti, on account of his being the Inventor, or the first Emperor of them: [foot P. Mart. Sinic. Hist. p. 35. & P. Couplet ad Sinic. Chron. Proef. p. 12] and P. Gaud. expressly tells us that the Year 7233 wherein he wrote, is the fourth of the seventy fourth Chinese Cycle: [P. Gaud. Cyli. Sino. ap. P. Swiret Obs. Math. p. 28. 29] whereas it follows that the first Year of the Cycle will fall in the Year 2697 before Christ, coincident with the first Year of the same Emperor, according to the Chinese Historians.

In Beginning therefore the Chinese Cycles at the Reign of T'au, P. du Halde has interchanged the Cycle from the Chinese Account of Time, and so falls into the same Fault of corrupting the Chinese Chronology, which he has condemn'd so much in others.

Thus the Year 1733 does not fall according to him in the seventh Cycle, as it ought to do, but in the sixty eighth, which begins with him in the Year 1684. It is true P. Couplet tells us, that most of the Chinese Historians do not use the Composition of Cycles before the Reign of T'au; And Mr. Freeman particularly observes, that in the Ta chu king lu, or Kung-see, that is, the Great Annals of Su ma kuang the same docttrine with P. du Halde's se ma wen hung tho' much is spoken of the Cycle in the Reign of Whang-ti, and afterwards, yet that it does not begin to be applied regularly to the Reign of each Prince before T'au. [P. du Halde, Ref. Crit. for Hist. Ann. Pufli. Tom. 2. p. 464.] But neither of them lays that the Cycle which is first apply'd by the Chinese Historians, is the first Cycle; or that they begin to reckon their Cycles from the Year wherein the Reign of T'au falls. Instead of that, the Words of the latter seem to imply the contrary; and it has been prov'd from the Preface of P. Gaud. before mention'd, that the Order of Whang-ti is clear, which is in common use with the Chinese now; it is likly they have two forms of Annals. It is probable therefore, that those Historians who do not compute by Cycles before T'au, connect his Reign with the 6th or 7th Cycle, and not with the first and this ought to be the Case, the rather, if all or some of the Affairs of the Emperors preceding T'au, are in the ancient Books connected with the Years of the Cycle commencing with Whang-ti. But indeed the Authors above mention'd are silent in this, and other Particulars, relating to the Cycles; which yet it is necessary to know before we can judge of the Accuracy of the Chinese Chronology, and how high their Account of Time may be traced with any Certainty.

It is true the Reaion P. du Halde assigns for this Alteration, (for he presumes no Chinese Author to have given it a foundation) is the Uncertainty with regard to the length of the Reigns of the first six Emperors. But on the other hand P. Couplet allures us that the Chinese Historians agree almost unanimously therein, notwithstanding their varying in applying the Cycles. [P. Couplet ad Sup.] and was it true that they did not, the Reaion P. du Halde allegeis in sufficient; since the Cycles have no Dependence on the Reigns, as the Reigns have on them, and the first of them is fix'd by the Chinese to the Reign of Whang-ti.

In Effect, this Innovation seems to have been made for no other End than to make the Chinese Chronology more confidient with that of the Bible; which is the thing P. du Halde has been labouring at so much, thro' his Preface; but who would not strain a Point, even farther than this, to ferve so good a Turn?

However it is easy to reduce P. du Halde's Chronology to the current Account of Time in China, or to the Era of Whang-ti, by adding fix Cycles to that used by our Author. P. du Halde seems to have committed still a greater Innovation, and to begin the Cycles with the first Year of T'au's Reign; but on Examination that proves to be an Error, which affects only his first Cycle, as we shall observe when we come to the Reign of that Emperor.

(x) As P. du Halde does not inform us whence he had his History, we cannot try precisely whether it is a Translation of, or an Extract from, a Chinese Author. It contains several things, omitted by P. Martini and Couplet; tho' for the most part it is the same in Substance, with what those Authors have already publish'd on the same Subject. But it is neither so copious as the Sinica Historia of the former, nor so strictly Faith or Annals in the Monarches Sinica Chronologica Tertuli of the latter; the Cycle not being so commodiously apply'd, nor the Falls so regularly dated, and ranged in Chronological Order.
The Names of the first Emperors of China.

**FO-HI.**

**SHIN-NONG.**

**WANG-TI.**

**SHAU-HAU.**

**CHWEN-HYO.**

**TI-KO.**

**CHI.**

The Length of the Reigns of these Founders of the Empire are unknown.

The Time of the Reigns of the following Emperors are fix'd,

**TAU** reigned 72 Years alone, and 28 in Conjunction with **SHUN**, who reigned alone 50 Years.

The Order of the twenty two Dynasties (c), or Imperial Families, that have possessed the Throne successively.

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The First Emperor, FO-HI, was born in the Province of Shen-fu (c), and chosen on account of his Superior Merit to govern his Countrymen, who called him T'ien-ti, that is, the Son of Heaven; thereby to denote that he was more favour'd by Heaven than the rest of Mankind, since it was from thence that he received those exalted, and extraordinary Qualities, which raised him to the Throne.

In these early times, says a certain Author, Men differ'd little from Beasts; they knew their Mothers, but not their Fathers; they were unciviliz'd and rude; they never eat but when press'd.
pref'd by Hunger, and when that was tatisy'd they threw away what was left; they swallow'd the Hair, drank their Blood, and clothed themselves with the Skins of Animals.

For bi, taught them how to make Fithing-Nets, and Snares for Birds; also to rear Domestick Animals, as well for Food as for Sacrifices (n), whereby he provided for the Subsistence of his People. This Prince perceiving afterwards that the knotted Cords, which were instead of Characters, and to instruct their Children, were unfit for publishing his Laws, and transmitting his Documents to Posterity; he invented the eight Qua, consisting of three Lines each, which, differently combin'd, made sixty four, to serve as Symbols for expressing whatever he had a mind.

These eight Qua or Symbols, whose Lines are either whole or broken, signify certain general Things, on which depend the Corruption and Generation of particular Things; one represents Heaven, another the Earth, the third Thunder and Lightning, the fourth Mountains, the fifth Fire, the sixth the Clouds, the seventh Water, and the eighth the Wind. He taught them how to make use of these famous Symbols; and to give the greater Credit to his new Laws, pretended that he had seen them inscrib'd on the Back of a Dragon-Horse, which rose from the Bottom of a Lake; he call'd it a Dragon-Horse, because it was shaped like a Hore, with the Scales and Wings of a Dragon.

He took Occasion, from this Prodigy having gain'd him Reputation among the People, to create Officers, or Mandarin, under the Name of the Drag'on. He call'd one the flying Dragon, and his Employment was to compose Books; he call'd another the Dragon that hides himself, whose Business it was to make the Calendar; a third was nam'd the Dragon who inhabits, and he had the Inspection of the Buildings; a fourth, call'd the Dragon Protritor, had the Charge of relieving the People, and preventing their Miseries; a fifth, under the Name of the Terrestrial Dragon, had the Care of the Lands; a sixth was call'd the Dragon of the Waters, whose Business it was to procure the Growth of Trees and Plants, as also a Communication between Springs.

He established a Prime Minister, and divided the Government of his Realm among four Mandarins; one of whom he sent to the North, another to the South, the third to the East, and the fourth to the West; in this Manner he gave Strength to his Laws. The two Sexes were not then distinguished by different Habits, but mix'd together, lived without Shame, and in perfect Ignorance of the connubial Laws. Fo-bi, to reform this Abus, ordained that Women should go clothed in a different Manner from Men; and made Laws for conjugal Society, by one of which no Man could marry a Woman of the same Name, whether related or not, which Custom continues to this Day; for Instance, those of the Name of Tong, Li, &c. can not marry Wives of the same Name, although having twenty Generations, or of different Families.

To mitigate the natural Fiercenes of his new Subjects, and calm wild and turbulent Spirits, he invented Music, with the Instrument Kin (t); the upper part of which was convex, to re-present the Heavens, and the under part, to re-present the Earth. If the Harmony invented by Fo-bi was no better than what the Chinese make at present, we cannot conceive how it could have any Effect on the Mind; for this they apologize by saying, That the Music of Fo-bi was all divine, but that it is a Treasure they have irrecoverably loft.

Fo-bi dying (k), was buried in a Place call'd Chin, and was succeeded by Shin-nong. A certain Chinese Historian places fifteen Princes before Shin-nong, but others following the common Opinion affirm, that those fifteen Princes were no more than Lords of tributary Provinces, much like the Chou Rice in after times.

SHIN-NONG, the second Emperor.

THE People being exceedingly multiply'd, the Plants and Animals were not sufficient to prevent Famine. Shin-nong, touch'd with the Misery of his Subjects, study'd to render the Earth fruitful; and inventing the Implements proper for Tillage, taught the People to sow five sorts of Grain. Hence he got the Name of Shin-nong, or Celestial Husbandman; he taught them also how to make Salt of Sea-Water.

The People becoming subject to many Dileases, for which they knew not the proper Remedies, Shin-nong made Trial on himself of the Virtues of Simples, and discover'd their good and bad Qualities; he consider'd, says the Chinese Historian, their Nature whether hot, cold or temperate, and made use of them accordingly, as a good King does of his Subjects. In one Day he discover'd seventy (l) poisonous Herbs, and had the Art of making them useful, that is, he found out the Counterpoison; After which he composed Books of Medicine, and taught the way to rerove sick Folks to their Health; whence he is look'd on as the Author and Prince of Phyle.

The Simplicity of Manners kept out the Spirit of Contention. Every one had enough to live on; the Laws were few, and there was no Occasion to multiply them, but the Government was majestic and severe. Shin-nong introduced Commerce, and appointed publick Markets, where the People resorted about Noon, and having furnish'd themselves with what they wanted, return'd quietly home.

(n) Which he offer'd to the Spirit of Heaven and Earth.
[P. Couplet Proef. ad Soc. Chron. p. 20.]

(k) He invented two Instruments, one of twenty Strings, and the other of thirty eight Strings. Bid.

(l) He is reported to have begun his Reign 2952 Years before the Christian Era, and to have last one hundred and fifteen Years on the Throne. [Bid. & P. Martini Socr. Hist. L. i. p. 21. &c. Fac-sim.]

(c) Martini agrees with our Author in this Point; but Couplet says only twelve Poisonous Herbs.

While...
While this Emperor was wholly employ'd about the Good of his Subjects, a tributary Prince, named So-ba, revolted, and refused to obey his Orders. But his Disobedience was punish'd by his own Subjects, who put him to Death; after which every one return'd to his Duty. Nor was there one throughout the Empire, who did not willingly submit to the mild and just Government of Shin-nong.

He dy'd at Cha-byang, a Place depending on Chang-ch'a. A certain Chinfe Author says, that Cha-byang is the City call'd at present Cha-lin-chew; which is under the Jurisdiction of Chang-ch'a-fu, the Capital of the Southern part of the Province of Hu-quang. (n.1)

Some Historians place seven Emperors between Shin-nong and Whang-ti, viz. Lin-que, Chang, Meng, I, Lay, Li, and Tu-wang; this last was deposed, and perhaps the rest were no more than tributary Princes. However, it is certain that the Chinese Historians place only Po-bi, Shin-nong, and Whang-ti among the first Emperors to whom Arts and Sciences owe their Rise and Progress.

WHANG-TI (n), the Third Emperor.

The History relates that Tu-wang was a Prince of a passionate and violent Temper; that the People groan'd under the Oppression of his Government; that the tributary Princes revolting, one of them, nam'd Chi-yew, first appear'd in Arms against him; that the Emperor was deposed, and Whang-ti, who was but twelve Years of Age, placed by the Princes on the Throne; that the Mother of Shin-nong had a younger Brother, who was hereditary Sovereign of the Principality of Shau-tyen; and that the Wife of the Regulo thereof, in the Reign of Tu-wang, was nam'd Fu-pau, who being much frighten'd with a Noise of Thunder, brought forth Whang-ti, on a Mountain call'd Sewen yuen. He was according to the History a wonderful Child; he spoke as soon as he was wasan'd from the Bra'ith. In his Infancy he discovered a great deal of Wit and Address; in his Youth an exceeding good Nature and Sweetness of Temper; and in his Manners an extraordinary Degree of his Sovereignty.

Chi-yew, above-mention'd, was a Prince whose Refle's Temper and unbounded Ambition occasion'd great Disturbances. Whang-ti attack'd and fought three Battles with him; when perceiving that the thicknes of the Fogs hinder'd him, from pursuing his Enemy, and that the Soldiers stray'd from following the right Court, he contriv'd a Card, which shew'd them the South and the other three Cardinal Points; by which means, at length, overtaking Chi-yew, he seiz'd and put him to Death. Some say that on the Card were engraven the Characters of the Rat and the Horse, and Underneath a Needle to point out the four Quarters of the World. We see here the use of the Compass, or something like it, of great Antiquity, and expressly recorded; it is pity they have not explain'd the Method of it, but the Exploiers knowing only the bare Description, durst not venture on any Conjectures of their own. (c.1)

Having regulated the most important Affairs of the Empire, Whang-ti employ'd his whole Care to make his People happy, by procuring them all sorts of Conveniences: he cut thro' and level'd Mountains, made great Roads to facilitate Commerce, and enlarg'd the Bounds of his Empire; extending it Eastward as far as the Ocean, Northward to ancient Tartary, and Southward to the River Kyung, which serv'd as a Barrier to the Barbarians. He creat'd fix Ko-lau, or Prime Ministers, to affit him in governing the Empire, and made Tjung-kay, the Mandarin for composing the History. Ta-nau had the Charge of making the Kya-tie, or Cycle of Forty Years (p). This Cycle is composed on one side of ten Characters, nam'd Yen-kan, and on the other of twelve, call'd Ti-chi. These Characters signify nothing (q), but serve instead of Numbers and Signs; the first ten are call'd the ten Robts, and the others the twelve Branches. Every Year is mark'd by two of them, that is, one of each sort, which are so combin'd, that the same two Signs never come together till the Cycle is out. (a)

Yong-cheng was order'd to make a Sphere and Calendar; he discover'd the Pole-Star and the others that are about it. But what Figure the Sphere was of which he invented, representing the celestial Orbs, is not known. In short, by means of several Experiments he could foretell the Changes of the Weather.

Li-chew's Office was to regulate Numbers and Measurers. The Method he invent'd to cast up any Sum, and which is still in use, consists of a little Box, divided in two Parts, crost'd with several Iron Wires, thro' which pass little Balls. On every Wire in the upper Division there

(n.1) He translated the Imperial Seat from Hsuan to Yew-chew in Shin-nong. He is said to have dy'd in his Progre's Hu-pang, after he had reign'd one hundred and Forty Years, and to have been inter'd in the City T'yan. [Couplet, ibid.]

(n.2) Whang-ti signifies the Yellow Emperor. As L. du Halde does not produce his Authors, to warrant the Antiquity of this Fact, it may have been inferred into their History of late Ages, to do Honour to the Founders of their Monarchy. Indeed the thing is refin'd it has the Air of a Fiction: nothing can be more absurd than to suppose a Compass invent't to direct an Arm'y in pursuit of a vanquish't Enemy: if they were in View, as it should seem they were, being just defeated, the Victors had no Occasion for a Compass to direct them; if they were not in View, of what use was a Compass to find them out? Could they divine on what Point of the Card the Enemy was red, and yet not know how to find that Point out? In short, was not Whang-ti himself sufficient to shew them the Way? However that be, it is not likely, if in useful a Secret had once been discover'd, that it ever would have been lost.

(a) The Chinese call this Cycle L'of:par-kh'ia-le, that is, the Construction of zdty Conversion. [Couplet Pref. 3. p. 14]

(q) These Characters are the Names of Animals.

(p) F. Noel has given a Scheme of this Cycle. [Noel Obs. Math. & Phy. p. 39] Obly bough treats of it large, de Ephes. Cbdr. Cap. 6. p. 43.] but his Translators Gronow has committed many Mislakes in writing the Names of the Characters, as Dr. Hede has jildly remark'd. [Hyde de Men. & Pone. Song. p. 30.]
there are only two Balls, each standing for five; but every Wire of the lower Division, which is much larger, has five Balls, each of which stands for one. When they reckon from right to left, the Numbers multiply the same as in Cyphering with us; which Method of casting Accounts is more ready and sure than ours with the Pen.

With regard to Measures, he took a Grain of Millet to determine the Dimension of a Line, and Measures, reckoning ten Lines to an Inch, ten Inches to a Foot, &c. The various ways of ranging these Grains, which are of an Oval Figure, have occasion'd a Divinity in the Measures under different Dynasties. Under the present Dynasty there are three sorts of Measures, 1. The Foot of the Palace, which is to the Paris Foot as ninety to an half to a hundred. 2. The Foot of the Tribunal of Publick Works, called Kong-pu, used by Workmen, is shorter by one Line than the Paris Foot. 3. The Taylors Foot, made use of also by the Merchers, is seven Linus larger than the Kong-pu.

To Ling-bun was given the Care of improving Music, and to explain the Order and Arrangement of the different Tones. Lately Tong-yuen had Orders to make twelve Copper Balls, proving which represented the twelve Months of the Year.

Various Arts and Instruments invented by Wang-ti.

Whang-ti afterwards invented the Bonnet or Cap, called Myen, to serve him for a Diadem. This Bonnet dip'd a little before and rose behind, it was ten Inches broad and one Foot two Inches high. He also made Habits and Ornaments, proper for his Dignity; his Robe was blew and yellow, to imitate the Colours of the Sky and Earth. After having maturely consider'd the Feathers of the Peafant, and various Colours of Birds and Flowers, he found out the Art of Dying, and order'd that the Stuffs, wherein the Rich and Poor were clad, should be of different Colours. He caus'd several useful Instruments to be made, as Machines to pound Rice, Kitchen-Stoves, Cauldrons, &c. and the People began to eat their Rice drest'd after different Manners, sometimes thicker, sometimes thinner. He caus'd Bridges to be built over Rivers, and Coffins to be made for the Dead. He taught the way of making Bows and Arrows; also Wind Instruments, as Flutes, Fifes, and Organs; Trumpets that imitated the Voice of the Dragon, and Drums that made the Noize of Thunder. Observing hollow Trees to swim, he caus'd Bark's to be made, to which he added Oars. He likewise invent'd Waggon's, and order'd Oxen and Horses to be train'd to draw them. His Subjects dwelling at that time in miserable Hutts, he drew Models for Building, and caus'd a Palace to be erect'd, nam'd Ho-kang, where he caus'd the sovereign Lord of Heaven, To facilitate Trade, he coin'd Money, which he call'd Kin-tau, because it had the Figure of a Knife-Blade; and regulated the Exences of the Empire so well, that its Riches grew immense.

Mankind being tormented, from without by the Rigour of the Seasons, and within by their Passions, dy'd before their Time; therefore Whang-ti having attentively consider'd the five Elements, the Seasons of the Year, and the Nature of Man, order'd three Doctors, nam'd Ki-fe, Yi-fe, and Lye-long, to examine the Blood-Vessels, after which he appointed the Remedies proper for every Disafee, so that Men lived as long as they ought to do, according to the Course of Nature. He order'd the Empress to teach the People the Manner of rearing Silk-Worms, to spin their Webs, and make Cloaths thereof (A). This Prince enjoy'd not a Moments Repose, and tho' he had taught his Subjects to build Housés, and had a Palace built for himself, yet he had no fix'd Abode, but encamp'd with his Soldiers in the Field.

He caus'd the Country to be measur'd, and divided it into Chou; he establish'd several Principalities, consisting of a hundred Li each, wherein he built Cities. According to his Appointment, two hundred and forty Faces in length, and one in breadth, made a Ma, and a hundred Ma one King; so that the Pace consisting of five Feet, every Ma of Land contain'd fix thousand Feet, and the King fix hundred thousand. He appointed also, that nine King should be call'd Tsing, and that a Tsing should be allotted to eight Families, each to have one King or a hundred Ma; the King which remain'd in the Middle to belong to the Emperor, and to be cultivated in common by the eight Families. He caus'd four Roads to be made to every Tsing, and farther ordain'd that three Tsing should be call'd Ho-ki; three Ho-ki one Street; five Streets a Town; ten Towns a Tu; ten Tu a She; and ten She a Chou.

Whang-ti dy'd on the Mountain King-joan, and was inter'd in the Province of Shan-tung.

The Chinese Historians belief on him the highest Prizes: The Virtue and Endowments of this Prince, say they, equal Heaven and Earth; his Government was admirable, his Laws firm, and his Conduct unchangeable; he scatter'd his Benefits all over the Earth, and we still feel the Effect of his Liberality, infinite which tho' to be dead, he may be said to be yet living. He had twenty five Children, whereof Shau-bun succeed'd him in the Empire. (n)

(n) She also taught them the Art of Dying. (Coup. A.)
She invented the yellow Colour to the Emperor, as well as their Livery, forbidding others to wear it. He invented Astronomy, Music, and Medical Instruments; also Arms, the Bow, Netts, Charibsen-Stones, the Art of Building, making Earthen-Ware, Measures, and Weights; wrote several Books on the Method of discovering Dyes by the Pounce. Eighty five Emperors of three Imperial Families, which continu'd 2457 Years, derive their Pedigree from Whang-ti. He dy'd in the fortieth Year of the second Cycle, and one hundred and eleven Years, whereof he reign'd a hundred. (vid. Coup. Tab. Chron. Manar. Sima, p. 1, s.)
A N N A L S of the

S H A U- H A U, the Fourth Emperor.

This Prince paid the Esteem and Love of his People by the Mildness and Goodness of his Disposition. It is reported that the Fung-wahng (c) appear'd at his coming to the Throne, which was look'd on as a happy Omen; because the Chinefe say this Bird never appears but when good Kings are upon the Throne.

This Fung-wahng is a very extraordinary, or rather fabulous Bird, much like our Phoenix; according to the Chinefe way of painting it, it resembles an Eagle, but differs a great deal from it, in the wonderful Variety of its Colours.

From the pretended Appearance of this Bird, the Emperor took the Hint to distinguish his Officers by the Figure of divers Birds, which they wore on their Cloaths; a Custom that is still observ'd. Those of the Literary Mandarins are embroidered with Birds in Gold, as a Mark of their Diaforty; those of the Mandarin of War are adorn'd with Animals, such as the Dragon, Lyon, Tiger, Ge. by which Marks the People know the Rank which the several Officers bear in the nine prime Orders of the State.

Among the Mandarins of the new Creation, some of them, call'd Kyew, were oblig'd to affable the People; it was the Bufines of others to govern the five forts of Artificers, while others had an Eye to the Tillage, and the Manners of the People.

This Prince govern'd his Dominions with much Equity. The Chinefe Authors say, he was an exact Imitator of Fo-li; he reform'd the Meafures for Grain, and had a Drum made to beat the Watches; he clear'd the Channels of Rivers, and smoothen'd the Roads over the Mountains; in short he invent'd a new fort of Music, that united Spirits with Mortals, and reconcile'd the high with the low; whence he is call'd Ta-yuen.

This Emperor dy'd very old, and left five Sons, whereof four were Men of Merit; but receiving greater Talents in his Nephew Chwen-hyo, who was Whang-ti's Grandson, he prefer'd him before his own Children to be his Successor in the Empire. (a)

CHWEN-HYO, the Fifth Emperor.

Was so far from disturbing those whose Station he fill'd, that as soon as he was on the Throne, he confer'd considerable Employment on them, suitable to their respective Capacities. As these Princes had a perfect Knowledge of the Nature of Metals, Waters, Trees, Ge. he made one Governor of the Mines, another Master of the Waters, Forefts, Ge. and being affair'd of their Fidelity, rais'd them afterwards to the higher, and being affair'd of their Fidelity, rais'd them afterwards to the

Towards the End of the Reign of Shau-bau the People began to intrude into the sacred Miniftry, each Family affecting to have Sacrifices among them; which Abufe Chwen-hyo reform'd, by uniting the Prieheld to the Crown, and ordaining that none but the Emperor should offer Solemn Sacrifices to the Lord of Heaven. This Law has always been and still is observ'd; for the Emperor alone is the Pontif, and has a right to offer Sacrifices in the Temple of Heaven, from which if he be hinder'd by Age or Sickness, he deputes a Prince or some Great Man to perform that Duty in his stead.

As this Emperor was an able Astronomeer, he change'd the Method of calculating and observing the Celestial Motions; which being to view'd only at a Distance, he invent'd an Instrument to give a clearer Notion of them, and knew the Equations, Ascentions, Ge.

The Interpreters say nothing about the Construction and Figure of this Instrument, which it is probable they were ignorant of. They speak only of the Conjunction of the five Planets in the Constellation Shu, that happen'd in this Emperor's Reign; but as an able Chinefe Aftromomeer remarks, it is an hypothetical Conjunction, not a real one. (*)

Chwen-hyo regul'd the Kalendar alfo, ordering that the Year should begin the first Day of the Month, wherein the Conjunction of the Sun and Moon should fall nearest the fifteenth Degree of other Planets in respect of those in Conjunction, was sufficiently Ground with them to form an Alphey, which flatter'd the Emperor, and was of Benefit to themselves. This fort Conjunction, which is but in the Regulfe, may possibly cause Difputes and Objections hereafter. What if a 5 or 1,000 Years hence, on calculating this Conjunction of Planets in Europe, they should not see Saturn among them; would that be a sufficient Reason to doubt of the other Falls recorded in the Reign of Yung-chang? It would certainly be none to the Chinefe, who being accustomed to these Flatteries to their Emperors, know how to make Allowance for them.

This Apostle, which in the Original is inserted in the Text, does not fit the Chinefe History, as it is difficult to do, from a Supposition of being corrupted in other Respect; on the contrary it seems to be introduced from the Conjunction of Planets in Europe, wanting to flatter the Emperors, why in so, which flatter the Antiquity, Ge. of the Empire and Nation.

(*) As the Conjunctions of the Planets have always been look'd on as good Omen; those false Conjunctions often occur in the History, especially at the Change of Dynasty. To find one, we need go no farther back than the second Year of the present Emperor, when the Conjunction of 4 Planets was thought sufficient Reason for making of them, in Favour of the new Monarch. The Emperor were'd rejoice at it; and received the Compliments of the whole Court on that Occasion: every one found his account in it, especially the Tribunal of the Mathematicians, which did not see thro' Ignorance. A certain Situation


2. Sh. p. 2.

(c) It appear'd before the time of Whang-ti. (1)
(b) He built Cities for Men to dwell in; cauf'd Charities to be drawn by Oxen. Kyew-li, or the 9 Regipe, disturb the Order of Sacrifices, terrorizing the People with Sprites and Goblins, which gave Rise to Superstitions, that brought the Empire in Danger. Shau-bau was born, reared, and buried in Kyew-li in the Province of Shau-erly. Marini makes Kyew-li a single Imposter. (2)

(*) The Conjunctions of the Planets in respect of each other, are sufficiently Ground with them to form an Alpheus, which flatter'd the Emperor, and was of Benefit to themselves. This fort Conjunction, which is but in the Regulfe, may possibly cause Difputes and Objections hereafter. What if a 5 or 1,000 Years hence, on calculating this Conjunction of Planets in Europe, they should not see Saturn among them; would that be a sufficient Reason to doubt of the other Falls recorded in the Reign of Yung-chang? It would certainly be none to the Chinefe, who being accustomed to these Flatteries to their Emperors, know how to make Allowance for them.

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CIIFKN4 Melonhds.

gree of Aquarius; whence he is call'd the Author and Father of the Ephemerides. He pitch'd on the Time when the Sun was in the Middle of the Sign; because then the Earth is adorn'd with Flowers and Plants, the Trees resume their Verdeur, and every thing in Nature revives and seems to be produc'd anew.

This Prince, who dy'd very aged, was inter'd at Pa-yang, and succeed'd by Ti-ku, or Kau-fu, the Emperor Shan-han's Grandson. To the Defendents of Chow-an-hy, who were very numerous, were afterwards given (1) several little Dominions, whereof they were Kings or tributary Princes. (7)

TI-KO, or KAU-SIN, the Sixth Emperor.

This King is greatly extoll'd by the Chinese Writers; they say he had a penetrating Judgment, and saw into every thing; that he examin'd all things himself, and entered into the minuter Particulars. He was popular without losing his Majesty, low'd his Subjects, distribut'd his Bounty everywhere, reform'd himself, and was a religious Worshapper of the sovereign Lord of Heaven, whom he serv'd respectfully. His grand and august Air drew Veneration; his Virtue was eminent; he did nothing amiss, and kept a just Medium in all things. In short there was no Nation, enlighten'd by the Sun, and there was no Nation, enlighten'd by the Sun, and whose Emperor was the Example of Polygamy, by marrying four Wives. He was the Lord of Heaven, whom he ferv'd respectfully.

It seems with the Sun, and water'd by Rain, but what took Pleasure to obey his Orders. He establish'd Masters to teach the People Virtue, and invent'd Vocal Music; Hyern-lo was the first, who made Songs by his Order. He appointed others to make different Forts of Instruments, as Flutes, both direct and transverse, a Drum, a Bell, a King, (which is a thin flat Plate, beaten with a Wooden Mallet). He cau'ted that Music to be play'd, which he name'd Li-sing, that is, the Beauty of Heaven, Earth, and the four Seasons.

He fet the first Example of Polygamy, by marrying four Wives. He had by the first a Son, nam'd Kiu, whose Successors founded the Dynasty of Chow; by the second, Sia, whose Peace. Posterity founded that of Shang; by the third he had Yau; and the fourth brought him Chi, which last was so hopeful a Prince, that the Emperor chose him his Successor before the rest. (c)

CHI, the Seventh Emperor.

This Prince did not answer the Opinion at first conceiv'd of his Merit, making use of his Authority only to serve his brutal Pleasures. The tributary Princes, who were accustomed to obey wise Emperors, unable to bear his excessive Riots, made him several Remonstrances on his Conduct; which having no Effect, they dethron'd and banish'd him, setting his Brother Yau on his Throne. (n)

There is no applying the Sexagenary Cycle before the Reign of Yau, for tho' invented by Wang-ti, the Duration of these first Reigns is very uncertain. On the contrary, from Yau to Christ the Chronology is perfectly well deduced; the Chinese Authors having set down the particular Transitions of every Year, even to the Divisions that have disturb'd the Empire, and the Interruptions, with the Time of their Continuance; which Reasons have led me to begin the Cycle with that Emperor. (1)

YAU, the Eighth Emperor, reign'd alone seventy two Years, and twenty eight with SHUN, whom he associ'd in the Empire.

This Prince ascended the Throne in the forty first Year of the preceding Cycle (K). He is consider'd as the first Legislator of the Nation, and the Model of the Sovereigns. All the Emperors who were jealous of their Reputation, endeavour'd to imitate him and his Successor; and it is at present the greatest Praise that can be given to a Chinese Monarch, to say that he is like Yau, Shun, &c.

(c) It is the Emperor always who grants the Emperors to the Princes, either as being his Relations, or on account of their Merit. They hold of the Empire much as the Dukes and Counts of Europe; and if the Emperor is engag'd in War, they are oblig'd to attend him with a certain Number of Troops; (v) His Seat was at the Town of Who, in the Province of Mala.

(n) His Seat was at Peo-fe, a City of Honan. Peace all his Reign. He created his Brothers and their Sons Rectors of the Province of Chou-chen. He dethron'd in the twenty second Year of the first Cycle, age 105. (e)

(1) He reign'd eight Years, being deputed the fourteenth Year of the first Cycle; and not recorded among the Emperors. (j)

(1) We have already shown, p. 155. that this seems to be an Innovation in the Chinese Chronology.

(1) There are two or three considerable Mithakes in the Original in this Place: for P. du Halde by connecting as he does the first Year of the Cycle with the Year 2357 before Christ, which coincides with the first Year of Yau's Reign, not only contradicts himself, and commits a great Anachronism (in telling us at the same Time that Yau began his Reign the forty first Year of the former Cycle), but makes the Cycle commence twenty Years earlier than the Chinese Historians. When I first met with this Paffage, I concluded P. du Halde had determined to overturn the whole Chinese Chronology, by altering the Beginnings of the Cycles (and consequently misplacing the Dates of all Events) as well as re-arranging their Number; but on Examination I found the Error went no farther, for his second Cycle (and generally all the rest of the Cycles) is collated with the right Year before Christ. However by refering the Beginning of Yau's Reign to a Cycle preceding the first Cycle, he seems not only to commit a Sofistic, no left afraid than to refer to an Olympiad before the first Olympiad; but timely confess'd, that he had referrenc'd Cycles from the Chinese Almanac, to have explicated himself therewith his new Chronology, he should have said Yau began his Reign twenty Years before the first Cycle.

1 P. Couplet ubi supr. p. 2.
2 Ibid.
3 Ibid. t. 3.

Year, 8th Emperor.

Cycles. 1. Years before Christ 2132.
The Historians tell us, that Virtue was natural to him; he was active, laborious, vigilant, and of such Penetration and Understanding that he raffaw every thing. His Moderation and Equity kept the Laws in Force, and at the same time made them esteem'd. He never em-
ploy'd his Authority, but for the Good of his Subjects. His Modesty was equal to his Digni-
ty, and was remarkable even when he receiv'd Homages. His Frugality in his Diet was such,
that he contented himself with the coarsest Meats; he used no magnificent Furniture; his Palace was without any Ornaments, and his Cloaths were of Woolen Stuff during Summer, and of Deer-Skins in Winter. If any publick Calamity happen'd, or one of his Subjects com-
mitted a Crime, he imputed the Misfortune to his own Want of Virtue, or as a Punishment of
Heaven, for his neglecting to infltrum them. He never visited his Dominions, without having
first offer'd Sacrifices to the sovereign Master of Heaven, and his Subjects long'd with as much
Impatience for the Happines of seeing him, as the parch'd Fields thirst for Rain. In short his
Reign was so mild and amiable, that his Subjects scarce perceive'd they had a Master. The Chi
ning Philosophers are wont to enforce their Maxims of Morality from their Uniformity with the
Conduct and Actions of this Emperor and his two Successors; which Conformity, once
pro'd, give them an undisputable Authority.

Shun, who delighted mightily in observing the Heavens, order'd two able Mathematicians,
call'd Hi and Ho, carefully to examine the Motions of the Moon and Stars, and make proper
Instruments for observing them; by their Afflance he regulated the twelve Lunar Months,
and re-establisht the intercalated ones, which return'd seven times in nineteen Years.

The Emprefs had the Care of breeding Silk-Worms, and teaching Women how to make
better Silk Manufactures than had been made before; for the first Effays were very coarse,
as is always the Cafe, especially in Arts which require much Time and Experience to bring them
to Perfection.

This Prince introduc'd a new Regulation in the Administration of Affairs, by establisbing six
Supreme Tribunals, which still subsist. His Reputation for Virtue and wise Government drew
several neighbouring Nations into his Dominions; but his Subjects had increas'd to such a
Degree that the Earth was not Room for so many Strangers as came to settle in the Provinces;
chiefly because the Low Lands were overflow'd; which Inundation was either the Remains of
the Universal Deluge, as many believe, or occasion'd by the Rivers meeting with some Obstruc-
tion in their Course. To recover these drown'd Lands, and render them of use, he order'd an Officer,
nam'd Ruan, to drain the Plains by opening a Passage for the Waters to the Sea. This Offi-
cer, either thro' Negligence or Ignorance, spent nine Years to no Purpose about this Work,
for which he was put to Death. His Son Ta, repairing his Father's Fault, after thirteen Years
indefatigable Labour, level'd Mountains, turn'd the great Rivers into their natural Channels,
drain'd the Lakes and Marthes, confin'd several rapid Torrents between Banks, and divided
the lefser Rivers into different Canals, which ended in the Sea; by this means he enlarged the
Provinces, and render'd them more fertile; nor was it important a Piece of Service unre-
warded, as we shall see hereafter.

In the mean time Taus thought of choosing a Successor; wherein he was govern'd, not by the
Dictates of Paternal Affection, but the Welfare of his People. Discovering his Design one
Day to the Lord of his Court, one of them said, His eldest Son was as worthy of the Throne
as of being his Son, and that the People would be sure to find hereditary Virtue in his Race,
to which Taus reply'd: I deduct those who love the Wicked as much as those who blame the Good. I
know what my Son is; under the Specious Appearance of Virtue, he conceals real Vices. Which An-
swer flipp'd the Mouths of all the Courtiers.

Some time after Taus sent for one of his Ministers, whom he most confid in for his Prude-
nence and Integrity, in order to resign the Crown to him. But that wise Minister refus'd the
Honour, alleging that the Burden was too heavy for his Shoulders; and at the same time
proposed a Husbandman, nam'd Shun, whose Virtue, Probity, and Patience under the severest
Trials, joind to the Confidence which all good Men had in him, and an infinite Number of
other excellent Qualities, render'd him worthy of the Throne.

Taus hereon sent for Shun, and to make Trial of his Abilities, rais'd him to be Governor of a
Province; where he got so great Reputation for Wildness, Prudence, Moderation and Equity,
that at the End of three Years, Taus made him his Associate in the Empire, and gave him
both his Daughters in Marriage:

The Emperor liv'd twenty eight Years in great Harmony with his new Collegue; and at
length perceiving himself near his End, he exhorted Shun to govern his Subjects like a true
Father, and remember that he was made more for the People, than the People for him; and
that an Emperor is exalted above the rest of Mankind, to no other End but to procure their Ad-
vantage, and prevent their Necessities. Having spoken these Words, he departed in the hundred
and eighteenth Year of his Age, leaving nine Children behind him; the People, who found
in this Prince the Love and Tenderness of a Father and Mother, mourn'd for him the Space
of three Years.

SHUN,
CHINESE Monarchs:

SHUN, the Ninth Emperor, reign'd alone Fifty Years.

Upon dying in the twentieth Year of this Cycle, Shun began the Year following to reign alone, and is reckoned one of the Chinese Lawgivers, as well as his Predecessor. Soon after Shun trusted the Government to his Ministers, and thus himself up for three Years in Taín's Tomb, the more freely to vent his Grief for the loss of a Prince, whom he consider'd as his Father; whence the Cuminum arose of mourning three Years for one's Parents.

The Chinese Historians attribute the Advancement of Shun to the Submission and Obedience he always shew'd to his Parents. Tho' he receiv'd nothing but bad Usage from them, and his Life was often in Danger, he mildly bore all their ill Treatment, so that by degrees his Respect and Patience wrought a Change in their Hearts, and made them virtuous. From hence the Chinese Philosophers deduce two great Principles of Morality; first, That however wicked Fathers and Mothers may be, the Children are not the less bound to pay them Respect and Obedience. Secondly, That there is no Man so bad, but may be reclaim'd at last by good Offices.

Shun having discharged his Duty of Piety and Gratitude towards Taín, took Possession of the Imperial Palace, and receiv'd the Homage of all the Tributary Princes. Finding abundance of Gold and Jewels in the Palace, he caus'd a Sphere to be made, exhibiting the Seven Planets; each of which was represented by the Precious Stone most suitable to it. He made new Laws to the Throne, and the Union was concerning Protection. He visited the Provinces every Year; and in his Progress rewarded or punish'd the Tributary Princes with so much Justice, that he gain'd the Esteem and Admiration of the People.

One of his principal cares was to procure Plenty and to make Agriculture flourish; for which end he forbid the Governors, under severe Penalties, to exact Days-work from the Husbandman, as a thing that was a Hardship, and tended to flaken their Ardor for tilling the Lands.

He was equally careful, not to trust Governments to any but Persons of Merit and Capacity. In a word, he made several other Ordinances, the Wisdom and Justice of which have in all times caus'd him to be look'd on, as one of the greatest Heroes China ever produc'd. One of these Ordinances may appear somewhat extraordinary, as it permits any of his Subjects to set forth on a Table, expos'd to publick View, whatever he found blameable in his Conduit. He admitted twelve Lords into his Council, six whereof were descend'd from Chwen-be, and six from Ti-ks. The Shu-king contains Discourses made by some of these Lords to the Emperor, concerning the Maxims of a wise Government.

The fifty fourth Year of this Cycle he chose a Successor; in which Choice he wholly confidted the Good of his People, preferring Yu to his own Children, on account of his Capacity and Merit, as well as in some measure to reward the Service he had done the Empire, by draining the Lands that were overflow'd. He lived seventeen Years after he had rais'd Yu to the Throne, and the Union was so great between these two Princes, that the Authority never seem'd to be divided.

The Emperor Shun died the tenth Year of this Cycle, aged one hundred and ten Years, and was bury'd in the Province of Shen-fu.

The first DYNASTY (k) call'd HUA, consisting of Seventeen Emperors, in the Space of 458 Years.

YU, the first Emperor, reign'd alone Ten Years.

The eleventh Year of the same Cycle, which answers to that of 2207 before Christ (83), was a time of great disturbance, that is, Yu the Great, ruled alone, and kept his Court in the Province of Shen-fu. One of the Sons of Shun, vent'd to see a Stranger on his Father's Throne, had a mind to revolt; but being abandon'd both by the Grandees and the common People, his Attempt only serv'd to fix the Crown more firmly on the Head of Yu, whose great Genius and Virtue had endeavour'd him exceedingly to the whole Nation.

The Knowledge he had acquire'd of the Nature of Lands, by draining off the Waters, qualify'd him for composing an excellent Piece upon Agriculture; treating of the Method of Tilling and Sowing, and manuring Lands with the different kinds of Dung. Afterwards he caus'd the sloping and rising Grounds to be level'd, that the Waters might run towards those Places which had most need of it.

He divided his whole Dominions into nine Provinces, and caus'd as many great Brazen Vessels to be made, with the Map of a Province engraven on each. In after-times these Vessels became very precious, insomuch that it was believ'd the Security of the State depended

(1) What is here render'd Dynasty, is in the Chinese term'd Chia, for an Explanation of which see p. 138, Note [c].
on their Preservation; and whoever could get Possession of them thought himself secure of the Crown. The Empire became hereditary under this Prince, as well as the Priesthood, which had been before united to the Crown, as it has continued inviolable ever since; it being Death by the Law for any Person but the Emperor to offer Sacrifice.

To give the Emperor Yu Advice as to his Conduct, was the way for a Man to gain his Favour; and he thought no Employment more worthy of a Sovereign, than that of rendering Justice to the People. For this End he was accessible at all times; and to make the Admittance more easy, he caused a Bell, a Drum, and three Tables, one of Iron, the second of Stone, and the third of Lead, to be fasted to the Gates of his Palace; on which was an Order fixed, enjoining all those who wanted to speak to him, to strike on the Instruments or Tables, according to the Nature of their Business. The Ringing of the Bell distinguishing Civil Affairs, the Drum was to be beaten for Business relating to the Laws and Religion; the Leaden Table for Matters concerning the Ministry and Government; the Stone Table to denote a Complaint against the Injustice of some Magistrate; and striking on the Table of Iron was to express very severe Treatment.

He always received graciously, and even with a sort of Acknowledgement, those who came either to give him Advice, or implore his Justice; it is reported, that one Day he rose from Table twice at the Sound of the Bell, and another Day left the Bath three times to hear the Complaints of People. We find in the Shu-king the Instructions he gave the Princes for governing their Dominions, and the Rules he prescribed with regard to bestowing Employments and raising Taxes.

His Sayings.

Wine prohibited, and the Inventor banished.

He used to say, that a Sovereign ought to be as cautious of his Conduct, as if he walked on Ice; that nothing is more difficult than to reign; that Dangers spring up under a Monarch's Feet; that he has every thing to fear, if he gives himself wholly up to Pleasures; that he ought to avoid Idleness, chuse good Ministers, and follow their Counsels; in short, that when he had once made a wise Revolution, he ought to execute it without the least Delay.

In this Reign Lih invented the Chinefe Wine, a Drink made of Rice; as soon as the Emperor tasted it, he swore his Delightfulness at it, saying, This Liquor will cause the greatest Terrors in the Empire. He banished the Inventor, and forbid the making of it for the future under grievous Penalties. But the Art being preferred, the Law proved useless, and it is at present one of the greatest Delicacies at the Tables of the Chinfe.

T I - K I, the Second Emperor, reign'd Nine Years.

A LL the Chinfe rejoiced at so worthy a Successor, and finding in the Son the same Qualities which they admired in the Father, were more easily comforted for their Loss. The Beginning of his Reign was disturbed by a War, declare'd against him by one of the Tributary Princes, who had treated his Subjects rigorously, and design'd to make himself independent; the Emperor therefore put himself at the Head of his Army, and with the Assistance of six other Tributary Princes reduce'd the Rebel, that it was not in his Power to create new Troubles.

The People did not long enjoy the Happiness they began to taste under the Government of so wise a Prince, for he dy'd in the twenty ninth Year of the Cycle, and was succeeded by his Son Tay-kang.

T A Y - K A N G, the Third Emperor, reign'd Twenty nine Years.

H E began his Reign by erecting several Territories into Principalities, which he divided among his five Brothers, in order to diminish the Jealousy they might entertain on seeing him prefer'd; but this was the only wise thing he did during his Reign.

Very different from his Predecessors, who were employ'd in governing the State, he abandon'd the Care of it, to give himself up to Wine and Women, with whom his Palace swarm'd. He spent entire Days in the Woods, hunting wild Beasts; his Horses and Dogs laid wafe the Plains, and destroy'd the Harvetts. The People in general complain'd heavily of this Tyranny; but Cries and Remonstrances proving ineffectual, they were at length driven to Delpair, and revolted.

One of his principal Officers, nam'd I, who was General, and had the entire Confidence of the Army, undertook to depose him; accordingly, in concert with the Grandees of the Empire, he seiz'd the Prince in the Woods, where he had been an Inhabitant for three Months, and sending him into Exile, set his youngest Brother nam'd Chong-kang on the Throne. This Revolution, which happen'd in the forty seventh Year of the Cycle, was brought about without the least Disturbance, not one appearing in behalf of the depose Monarch.

CHONG-
CHINESE Monarchs.

CHONG-KANG, the fourth Emperor, reign'd Thirteen Years.

The Years that past'd from the Deposition to the Death of Tay-lang are not reckoned to the Reign of Chong-kang, because he constantly refused to take the Title of Emperor during his Brother's Life. This Conduct was no less prudent than modest; he was afraid that I, who had Power and Credit enough to dethrone his Brother, would one day serve him in the same Manner. Nevertheless, as he was beholden to him for the Crown, he found means of providing for his own Security, without being wanting in point of Gratitude. He declair'd that he could not be without the Counsell of so able a Minister as I, and defir'd to have him near his Person. I was caught in the Snare, not doubting but soon to get the Ascendant over the Prince, and govern the Empire in his Name. The Command of the Army being incompatible with this Employment, Chong-kang gave it to Chews, an able Officer, of approv'd Fidelity.

I, soon perceiving that he had no Share either in the Emperor's Favour, or Confidence, vow'd in Revenge to destroy the Imperial Family; yet he conceal'd his Resentment: But finding he could not execute his Defign when Chews was at the Head of the Troops, and that he had no Hopes of corrupting so faithful a Subject, he attempted several times to make the Prince jealous of him, but in vain; nor did he succeed any better in his Contrivances to destroy him. His last Shift was to gain the Grandees by his Bounty; and he had the Address artfully to insinuate himself into the Confidence and Favour of the Prince who was to inherit the Crown, till he had an Opportunity of effecting his Plot without Hazard. In the mean time Tay-lang dy'd the fifty eighth Year of the Cycle, when Chong-kang assum'd the Title of Emperor.

The second Year, or, according to others, the sixth of this Cycle, there happen'd a notable Eclipse of the Sun, at the Time of its Conjunction with the Constellation Fang (α). Two Astronomers, nam'd Hi and Ho (+), who presided in the Tribunal of the Mathematicians, were put to Death, because being overcome with Wine they had not foretold this Eclipse; and that by a like Neglect to calculate and observe the Motions of the Stars, they had disturb'd the Order of the Calendar, entrusted by the Emperor to their Care, which is a capital Crime. It is the Opinion of some that these Mathematicians secretly favoured the Treason of I, and suffered partly on that account.

Chong-kang dy'd the thirteenth Year of the Cycle, and was succeeded by his Son Ti-syang, the Year following.

TI-SYANG, the Fifth Emperor, reign'd Twenty seven Years.

The Imprudence of this Prince was the Cause of the Ruin of himself, and almost of Ti-lang, with his whole Family. Instead of following his Father's Example, by keeping I out of all considerable Employments; Ti-syang put his whole Confidence in him; nay, was so blind, as to deprive the faithful Chews of his Command of the Army, and give it the Traitor, who by ingraining and flattering was become his Favourite.

I, seeing myself render'd to this important Post, which Chong-kang had depair'd him of, began to think of executing his long conceal'd Design. He first gain'd the Affections of the Soldiers; by degrees he accustom'd them to pay more Regard to his Orders than the Emperor's, and thus drew them over to his Interest. In short, he set on Foot so many Intrigues and Conspiracies, that the Emperor was forc'd to fly for Refuge to the Courts of two Tributary Princes his Relations.

I, during the Time he was in Favour, made a World of Creatures, whom he order'd to the chief Posts in the Empire; yet fearing left the other tributary Princes should join the Emperor, he durst not so soon declare his Revolt: but having Recourse to his usual Stratagems and Artifices, he wrote the Emperor a very submissive Letter, full of Protestations of Fidelity, conjuring him to return to his Palace, and affur'd him he wouldsoon be convinced by Experience, that he had not a Subject more devoted than himself to his Interest and Service. He added that they were his Majesty's greatest Enemies who had given him such ill-grounded Suspicions; in effect, he accus't them fallly of several Crimes, for which they were either baiul'd or condemn'd to die, and their Places fill'd with Creatures of his own.

He thought that he was upon the Point of enjoying the Fruit of his detestable Crimes, when he perfir'd himself by a like piece of Treachery. Among his Creatures there was one Han-fth, a dastard, artful Man, whom he most confid'd in, and to whom he had given full Power over the Army. This ambitious Villain imagin'd he should mount the Throne himself, if he could destroy both his Benefactor, and his Sovereign, at the same time; and had laid his Plot in such a Manner, that he thought he could not fail of Success; for having order'd some Soldiers, who were entirely devoted to him, to affilinate I, as he was hunting,
hunting, he gave out that it was done by the Emperor’s Orders; and the Death of I was
look’d on as a just Punishment due to a rebellious Subject.
To dispatch the Emperor, he made use of the following Contrivance: He sent for Kyau,
the eldest Son of I, who was an active, violent young Man; and exciting him to revenge his
Father’s Death, furnished him secretly with a Body of his Troops for that Purpose. Kyau,
marching towards the Emperor, who had not time to gather many Forces, defeated his
Army entirely, killed him with his own Hand, and afterwards extirpated his whole Family.
The Emperors alone escap’d his Fury, who being pregnant, with much Difficulty got to the
Mountains. Han-foo immediately seiz’d the Crown, and to reward him who had so well serv’d
his ambitious Views, erected certain Lands into a Principality, which he conferr’d on him.

HAN-TSO, an Usurper, reign’d Forty Years.

THE Emperors, who took refuge among the Shepherds in the Mountains, was therede-
ler’d of a Son, whom the name’d Shau-kang, and brought up unknown to any body; so
that the Birth of this Prince was a Secret for several Years, and he arriv’d to an Age
of Maturity before the Usurper heard of it, who immediately caus’d a strict Search to be
made for him; but the Prince being inform’d of it, retir’d, and became a Donnecit at the
Court of one of the Tributary Princes, where he pass’d for a Shepherd’s Son. But his Master
perceiving something grand and noble in his Air and Behaviour, beyond what could be ex-
pected from a low Birth and Country Education, he sent for him one Day; and in private
ask’d him several Questions, concerning his Family, in so very kind a Manner, that Shau-
kang, judging he ought not to diffemble the Matter, told him ingenuously all the Misfor-
tunes of his House, as he had heard them related by his Mother. The Prince, who was
acquainted with them himself, embrac’d him tenderly, and gave him his Daughter in Marri-
age, with part of his Principality for a Portion. Shau-kang having now a better Oppor-
tunity of shewing his excellent Qualities, made it appear, that he was worthy of the Throne.
His Father in Law without Delay wrote to all the Ministers and Nobles, who were in the
Interest of the late Emperor; and being sure of having the People on his Side, who ab-
hor’d the Tyrant, and with’d for their lawful Sovereign, he rais’d an Army, and the eight-
teenth Year of the Cycle attack’d Han-foo, who making no great Resistance, was defeated,
taken Prisoner, and put to an infamous Death. At the same Time Shau-kang ascend’d the
Throne of his Ancestors with general Acclamations.

SHAU-KANG, Sixth Emperor, reign’d Twenty two Years.

AS soon as Shau-kang was inaugurated, he order’d the General of his Forces to pursue
the Accomplishes of the Usurper and Murth’rer of his Father. Kyau frownd on his Defence,
but his little Army being cut to pieces he was taken Prisoner, and beheaded. By the Death of
these Rebels, Tranquillity was established in the Empire, the Laws re-assert’d their former
Vigour, and the Emperor frequently assembled the Tributary Princes to reform the Abuses that
had crept into the several parts of the Government. His Orders were exactly obey’d, and the
People liv’d with Satisfaction under so wise an Administration. His Reputation drew Embassies
from foreign Princes, and his Reign was as glorious as peaceable. He dy’d in the forty ninth Year of the Cycle, and the next Year his Son Ti-bu succeeded him.

TI-SHÜ, Seventh Emperor, reign’d Seventeen Years.

THIS Reign offers nothing remarkable; the sovereign Authority, which was so firmly
establish’d by the late Emperor, and the Reputation that he on the Throne had ac-
quir’d for Arms, kept the Princes, the Great Men, and the common People in perfect Obedience.
The Empire enjoy’d a profound Peace, nor durst any body disturb it; there were indeed some
Commotions towards the Sea-Coast, but they were quell’d as soon as they arose. This Prince
dy’d the fifty seventh Year of the Cycle, and the Year following his Son Ti-whay ascend’d the
Throne.

TI-WHAY, Eight Emperor, reign’d Twenty six Years.

PEACE and good Order had put the Empire in so flourishing a Condition, that the
neighbouring Nations sent Ambassadors in the sixtieth Year of the Cycle, to the new Em-
peror, offering to put themselves under his Protection, and pay an annual Tribute. It appears
by the History, that the Ambassadors came by Sea, and consequently that the Art of Naviga-
tion was then known.
This Prince growing emminant, during a long Peace, became a Slave to his Pleasures; he
spent the rest of his Life shut up in his Palace, among his Women and Eunuchs, without ever
flowing
CHINESE Monarchs.

He dy'd the twenty third Year of the Cycle, and the twenty fourth was succeeded by his Son Ti-mang.

TI-MANG, Ninth Emperor, reign'd Eighteen Years.

His Reign was much like the former; the Prince was not indeed so addicted to Pleasure as his Father, but his Life was equally indolent and idle; all that he did worth Notice, was removing his Court towards the Yellow River, and visiting some of the Maritime Parts of his Dominions. He dy'd in the fortieth Year of the Cycle, and was succeeded by his Son Ti-fir, who began his Reign the Year following.

TI-SYE, Tenth Emperor, reign'd Sixteen Years.

This Prince was commendable for his Love of Justice, as well as his Care to prevent Difturbances, and maintain Peace in the Empire. The petty Sovereigns of the neighbouring Nations, who were become his Tributaries, came in Person to do him Homage, and put themselves under his Protection; to reward their Fidelity, he honour'd them with certain Titles of Dignity and Distinction. He dy'd the fifty seventh Year of the Cycle, leaving the Crown to his Son Ti-pa-kyang.

TI-PU-KYANG, Eleventh Emperor, reign'd Fifty nine Years.

It is surprizing, that during so long a Reign, nothing should happen worthy a Place in the Chinese History; which only applauds the Equity of this Emperor, and the Tranquillity of his State.

He dy'd in the fifty-sixth Year of the Cycle. His Son Kong-kyu, whom he had nominated his Successor, gave Way to the Power of his Uncle Ti-kyang, who forcing him out, usurp'd the Throne; but at the end of forty three Years he recover'd the Possession.

TI-KYONG, Twelfth Emperor, reign'd Twenty one Years.

This Usurper ascended the Throne peaceably the fifty-seventh Year of the Cycle; and to deprive Kong-kyu of all Hopes of ever recovering, nominated his Son Ti-kin his Successor. This is all the History says of a Prince, whom Ambition had rendered unjust and unnatural. He dy'd the seventeenth Year of the Cycle.

TI-KIN, Thirteenth Emperor, reign'd Twenty one Years.

The Usurpation continued as long under the Son as the Father, but his Debauchies rendering him contemptible and odious to the People, some of the feudatory Princes studied to deposing him. Nevertheless, he possess'd the Throne till his Death, which happen'd in the thirty-eighth Year of the Cycle, but he could not secure it to his Son, it being restored to the Prince, who had been dispossessed by his Uncle.

KONG-KYA, Fourteenth Emperor, reign'd Thirty one Years.

This Prince, who was the lawful Heir of the Throne, did not answer the People's Expectation. More than forty Years of Adversities should have taught him to govern his Empire. He left the Government of the State to his Ministers, of whom he made a bad Choice, bestowing the most important Places on Flatterers rather than Persons of Merit, and to applaud his Extravagances was sufficient to entitle a Man to the principal Employments of the Empire. His Conduct brought him in such Contempt, that the tributary Princes refused to pay him Homage, and a voluptuous Course of Life had effeminated him to that Degree, that he durst not use his Authority, to bring them to their Duty. Ching-tung, the Founder of the following Dynasty was born the fifth Year of the Cycle, and the ninth Kong-kyu yielded the Crown, by his Death, to his Son Ti-kau.

TI-KAU, Fifteenth Emperor, reign'd Eleven Years.

By the Vices of the late Emperor the Throne began to totter in his Family; nor did his Son labour to fix it more secure: But copying after his Father, he made his Palace the Emperor. Seat of the most infamous Pleasures; and shortening his Days by excessive Debauchery, dy'd in the twentieth Year of the Cycle, his Son Ti-fa succeeding him.
TI-FA, Sixteenth Emperor, reign'd Nineteen Years.

HISTORY says nothing either of the Vices or Virtues of this Emperor, mentioning only the Homage which was pay'd him by the tributary Princes on his Advancement to the Throne, and his Misfortune in being the Father of Kya, the most wicked of all Men; who succeeded him in the fortieth Year of the Cycle, (Ti-FA dying the Year before,) and was the last Prince of this Dynasty.

KYA, Seventeenth Emperor, reign'd Fifty two Years.

The Cruelty and infamous Actions of this Emperor have caus'd him to be look'd on as a Monster. His Name is still as odious in China, as that of Nero is in Europe; and one cannot give a bad Prince a worse Character than to say, He is another Kya. He was indeed born with good Qualities, and endow'd with extraordinary Strength; but these Advantages were totally obcur'd by the Vices to which he abandon'd himself.

He had a Wife still more wicked and cruel than himself, whose Orders he blindly obey'd. He made nothing of shedding the Blood of his Subjects every Day, to please the Humour of this barbarous Prince; and both of them carry'd their Brutality to shamefult Extremes. Kya caus'd a pretty large Space of Ground to be dug, resembling a Lake, and filling it with Wine, ordered three thousand of his Subjects to jump into it. There was a private Apartment in the Palace, where, by the Order, and in the Presence of the Emperor and Emprefs, the most abominable Vices were committed.

These scandalous Proceedings turning the Hearts of the whole Empire against them, the Princes, Great Men, and People were on the Point of taking up Arms, but were restrained by the chief Ministers; who having still some Remains of Tenderness for his Person, represent'd in an humble Manner, the imminent Danger which his licentious Tyranny expos'd him to. But these Remonstrances only made him more furious; one of the Ministers, who spoke to him, being condemn'd and executed in his Presence. However the Rage of the Emperor did not abate the Zeal of these wise Ministers; they address'd a Memorial to him, wherein they boldly reproach'd him with his Murders, his Cruelty, and the horrid Actions of his Life. He had scarce read it, when transported with Fury, he resolv'd to put the Authors to Death.

Ching-tong, one of the tributary Princes, who was most esteem'd for his Wisdom and Virtue, and descend'd from Whang-ti, having join'd his Remonstrances to those above-mention'd, was for his Zeal cast into Prison, the twenty first Year of the Cycle; but he did not long remain confin'd.

These Violences, which incessant every Day, caus'd all the Orders of the State to unite against the Tyrant; they unanimously chose Ching-tang to supply his Place, andforc'd him to proclaim War against the Emperor; in doing which, this virtuous and disinterested Prince declar'd, he had no Right to the Crown, and that he took up Arms, only to bring the Emperor to Reazon, and a Sense of his Duty. His Army was soon compleat'd, each of the Princes furnish'd him with Troops. The Emperor on his Side began to raise Forces; but the Dissention was so general that he could only bring together a handful of Men. Nor had he better Success, for all his fair Promises, with the Tartars, by whom he was equally abus'd.

Seeing himself thus abandon'd by every body, he had Recourse to Dissimulation; he acknowledg'd his Crimes, and seem'd to repent, defiring no other Favour than that they would grant him his Life.

Ching-tang hereon relented, and believing this Change to be sincere, not only spared his Life, but restor'd him the Crown; then quitting the Command of the Army, he return'd into his own little State, setting an Example of Moderation and Disinterestedness, which was admiz'd by the whole Empire.

The Emperor was scarce re-settled on the Throne, but he fell again to his old Vices; nay, raising Forces in haste, he march'd against Ching-tang, whom he treat'd as a Traitor and Rebel. But when the two Armies met, the Emperor's Soldiers defected to Ching-tang, who had put himself in a Pouture of Defence, and throwing their Arms at his Feet, acknowledg'd him for their Sovereign.

Kya, who had now no other Courè but to fly, banish'd himself, by going out of the Empire; and after three Years Exile, ended a Life which has render'd his Name and Memory odious to Posterity.

The
The Second DYNASTY, call'd SHANG, which comprehends Twenty eight Emperors, in the Space of Six hundred forty four Years.

CHING-TANG, First Emperor, reign'd Thirteen Years.

This Prince ascended the Throne the thirty second Year of the Cycle, and gave to the Imperial Family the Name of Shang; which belong'd to the little State he had long govern'd in Quality of a King, or tributary Prince. His Modesty, Gentleness, Justice and Application to Affairs, had already gain'd him the Admiration of the People, and he was acknowledged Emperor by all the Provinces, with universal Applause. He alone thought himself incapable of sustaining so weighty a Burden, and assembl'd his Ministers, and the Grandees of his Court, no less than three times, in order to resign a Crown which, he say'd, any other would wear more worthily than himself. He added, that it was sufficient for him, that he had deliver'd his Country from the Persecution of the Tyrant; that he was contented with the small State which Heaven had allotted him; and that it was a great Grief to him to sit on the Throne to which he was not the lawful Heir.

The Grandees of the Empire perfil'd in renouncing to him, that he sat on it by the particular Direction of Heaven; that Heaven, touch'd with the Misfortunes of the People, had chosen him to be the Deliverer of his Country; and that this appear'd visible enough from the unanimous Concurrence of all the Orders of the State, who would have no other Sovereign but him.

Ching-tang, whose Conduct was sincere, yielded at length to the pressing Instances of the Nobles, and govern'd the Empire with the same Modesty as had induc'd him to refuse it. He immediately abrogated the cruel Laws of his Predecessor, and establish'd others full of Wisdom and Equity. A Minister nam'd Lin, whole Merit, Prudence, and Fidelity were perfectly well known to him, being honour'd with his Confidence, was place'd at the Head of his Council, and assign'd the Command of his Armies. The Soldiers, who before had been us'd to plunder, were brought under the strictest Discipline, and in a short time Order and Tranquillity reign'd throughout the Provinces. Every Place rung with the Benedictions which the People heap'd upon a Prince so studious to make them happy. He caus'd to be engraven on all the Vessels, which were for the Use of the Palace, the most eminent Maxims of Morality; that both himself and his Officers might have continually before their Eyes these Principles by which they ought to conduct their Conduct.

He gave a very signal Proof of his Tenderness towards his Subjects, in the Time of a universal Drought, (which lasted seven Years, without one Drop of Rain, and perhaps is the same mention'd in Genesis (a)) attributing such a Calamity to his own Faults, he devoted himself a Victim for the Welfare of his People, greater that he had suffered a rigorous Pestilence, he laid aside the Ornaments of his Dignity, had his Hair cut off, which then was worn very long, and being bare-footed, in the Porture of a Criminal, lifted up his Hands towards Heaven, and entreated the Lord to spare his Subjects, and let the whole Weight of his Wrath fall on him alone. History relates, that at the End of his Prayer the Sky became cover'd with Clouds, and a general Rain follow'd, which render'd the Earth fruitful, and restored Plenty. The Death of this Prince, which happen'd the forty fourth Year of the Cycle, put the whole Empire in Mourning, and every one lamented for him as if he had lost his Father.

His eldest Son Tay-tang dying before him, the Crown devolv'd to his Grandson nam'd Tay-kya.

TAY-KYA, Second Emperor, reign'd Thirty three Years.

The Beginning of the Reign of this Prince made all afraid of his Administration; far from treading in the Steps of his Grandfather, his Conduct was directly opposite, and such as was likely to draw on him the Contempt and Aversion of his Subjects. Tay, that wife Minifter, already mention'd, in whom Ching-tang plac'd his whole Confidence, made use of his Authority, which was very great, to remonstrate to the new Emperor the Abuses that he made of a Power, which Heaven had intrusted him with, solely for the Good of his People. He related to him the Examples of Divine Wrath, on vicious Princes, and endeavoured to insinuate with him the Love of Virtues proper for a Sovereign.

(a) That is Gen. 41, according to P. Coghill*. But we see no Reason why they should be the same, which would be to suppose this Famine to have afflicted all Countries over the Earth, at least from Egypt to China; besides the Chinese Famine falls about the Year 1700 before Christ, that of Egypt in 708.

As the young Prince gave no Attention to the wholesome Advice of so wise a Minister, this latter bethought himself of an Expedition; the Ruffians of which could hardly be excus'd, if its Integrity and the Uprightness of his Intentions had not been well known. He caused a House to be built near the Tomb of the late Emperor, and there that up Tai-kyo, that he might have Time to reflect on his ill Conduct; and form himself, over the Alliance of his Grandfather, to those Virtues of which he was so perfect a Pattern. At the same time he declared himself Guardian both of the Prince and the Empire. The Emperor, who had been blinded by the Splendor of his high Fortune, profited by his Disgrace, and for three Years together made wholesome Reflections on the Misfortunes which his Misconduct had plunged him into, and on the Virtues requisite for governing a great Empire. When the Sincerity of his Change could be no longer doubted of, the Minister himself went to him; and conducting him to the Throne, from whence he had made him defend, proclaims him Emperor a second time, and caus'd him to be acknowledg'd by all the People: who unanimously loaded with Prais'd both the Docility of the Prince and the Moderation of the Minister.

Tay-kyo took the severer Behaviour of his Minister to him very kindly, always respecting him, as if he had been his Father, and followed his Counsels in every thing. Thus he govern'd the Empire with much Wisdom. The tributary Princes, who had begun to revolt, return'd with Joy to their Duty; and all the Orders of the State were perfectly subservient, while this Prince liv'd. He dy'd the seventeenth Year of the Cycle; his Successor was Vo-ting, another Grandson of the Founder of this Dynasty.

VO-TING, Third Emperor, reign'd Twenty nine Years.

T HIS Prince, who descend'd from Ching-tang, did not disgrace the Blood from whence he sprung, but was Heir to his Virtues, as well as to his Crown. Like him, he plac'd all his Confidence in Li-ir, but this wise Minister dy'd in the eighth Year of his Reign, and the twenty-fifth of the Cycle; when the Emperor, to testify his Gratitude and Esteem for so great a Person, honour'd his Memory by pompous Obsequies, which were worthy the Imperial Majesty. The loss of the Father was repair'd by his Son I-pu, who was endow'd with the same great Qualities, and equally merited the Confidence of the following Emperors. Vo-t'ing dy'd in the forty-seventh Year of the Cycle, and was succeed'd by his Brother Tay-keng.

TAY-KENG, Fourth Emperor, reign'd Twenty five Years.

HISTORY relates nothing of this Emperor and the two following, except the Year they began their Reigns, and the Year they dy'd. This Emperor dy'd the eleventh Year of the Cycle, and his Son Syau-kya succeed'd him.

SYAU-KYA, Fifth Emperor, reign'd Seventeen Years.

A L l we know of this Emperor is, that he reign'd peaceably like his Father, assist'd by the same Minister, whose Counsels he follow'd, and dy'd the twenty-eighth Year of the Cycle. He was succeed'd by his Brother Yong-ki.

YONG-KI, Sixth Emperor, reign'd Twelve Years.

T HIS Prince was the Son of Vo-t'ing, but not by the same Mother as the two preceding Emperors. Some Disturbances began in his Reign, by certain tributary Kings, or petty Princes, refusing to come, according to Custom, to the Assembly, which the Emperors held from time to time. He dy'd the fortieth Year of the Cycle, the Crown descending to his Brother Tay-ku.

TAY-VU, Seventh Emperor, reign'd Thirty Six Years.

H E was Son of the same Mother as Yong-ki. It is reported that at his Accession to the Crown, a Mulberry-Tree in the Palace was cover'd with Leaves in seven Days, and three Days after became wither'd. The Prince was terrify'd at this Accident, which he look'd upon as foreboding some Revolution or great Misfortune. He therefore consult'd I-pu, and desire'd to know what he thought of it; that Minister answer'd, "that Virtue directs Omens, and renders them good or bad. Govern your Subjects with Justice, continued he, and no-thing will be able to disturb your Repose."

The Emperor receive'd Advantage by this Lesson. His Zeal and Administration to administer Justice to his People were so great, that he gave Audience daily betimes in the Morning, and did not end it till he had heard all the Parties who appear'd. His Love of Justice made him adorn'd by the People, who reckon'd him equal to the greatest of his Predecessors. The tribu-
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CHONG-TING, Eighth Emperor, reign'd Thirteen Years.

The frequent Inundations of the Wbang-bo, or Yellow River, oblig’d this Emperor to Chong-ting, abandon the City in the Province of Shen-fu, where he kept his Court, and to remove it, first into the Province of Ho-nan, and afterwards into that of Pe-che-li. His Reign was disturb’d by the Inhabitants to the South of the River Yang-tse-kyang, who made Irrup-tions into his Provinces, and committed all Sorts of Rapines. He immediately sent Forces, who cut these Banditti in Pieces, and by that means prevented the like Inroads for the future. This Expedition re-eslablish’d Peace in the Empire; but the Emperor did not long enjoy the Fruits of his Victory, for Death seiz’d him the eight Year of this Cycle, and his Brother Vay-Jin ascended the Throne.

VAY-JIN, Ninth Emperor, reign’d Fifteen Years.

At this Time began the Civil Wars between the Brothers and Children of the deceas’d Par-jin, 9th Emperor, for the Right of Succession. These Wars lasted near two hundred Years, but History mentions no Particulars about them. All that we find concerning this Emperor, is, that he was respeckt’d and believ’d of his Subjects; that he dy’d in the twenty-third Year of the Cycle, and Ho-tan-kya his Brother succeed’d him.

HO-TAN-KYA, Tenth Emperor, reign’d Nine Years.

He fix’d his Court in a City of the Province of Ho-nan, situated on an Eminence, which prevented its being overfow’d by the Inundation of the Wbang-bo. There is nothing remarkable related of this Prince, who dy’d in the thirty-third Year of the Cycle, and left the Crown to his Son Tsu-ye, who was very worthy of succeeding him.

TSU-YE, Eleventh Emperor, reign’d Nineteen Years.

This Emperor had a very prudent and able Ko-lau, or Prime Minister, call’d Yo-n; by following these Counsels he prevent’d the Empire in profound Peace, and kept the Tributary Princes in perfect Submi ssion. The Emperor never gives Principalities or little States to any but the Sons or Nephews of Emperors, yet he did to this Minister; on Condition however, that he should always remain in the Palace near his Peron, for the Advantage of confining him whenever he would; nor was he suffer’d to govern in Peruon his little Dominions, till after the Death of this Emperor, which happen’d the fifty-fifth Year of the Cycle, his Son Tsu-sin succeeding him.

TSU-SIN, Twelfth Emperor, reign’d Sixteen Years.

The Brothers of the [late] Emperor would have usurp’d the Crown, to the Prejudice of the lawful Heir, under Pretence of being of an Age more proper for the Government than their Nephew. They had already begun to make Parties, and would have created great Disturbances by dividing the Grandees of the Empire, if the Ko-lau, Yin, had not by his Authority and Skill put an End to the Contest. These were but the Seeds of Ambition, which afterwards will appear more flagrant; when, without regard to either Justice or the Right of Blood, we shall see the Princes usurping the Inheritance of their Nephews. The Death of the Emperor happen’d in the seventh Year of the Cycle, and his Brother Ya-kya succeed’d him.

VO-KYA, Thirteenth Emperor, reign’d Twenty five Years.

Ts’u-ting, Son of the late Emperor, was not able to resist his Uncle, who usurp’d the Crown, and enjoy’d it more fortunately than he deserv’d. The Uurper’s Design was to transfer it to his Son; but his Measures were disconcerted by the Address of the lawful Heir, who ascended the Throne immediately after the Death of Vo-kya, which happen’d in the thirty-second Year of the Cycle.

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TSU-TING, Fourteenth Emperor, reign'd Thirty two Years.

TSU-TING could not, without secret Indignation, see the Crown which belonged to himself on his Uncle's Head. But he diffused his Restentment, and inflamed him- self to dexterously into the Usurper's Favour, as to gain both his Friendship and Confidence. He took his Measures with so much Wisdom and Secrecy, that he ascended the Throne without the least Violence, excluding his Cousin, the Usurper's Son. He governed the Empire with equal Wisdom, and before his Death gave a great Example of his Modesty, by leaving the Choice of a Successor to his Ministers, in case they judg'd his Son had not Virtue and Merit enough to govern his Subjects. Accordingly they chose Nan-keng, the Son of Vo-kya, who had been banish'd out of the Empire. Tsu-ting dy'd the fourth Year of this new Cycle, and Nan-keng succeeded him.

NAN-KENG, Fifteenth Emperor, reign'd Twenty five Years.

ALTHO' Nan-keng was agreeable to the Ministers, yet their Choice was not generally approv'd of, the Provinces declaring for the Son of the late Emperor. So that there were two powerful Parties in the State, which made cruel War on each other; but the Party of Nan-keng being the stronger, kept him in Possession of the Empire. He remov'd his Court into the Province of Ho-nan. This Prince was succeeded by Yang-kya, the Son of Tsu-ting.

YANG-KYA, Sixteenth Emperor, reign'd Seven Years.

THE Divisions in the Imperial Family caus'd great Troubles in the Empire. The Tributary Princes began to withdraw their Obedience from their Sovereign, openly refusing to pay the Tribute; and were on the Point of rending their little Governments independant, which would have endanger'd the Overthrow of the Monarchy, when the Emperor dy'd, in the thirty-sixth Year of the Cycle; and was succeeded by Pwan-keng, his Brother, who usurp'd the Throne, to the Prejudice of his Nephew.

Pwan-keng, Seventeenth Emperor, reign'd Twenty eight Years.

THIS Prince, altho' an Usurper, was the Restorer of the Empire, by his Merit, and Application to Government. He kept his Court in the Province Shan-sh, and began his Reign with reviving the ancient Laws of Ching-tang, which had been in a manner abolish'd, thro' the Negligence of his Predecessors. He took that great Emperor for his Pattern, and endeavour'd to imitate him. He made it a Rule, never to intrust the important Charges, either of his Court, or Empire, to any but those of his Subjects who had most Capacity and Merit. He punish'd with Severity the least Tendency to Rebellion. In short he establish'd his good Order throughout the State, that the Tributary Princes all return'd to their Obedience, paid him the usual Tribute, and renewed their Homage. Being ennable that the Usurpation of the Brothers of the Emperors was the Cause of the late Troubles, he resolv'd to remedy an Evil which he was guilty of himself, and made an Order to secure the Crown to their Children. However, this Decree, so wise, and proper to prevent new Disturbances, was of no use, with respect to himself; for in as much as he dy'd without Issue, in the fourth Year of the Cycle, his Brother Syau-fen succeed'd him.

SYAU-SIN, Eighteenth Emperor, reign'd Twenty one Years.

SYAU-SIN, 18th Emperor.

THIS Emperor inherited the Crown, but not the Virtues of his Brother. He left the Government entirely to his Ministers, to follow his Pleasures; and those who flatter'd him in his Excesses, and the Love of Idleness, had most of his Favour. In short his inactive and effeminate Life had like to have destroy'd all the good Order, which his Brother had establish'd in the Empire. By his Death, which happen'd in the twenty-fifth Year of the Cycle, the Crown fell to his Son Syau-yf.

SYAU-YE, Nineteenth Emperor, reign'd Twenty eight Years.

SYAU-YE, 19th Emperor.

THIS Prince had an Education suitable to his Birth; and the wife Governors, who had the Care of it, did not in the least doubt but he was worthy of the Throne he was destin'd to. But he no sooner saw himself Master of this great Empire, but he forget...
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The go of Instructions that had been given him, and follow'd the pernicious Courses of his Father, whom he imitated in every thing. He would have been remarkable only for his Vices, and disorderly Life, if he had not given Being to a Son, who is to this Day reverenced, as one of the greatest and best Emperors that China ever had. This Son, nam'd Vu-ting, succeeded his Father, who dy'd the fifty-third Year of the Cycle.

VU-TING, Twentieth Emperor, reign'd Fifty nine Years.

Vu-ting was yet young when he ascended the Throne. He trusted the Government of the Empire with his Prime Minifter, during his three Years Mourning, and that himself up in a House near his Father's Tomb, in order to lament his Death, and to beg of Heaven to aifift him in acquiring the Virtues fuitable to this Station. The Time of his Mourning being expir'd, he return'd to his Palace; where he faw in a Dream a Man, pre- sented him by Heaven, to be his Prime Minifter; and as he beheld him attentively, the Features of his Face were fo strongly imprinted in his Fancy, that he drew an exact Portrait of him, when he awoke. Then he assembled his Minifters, and having related to them his Dream, and shew'd the Picture to them, fent fome trufly People, to fearch for the Perfön whose Picture they had feen. They found him in a Village among a Company of Artificers; his Name was Fi-yue, a Mahon by Trade. They carry'd him immediately to Court, where a great many Queftions being propof'd to him, relating to Polities, the Virtues proper for a Sovereign, and the reciprocal Duties of Princes and Subjects, the different Charges of the Empire; &c. he made himfelf admire'd by every one, by the Juiciness, the Propriety and Eloquence of his Answers.

Then the Emperor ad{dress'd himself to the poor Mechanic, It is you, dear Fu-yue, said he, whom Heaven has choifn to affift me with your wife Leffens. I look on you as my Father, and do you confider me as an unbaffled Looking-Glafs, which you are to finifh; or as a feeble Man, flagging on the Brink of a Precipice, whom you are to guide; or as a dry and barren Soil, which you are to cultivate. Neither flatter me, nor fhare my Faults, that by the In- struction of you and my Minifters I may acquire the Virtues of my Grandfather Ching-tang; and re- fcribe in the unfortunate Times the Moderation, Equity, and Miffhefs of his Government.

Fi-yue proftrated himself according to Custom before the Emperor, whom he found always very ready to receive his Instructions. These may be seen in the Shu-king, whereof I have given an Abstract; and by following them Vu-ting not only became a Father for good Princes, but his Reputation, extending to the moft Diftant Nations, induc'd them to come and submit themselves to him.

This Prince dy'd in the fifty-second Year of the Cycle, and was succeeded by his Son, call'd Tsu-keng.

TSU-KENG, Twenty first Emperor, reign'd Seven Years.

This Reign was fo short, and the State in fuch exceflil Order, that the Emperor had no other Care but to prefcrve it. He wore the Crown no longer than seven Years, leaving it to his Brother Tsu-tya in the fifty-ninth Year of the Cycle.

TSU-KYA, Twenty second Emperor, reign'd Thirty four Years.

The great Virtues of Vu-ting, whose Loos was still regretted, render'd the Vices of Tsu-tya, and kya more odious. They had not forget the Wildom, Modesty and Meekness of the Father, and they found in the Son a Prince full of Pride and Haughtinefs, who defpifed his Subjects, and was given to all manner of Debauchery. Such a disorderly Conduct occa- fion'd many Commotions in the Empire, and ferv'd to forecast the approaching Ruin of this Dynasty.

The twenty seventh Year of the Cycle is remarkable for the Birth of Yu-tung, whose Name is still rever'd on account of his Virtues. The Emperor dy'd the thirty third Year of the Cycle, and was succeeded by his Son Lin-fen.

LIN-SIN, Twenty third Emperor, reign'd Six Years.

This Prince was, like his Father, a Slave to his Lufts; and fo far from taking any Care of his Empire that he not only left the Government of it wholly to his Minifters, but even forbid them to give him any Accounts of publick Affairs, that he might not be interrupted in his infamous Pleasures.

This Prince's Days being shorten'd by his Debaucheries, he dy'd without Issue, the thirty eighth Year of the Cycle, and was succeeded by his Brother Keng-ting.

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KING-TING, Twenty fourth Emperor, reign'd Twenty one Years.

History relates nothing of this Emperor, excepting the Years that he reign'd, and the Year of his Death; which was the fifty ninth Year of the Cycle, and nine Years after the Birth of Ys-tsing, who was the Founder of the following Dynasty. His Son Ys-ye succeeded him.

VU-YE, Twenty fifth Emperor, reign'd Four Years.

As short as this Reign was, it appear'd too long to the Chinese. They speak of Ys-yé as an impious and wicked Prince, who could not fail to draw on himself the Vengeance of Heaven. He was kill'd by Thunder, as he was hunting, the third Year of the Cycle, his Son Tay-ting succeeding him.

TAY-TING, Twenty sixth Emperor, reign'd Three Years.

This Emperor began his Reign by declaring War against a Tributary Prince, whose little State was call'd Ten. It is in the Province of Pe-che-li; and Pe-king, which is at present the Metropolis of the Empire, was one of the Cities belonging to it. His Death, which happen'd the sixth Year of the Cycle, hindered him from finishing the War; which was continued by his Son, who succeeded him.

TI-YE, Twenty seventh Emperor, reign'd Thirty seven Years.

This Emperor continuing the War, which his Father had begun, against the Prince of Ten; he gave the Command of his Forces to a General, call'd Ki-hé, who defeated that little Sovereign, and having driven him out of his Territories, reduced him to the Condition of a private Man. The Emperor was too well pleas'd with the Conquest, that he gave that Principality to his General, and made it hereditary to his Family. Ki-hé govern'd it seven Years, and at his Death his Son Yen-tang succeeded him, who afterwards founded the third Dynasty.

Tr-yé had three Children, two of which were by a Wife of the second Order, who were born before their Mother had the Title of Queen. The third, who was by the Empress, was lawful Heir to the Crown; but being very young, and of no promising Talents, his Father was induc'd to prefer the elder of the two others. The Empress herself to please him came into his Measures: But this Choice was oppos'd by the Ministers, who declared it to be contrary to the Imperial Laws, and that they would acknowledge none for their Lord, but the Son of the Empress, nam'd Chew. They had Cause to repent it afterwards, for Chew was a cruel Tyrant; whereas the Prince whom the Emperor had chosen, was indow'd with all the good Qualities requisite for a Sovereign. The Emperor dy'd the forty third Year of the Cycle.

CHEW, Twenty eighth Emperor, reign'd Thirty three Years.

Pride, Luxury, Debauchery, Tyranny, and Cruelty, mounted the Throne with this Prince. He marry'd a Woman nam'd Ta-ye, who was the most beautiful, but at the same time the most barbarous and wicked Person in the whole Empire. She would have all things directed according to her Caprice and imperious Humour; and if the Ministers fail'd to conform to her Opinion, in either their Representations or Councils, they were immediately driven from the Palace, or condemn'd to Death. To displease what was done by her Orders, was accounted Rebellion, and the persuaded her Husband that he could not be absolute Master of his Subjects, unless he made himself dreaded by them. For that Purpose she invented a kind of Punishment, terrible to think of: She caus'd a brzen Pillar to be erectd, which being made red hot, by means of a great Fire, the condemn'd Person was forc'd to embrace it, till such time as his Flesh was consum'd to the Bone. It was an agreeable Diversification to her, to see the unhappy Victims of her Folly suffer, and to hear the dreadful Shrieks, caused by the Exquites of the Torture.

One of the Ministers of Chew, in order to inculcate himself into his Favour, and merit his Confidence, made him a Present of his Daughter, who was a great Beauty, but at the same time very virtuous. The Daughter, who detected this Action of her Father, resolvd with
an heroic Courage, the criminal Adversities of the Emperor, whose love theretofore changing of a sudden into Fury, he flew the young Virgin with his own Hands, and cutting her Body in pieces, caused it to be served up at her Father's Table. Another Minister was so astonithed at this Barbarity, that, not being able to contain his Indignation, he took an Opportunity to represent the Horror of the Action to the Emperor, who rewarded his Zeal with present Death.

These cruel Executions did not intimidate the wife Ven-wang, who had the Courage vigorously to oppose such Inhumanities. The Tyrant, who still respected his Virtue, did not treat with him the same Rigour, as he had done others, but sent him to Priting, to punish his Rashness, as he call'd it. The principal Subjects of Ven-wang's little State, quite dismay'd at his Imprisonment, assembled themselves; and believing that they might easily obtain their Prince's Liberty by Prefents, that would flatter the Emperor's debauch'd inclinations, among other things sent him a young Girl of very great Beauty. Chew, as they had ferm'd, was so taken with her Charms, that he immediately order'd Ven-wang to be releas'd; whole joy was doubled, to see himself both freed from his Confinement, and removed to corrupt a Court. This Prince was dearly belov'd by his People; and tho' his Dominions were but small, yet he was as much respected throughout the Empire, as Chew was hated.

Ven-wang was eminent for his Sweetness of Temper; his Love of Justice; the Care he took in having young Men brought up according to the purest Maxims of Morality; the good Reception he gave wise Men and Philosophers, which brought a great Number of them to his Court; the Pleasure he took in hearing their Discourses; his preferring Persons of Virtue and Merit to Employments; the Respect he shew'd to those of his Family, who were his Seniors; in short all those excellent Qualities join'd to his Modesty, Frugality, and Application to publick Affairs, gain'd him so great Reputation among the Princes, who were his Equals, that several of them made him the Arbiter of their Differences.

It is related, that two petty Kings [or Regulo's] who were always in War about the Limits of their States, having agreed to refer their Pretensions to his Decision: As soon as they enter'd his Territories, they observ'd that his Subjects strove to outdo one another, by reciprocal Proofs of Friendship and Kindness, that none durst take up any thing which happen'd to be dropped on the Roads, every one faying it did not belong to him; and that those who had Lands, gave a part of them to their reduc'd Friends for their Subsistence. When they arriv'd at Court, they were surpriz'd at the Unsinniness and good Understanding, which they found among the Grandees, who were Strangers to Artifice, Diffamation and Intrigue.

On seeing such great Order in the State, What Bef菁iis have we here? say'd one of them, What will Ven-wang think of our Disputes? What Nation will be harm'd of us? They therefore without proceeding any further in the Befinefs, instantly accommodated the Difference between themselves; and instead of inflicting on their Rights and Pretensions, fwoe who should yield up most Lands to the other.

The Reputation of Ven-wang became so great, that forty Tributary Princes chose him for their Sovereign; perceiving that he alone could remedy the Evils which afflicted the Empire. But he dy'd soon after he had obtain'd that Dignity, leaving his Principality and his Riches to a double Successor; whom he prefer'd to his eldest, because he would not enrage into his Views of dethroning the Emperor. The eldest discovered a peculiar Greatness of Soul on this Occasion; for he did not make the least Complaint of any Injustice done him; and that he might not displease the Memory of his Father, he retir'd beyond the River Yang, towards the Borders of Se-ch'ow, where he foun'd the two Kingdoms of Ts'e and Ho.

In the mean time Chew grew more cruel every Day, as well through Habit as the Influence of Ta-kya, who was in effect Sovereign; the Emperor always confirming whatever Laws he propos'd. It is said to be owing to her, that little Feet is accounted one of the greatest Ornaments of the Sex; her own being very small, the bond them tight with Elifts, affecting to make that pan for a Beauty which was really a Deformity. However the Women all follow her Example; and this ridiculous Custom is so thoroughly establish'd, that to have Feet of the natural Size is enough to render them contemptible.

It is likewise said, that the great Number of Candles, which they caus'd to be lighted up in the Palace every Night; to supply, as it were, the Absence of the Sun, and continue the Day gave rise to the Feast of Lanterns, which is annually celebrated on the fifteenth of the first Month.

Chew became daily more savage to his Subjects, who groan'd under his tyrannical Government. His nearest Relations seeing him running headlong to his Ruin, thought it their Duty to lay before him his ill Conduct. He would have put one of his Uncles to Death, who took that Liberty, if he had not counterfeited Madness. However, he impartion'd him to discover whether it was real or pretended; but he acted his part so well, that he deceiv'd the Tyrant. Another of them, thinking he ought to run any Risque to reclaim his Nephew, went to the Palace with surprizing Intrepidity, prepar'd for the worst that could happen, and was immediately strangl'd by the Emperor's Orders; who afterwards caus'd his Heart to be pluck'd out, and had the Barbarity to view it for some time, not so much to satisfy his Curiosity, as to fatiate his Revenge.

So great Inhumanities, carry'd to such a Length, provok'd at last the whole Empire to re-volt. The Princes and Grandees intreated Ven-wang to put himself at the Head of an Army, and the whole Empire revolt.
The Third DYNASTY, call'd CHEW, which comprehends the Reigns of Thirty five Emperors, within the Space of Eight hundred and Seventy three Years.

VU-VANG, First Emperor, reign'd Seven Years.

His new Emperor ax'd the Imperial Seat in the Metropolis of the Province of Shen-fi, call'd at present Si-nan. He began his Reign, as usual, with offering Sacrifices to the Lord of Heaven, and re-establishing the Laws and Customs which his Predecessor had in some measure abolished.

I. He made strict Enquiry into all the Acts of Injustice that had been committed in the preceding Reign, and apply'd himself to redress them.

II. He fet at Liberty many Persons of Merit, who had been imprison'd.

III. He sent for to Court, Ki-ti, the Uncle of the Tyrant, who, to save his Life had feign'd himself mad; and frequently consul'ted him in Astronomy, Politics, and the Science of Government. His Instructions are to be seen in the Shau-king, a Book hereafter spoken of. The Emperor rewarded this learned Man, by giving him and his Posterity the Kingdom of Koree, and made it in a manner independent, for they were only oblig'd to come every new Reign to define the Confect and Protection of the Emperor.

IV. He reflect'd several illustrious Families, which had been almost wholly unobliterated; and gave the Descendants of the Emperor little Sovereignties to support their Rank with Decency.

One Prince of the Family of Shiu-nong was settled in the Province of Shen-fi; another of the Family of Whang-ti had for his Share a Country in the Province of Hua-ouang, that was call'd the Kingdom of Fid, a third, descend'd from You, had some Territories about Pe-k'ing, which was name'd the Kingdom of Shu; another, who was of the Race of Shun, obtain'd Lands in the Province of Hoo-nan, under the Title of the Principality of Chin.

V. He erected fifteen other Principalities, which he gave to fifteen of his Relations; nor foreseeing that so many Sovereignties, tho' holding of the Crown, would in time become a Source of unhappy Wars. He also reward'd several of his Ministers with Ellaces not much inferior to the former, and rai'd others to the chief Dignities of the Empire.

The Fame of his Wisdom and Generosity reach'd the most distant Countries; and several foreign Princes, who refused doing homage to Chew, came present'd to pay Vu-ouang the ancient Tributes, and put themselves under his Protection.

Vu-vang having in the second Year of his Reign been attack'd with a dangerous Distemper, which it was fear'd would prove fatal, all the Court was alarm'd. Chew-long, his Prime Minister caus'd Sacrifices to be offer'd in the Palace for the Emperor's Recovery; in the midst of the Ceremony, lifting up his Hands towards Heaven, and praying with a loud Voice, he offer'd his own Life in Sacrifice, to save that of a Prince which was of such Importance to the State. The History informs us that the Emperor grew better next Day, and in a little time recover'd.

This Action of the Prime Minister was greatly applauded; and the Emperor was so affected with it, that he inter'd it with his own Hand in the Secret Registers, which are kept in the Palace in Coffers of Gold. He govern'd with the Tenderness of a Father, and was indefa- tigable in public Affairs to the Day of his Death; which happen'd the twenty third Year of the Cycle. He was succeeded by his Son Ching-ouang.

* [Chew, which is] the Name of the Dynasty, is [both the late Emperor, written and pronounced differently from] Chew the Name of CHING-
CHINESE Monarchs.

CHING-VANG, Second Emperor, reign'd Thirty seven Years.

During the tender Years of this Prince, which render'd him incapable of Governing, his Uncle Chew-kong, who was Prime Minister, and whose Virtues were generally acknowledged, took upon him the Care both of the Empire, and the Education of the Emperor; over whom he plac'd an able Governor, capable of instructing him in the Royal Virtues; and they'd so much Diligently proceeded in the Administration of Affairs, that the Tributary Princes very readily paid him the customary Homage.

Nevertheless his Virtues could not screen him from the Malice of his Enemies; who perjured the Emperor, that he abus'd his Authority, by making a great many Creatures, and design'd to usurp the Imperial Dignity. These Calumnies, which were whisper'd about, coming to the Minister's Ears, he took a Resolution of retiring from Court; which was an Affliction to all People, who were convince'd of his Purity, and Zeal for his Nephew's Interest. On the contrary, the young Emperor was overjoy'd to be from under the Tuition of his Uncle, and took upon him the Government of Affairs with great Alacrity. But he quickly experience'd the Weight of the Burthen which he had on him; and the ill Success which constantly attended him, having made him sensible of his own Incapacity, he sent for the Secret Records of the Empire, to consult them, and find out a way to free himself from the Difficulties he was plung'd in. In running them over, he met the Place where his Father had minutely down the generous Action of Chew-kong, who had devoted himself to Death, to save the Emperor's Life. Being sensibly affect'd with such an extraordinary Instance of Love in a Subject to his Prince, he grew affam'd of his Diligence; and perceiving how much he stood in need of so great a Man, he went himself that instant to the Place where Chew-kong had retir'd, and with Tears entreat'd him not to forlorn him, but to afflict him with his Council. Chew-kong was thus re-infrated in his former Honours and Dignities, wherein he gave continual Proofs of his Zeal for the Glory of his Prince, and the Good of his State.

It is reported of this Emperor, that in the fifth Year of his Reign, growing fond of the Recreations which he had used in his Childhood, one Day in play with his young'd Brother, by way of Joke, he gave him the Patents of a small Sovereignty. On which the Ko-lau, Si ya, his Governor say'd, that the Prent, tho' made in jest, became a serious Matter, as soon as it went out of the Hands of the Sovereign; that a Prince was dishonour'd by breaking his Word; and that the Law, which oblig'd him not to enter too rationally into any Engagements, oblig'd him also to keep his Promise. Thus, at the same time, he both did his Brother Favour, and receive'd solid Infruction, which was of advantage to him.

The Emperor following the Instructions of his first Minister, govern'd his Dominions with great Wisdom; by which means he acquir'd such high Reputation, that the King of Cochinchina sent Ambassadors with Prefents, to congratulate him on having a Subject of so extraordinary Merit as Chew-kong; and they were receiv'd with the highest Marks of Esteem and Friendship. After they had their Audience of Leave to return into their own Country, Chew-kong gave them an Instrument, which on one side pointed towards the North, and on the opposite side towards the South, to direct them better on their Way home, than they had been directed in coming to Chita. This Instrument was call'd Chi-nan, which is the same Name the Chinese now give to the Sea-Compasses; whence it is believ'd that Chew-kong was the Inventer of the Compasses. (a)

This great Minister, who was so greatly admir'd both at home and abroad, dy'd the thirty third Year of the Cycle, in the hundredth Year of his Age; and the Emperor, to shew his Gratitude to him by some remarkable Token, caus'd him to be bury'd near his Father's Tomb, with the same funeral Rites as were customary at the Interments of the Emperors. Sometime after the Emperor install'd the States of the Empire, where he order'd that every Prince should forbid the immoderate Use of Wine in his Dominions, as being the Source of infinite Misfortunes, and the Destruction of Families. This Prince dy'd the fiftieth Year of the Cycle, and left his Crown to his Son, call'd Kang-vang.

KANG-VANG, Third Emperor, reign'd Twenty six Years.

This Emperor being remarkable for maintaining Peace both at home and abroad, he took the Opportunity of this Tranquility to apply himself to govern his People with Gentleness, and endeavour to make them happy.

One of his Maxims was, That the Joy of a Prince depended on that which reign'd among his Subjects, a Maxim that he taught not to take any Pleasure where his Subjects were in Distress.——

He assembl'd the States frequently, and from time to time visited the Provinces of his Empire. He was principally attentive to promote Agriculture, the Cure of which he trusted to one of his Ministers, nam'd Chew-kong. He us'd to decide the Disputes that arose among the Husbandmen, fitting under an old Willow-Tree; which was preserv'd from being cut down, out of Respect, and became famous in the Poetry of the Chinese.

So

(a) Whan-gi is said before p. 138, to have been the Inventer. But neither Account seems probable.
A N N A L S of the

CHAU-VANG, Fourth Emperor, reign'd Fifty one Years.

MO-VANG, Fifth Emperor, reign'd Fifty five Years.

KONG-VANG, Sixth Emperor, reign'd Twelve Years.
C H I N E S E Monarchs.

of Equity and Moderation, which took off the Odium, he merited to be rank'd among the best of Princes. He dy'd the twenty third Year of the Cycle, and left the Crown to his Son Li-vang.

YE-VANG, Seventh Emperor, reign'd Twenty five Years.

THE Memory of this Prince had been bury'd in Oblivion, if his Negligence had not afforded Matter of Raillery to the Poets of his Time, by whose fictitious Description he is only known. He dy'd in the forty eighth Year of the Cycle, (depos'd of all Men,) without being able to secure the Crown to his Children; his Brother Hyau-vang seizing it by Violence.

HYAU-VANG, Eighth Emperor, reign'd Fifteen Years.

THIS Ulfpreer maintain'd himself peaceably on the Throne by his Merit and Address. His only Fault was being over fond of Horses, whereof he had a great Number; expending large Sums to procure the best and most rare that were to be had in all Parts. Fi-fei, a mean Fellow, who had made his Master of the Horse, instigated himself into his Favors, barely by his Skill in managing Horses. He us'd to ride them in the Emperor's Presence, who one Day was so delighted with his extraordinary Address, that he gave him a Principality in the Province of Shen-fu; one of whose Descendants founding the following Dynasty, destroy'd the Family to which he ow'd his Advancement.

In the time of Hyau-vang, there fell Hail-Stones of such prodigious Bignefs, that both Men and Beasts were kill'd with them. He dy'd the third Year of the Cycle, and his Son Lo-vang succeed him.

I-VANG, Ninth Emperor, reign'd Sixteen Years.

THE disorderly Conduct of this Prince and his want of Merit render'd him very contemptible to all his Subjects; he had no Talents, and was so timorous that he could neither make any Answer to his Ministers, when they came to him for Orders, or to give an account of their Administration. He could never bring himself to give Audience to foreign Ambassadors, or receive in Public the Homage of the Tributary Princes. He dy'd the nineteenth Year of the Cycle, and was succeed'd the Year following by his Son Li-vang.

LI-VANG, Tenth Emperor, reign'd Fifty one Years.

THIS Prince was proud, self-conceited, prodigal, and cruel. The Wealth which he drew from his Subjects by Exactions, could scarcely satisfy his Passion for Riches, which he spent lavishly and without Judgment; the Misery of his People was extreme, and nothing was heard every where but Complaints and Lamentations. Several Manifestos were publish'd, representing the cruel Inhumanity of the Emperor, in menacing Terms.

These Clamours and Repinings of an oppressed People only increas'd his Fury; and he caused Search to be made after those whom he suspected to be at the Head of the Malecontents, in order to punish them with the utmost Severity. As he was conscious how odious he had made himself to his Subjects, he suspected that all their Discourse was on his ill Conduct, and therefore he forbid them, on Pain of Death, to converse together, or even whisper to one another; so that you might see all the Inhabitants of the Metropolis, walking the Streets with Eyes cast down in mournful Silence, and shunning each other. Chi-au-lang, one of his most faithful Ministers, having often in vain remonstrated to him on theSeverity of his Government, ventured at length so far as to represent, that he was not plac'd on the Throne to make his People miserable; that it was much easier to stop an impetuous Torrent, than restrain the Tongue; that the Methods us'd for that Purpose only encreas'd the Violence of it; and that the forc'd Silence, which he had impos'd on his Subjects, seem'd to forebode something more dangerous and terrible, than the Liberty which they had of complaining.

The Prediction of this Wise Minister prov'd but too true; for the fifty second Year of the Cycle Forces the People quite driven to despair, like a Torrent which has broken down its Banks, rush'd of a People to sudden into the Palace, in order to affilinate the Tyrant, who having fled at the last Noife of the Tumult, escap'd their Fury. But they murder'd all his Family, excepting his youngest Son, whom Chi-au-lang had secretly convey'd home, in order to conceal him from the rage of the Multitude; but they coming to hear of it, belief'd the Heufe, and demanded the young Prince with Threats. Being ready to force their way in, Chi-au-lang, after a severe Conflict betwixt his Loyalty and Paternal Affection, at last deliver'd them his own Son instead of him, whose Throat they inhumanly cut before the Father's Face.

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Li-wang henceforward liv'd in Obscurity, a Wanderer, and Fugitive; all Chou-kang could do to appease the People, and to re-establish him on the Throne, was to no Purpose, so that the Throne was vacant for some Years.

SWEN-VANG, Eleventh Emperor, reign'd Forty six Years.

L IVANG, dy'd in his Exile, the tenth Year of the Cycle; and the Throne was fill'd by the young Prince, whom Chou-kang had fiv'd from the Fury of a revolted Nation.

This faithful Minister having had time to inform the People, after what manner the right Heir to the Crown had been prefer'd, and how worthy he was of the imperial Dignity, he by Degrees brought them to Obedience; so that at the Death of Li-vang, Swen-vang was acknowledg'd Emperor.

As he was still very young, Chou-kang and another no less faithful Minister, were appointed to be his Tutors, and to take Care of his Education. They acquainted themselves of this important Employ with great Zeal, and their Royal Pupil was equally observant of their Instructions. Of this he gave sufficient Proofs, as soon as he was of Age to govern by himself; intomuch that it was said in his Praize, that he retor'd the happy Times, when the Throne was fill'd by the great Yu and the wife Ching-tang.

The Cruelty and Diforders of the preceding Emperors had driven from Court the Wise Men and Philosophers, who finding they could not put a Stop to these Evils, retir'd into the Desarts and Mountains, there to study Wisdom more at Ease. The young Emperor recall'd them from their voluntary Exile, and by his kind Treatment and Liberality fix'd them near his Person; all the Discontented wife which his Father's Tyranny had caus'd was remov'd by his Virtue. The Tributary Princes took a Pleasure to do him Homage, and imitate him in governing their respective States; whereby all the Members of the Empire refum'd the most perfect Subordination.

Some of the Nations of the South, who were separated from China by the great River, T'ang-tse-yang, taking Advantage of the Independency in which they liv'd, plunder'd the neighbouring Provinces; against whom Swen-vang sent an Army commanded by excellent Officers, who quell'd their Arrogance, and forc'd them to submit to the Laws and Custom of the Empire. The Prince dy'd the fifty sixth Year of the Cycle, and his Son Yew-vang succeed'd him.

YEW-VANG, Twelfth Emperor, reign'd Eleven Years.

This Prince had very great Faults, without any of the good Qualities so much admitt'd in his Father, which made him contemptible. Among other he suffer'd himself to be engag'd by a Paslion, which was the Caufe of his Ruin, as well as of great Troubles in the Empire. He was so dearely in Love with a Concubine, nam'd Pau-ste, that for the Sake of her and her Son, he put away the Emperess, and disinherit'd the lawful Heir to the Crown. The Prince with the Emperess his Mother retir'd to his Uncle, who had a Principality in the Province of Shen-fa.

Notwithstanding all this Tenderness for Pau-ste, Yew-vang had no great Pleasure in the Enjoyment of her, because the was naturally of a spleenick and melancholy Temper; to remove which he had recourse to all sorts of Instruments, that might inspire her with Gaiety and Mirth.

He was then at War with the Western Tartars, and had given Orders that when the Soldiers saw Fires lighted, they should immediately take their Arms, and attend his Person. This Signal, which ought never to be us'd but in Cafe of Necelcity, he often order'd to be given without any real Occasion, looking on it as a proper Diversion for the Object of his Love; who was highly delighted to see the Hurry that the Soldiers were in to run to the Emperor, in order as they thought to fight in his Defence, and then to see how much surpriz'd and affam'd they look'd at having had so many fatiguing Alarms to no Purpose.

She took great Pleasure also in the Noise made by the Tearing of Silks, and the Emperor to humour her in this odd Fancie, debas'd himself so far as to be hearing them continually in her Presence.

Nevertheless the Emperor was displeas'd that his Son had abandon'd him, and sent an Order to his Brother to bring him to him immediately. His Brother answer'd, that he would not obey his Orders, till the young Prince should be declar'd lawful Heir to the Empire; which he provok'd Yew-vang, that he instantly declar'd War against him. This Prince, not being in a Condition to oppose the Emperor's Forces, join'd the Tartars, and in the Night-time attack'd the Imperial Camp. The Fires were immediately lighted, but the Soldiers, who had been deciev'd by this Signal so often before, disregarded it, looking on it as the usual Game to divert Pau-ste; in the mean time the Camp was forc'd, and the Emperor flain. This happen'd the seventh Year of the Cycle, and Pung-yang his Son succeed'd to the Empire.
CHINESE Monarchs.

PING-VANG, Thirteenth Emperor, Fifty one Years.

THE Tartars, who were引进 into the Empire, taking Advantage of the Cofunction which the Emperor's Death had caused, plundered wherever they came, and made divers Conquests. The Tributary Princes being alarmed at it, united their Forces to oppose this Torrent, which threatened to overwhelm them.

Among these Confederate Princes, the Kings of Tsu and of Wey distinguished themselves for their Valour, drove back the Tartars, and recovered the Lands they had conquer'd. This Success put an End to a foreign War, but gave Rise to civil Commotions, still more dangerous. These two Kings kept Possession of the Lands which they had taken from the Tartars, in Right of Conquest, and looking on themselves as independent, refused to pay Homage to the Emperor, under Colour that they had lent them no Assistance. This Example produced fatal Consequences, which the Emperor brought on himself, by removing his Court from the Province of Shen-fu to that of Ho-nan. This Caution was impuned to the Fear wherewith the melancholy Fate of his Father had inspir'd him; and it was not doubted but his Defign in retiring farther from the Neighbourhood of the Tartars, was more for the Security of his own Person than that of the Empire. Several Tributary Princes, seeing themselves abandon'd, follow'd the Example of the Kings of Tsu and Wey, and made themselves independant. There were three especially, who signaliz'd themselves by their Usurpations, and founded three considerable Kingdoms. The King of Tsu seiz'd the Southern Part of the Province of Shan-tong; the King of Tju took the Provinces of Hsi-quang and Kiang-fei; and the King of Tsu usurp'd the greatest Part of the Province of Shen-fu.

These three Princes no longer acknowledging any Superior, follow'd the Dictates of their Ambition; and seeking only to enlarge their Dominions by the Spoil of their Neighbours, made War against each other. The Emperor endeavourd to put a Stop to their Proceedings, and enjoind them to live in Peace, but they defied his Authority. These Wars lasted several Ages, and were not at an End in the Life-time of the celebrated Philosopher Confucius, whose History begins here, which he has intitul'd Chun Tju. Ping-vang dy'd the fifty eighth Year of the Cycle, and was succeeded by Whan-vang his Brother's Son.

WHAN-VANG, Fourteenth Emperor, reign'd Twenty three Years.

WHAN-VANG ascending the Throne at this difficult Juncture, endeavour'd to bring the Tributary Princes to their Obedience by gentle means; but their proving ineffectual he had Recourse to Arms, wherein he was not more successful. His Army being defeated, and himself wounded, he gave up all Hopes of re-establishing his Authority in the revolted Provinces, and was content to preferve those which remain'd to him. He dy'd the twenty first Year of the Cycle, and his Son Chwang-vang succeeded him.

CHWANG-VANG, Fifteenth Emperor, reign'd Fifteen Years.

This Prince came to the Crown contrary to the Will of several of the Ministers, as well as of his Father, who nam'd for his Successor the Son of one of his Concubines, call'd Kew. But one of the Grandees, who had great Authority at Court, having represented to the rest of the Grandees and Ministers that this Injustice done to the lawful Heir, would necessarily occasion a civil War, and give a fatal Blow to the Imperial Authority, which tovrd but too much already, most of them approvd of, his Reasons, and acknowledged Chwang-vang.

Notwithstanding this, Kew had a Party, which form'd a Plot to assassinate the Emperor. The Chief of the Conspirators, (who were three Years before their Design was discover'd) being one of the Council, and a Person of great Credit, the Minister, who had taken so much Pains to place Chwang-vang on the Throne, counsel'd him to fear not to know any thing of the Conspiracy, but to send for the Traitor as if he wanted his Advice on some important Affair. The Conspirator coming to Court was faub'd by a Soldier, who had Orders for that Purpoe; and Kew on this fled to the King of Yin. His Flight and the Death of the chief Plot secund the Emperor on the Throne; but the revolted Princes constantly maintain'd their Independency; and even the King of Tsu, by governing according to the Advice of his Ko-lau, or Prime Minister, call'd Lyn-chu, got so great an Ancendant over them, that they seem'd as if they had depended entirely upon him; and durst not take an Affair of Moment without his Approbation. The Emperor dying in the thirty sixth Year of the Cycle, the same Ko-lau had such Influence in the State, as to procure almost all the Subserviages of the Ministers and Grandees in Favour of Li-vang; who was a Relation of
the King his Master, and defended from a younger Brother of the Imperial Family, call'd Ch'ow.

LI-VANG, Sixteenth Emperor, reign'd Five Years.

The Crown, by natural Right, was defened to one of the Nephews of the late Emperor; but he was excluded from it by the Election of Li-vang, who was supported by the King of Tj, his Relation. This Tributary Prince enlarg'd his Power to the great Prejudice of the Imperial Authority, and usurp'd the Title of Pa, that is to say, the Chief of other Princes, the greater Part of whom acknowledg'd him in that Quality. But this Title, which others also affir'md after his Example, lasted but one hundred Years, and then was abolisht.

WHEY-VANG, Seventeenth Emperor, reign'd Twenty five Years.

The first six Years of this Reign were Peaceable, but this Tranquillity was afterwards disturb'd by the Tartars who inhabit to the North of the Province of Shen-fu, against whom the Emperor sent an Army, commanded by the King of Tj. This Army attack'd them while they were besieging Tai-tong-fu, forc'd their Camp, put them to the Rout, and oblig'd them to retreat with Speed into their own Country. This Victory, and the Truth Why-vang repor'd in the King of Tj, gave him such Authority, that he wanted nothing of being Emperor but the Title; and his Ambition, which was still greater, would have put him upon dethroning his Master, if he had not apprehended that the other Princes, who were his Equals, would have oppos'd his Advancement to the Throne.

It is positively affirm'd, that Japan began to be govern'd by Kings in the fifty eighth Year of the Cycle, and the sixteenth of this Emperor's Reign.

The Emperor dy'd the sixth Year of this Cycle, and was succeed'd by his eldest Son, call'd Syang-vang.

SYANG-VANG, Eighteenth Emperor, reign'd Thirty three Years.

Syang-vang, 16th Emp.
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CHINESE Monarchs.

KING-VANG, Nineteenth Emperor, reign'd Six Years.

THE Empire began to flourish when this Prince took Possession of it; but his Reign was too short for the Good of his People, who were always prayering his Mildness, Wisdom, and Moderation. He dy'd the forty fifth Year of this Cycle, as much lamented by his Subjects, as he had been tenderly lov'd by them, and left his Crown to his Son Quang-vang.

QUANG-VANG, Twentieth Emperor, reign'd Six Years.

THIS Reign was equally short, and applauded by the People as the preceding. Quang-vang had inherited all the good Qualities of his Father, and the new King of Ty was not in a Capacity to cause any Disturbance, being hated by his Subjects, because of his Cruelties, and want of Application to Government. A Prince, who was his Kinsman, having given him Advice with regard to his Conduct, he was so provok'd at it, that he sent a Ruffian, who had neither Fear nor Remorse, to affasinate him. The Villain, who was to pretend some Bufniffs from the King of Ty, to make furer of his Blow, went betimes in the Morning to the Palace: where, finding the Prince feated on his Throne, receiving Petitions, and administering Justice, he became feiz'd with Horrour at the Thought of staining his Hands in the Blood of so good a Sovereign; and not daring to return to his Matter without having executed his Orders, flew himself at the Door of the Palace.

The Emperor dy'd in the fifty first Year of the Cycle, and was succeeded by his Brother Ting-vang.

TING-VANG, Twenty first Emperor, reign'd Twenty one Years.

THE whole Care of this Prince was to keep Wars at a Distanice, to preserve the Empire in profound Peace, and caufe the Laws to be put in Execution.

On the fourteenth Day of this Month, in the fifty fourth Year of the Cycle, Lau-kym was born in the Province of Hi-quang; who is the Founder of one of the two principal Sects, which have infetted the Empire, and whereof I shall speak hereafter. He taught, that the Soul died with the Body; that the Happiness of a Man consisted in Voluptuositie; and confining all Felicity to this Life, he pretended to have found a way to prolong it beyond its natural Term; hence this Sect is call'd the Sect of Immortals. It easily found Admiration among the Grandees, who flatt'd themselves that by embracing it they should prolong their Days. However there is Reason to believe, that the Founder of this impious Sect confeid a Supreme Being, which he call'd Tau; for he says in one of his Treatises, "That this Tau has no Name that is suitable to him; that he created the Heaven and the Earth, without being corporeal; and that, tho' he is himself immoveable, he gives Motion to all things." This has occasion'd some to think, that his Doctrines, where they are very bad have been much corrupted by his Disciples. He dy'd at the Age of eighty four Years; as did this Emperor in the twelfth Year of the Cycle, and his Son Kyen-vang succeeded him.

KYEN-VANG, Twenty second Emperor, reign'd Fourteen Years.

THIS Prince, by his Wildness and Prudence, preferv'd the Grandeur of the Empire, and sustaine'd with Dignity all the Burthen of the Crown. In his Reign two dangerous Opinions began, which made a great Noise, and were clearly refuted. The Names of
the two Philosophers who broach'd them, were Yang and Me; the former held, that all Men were to be lov'd alike, as well Strangers as those of the nearest Kin; the latter would have every Man to mind his own Affair, without having the least Concern about the rest of Mankind, or even the Emperor himself.

Before this Reign, History does not mention the Kingdom of U, which is at present the South part of the Province of Kyang-nan.

The Emperor dy'd the twenty sixth Year of the Cycle, and was succeeded by his Son, call'd Ling-vang.

**Ling-vang, Twenty third Emperor, reign'd Twenty seven Years.**

The Chinese History relates, that this Prince was born with Hair on his Head, and a Beard on his Chin. He is chiefly prais'd for his Wisdom and Prudence, in having prefer'd his Authority, and the Peace of the Empire, tho' all the Tributary Princes were continually at War among themselves.

The forty seventh Year of this Cycle, was remarkable for the Birth of Kong-fu-t'i or Confucius, so often mention'd, whom the Chinese account the greatest Philosopher of their Nation; He was born in the Province of Shan-tang, the fourth Day of the eleventh Month. When he was but three Years old, he left his Father Sho-lyang-bo, who was Prime Minifter in the Principality of Tji.

The Death of the King of U gave Rife to a Dispute between his two Sons, which is without Example; for the eldest, to whom the Crown belong'd, resolving to reign it to his younger Brother, who reduc'd it, placed him on the Throne as it were by Force, put on him the Royal Ornaments, and saluted him as his Sovereign: But the latter left the Palace secretly, and hid himself in the Desarts, so that the elder was at last oblig'd to wear a Crown, for which he had such a noble Contempt.

The Emperor dy'd the fifty third Year of the Cycle, and was succeeded by his Son, call'd King-vang.

**Keng-vang, Twenty fourth Emperor, reign'd Twenty five Years.**

His Emperor is blaming for his Negligence in the Affairs of Government, and his Indulgence, with Respect to what pass'd in the Empire. For which Reason the King of U alter'd his Design of submitting himself to the Empire and its Laws; so that instead of sending Ambassadors to the Imperial Court, he sent them to that of the King of Lú, who was of the Family of the Chew, and govern'd his Subjects according to the Laws establish'd by the Emperors of this Dynasty.

The Wars, which had continu'd so long among the Tributary Princes, having caus'd great Confusion in the Government of their respective States; the King of Ching, who reign'd in the Province of Shen-fi, began to think of restoring Order in his own. His Prime Minister, a Person of known Ability and Merit, to whom he had committed this Trust, entering into his Masters Views, began with reforming the Abuses which long Ufe had establish'd in the Court. He renew'd the ancient Laws that had been made by the first Princes, divided the Lands equally, and cre'd so much Wisdom therein, that the Rich did not complain of what had been taken from them to supply the Wants of the Poor. His Regulations on this Head were these: viz.

I. That the Lands should be divided into nine equal Parts, whereof the ninth Part should be the Domain, and cultivated at the common Expence.

II. That all People indifferently should be permitted to fift in the Lakes and Ponds.

III. That the Magistrates should have an Eye particularly to all Widows, old Men and Women, who have no Children, and to Orphans, in order to affist them in their Necessities.

Confucius marry'd at the Age of nineteen Years, containing himself with one Wife, by whom he had one Son. A while after he divorc'd her upon some Pretext; but the true Reason was, that being freed from the Cares of a Family, he might pursue his Studies with greater Application; in effect, he made such a Progress in various kinds of Knowledge, that in a few Years he became the most learned Doctor of this Empire.

The Emperor dy'd the eighteenth Year of the Cycle, and was succeeded by his Son, call'd Meng-tung. This Prince reign'd but a few Months, in which time he had a Son born, whose Birth gave Rife to two powerful Factions in the Empire. The principal Courtiers declar'd this Infant Emperor, and nam'd Guardians to govern the Empire in his Minority; while some of the Governors of the Provinces, alluding in their Excuse his tender Age, and the Uncertainty of his Life, proclaimed the [second] Brother of Meng-tung. Both Parties proceeded to Arms, but this last Faction being the strongest, took the Metropolis, and plac'd King-tung on the Throne; whose Name tho' the same [in Sound] as his Father's (s), yet it is written in different Characters, and has a different Signification.

(1) It is Brother in the French by Midake.
KIN-VANG, Twenty fifth Emperor, reign'd Forty four Years.

CONFUCIUS had already acquire'd such great Reputation, that he was follow'd by three thousand Disciples, of which seventy two were distinguished by their Learning; and in this last Number there were ten, who were so accomplished in all arts of Knowledge, that they were call'd by way of Excellence, The Ten Philosophers.

The thirty eighth Year of the Cycle Confucius was prefer'd for his great Merit to be Prime Minister of the Kingdom of Lu, his native Country. Thro' his wife Counsel the Face of Affairs was soon chang'd throughout the Land; he reform'd the Abuses that had crept into it, and restored Honesty in dealing; he taught young Men to respect the old, and honour their Parents, even after their Decease; he inspir'd the fair Sex with Mildness and Chastity; and caus'd Sincerity, Uprightness, and all other civil Virtues to prevail among the People. The Love of Justice became so universal, that if any thing happen'd to be dropp'd on the high Roads, nobody durst meddle with it, but the Person it belonged to; in short he establish'd such perfect Order and Union in all Parts of this State, that it seem'd like a well govern'd Family.

About this time the King of Ts' went was affianced by his Prime Minister, who fix'd the Crown. This Ulterior satisfactorily the Fidelity of his new Subjects, and fearing the Power of the King of Lu, courted his Friendship, and at the same time laid a dangerous Snare for his Virtue. He inter'd the Lands conquer'd by his Predecessors, and made him a Present of a young Maiden, who besides being exceeding pretty, had a charming Voice; she was order'd to employ all her Charms, and the usual Arts of her Sex, to insipre the King of Lu with Love.

Confucius employ'd all his Eloquence to dissuade his Prince from receiving such a pernicious Present; but Love was stronger than Reason, and what the Philosopher loved came to pass; for the Prince minding nothing but his Mirths, and the Diversions he made for her, neglected the Care of the State, ceased to administer Justice, and despis'd the Counsels of the Wise Men who were at his Court. Confucius finding that he could no longer maintain the prudent Maxims which he had establish'd, laid down his Place of Prime Minister, and retir'd out of the Kingdom. Mean time most of the Tributary Princes were still at War together, wherein the King of U perish'd miserably in Battle against the King of Ts', which is at present the Province of Che-hyang.

The fifty second Year of the Cycle, the Family of Ts'ai, which had twenty five Kings in the Space of six hundred and thirty six Years, was entirely extinguih'd by the King of Song.

Confucius ends about this Time the History of the Wars of the Tributary Princes, which had last'd two hundred Years; and dy'd the fifty ninth Year of the Cycle, in the seventy third Year of his Age, and the forty first of this Reign. The Chinese pay the greatest Veneration to the Memory of this Philosopher. He is look'd on as the Master and Doctor of the Empire. His Works have so great Authority, that to make the least Alteration in them would be punish'd as a Crime. Whenever any Disorder arises in Point of Doctrine, a Quotation out of his Works decides it at once; so that the most obstinate among the Learned are oblig'd to submit. His Politer are still in being, and enjoy the greatest Privileges; which have always sublim'd, whatever Revolutions have happen'd in the Empire.

In the sixtith Year of the Cycle, the Kingdom and the Family of Ch'in, which continu'd six hundred and forty five Years, under Twenty four Princes was entirely destroy'd by the King of Ts'ai. The Emperor dy'd the second Year of this Cycle, and left his Crown to his Son Ts'un-vang.

YWEN-VANG, Twenty sixth Emperor, reign'd Seven Years.

If the Reign of this Emperor had been longer, the Power and Dignity of the Empire had been compleatly re-establish'd, through the Wieldom and Mildness of his Government. The ancient Laws of his Predecessors were beginning to revive, and most of the Tributary Princes were return'd to his Obedience, excepting the King of Lu; who refused to come to the Assembly of the States, which the Emperor had conven'd, not looking on himself as a Vassal of the Empire. On this the Emperor caus'd him to be proclaim'd a Rebel, which is the first Instance we find of that sort of Punishment. The Prime Minister of that Prince being discontented, came to the Emperor, who gave him the Command of the Army, with which he fought several Battles, conquer'd almost the whole Province, and sent Ambassadors with Presents to the Emperor, desiring the Invejiture of that Principality; which was granted him, on Condition that he pay'd the ordinary Homage and Tributes. The Kingdom of U, which had sublim'd for six hundred and fifty Years under twenty petty Kings, was subverted at that Time by the King of Ts'ai.

Ts'en-vang dy'd the ninth Year of the Cycle, and was succeed'd by his Son Ching-tzang-vang.
CHING-TING-VANG, Twenty seventh Emperor, reign'd Twenty eight Years.

This Prince found the Empire almost reftor'd to its ancient Splendour, and maintain'd the dignity of it, by his wife Conduct. The Emperors dying, he liv'd in Celibacy; being an admirable, tho' rare Example of Continency, whence he was fami'd the Chaste.

The thirty first Year of the Cycle, the King of Thi, put an end to the Principality of Thi, which had continu'd fix hundred and twenty six Years under twenty five Princes. This Emperor dy'd the thirty seventh Year of the Cycle, leaving three Sons, who were old enough to reign. The eldest, call'd N'man, succeeded him, but he only reign'd three Months, and was murder'd by his Brother Sà; who enjoy'd the Fruits of his Crime no longer than five Months; being afflicted, under Pretext of revenging the Patricide, by his youngest Brother, Kau-vang, who ascended the Throne without the least Opposition.

KAU-VANG, Twenty eighth Emperor, reign'd fifteen Years.

A LTHO' this Prince usurp'd the Crown without Opposition, yet the barbarous Action, by which he made his way to it, disgrac'd him throughout the Empire; and furnish'd most of the Tributary Princes with a Pretext to refuse paying him the usual Homage, or to acknowledge him for their Sovereign. He had a Brother, call'd W'an-kong, whom he remov'd, out of Policy, from Court, by giving him a Principality in the Province of Ho-nan; one of whose Defendants was the last Emperor of this Dynasty.

In the Kingdom of Thi, a very numerous Family, call'd Thi, having become preceding powerful by their great Credit and Riches; they made themselves popular by their Liberty, and growing proud of the Authority they had acquir'd, caus'd the People to rebel, who secretly made away with their King. But to remove the Suspcion of having been the Ringleaders, they plac'd his eldest Son on the Throne, and made the youngest Prime Minifter; however, as they had divided all the great Pofts and Governments among themselves, they left the Prince nothing but an empty Title, and kept all the Power in their own Hands.

KAU-VANG dy'd the fifty second Year of the Cycle, and was succeeded by his Son Ghey-lye-vang.

GHEY-LYE-VANG, Twenty ninth Emperor, reign'd Twenty four Years.

A BOUT this time the cruel Wars between the Tributary Princes began again, and lasted near three hundred Years. The Historians call these times Chen-que, or the warlike Ages. Each Prince aim'd at the Empire, and endeavour'd to destroy his Rival. The Emperors had scarcely any thing left them except their Dignity; and had the Afflication to fee both their Authority and their Provinces taken from them by Degrees. The History tells us, that the nine Brazen Vessels, which Yu, the Founder of the first Dynasty, caus'd to be made, representing the Provinces of the Empire, shoke of their own accord; which was look'd on as a Prefiguration of the Evils that threatened the State.

The Kingdom of Thi was divided among four Princes, who had conquer'd it. One of them, who was become famous by gaining several Battles, form'd the Design of feizing the other three Parts, but was prevented by Death. However his Son Chi-fyang, who succeed'd him, being equally unquiet, and ambitious to enlarge his Territories, picked a Quarrel with the Kings of Han and Ghey, who chose rather to deliver up the Places, which he unjustly demanded by his Ambassador under Pretence of making Satisfaction for Injuries receiv'd, than engage their Subjects in a bloody War.

Chi-fyang, who breathed nothing but Holitieties, thought to have made the King of Chou, another of his Neighbours, truckle in the same manner; but that Prince not only dismiss'd his Ambassador without giving him any Answer, but engaging the injur'd Kings of Han and Ghey to join him with their Forces, the Army of Chi-fyang was utterly defeated, and himself slain. The King of Chou having subdu'd the Dominions of his Enemy, enter'd them in Triumph, and put all his Family to Death. Not content with this Vengeance, he caus'd the Corps of Chi-fyang to be brought before him; and cutting off his Head made a Cup of his Scull, out of which he us'd to drink, being varnish'd over for the Purpofe. One of the Officers most firmly attach'd to Chi-fyang, was so enraged at this Affront done to the Memory of his Mafter, that he attempted several times to flip into the Palace of the King of Chou, and murder him; but being discover'd, he was put to death.

There was another War between the King of Li and the King of Thi. The former gave the Command of his Army to a brave General, nam'd U-hi, who entering the Kingdom of Thi, gain'd a great Victory, took five important Places, and would have push'd his Conquests farther, if a Peace had not ensu'd between the two Kings. This Officer was as sober as he was valiant; he liv'd like one of the common Soldiers, and equally shar'd with them the Fatigue as well
as the Gain; whereby he inspir’d his Troops with that Vigour to which he ow’d his Success rather than to his Valour.

The Emperor dy’d the Sixteenth Year of the Cycle, and his Son Nag-an-vang succeeded him.

NGAN-VANG, Thirtieth Emperor, reign’d Twenty six Years.

HISTORY relates nothing concerning this Emperor, excepting the Year of his Reign; and only gives an account of the Wars among the Tributary Princes.

The King of Ghey had engag’d in his Intercelt the famous General U-ki, just now mention’d, of whose Wisdom he had conceived as high an Idea as of his Valour. One Day disconsol’d familiarly with him, concerning his Wealth, and the Strength of his Kingdom, which Nature had forty’d with inaccessible Rocks: U-ki made Answer, that he deceiv’d himself much, if he plac’d his Security in steep Rocks; and that the Power and Grandeur of a State consist’d in the Virtue and Application of the Person who govern’d.

This Answer encreas’d his Esteem with the Prince, who having declar’d War against the King of Tz, gave U-ki the Command of his Army; with which he attack’d the Enemy, entirely defeated them, and force’d the King to sue for Peace. These and other no less glorious Actions gain’d the General the Affection of the whole People, and he was made Prime Minister. The Grandees displeas’d hereat, endeavour’d to render his Fidelity suspected; and suggested to the King that it was not prudent to put a Stranger into the most important Post in the State. U-ki, being inform’d of the ill Offices they were doing him, left the Kingdom secretly, and retired to the Court of the King of T’ai, where his Merit being soon known he was plac’d at the Head of the Army, and having gain’d several Battles, against different Princes, oblig’d them to seek the Amity and Alliance of his Master. The Great Men envying his Prosperity, they endeavour’d to ruin him with the King; but not succeeding in their Design, they conspir’d against their Sovereign as well as his Favorite; who discovering the Plot, all those concerned in it were either banish’d the Kingdom or put to Death. U-ki after this changed the Form of the Government, by limiting the Authority of the Grandees and Ministers, and lodging the Power solely in the King. This Reform in the State render’d it so flourishing that it became formidable to the neighbouring Princes; who conspir’d with the Governors and Magistrates of the Kingdom, to destroy a Man, who had render’d his Master so much their Superior in Power and Authority. Accordingly he was found murder’d in his own House.

The Emperor dy’d the forty second Year of the Cycle, and was succeeded by his Son Lye-Vang.

LYE-VANG, Thirty first Emperor, reign’d Seven Years.

The Empire decay’d daily, and the Imperial Family was on the Brink of Ruin. All the Tributary Princes maintain’d their Independency, excepting the King of T’ai, who was the only one who renew’d his Homage on Lye-vang’s Accession to the Throne. The same Year that he took Possession of the Empire, the Kingdom of Ching, which had twenty three Princes in the Space of four hundred and thirty two Years, was destroy’d by the King of Han.

The forty second Year of this Cycle was remarkable for the Birth of the Philosopher Meng-tsé, commonly known by the Name of Menius, who is esteemed most of all the Chinese Sages after Confucius. Lye-vang dy’d without Issue in the forty ninth Year of the Cycle, and his younger Brother Hyen-vang, succeeded him.

HYEN-VANG, Thirty second Emperor, reign’d Forty eight Years.

This Prince had scarcely any thing else but the Title of Emperor; the Imperial Authority being so little respected that the Tributary Princes not only refused to acknowledge him for their Sovereign, but also threaten’d to declare War against him if he oppress’d their Subjects, or blam’d their Conduits. They being proplease’d with an Opinion, that the Crown belon’d to the Poisifor of the nine Vases of Copper, which the great T’ai had caus’d to be made, each of them prov’d to be the Poisoner of them, in order to usurp the Authority over the rest. The Emperor, to defeat their Designs, was oblig’d to have them thrown into a deep Lake, from which it was impossible to get them out.

Menius, who was but thirty six Years old, then flourish’d the highest Reputation, and had seventeen Disciples that follow’d him. He travel’d over several Kingdoms, especially those of Ghey and T’ai, instructing Princes how to govern their Subjects, and the Subjects in their Duty towards their Princes; as well as in the Virtues that they ought to practice, both in the private and active Scenes of Life.

Hyen-vang dy’d the thirty seventh Year of the Cycle, and was succeeded by his Son Shin-shin-vang.

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SHIN-TSIN-VANG, Thirty third Emperor, reign'd Six Years.

If this Prince had possessed Strength and Courage enough to have taken Advantage of the Divisions and Wars, which reigned among the Tributary Princes, doubtless he would have restored the Empire to its former Grandeur: but his Cowardice and Sloth, in which he exceeded his Predecessor, contributed more than any thing to the abatement of his Dignity, and the extinction of his Authority; while the King of Tsun encroac'd on such a Degree that he kept the other Princes in Subjection to him, and had the Imperial Authority, tho' not the Dignity. Five Kings, viz. of Tsun, Chau, Han, Ghey, and Ten, joined their Forces to oppose his formidable Power; but the King of Tsun defeated their Army, and might have deprived them of their Kingdoms, if a more important Concern had not called him elsewhere. Two Princes of the Western Part of the Province of See-chewen, who were independent of the Empire, were at War together, and each demanded Aid from the King of Tsun; who believing it was easy to take Advantage of their Difference, and join those vast Countries to his own, marched to the Affidavit of one of those Princes, and defeated the Army of the other, who was found dead in the Field of Battle; in short he oblig'd the Prince, whom he had afflicted, to pay him Homage, and an annual Tribute.

At the same time the King of Ghey, one of the Confederates, having no Hopes of living either easy, or secure in his Dominions, while he had so powerful a Prince for his Enemy, became his Tributary, and pay'd him the same Respect and Submission, as if he had been Emperor. The King of the Tsun granted him his Friendship and Protection the more willingly, as by the Kingdom of Ghey, he could more easily enter and subdue the Territories of the other Princes of the Exilt.

The Emperor, who had been an idle Spectator of all the Victories of the King of Tsun, dy'd the forty third Year of the Cycle, and was succeeded by his Son Ngan-vang.

NGAN-VANG, Thirty fourth Emperor, reign'd Fifty nine Years.

His Princes Reign was not more happy for being so long: when he came to the Throne, the Imperial Authority was almost annihilated; and tho' he wanted neither Parts nor Virtue, yet the State was too weak to undertake any thing that might give the least umbrage to such a powerful Prince as the King of Tsun.

At this time a Ko-lau of the King of Tsun, nam'd Kin-zen, who had gained the Hearts of all, by his Probity and Uprightness, fell a Sacrifice to Envy, and was unworthily deprived of his Honours; not being able to forgive his Misfortune, he threw himself into the River and was drown'd. The People were so sensibly afflicted at his Loss, that they preferre the Memory of it by a Feast, which is still celebrated annually on the fifth Day of the fifth Month, when they fall about the Rivers in ornamented Barks, as if they were in search of that virtuous Mandarin, in order to bring him to life again.

Mengtian dy'd the ninth Year of this Cycle, in the eighty fourth Year of his Age, and it look'd upon as the greatest Philosopher of the Empire, except Confucius. His Works are held in high Veneration, and his Descendants enjoy great Privileges. Mean time the King of Tsun followed closely his ambitious Designs, and insensibly clear'd the way to the Empire, by underhand supporting the War among the Tributary Princes; each of whom ask'd Succour from him, which he readily furnish'd them with, that they might destroy one another, and lessen the Number of the petty Sovereigns. Thus the Kingdom of Song, which had subsisted three hundred eighty one Years, under thirty two Princes, was destroy'd by the Kings of Tsun and Tsu; and the Principality of Lü, which had been govern'd by thirty four Sovereigns, was subdu'd by the King of Tsun. This last also invades the Territories of Ghey, who became tributary to him.

After this Chau-fyang King of Tsun, no longer concealing his Design upon the Imperial Crown, offer'd to the Sovereign Lord of Heaven a Sacrifice, with the same Ceremonies which none but the Emperors were allow'd to perform, by which publick Act he openly declared his Pretension to that Sovereign Dignity. At that time there was no Prince powerful enough to dispute it with him, except the King of Tsun; but Chau-fyang gained a compleat Victory over him, and immediately sent part of his Troops to dethrone the Emperor, whose Army was so small, that it was defeated at the first Attack; and this unfortunate Prince was forced to implore the Clemency of the Conqueror, to acknowledge him for his Sovereign, and yield up to him the few Cities that remained in his Hands. This Submission save'd him his Life, which he ended the Year following in the Province of Shan-fu, whither he retir'd.

As soon as the Emperor's Misfortune was publicly known, several of the Princes, particularly the King of Han, hasted to pay Homage to the King of Tsun. Nevertheless, as he
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he was not acknowledg'd by the whole Empire, and there were still some Princes, who adher'd to the Family of Chew, they elected Chew-kyun, one of the Grand-sons of the Brother of Kau-vang, the twenty eighth Emperor of this Race.

CHEW-KYUN, Thirty fifth Emperor, reign'd Seven Years.

CHEW-KYUN took the Title of Emperor the forty third Year of the Cycle, and gather'd Forces on all sides to make Head against the Ulterer, demanding Aids from the Kings of Tj, Tja, and Ghey; but the other Princes fearing Chew-fyang, and regarding no Interest but their own, refus'd to lend him any. Chew-kyun finding himself forsaken, and out of Hopes of maintaining himself on the Throne, abdicated the Crown, and liv'd a private Life. Thus ended the Dynasty of the Chew.

Chew-fyang did not long enjoy the Authority which he had usurp'd, but dy'd even before the Abdication of the Emperor; his Son Hyau-vang-vang dy'd the same Year, and left the Imperial Crown to his Son, call'd Chew-fyang-vang, who was the Founder of the Dynasty of Tja.

The Fourth DYNASTY, call'd TSIN, which had Four Emperors, within the Space of Forty three Years.

CHWANG-SYANG-VANG, First Emperor, reign'd Three Years.

The Beginning of this Prince's Reign is remarkable for his Inroad into the Territories of the King of Ghey. At first he won several Battles, which so alarm'd the other Princes, that fearing after he had gotten the Empire, he would dispossess them of their Dominions, five of them viz. the King of Han, Tja, Chaw, and Tjan, join'd the King of Ghey; their Forces consisted of two hundred thousand Men, who defeated the Emperor's Army, and oblig'd him to quit the Territories which he had conquer'd.

During these Transactions the Emperor dy'd, and left the Crown to his adopted Son Shi-whang-ti, who succeeded in the fifty second Year of the Cycle. According to the Chinese History he was born in the twelfth Month after his Conception.

SHI-WHANG-TI, Second Emperor, reign'd Thirty seven Years.

If the Confederacy form'd by the six Kings, above mention'd, for their common Defence, had continu'd, they might easily have maintained their Ground against the Forces of Shi-whang-ti; but their Ambition soon diverting them, they made War on one another, and to weaken'd themselves by the Defection of their Armies, that by little and little they became a Prey to Shi-whang-ti; who having subdu'd them one after another, put them to death with all the Males of their Families, excepting the King of Tja, whom he revok'd for a more lingering and cruel Punishment; for he shut him up in a Park, planted with Pine- Trees, where he allow'd him only just as much Food as was necessary to support Nature. This unfortunate Prince, by these means grown desperate, refus'd to eat any of the Provisions which they brought him, and starv'd himself to Death.

The King of Han avoided the Fate of the other Princes, by delivering up himself with his Troops and Dominions to the Emperor; he liv'd at Court with the Honours belonging to his Rank, and as he had both Abilities and Experience, Shi-whang-ti often discours'd with him upon the Maxims of Government.

All these Principalities being re-united under one Sovereign, and their Titles abolish'd, became thenceforth Provinces of the Empire; which, having been farther enlarg'd by the great Conquests the Emperor made Southward, was divided by him into thirty six Provinces.

The Admiral of a little Fleet, sent to some of the Japanese Islands (1), affair'd the Emperor in the Account he gave him of his Expedition, that nothing could be more advantageous to the Trade of the Empire, than to have a Colony settle'd there; and to engage him more

(1) P. E. Holt omits the Expedition to Bengal, mention'd p. 1, which happen'd much about the same time with this to Japan.
more effectually in that Deign, he told him that one of the Islands produc'd a sovereign Remedy against all forts of Difeases, and even Death itfelf.

The Emperor, fond of living long to enjoy his Conquifes, was caught with this Bait, and fent him back with Ships, Soldiers, and three hundred young Men, with as many marriageable Maidens. The Admiral arriving at an Island, built a City, of which he declared himfelf Sovereign; in a fhort time the Country was peopled, and the Inhabitants are proud of deriving their Original from the Chinese.

Shi-wu-hang-ti having obferved in visiting his Empire that the Northern Provinces, efpecially Peché-li, Shan-fu, and Shen-fu, were much exposed to the sudden Incursions of the Tartars; he fent a formidable Army, which having driven them back a great way beyond the Frontiers of the Empire, he immediately put in Execution the Scheme he had form'd to fecure his Country againft fuch dangerous Neighbours, by building a Wall from the Sea to the Extremities of the Province of Szechuan. In the forty fcond Year of the Cycle, he cauf'd Ships loaded with Iron, to be funk into the Sea, to fecure the Foundation; one third part of the Men in the Empire, who were of a certain Age, were employ'd in the Work; and the Architect was oblig'd under Pain of Death to join the Stones fo well with Mortar, that not a Nail could be driven between.

There were large Arches built for the Passage of Rivers, as also Forts along the Wall, at proper Distances for Garrifons, and Gates in the moft convenient Places, to facilitate Commerce, and invade Tartary on Occafion. It was fo thick that seven or eight Horfemen could ride abreaf on it, and fo solid that it is almost all standing to this Day; but, what is more surprising, is, that the whole was finifh'd in five Years time.

This tremendous Work was enough to immortalize the Founder; but not fatisfy'd with having Comparifons made between him and his Predecessors, much to his Advantage, he pretende'd to have eclips'd all their Glory, and that Potterity might have none to talk of but himfelf, he endeavour'd to deftroy the very REMembrance of them. For this end he published a Decree, commanding his Subjects on pain of Death to burn the Books call'd King, and all the Works of Confufius, which transmitted the Virtues and Actions of thofe great Emperors; he only excepted thofe that treated of Architecture and Medicine. To counterfenance thefe destructive Ordres, he framed feveral Pretences: Thofe Books, faid he, were usefull when the Empire was divided among various Sovereigns, that the People might be govern'd by the fame Laws; but now that it is under one Monarch, it is the fame Spirit which governs and ennemales the whole. Thofe Sciences, added he, to which an infinite Number of Men apply themfelves, ferve only to encourage Idlenefs, while Agriculture, which is the Source of Happiness to the People, is neglect'd. In short, according to him, thofe Books contain'd the Seeds of Rebellion, and thofe who made them their Study went fo far in their Pretence to reform the State, that if thewise Commands of the Prince, which must vary according to the feveral Occafions, were not conformable to the ancient Laws of the Empire, they took the Liberty rashly to condemn their Conduct, and with their feditious Diſcourfes kindled a Spirit of Diſobedience and Rebellion.

This Decree was executed by the Governors with the utmost Severity; they made the strictneft Search for thofe valuable Books, and the Men of Learning, who were found with any of them in their Cufody, were put to Death; however, fome Copies of them were fAVED, as I have mention'd in another Place. This Decree of the Emperor, and the Severity with which it was put in Execution, have made his Name odious to Pottery, and the Laws of the ancient Monuments, is much abloved by the Chinese, at this Day. A profound Peace fucceeding after twenty five Years War, the Emperor made feveral new Laws, and alter'd others. As he had several Children, fome of his Minifters advis'd him to create the Younger Sovereigns of certain Provinces; but the Emperor putting them in mind of the Troubles which the erecting fuch Principalties had cauf'd under the preceding Dynafties, rejected that Method; and instead thereof order'd Palaces to be built for them in feveral Cities, where they fhould be maintaine'd at the Emperor's Expenditure, and treated with the Respect due to their Birth, but have no Authority over the People. This Custom has been obferv'd almoft ever fince, and in latter Reigns they have been oblig'd to refeide in the Metropolis, and to follow the Court.

His younger Son, being not us'd to be at refi, refolv'd to make a fecond Progress, through the Eastern Provinces of the Empire, and took his fecond Son with him; but falling dangerously ill on the Road, he dy'd in the thirty seventh Year of the Cycle.

Finding himfelf drawing near his End, he wrote a Letter to his eldeft Son, declaring him Emperor, and deliver'd it together with the Seals of the Empire to his fecond Son, in order to fend them to his Brother; but asfoon as the Emperor was dead, the young Prince refolv'd to place the Crown on his own Head. The only way to fucceed in this Affair, was to engage Li-ife, the Prime Minifter, in his Party, who had great Authority in the Empire; he indeed rejected the firft Propofal, but on new Solicitation, his own Intereff and the Merit of the young Prince at length prevail'd with him; and being in great Fiffon, his own Example drew almoft all the Suffrages over to the young Prince. The eldeft Son, who had got together fome Forces, in order to maintain his Right, finding that moft of the Provinces had already acknowledg'd his Brother Emperor, was oblig'd to submit; but the Steps he had taken, being look'd upon as Crimes of high Treafon, he was order'd to kill himfelf.
EUL-SHI, Third Emperor, reigned Three Years.

This Prince, who was both an Ulfur and a Murderer of his Brother, during the short time that he reigned, shewed how unworthy he was of the Crown. He chose the greatest Enemy of the Family of Tjin for his Ko-lau, or Prime Minister, who affected a great Zeal for his Perfon, tho' secretly he was endeavouring to extirpate all his Race; and indeed the Emperor's Inclinations too well accorded the Views of the Traitor.

This Prince had told him several times, that, Life being short, he would pay it as pleasantly as possible, and indulge himself in an unbounded Loofe of Pleasure.

The Ko-lau upon this advised him to remove all the Ministers and Governors appointed by his Father, who, he said, would be continually disturbing his Pleafures with their Remonstrances and Threatnings, and put in their Places such as he was sure would have a regard to his Quiet. The Emperor followed this pernicious Counsel, and all Employments were filled with Creatures of the Ko-lau.

The Complaints and Murmurs which ensued in all the Provinces upon this Change, made the People, who were burden'd with Taxes to supply the Emperor's Expenfes in building Palaces, Parks, and fine Gardens, ready to revolt. Add to this, that the smallest Faults were punished in the severest manner; and that often the Governors gratify'd their private Refentments, under Pretence of pleasing the Emperor, and executing his Orders.

One of the Generals of the Army, who had been sent into the Eastern Provinces, to quell some Troubles, was the first that revolted; and engag'd the Troops to proclaim for Emperor the Lawful Heir, who was Son of the eldest Brother, and to dethrone the Ulurper, who had murder'd him.

At this Juncture there appear'd a Freebooter, call'd Lyew-pang, who from a private Soldier was become Captain of a Troop of Vagabonds. He was endow'd with great Qualities, being courageous, mild, and moderate; tho' a strict Observer of the Laws of Military Discipline among his Companions. He was also naturally eloquent and persifative, especially when he declaim'd against the Luxury and Indolence of the Emperor. A great Physiognomist: meeting him on the Road, threw him at his Feet: By the Lines of your Face, which, Lyas he, I have carefully examin'd, I know you will be Emperor, and render you beforehand the Reipublic, which a Subject owes to his Sovereign. I have a Daughter, who has not her Equal for Beauty and Wisdom in the Empire; her I offer in Marriage, so sure I am, that my Prediction will one Day come to pass. Lyew-pang charm'd with this Discourse accepted the Offer, and was instantly married.

Mean time the revolted General form'd a Design to make himself King of Tjin; and marching towards one of the Places of that Kingdom, which he hop'd to take in a short time, the Governor seeing the Danger he was in, begg'd Affiftance of Lyew-pang: who, by his Presence and the Terror of his Name caus'd the Enemy to retreat, and thus deliver'd the City.

But the Governor, instead of acknowledging the Service, shut the Gates against his Deliverer.

Lyew-pang, being inform'd by a Letter fatten'd to an Arrow, which was shot into his Camp, that the Governor's Ingratitude had caus'd a Sedition in the City, immediately began, and seizing the Walls, took it. The Governor having been slain at the first Attack, the Inhabitants declar'd for the Conqueror, who enter'd with his Army in Triumph; and thus from being Captain of the Vagabonds, he became of a sudden General of a great Army, as well as Master of a rich Booty. Hereupon he caus'd red Ensigns to be made, and began to entertain Hopes of fulfilling the Prediction of the Fortune-Teller.

The Rife of Lyew-pang.

In the mean time, tho' the Emperor's Throne shook under him, yet it could notrouse him out of that dead Lethargy, into which the Love of Pleasure had thrown him; and the perfidious Ko-lau, instead of endeavouring to recover him, precipitated his Ruin, by his pernicious Advice: he falsely accused of Crimes the Ministers and Governors, who were bent affected to the reigning Family, and had them immediately put to Death. Such a Career of Covetousness and Cruelty making the People desperate, many Cities, and even whole Provinces, received those who came to take Possession of them, looking on them as the Aventurers of publick Liberty. So that in the second Year of Eul-shi, several Provinces revolted, chose their own Sovereigns; and thus all the Kingdoms rose again, which had been depressed by the Dexterity of Shi-wahang-ti, particularly those of Tjin, Ten, Chau, Ghey, and Bobi.

The King of Tjin, who was the most powerful, having taken into his Service Lyew-pang, lent him and two other Generals, with each an Army under his Command, to attack the Emperor separately; promising to bestowed the Kingdom of Tjin on any of the three, that should take the Metropolis, and drive the Emperor out of it.

The Chinese Monarch concluding, that if he defeated the King of Tjin, he could easily subdue the rest, sent a large Body to oppose his three Generals; one of whom was beaten by the Imperial Army, which at length was routed in its Turn by the General of Tjin, named Hyang-lyu.

On this they sent to Court for a Reinforcement, but the Deputy being oblig'd to return without having had an Audience of the Ko-lau, they with their General joint the Forces under Hyang-lyu.
The Ko-lau hearing of the Defection of the Imperial Army, and fearing that his Treachery should be suspected, to prevent the Punishment which he justly dreaded, brought an Assasin into the Palace, who murdered the Emperor in the twenty fourth Year of his Age, and the third of his Reign. Thus perdi'd miserably a Prince, who pavi'd his Way to a Throne by the Murder of his Brother.

Mean while the Ko-lau, who had shut himself in his Palace, pretending to be sick, came out in haste, as if he wanted to discover the Regicide and his Accomplices, and the better to make this Slew of his Fidelity pas unsuspected, he plac'd Ing-vang, who was Grand Nephew to the Emperor, on the Throne.

ING-VANG, Fourth Emperor, reign'd Forty five Days.

This Prince had been but three Days Possessor of the Crown, when he discover'd that it was the treacherous Ko-lau, who had murder'd the late Emperor. But as it was hazardous to punish so powerful a Minister openly, he pretended to be sick, and commanded his Son to flay the Traytor, when he came alone, according to the Privilege of his Place, to speak with him in private. This was put in Execution, and the Empire thereby deliver'd from a Monster, who dispos'd of all Employments, and arbitrarily deprived the Ministers and Governors, both of their Substance and Life. Afterwards they put to Death all his kindred to the third Generation.

In the mean time Lyew-pang was advancing towards the Capital: which when the Emperor heard, he draw out all his Troops that were in Garrison, to strengthen his Army. Lyew-pang on his side making use of Stratagem, sent abundance of his Soldiers, under Pretence of being Defectors, into the Imperial Camp; where they corrupted great Numbers, craftily persuading them that it was their Interest to follow Lyew-pang: who being inform'd that the Imperial Army was ready to mutiny, came upon it suddenly and defeated it. The Emperor finding himself forsaken by his Subjects, and fearing Death more then the Loss of his Crown; threw himself at the Conqueror's Feet, and deliver'd him the Seals and other Marks of the Imperial Dignity. Lyew-pang enter'd the City in Triumph, which he gave Leave to his Soldiers to plunder, excepting the Palace, where he found immense Riches; forbidding them under the severest Penalties to use any of the Inhabitants ill.

The Fifth DYNASTY, call'd HAN, which had Twenty five Emperors in the Space of Four hundred and twenty six Years.

KAU-TSU, First Emperor, whose Name before was LYEW-PANG, reign'd Twelve Years.

LYEW-PANG was the Founder and first Emperor of this Dynasty, under the Name of Kau-foo. At first he only assumed the Title of King of Yen; because he had taken the Capital of the Empire, in the Name of the King of Yen, who had promis'd to give him that Kingdom.

Hyang-hyu(a), the other General, who as hath been observed had also been sent to dethrone the Emperor, was next to find that Lyew-pang, through his Expedition and Address, had depriv'd him of the Glory and Principality to which he aspir'd; and as he was brutish and cruel, and at the Head of a numerous and well disciplin'd Army, it was fortunate for Lyew-pang, that he prevented its coming to an open Rupture. This was effect'd by means of an Interview, procur'd by the Father of Hyang-hyu, at which the Generals being reconcil'd, they afterwards enter'd the Metropolis together.

Hyang-hyu, not pleas'd with the Clemency and Mildness of Lyew-pang, and to shew his hatred to the Princes of Yen, fet the City and the Imperial Palace on Fire; had the Tombs of the Princes of Yen earc'd, and their Bones thrown into unknown Places; and with his own Hands murder'd the dethron'd Prince, whom Lyew-pang had treat'd with great Respect ever since his Misfortune.

A great number of the late Emperor's Soldiers, who were among his Troops, having murmur'd at his Cruelty, he caus'd their Arms to be taken from them by Stratagem; after which they were surround'd by his Army, who cut all their Throats without Mercy, by his Orders.

(a) In the Orig. Hyang-yu.
Orders. So many barbarous Actions render'd him abhor'd by the Soldiers, as well as the People; and lerv'd as a Foil to set off the Justice, Clemency, and Moderation of Lyu-pang. As Hsang-lou had made himself absolute in the State of Han, and plac'd Garrisons in most of the Cities, he next resolved to murder his Father, to whom he owed his present Fortune; whereby he propos'd both to attain the Empire, to which he had long aspired, and he reveng'd on him for having prefer'd Lyu-pang before him, in giving him the Principality of Tsu. With this Design he set toward the City of Kiu-yang, in the Province of Kyang-fi, where the King of Tsu was. This Prince to honour his General, came himself to meet him, and was immediately assassinated. Lyu-pang being grieved at the Misfortune of this Prince, who was his Benefactor, order'd the most magnificent Obsequies possible for him; which gain'd him still more the Affection of the People, who join'd with him to revenge the Death of their Sovereign. The two Generals, who from that time were at War together for the Imperial Crown, having fought seventeen Battles, with various Successes, at last Lyu-pang entirely defeated his Antagonist's Army, who flew himself to avoid falling into his Enemy's Hands. A Soldier, who found his Body on the Ground, cut off his Head, and carry'd it to Lyu-pang, after which it was fix'd on a Spear, and thow'd to all the Inhabitants of Tsu. The Conqueror us'd his Victory with Moderation; he order'd a magnificent Funeral for Hsang-lou, to shew the Esteem he had for his Valour, and gave his Father the Sovereignty of a Province. This War being ended, he conven'd a General Assembly of the States of the Empire, wherein he was declared Emperor, under the Name of Kau-ts, by all the Tributary Princes, Grandees, and Governors of the Provinces. He kept his Court at first in the Province of Spen-fi, but afterwards removed it into that of Hu-nan, where it continued one hundred ninety six Years, under twelve Emperors. At a great Feast which he gave to his Officers and Soldiers, with whom he talk'd very familiarly, he ask'd them to what they attributed his Advancement to the Empire; they making Answer in flattering Terms, ascribed it to his Merit, Valour, and other great Qualities; they were mistaken, reply'd the Emperor, it is owing to this, that I know how to distinguish the different Talents of those whom I honoure'd with my Confidence, and to give them such Employments as they were most fit for. Kau-ts falling sick, nam'd his Son Whey-ti for his Successor, appointing him Ministers in whom he might confide; he dy'd the forty third Year of the Cycle. The Chinese History belows on him the highest Elogies.

WHEY-TI, Second Emperor, reign'd Seven Years.

The Chinese History belows on him the highest Elogies.

LYU-HEW, the Usurper, reign'd Eight Years.
Her Memory was so odious, that nobody would take the Part of her Family; so that all her Relations were maltreated throughout the Empire. They proceeded immediately to elect an Emperor, and chose the Sovereign of a small State, who was the second Son of Kaw-i7ft. He ascended the Throne without Opposition, and took the Name of Fen-ti.

VEN-TI, Third Emperor, reign'd Twenty three Years.

 UNDER the Reign of this Prince the Empire recover'd its ancient Splendor; and his Virtues gain'd him in a little time the Love of the Nobles as well as the People. In the Sacrifices which he offer'd, according to Cufom, to the Lord of Heaven, he first pray'd for the Happinefs and Prosperity of his Subjects, then for the Preference of his Perfon. He was fo frugal, that he would not suffer the leaft Alteration to be made in the Furniture of his Palace, nor to be forr'd in Gold or Silver Plate; and prohibited his Wives, even the Emprefe herfelf, to wear Silks, that were either embroider'd or of various Colours. He teftify'd his Tendernefs for the People, by reftoring the Duty on Salt, and one half of the ordinary Taxes; alto by ordering all the poor old Men in every Province, after they were arrived to the Age of fourteen, to be maintaine'd at his own Expence.

There being a Mint for Copper Money no where but in the Metropolis, whereby the Imperial Treasure found an Advantage, but the Public suffered in Proportion to the Difiance of Places; he permitted the Coinage of them all over the Empire, ordering, that this fort of Money should be made round, with a square Hole in the middle for the Conveniency of carrying it. The preceding Wars having laid waste the Country and ruin'd Agriculture, which is one of the principal Supports of the State, he cultivated the Earth with his Royal Hands, in fome fort to enable that laborious Profeflion. He caufed Mulberry-Trees to be planted, and Silk-Worms to be bred in his Palace, in order to induce the Grandees to follow his Example; obliging the Emprefs and his other Wives to employ themselves in Needlework, that they might ftet a Pattern of Industry to the Citizen Ladies. He protected Learning, and gave leave for the Books, which had been taken from the Fire, to be produc'd. In his Reign the Art of making Paper was also firft discover'd, by grinding Bambii in Mills made on Purpofe; every thing before being written on Leaves, or the Bark of Trees, with an Iron Penfils; instead of which they invented likewise Pencils made of Hair, and Ink which is difolv'd in Water on a Piece of Marble. While this Prince was thus employ'd in making his People happy, the Tartars made feveral Inroads into the Empire, but were repulf'd with Lofs, and driven a great Difance from the Frontiers. The moft diftant Nations were fo affor'ded with the Fame of his Virtue, and Wifdom of his Government, that the Provinces of Quang-tong and Quang-fi voluntarily offer'd to submit to his Laws, and pay'd him Tribute, on which he sent Ambaffadors to receive their Homages. The only Fault which this Prince is accused of, is his Weaknefs in giving credit to a certain Impofitor, who pretend'd him with a very coftly Liquor, affuring him that, if he drank it, it would make him immortal.

He dy'd in the forty fifth Year of his Age, and the twenty fifth Year of the Cycle, and was succeceded by his Son King-ti.

KING-TI, Fourth Emperor, reign'd Seventeen Years.

The 4th Emperor. THIS Prince was remarkable for his Mildnefs and Clemency. One of his firft Acts was to mollify the Rigour of Punifhments which were then inflicted on Criminals; but he re-eftablilh'd the Taxes, which his Father had reduc'd to one half, alleging as a Reafon, that fince Agriculture was restor'd, the Imperial Treasure ought to be put in a Condition to fupport the Occafions of the State. The great Indulgence of thofe who had the Care of the Education of the young Princes, occasion'd great Disorders in his Reign. As it was the Cufom for the Children of the Tri- butary Princes to be educated with thofe of the Emperor, the elft Son of King-ti made a Feafl for one of them, whom he had taken a particular Affection for, above the reft; in which he carry'd the Debauch to fuch Exces, that having quarrell'd with his Favorite, he flab'd him dead with a Knife. The Father hearing of his Son's Death, swore to revenge it, and engag'd in his Quarrel fix other Tributary Princes, who join'd Forces with him. The Emperor, to prevent their Designs, fend an able General with an Army againft them; who had the Policy to draw the Enemy into a Province, where they had Difficulty to meet with Provi fions, while himfelf, fortify'd in his Camp, had plenty of all things neceffary for the Subiftance of his Army.

The Confederates perceiving they fhouldfoon be affifted with Famine, resolved to divide their Forces, and attack the Camp on all fides at once. But being repulf'd with very great Lofs, they fell into a disorderly Flight, on which the Imperialifts made a dreadful Slaughter; and the fix Princes were either kill'd by the Emperor's Soldiers, or kill'd themfelves to prevent falling into the Enemy's Hands.

The
CHINESE Monarchs.

The Emperor dy'd the thirty seventh Year of the Cycle, and was succeeded by his Son Yu-ii.

VU-TI, Fifth Emperor, reign'd Fifty four Years.

THE Prudence, Moderation, and Valour of this Prince, his Application to Government, his Love for the Sciences, and particular Regard for learned Men, made him eftem'd as one of the greatest Emperors that ever reign'd in China. As soon as he had perform'd his Father's Obsequies, he sent for all the chief Philosophers in the Empire to his Court, to consult them upon the Measures of his Government. And as he was naturally inclin'd to War, he thought they would have encourag'd his Inclination, by advising him to attempt the Conquest of some neighboring Countries, that he might establish Order and Tranquility therein; but he was mightily surpris'd to find these Wise Men persuading him to maintain Peace, and avoid the most just Wars, which sooner or later prove fatal to a State.

This made him give over the Thought of such Projects, however fond he was of them, and apply himself to the Cares of Government, which he reliev'd with Hunting, the only Recreation he delighted in. He had for that Purpose a Park, enclosed with Walls of vast Extent, where all sorts of Game and Fallow Beasts were kept; but reflecting that so much Land lying uncultivated was a Loss to his People, he chose rather to deprive himself of that innocent Pleasure, than give them Cause to complain, and thenceafter contented himself with the ancient Parks belonging to his Predecessors.

He made several Laws, very conducing to the Peace of the Empire. The Extent of Land, given in Sovereignty to any Prince, was not to exceed one hundred Li square; But some of them had so encroach'd on their Quantity, that they possisfed above a thousand Li. He redim'd this Abuse, by ordaining that, whenever a Prince should die, his Estate should be equally divided among his legitimate Children; not thinking it just that only one should be enrich'd, while the rest, tho' Indigence, were unable, with Decency to perform the Honours indifferently due to their Father's Memory. He order'd withall, that for want of lawful Heirs, those Sovereignties should revert to the Crown.

In order to promote the Sciences he commanded the learned Men, whom his Liberties had drawn to his Court, to put in Order those ancient and precious Books which had escap'd the general Destruction; causing them to be taught publicly; as also the Moral Maxims of Confucius and Menius. These Books were Manuscripts, Printing not having been invented till within fifty Years before the Christian Era.

The good Qualities of this Prince were tarnish'd by his Weakness, in giving Ear to Impostors, who promised him an Elixir, which should render him immortal; once, when one of these Chemists brought him this Liquor of Immortality, and letting it on the Table carelessly intreated him to drink it for an Experiment; one of his Ministers, who had endeavour'd in vain to cure him of his Credulity, took up the Cup suddenly and drank it himself. The Emperor being inform'd that his Minister had depriv'd him of Immortality, order'd to punish him with Death; to which the Minister reply'd with a Smile, If this Drink, Sir, hath made me Immortal, how can you put me to Death? But if you can, how doth this frivolous Theft deserve it? This Answer soffent the Emperor, who, tho' he applauded the Wisdom of his Minister, was not thoroughly cured of his Weakness.

Some time after a Magician appear'd at Court, who undertook to shew the Emperor one of his Wives of the second Order, who was dead, and had been tenderly beloved by him. The Impostor pretended the inhabited the Moon, where the enjoy'd the Effects of drinking the Liquor which render'd People immortal; and having order'd a Tower to be built, affirmed that by his Power over Spirits, he would cause her to descend therein as often as the Emperor pleas'd. The Emperor affil'd at the conjuring Ceremonies, but the Immortal was deaf to the Voice of the Magician, who fearing to be punish'd, had recourse to this Artifice. Having on a piece of Silk written the Reasons, which hindr'd the Concubine from descending from the Moon, he caus'd a Cow to swallow it; after which pointing to the Beast, I know not, says he to the Emperor, in a fearful Tone, what Crime we have commit't, but I see in the Belly of this Creature things that surprize me; command it, O Prince! to be open'd in your Presence. The Cow was accordingly open'd, and the piece of Silk found in its Belly. But after examining the Writing, they discover'd it to be the Impostor's own Hand; who not able to deny it was put to Death. This History serves for a Subject to several Comedies.

VU-ti won four great Victories over the Tartars; and, after having driven them far beyond the Great Wall, he carry'd his victorious Arms into the Kingdoms of P FIG, Shian, Kambya, and Bengi; dividing the vanquish'd Countries among the two Generals, and other Officers, who had conquer'd them. He built several Cities there, and honour'd the two Generals with the Title of King. These Chinesse soon contrived the Manners and Inclinations of the Tartars, and proved in time the greatest Enemies of their Mother Country.

One of these Tartar Kings, to prevent the Retention of the Emperor, threw himself upon his Mercy, submitted to pay him Tribute, and sent his eldest Son to be educated.
educated at his Court. The Emperor was greatly pleased with this young Prince, who, beside a graceful Shape, had a very lofty Air, mixt with a surprizing Sweetness; and being charmed with his Dexterity in managing Horses, made him first his Master of the Horse, and afterward General of his Army; honouring him with the Name of Kin (u), to distinguish him from the Tartars, as if he had been a Native of China.

When Vi-ti drew near his End, he declar'd the Son of one of his Concubines his Successor. This young Prince, whom he loved better than any of his Children, was no more than eight Years of Age; but he appointed him for Guardian one of his Ministers, in whom he had an entire Confidence. And fearing that the Mother of the young Emperor should stir up Troubles in the State, as Lyn-hew had done, he resolv'd to put her to Death, for the many Crimes she was accused of; allowing her the Favour however of choosing what Death she should have.

The Emperor dy'd the thirty first Year of the Cycle, and the seventy first of his Age, and the young Prince Chau-ti succeeded him.

CHAU-TI, Sixth Emperor, reign'd Thirteen Years.

This Prince, tho' very young, discovered good Dispositions, and a Prudence far above his Years; being very tractable to the Instructions which he receiv'd from the wife Guardian which his Father had appointed him. He began his Reign by rewarding the Officers who had serv'd the State well; by sending just and able Magistrates secretly into the Provinces, to inquire if the People were oppress'd; and by providing for the Poor in a time of Dearth, when he ordain'd that the rich People, who had more Corn than was necessary for their Subsistence, should furnish the poor with as much as they wanted, and be oblig'd to furnish enough to supply them. To make them Amends, he remitt'd the Taxes on all Grain; by which wise Regulation he fiv'd the Lives of infinite Numbers of indigent People.

Equally careful of the Repose and Happiness of his Subjects, he concluded an honourable Peace with the Tartars; but did not long survive it, dying without Male Issue, in the forty fourth Year of the Cycle, before he was quite twenty two Years old, magnificently lamented by the Empire, on account of his excellent Qualities.

Huang-ti his Uncle succeeded him, with the Consent of the whole Nation, who soon repeated their Choice; for he was negligent of the Government, had no Tenderness for the People, spent both Day and Night in Debauches, and despis'd all good Counsellors, which oblig'd the Ministers and Nobility to depose him.

They went to the Palace, and seiz'd the Seals, and other Ensigns of the Imperial Dignity, declaring he had forfeit'd his Authority; and then sent him to the little State, whereof he had been Sovereign before; not one of his Subjects or Domestics finding Fault with what was done, so odious and contemptible he had render'd himself. They chose in his Place Swen-ti, who was Grand-Son of the Emperor Vi-ti.

SWEN-TI, Seventh Emperor, reign'd Twenty five Years.

The Misfortunes which this Prince suffer'd in his Youth, did not a little contribute to those Virtues which render'd him worthy of the Empire. He had been educated in a Prison, where the Princes his Mother was shut up by the Command of the Emperor; who suspecting her, thou' fallaciously, of destroying the Princes and Princesses of the Royal Blood, by Witchcraft and Sorcery. The Keeper of the Prison was very careful of him, and Swen-ti, as soon as he was Emperor, rewarded him with a Principality.

This Prince was of easy Access, of a very mild compassionate Nature to the Unfortunate, and very constant in his Application to State Affairs.

As he resolved to govern alone, he re-establish'd an Officer, suppos'd by his Predecessors, whole Buftines it was to put the Emperor in mind of his Faults, and to exhort him to reform his Conduct, when he departed from his Duty. He caus'd exact Information to be given him of the Behaviour of the Governors and Magistrates of the People; gave Audience often, especially to Widows, Orphans, and poor Folks. He permitted all his Subjects to present him Memorials; because in that Form they could better explain, and he gave more Attention to their Cause, than in Audiences.

He reduc'd the multitude of Laws to a certain Number of Articles, and difanim'd the rest, which serv'd only to perplex the clearest Matters, and to perpetuate Suits.

Having been inform'd that the Kingdoms in India, which were conquer'd by his Grandfather, had throw'n off the Yoke, he was preparing to go and chastise the Rebels; but was dilud'd,
diffused from it by his Ministers, who told him, that the Blood of his Subjects ought to be
dearer to him than Conquests to distant; and that those who refitted his Wildom and Virtue did
not deserve to talle the Sweats of his Government.
In the forty eighth Year of the Cycle, there were dreadful Earthquakes, which separated
Mountains, and fill'd up Valleys; and such Accidents were not common, they struck the
greater Terror among the People, who look'd on them as a Sign of the Anger of Heaven; and
the Fore-runner of some greater Calamity. Tan-yu, a King of the Tartars, sent Ambassadors
to pay the Emperor Homage, and to acknowledge himself his Tributary. As it was suspected
that their Intentions were not sincere, and that they came only to discover the Strength of
the Empire, and prevent War being declair'd against their Nation before they had recruited
themselves, it was refolv'd at first not to admit them to Audience; but perceiving by the fine
Furs which they brought, that this Step was taken solely for the Advantage of having free Li-
Berty of Trade they were graciously receiv'd, and treated as Envoy of an Ally.
Swe-n-ti, who ascended the Throne at the Age of eighteen, was but forty three Years old,
in the ninth Year of the Cycle, when he dy'd, leaving his Crown to his Son Puen-ti.

**Ywen-ti, Eighth Emperor, reign'd Sixteen Years.**

The singular Taste this Prince had for Learning, and his Respect for learned Men, whom
he invited to his Court, and often convers'd with, made him indeed a great Scholar, but
not a Great Prince, tho' he did not want several good Qualities. He is praise'd particularly
for his Moderation, his Love to his People, and the Frugality he discover'd after he was Em-
peror, being used to Ly, That He who could be contented with little, would want nothing. He
regulated his Houfe by this Maxim; he lessen'd the Number of his Domesticks, and retrench'd
all Superfluities in his Diet, Furniture, Stables, and Equipage; retaining only just as much
of every thing as was purely necessary.

But thefe good Qualities, and many more, were quite obfcur'd by the bad Choice of his Ser-
vants having regard neither to their Capacities nor Experience; to express themselves polite-
y and eloquently, was with him the highest Merit, and all that he required in his greatest
Ministers. Hence having no other Views than their own Promotion, they fill'd the Court
with Factions and Cabals, endeavouring to destroy one another, and get the Ascendant over
the Prince, who by his Credulity and Weakness suffer'd himself to be led into all their Mea-
sures. So that by Degrees they turn'd all Persons of Merit and Experience out of the Ma-
agement of Affairs, and put their own Friends and Relations into their Places.

Notwithstanding the Peace which had been concluded with the Tartars, the Troops that
were posted along the Walls took two of their Princes Prisoners; who, trufting to the former
Treaty, were hunting in the Mountains, and behaded them both.

The Emperor, instead of punishing the Commander of those Troops for this piece of
Treachery, rewarded him for it; but hearing that the Succesor of one of those Princes, was
levying numerous Forces, to revenge that infamous Breach of Peace; in order to appease him,
and prevent the War, he was oblidg'd to give him a Princes of the Imperial Family in Mar-
rriage, with a considerable Dowry. A Civil War was ready to break out in the Empire, and create
among the numerous Parties form'd by the Minifters; when the Emperor dy'd in the
twenty sixth Year of the Cycle, and the forty third Year of his Age. He was succeeded
by his Son Ching-ti.

**Ching-ti, Ninth Emperor, reign'd Twenty six Years.**

This Prince's Fondness for Women and Wine, plung'd him into all manner of Vice, and
 infamous Pleaures. Out of that blind Respect which he had for the Empress his Mother,
who was of the Family of Lyang, he confer'd the most important Places of the Empire
on her Relations, without considering the Prejudice he was doing to himself and his own Fa-
mily. A Nobleman, who had the greatest Share of the Government in the former Reign,
not thinking it for his Honour to remain at Court, ask'd Leave to retire, which was granted;
but he was murder'd on the Way to one of his Country Seats, by order, as was believed, of the
Emperor.

He fell so violently in Love with an Actrefly, as the fang in his Prefence, that he drove
his lawful Wife out of the Palace, to make Room for her, whom he declar'd Empress; and that the Meanxes of her Father's Extraction might be overlook'd, he gave him a Prince-
ship. But his Minifters in several Petitions reproach'd him with so shameful an
Alliance, he order'd them all to be put to Death; and yet these are but a small part of
his brutal Crimes.

A sudden Death deliver'd the Empire from this Moniter, in the fifty first Year of the
Cycle. He left no Issue, but was succeeded by his Nephew Hyau-ngay-ti.

**Hyau-**
HYAU-NGAN-TI, Tenth Emperor, reign’d Six Years.

THO’ this Prince was but eighteen Years old when he came to the Crown, yet they conceiv’d great Hopes from his Mildness and Moderation; as well as the Revolution he took immediately to reform Order in the Empire, and comfort the People.

He began by displacing several Governors, whom he thought unworthy of their Employments; and deposed the Prime Ministrator, whole Family was grown so exceedingly in Power and Credit, that it even seem’d to counter-balance the Sovereign Authority. He made several other Regulations, which were very necessary, and gave great Expectations of a most happy Reign, had his Life been prolong’d.

In the fifth Year of his Reign, Tan-ju, King of the Tartars, having obtain’d Leave to come in Person to pay Homage to him, was receiv’d in a very magnificent Manner, and a firm Peace was maintain’d between the two Nations.

The Emperor dy’d the Year after this happen’d, at the Age of twenty five, being the same Year that Chrift was born. They placed on the Throne a Prince descended from Yuen-ti, the eighth Emperor of this Dynasty, who was but nine Years old.

HYAU-PING-TI, Eleventh Emperor, reign’d Five Years.

THE Empress, Grandmother to the young Emperor, very imprudently trusted the Government, during his Minority, in the Hands of one Fang-mang, whom the made K’o-lan, or Prime Ministrator. This Man join’d an unbounded Ambition to Deceit and Art; and made no Scruple to commit the most cruel Actions, to gratify the secret Defire he had of usurping the Sovereign Authority.

His first Step towards it, was to get rid of his Associate in the Ministry, who was a Man of Merit; and having thus made himself absolute, his whole Care was to strengthen his Party. He erected several new Principalities, and befook them on those who were most devoted to his Interest. He even dared to offer Sacrifice to the Lord of Heaven; and tho’ he did it in the Emperor’s Name, his Design was to accustom the People to see him perform those Functions, which belong’d solely to the Imperial Dignity. In short he spread them Reports of Prodigies, by means of his Creatures; who took much Pains to persuade the People that by those Signs Heaven declared that Fang-mang was sent for the Relief of the Empire.

In the second Year of the Cycle, the treacherous Fang-mang mix’d Poison with the Emperor’s Food, which in a few Days reduc’d him to the last Extremity. The Traitor, who pretended to be pierc’d with Grief at the Danger the young Prince was in, made the Palace confide with his Cries, offering Vows continually to Heaven, for his Recovery, and even devoting his own Life as a Sacrifice for the Emperor’s; by which means he avoided the Suggestion of his Crime.

However, he did not think it proper, at this Juncture, to usurp the Crown, but placed it for the present on the Head of a young Infant of two Years old, call’d Zhu-tse-ing, who descend’d from Yuen-ti, the seventh Emperor of this Dynasty.

ZHU-TSE-ING, Twelfth Emperor, reign’d Three Years.

THE Infancy of this Prince maintain’d Fang-mang in the Power which he had assum’d, and he made use of it, to increase his Party by his Favour; but three Years were barely at an end, before he deposed the young Prince, and proclaim’d himself Emperor.

VANG-MANG, the Usurper, reign’d Fourteen Years.

As soon as the Usurper was plac’d on the Throne, which he had obtain’d by the blackest Crimes, he gave to his Family the Name of Han, which signifies New; and indeed the Empire receiv’d a new Face from the Alteration which he made in it. He divided the Empire into nine Provinces, and each Province into several Distriicts, over which he set Governors, in whom he could confide; he also created several new Principalities, to increase the Number of his Dependants. After taking these and some other Precautions, the Tyrant began to think his Authority so well fix’d, that it was not in the Power of any thing to shake it; but he soon found himself mistaken. The Empire was prevously in a Flame, several numerous Armies appearing, some of which were commanded by the confederate Lords; who were call’d C’o-mi, because the Soldiers had painted their Eyebrows red, to distinguish themselves from their Enemies. The other Armies were commanded by two Brothers, of the Family of Han, whose Names were Lyrao-fewo and Lyrao-ing. These Wars lasted a long time, and were very bloody. The nineteenth Year of his Reign, the Country was pierc’d with such multitudes of Graffoppers, that they devour’d the Harvest, and caused almost a general famine, which occasion’d abundance of Inftructions and Robberies.
WHAY-YANG-VANG, Thirteenth Emperor, reign'd Two Years.

THE loose and effeminate Life, which this new Emperor led, induced the Army who had set the Crown on his Head to take it from him again, as being unworthy to wear it. They gave it first to Vang-lang, who was an Impostor, pretending himself to be the Son of Ching-ti, the ninth Emperor. But the Cheat being soon discover'd, they cut off his Head, and elected in his Place Lyew-few; who assumed the Name of Quang-uy-ti, and was descended from the tenth Son of King-ti, the fourth Emperor of this Dynasty.

QUANG-VU-TI, Fourteenth Emperor, reign'd Thirty three Years.

THIS Prince removed his Court from the Province of Shen-f to that of Ho-nan, and made himself famous by his Politics, and warlike Achievements. The holy Education, which he had at first in the Country, where he scar'd the Labour and Wants with the meanest Peasants, made him capable of the Miseries of the People. Befides he was mild, affable, liberal, and very fond of learned Men; whom he sent for to Court from all Parts, and gave them honourable Employments.

At a time when he pass'd thro' the Country, where he was born, in visiting the Provinces, he sent for several Husbandmen, who were his Countrymen, and admitted them to his Table. Being inform'd, that one of his old Friends, call'd Nyen-quang, a Fisherman, was living, he sent for him, received him honourably, and pass'd the whole Night in Discoursing with him, about their past Adventures.

He was twelve Years employ'd in subduing the Rebels, and settling the Peace of the Empire. Mean time the Army, the Soldiers of which had painted their Eyebrows red, chose an Emperor of the Family of Han, call'd Pwan-1je, who being defeated, went to the Emperor, threw himself at his Feet, and intreated his Clemency. The Emperor using his Victory with Moderation, granted him not only his Life, but gave him a Principality. The Chinese Annals say, that in the twenty eighth Year of the Cycle, the last Day of the seventh Moon, there was a total Eclipse of the Sun, which happen'd sooner than it ought to have done by the Calculation. I leave it to Astronomers to examine, if this Eclipse is the same which happen'd at the Death of Christ.

Quang-uy-ti dy'd in the fifty first Year of his Age, and the fifty fourth of the Cycle, leaving ten Children; one of whom, call'd Ming-ti, succeed'd him.

MING-TI, Fifteenth Emperor, reign'd Eighteen Years.

THIS Prince is extoll'd by the Historians for his Prudence, Clemency, and Judgment. He establishd an Academy of Sciences in his Palace, for the Education of young Noblemen of the Empire; Strangers were also admitted into it, and he was often present himself at their Exercises.

He cau'd the Pictures of the most eminent Men, both in time of Peace and War, to be painted, with which he adorn'd one of his Halls. He was mightily applauded for his choice of the Daughter of one of his best Generals for Empress; this Lady, who was a Pattern of Discretion and Modesty, never wearing any Cloaths that were embroidered.

The Whang-ho, or Yellow River, having often overflow'd the neighbouring Country, where-by Cities and Fields receive considerable Damage, the Emperor, to prevent these Inundations, cau'd a Bank to be rais'd, which was ten Leagues long, and employ'd one hundred thousand Men at Work.

Having dreamt in the second Year of the Cycle, that a Man of Gigantic Size appear'd to him, it brought to his Mind an Expresion often in the Mouth of Conjeunis, viz. that the Holy one was in the West, with which he was so deeply affected, that he sent immediately Embassadors to India, in Quest of the true Religion. The Embassadors stopp'd at a Place where the Idol Fo was in great Veneration, and taking the Religion some Bonzas with them to China, they introduc'd their impious Seif, with the ridiculous Opinion of the Metempsychosis. This Emperor is greatly condemn'd by all the Chinese Historians.
CHANG-TI, Sixth Emperor, reign'd Thirteen Years.

The Reign of this Prince was very pacific, being neither disturb'd by Wars, or any Commissions: which is attributed to the Fame of his Wisdom and Prudence; to his Aversion for his People, whose Taxes he lessen'd; to the Protection he granted to Men of Learning; and to his Aversion to Luxury and superfluous Expence. He often reminded his Subjects of the wise Oeconomy of the Ancients; and setting it as an Example to the Nobility and Magistrates, forbid all Magnificence in their Tables, Habit and Furniture of their Houses. He dy'd the twenty fifth Year of the Cycle, in the thirty first Year of his Age; and his Son Ho-ti, who was but ten Years old, succeeded him.

HO-TI, Seventeenth Emperor, reign'd Seventeen Years.

As this Prince was very young, the Empress, his Mother, became his Guardian. His Power was extended to very remote Countries, by the Valour and Conduct of one of his Generals, call'd Pan-chau; who oblig'd a great number of Sovereigns to pay Homage to the Emperor, and to crave his Protection. It is said that he advanced as far as Judea, which the Chinese call Ta-tsin, spending several Years in these Expeditions.

The Emperor having thro' Jealousy divorced his Wife, who soon after dy'd with Grief, he made Empress in her stead, the Grand-Daughter of one of his Generals. She was a Princess of extraordinary Merit, and what is rare in Persons of her Sex, well skill'd in all the Chinese Learning; which Accomplishments still receiv'd greater Lucre from her Modelly. When those who came according to Custom to felicitate her Advancement, offer'd her Presents; she would accept of nothing but a few Pencils, and a sort of Paper, which had been newly invented.

Ho-ti was the first who gave exorbitant Authority to the Eunuchs of the Palace, by advancing them to the highest Places in the Empire, which was the Occasion of great Troubles and Disorders afterwards.

This Prince dy'd the twenty seventh Year of his Age, and the forty second of the Cycle, being succeed'd by his second Son call'd Shang-ti.

SHANG-TI, Eighteenth Emperor, reign'd One Year.

This Prince ought not to be numbered among the Emperors, because he was only a Child in the Cradle, when the Crown was plac'd on his Head, and lived scarcely a Year after. Ngon-ti, Grand-Son to Shang-ti, succeed'd him.

NGAN-TI, Nineteenth Emperor, reign'd Nineteen Years.

As this Prince was but thirteen Years of Age, the Empress, his Mother, was vest'd with the Sovereign Authority; which she was so well pleas'd with, that the prolong'd her Regency much beyond the Term prescrib'd by the Laws.

In a time of great Scarcity, the visited the Prisons herself, and gave the People all the Relief she was able. Apprehending, that a Dominion of such vast Extent as the Empire, could not be durable; she releas'd great Numbers of foreign Nations, and sovereign Princes, who had submitted to the Emperor, from the Obligation of Homage, and reduced the Empire within narrower Bounds.

About this time there was a famous Pyrate, call'd Chang-pe-i, who after infesting the Seas of China for five Years, was taken and beheaded.

Several Earthquakes happen'd in this Reign, especially one in the eighth Year, which extended over great part of the Country, the Earth opening in several Places, and making great Havock. Ngan-ti had created one of his Wives Empress, who grieved to find herself barren, took another Woman's Son, pretending it to be her own, and secretly poison'd the Mother. The Emperor dy'd the thirty second Year of his Age, and was succeed'd by his Son Shun-ti.

SHUN-
SHUN-TI, Twentieth Emperor, reign'd Nineteen Years.

The Beginning of the Reign of this Prince was signalized by several Victories, which he obtained over the Barbarians.

The Empress, who had poison'd the Concubine, Mother of Shun-ti, did not long outlive her Crime; and the Emperor being inform'd of it, in Revenge forbid she should have the funeral Honours, which were due to her Dignity.

In the fourth Year of his Reign he made a Law, whereby no one could be admitted into the Magistracy, before he was forty Years old, unless he had some extraordinary Merit to supply the Want of Age.

In the ninth Year of the Cycle a great Number of Vagabonds uniting, form'd a considerable Army under the Command of one Ma-Myun; who, being furnish'd with Success in plundering several Cities of the Southern Provinces, began to aspire even to the Empire; but he was taken before he could accomplish his bold Design.

The Emperor dy'd in the twenty-first Year of the Cycle, and thirty second Year of his Age, and was succeeded by his Son Chung-ti.

CHANG-TI, Twenty first Emperor, reign'd One Year.

He ascended the Throne in the second Year of his Age, and dy'd before it expir'd. The Reign of his Successor was of no longer Duration.

CHE-TI, Twenty second Emperor, reign'd One Year.

ALTHO' he was but eight Years old, when he succeeded to the Crown, yet he discover'd a Genius far above his Years, which gave the Nation mighty Hopes of him. However, he being so young, Lyang-ki, the Brother of the Empress, did not pay him the Respect due to him, but abusing his Sister's Authority, spoke and acted as if he had been Sovereign. Nor could he forbear shewing his Pride and Infolence at a public Assembly, where the Emperor himself was present; who offended at his Behavior, and looking at him with a threatening Countenance, said in a low Voice, yet loud enough to be heard, That is an arrogant Peron.

Thee' Words cost the Prince dear; for Lyang-ki finding that he had Reason one Day to fear this Emperor's Reprisal for his ill Conduct, took care to get him poison'd; so that this young Prince reign'd but one Year, and his eldest Brother Whan-ti succeeeded him.

WHAN-TI, Twenty third Emperor, reign'd Twenty one Years.

UNDER the Reign of this Emperor the Magistracy became Venal. He was a great Patron of the Sect of Lyau-kyun, and Eunuchs were his Chief Favorites, which made all the learned Men retire from his Palace; nor could the Emperor either by Invitation or rich Presents bring them back again: they preferring the Tranquility of their Solitude to the Folly of a Court, where the whole Authority was in the Hands of Eunuchs.

However Lyang-ki, the Murderer of the late Emperor, was raised to the highest Employments of the Empire; and his Wife was honor'd with the Title of Honan, besides a Yearly Revenue of five hundred thousand Tael. Their Smiles of Fortune made him excesive haughty, so that he thought he might do whatever he pleas'd. At the beginning of the Chins' Year, when all the Grandees pay their Duty to the Emperor, he had the Confidence to enter the Palace with his Sword by his Side, contrary to the Laws. Upon this, he was immediately disarm'd, and acknowledging his Crime, ask'd the Emperor's Pardon, which was granted him; but having made himself odious to every Body, by his Infolence and Pride, he was shortly after, as it were, besieged by a Troop of Eunuchs, and finding he could not escape their Vengeance, he flew both his Wife and himself. His Relations and Friends were stript of all the important Places to which he had prefer'd them, and his Riches, which were immense, confiscated.

In the twenty eighth Year of the Cycle there was such a dreadful Famine in several Parts of the Empire, that many of the Chins' were oblig'd to feed upon human Flesh. The Emperor dy'd the forty fourth Year of the Cycle, and in the thirty sixth Year of his Age, without Issue, notwithstanding he had a great many Concubines. Ling-ti, who was of the Family of Chang-ti, succeed'd him.

LING-
LING-TI, Twenty fourth Emperor, reign'd Twenty two Years.

This Prince, among other bad Qualities, is chiefly blam'd for his exceeding Fondness for Eunuchs, to whom he gave more Power than his Predecessors had done; his Aversion to those who were able to give him good Counsell; his intauffable Avarice, and sharp Satirical Humour. He took a Fancy to establish a Fair in his Palace, for selling all sorts of Curiosities, where his Pleasure was to see his Concubines outbid, wrangle, and abuse one another.

One of his ordinary Diversions, which was no less fantastical, was to take the Air in his Gardens in a Chariot drawn by Asses; whence, in imitation of the Court, Asses came to be preferred everywhere to Horases.

The only good Action for which this Emperor is extoll'd, was the Care that he took to have the wise Instructions of the ancient Emperors, contained in the five Classical Books, engraved on Marble Tables, and publickly expos'd at the Entrance of the Academy.

The Power of the Eunuchs became so very great, that they caused a great Number of the Nobility, who had confpir'd their Ruin, to be put to Death. This Neglect or Abatement of the ancient Emperors, naturally produced Revolts. In a little time several great Armies appeared in the Field, who fill'd themselves Yellow Caps, under the Command of three Brothers call'd Chang, of the Sect of Lyau-kyun, who plunder'd divers Provinces; but at last they were defeated one after another, and flain.

The Barbarians, (for to the Chinese call all Strangers) endeavour'd several times to make Conquests in the Empire, but were always defeated by an able Chinese General, named Twan-tsong; who, as the Report goes, for ten Years that the War lasted, never went to Bed.

In the fifth Year of the Cycle Some Remnants of the Rebel Yellow Caps, appear'd again, in order to create new Troubles.

The Emperor died the following Year, in the thirty fourth Year of his Age, without having nam'd a Successor.

HYEN-TI, Twenty fifth Emperor, reign'd Thirty one Years.

PYEN-TI, the eldest Brother of this Monarch, who reign'd some Months, and then abdicated the Crown to Hyen-ti, who was but nine Years old, is not number'd among the Emperors. The Weakness and Indolence, or rather Stupidity of this young Prince, occasion'd perpetual Wars at home as well as abroad.

China was divide'd into three, and afterwards into four Parts, and bad as many Sovereigns. The Eastern Part first confpir'd against Tong-cho, General of the Imperial Army, who murder'd the Emperor and his eldest Brother; and having burnt the Palace, and open'd the Sepulchres of the Emperors, where he found immense Riches, he removed his Court into the Province of Shen-fu. But his Crimes did not long go unpunish'd, for the next Year he was murder'd, and his Body hung on a Fork in the publick Market Place, and his Treasures confiscat'd. In the mean time the Yellow Caps took Advantage of these Disorders to increas'e the Number of Rebels; but they were gradually destroy'd by Tjan-fau, who usurp'd the Sovereign Authority: of which he was stript the thirty seventh Year of the Cycle, by his own Son, Tjan-pay, and banish'd to a Principality, which he gave him, where he dy'd fourteen Years after, generally deprify'd.

The Sixth DYNASTY, call'd HEW-HAN, that is, the latter Family of HAN; which had two Emperors, in the Space of Forty four Years.

CHAN-LYE-VANG, First Emperor, reign'd Three Years.

CHAN-LYE-VANG was call'd before Lycw-pi, and was descendent from KING-si, the fourth Emperor of the preceding Dynasty. This Prince was very tall, and had an Air of Grandeur and Majesty, which command'd Respect. His Courage correspond'd to his Aspect; he spok'e but little, and in all Events, whether good or bad, was still of an even Temper.

When he drew near his End, he spok'e to those who were about him in the following Manner: When once a Man has attained to the Age of Fifty Years, he has no Reason to complain of the Shortness of his Life; why then should I complain, who am more than sixty Years of Age?

Afterwards
CHINESE Monarchs.

Afterwards he sent for his Son, whom he had appointed his Successor, and his first Minister call’d Ko-hyang. If, said he to the latter, my Son should refuse to pay that Respect to your wife Counsel, which he ought, declare him, and reign in his stead. Then turning to his Son, he said, How light a Fault may seem to you, beware of committing it; and how small Power a virtuous Action may appear, neglect not to do it. Virtue alone deserves our Attention, and Purpose; I have had too little to serve you for an Example; but follow the Advice of Ko-hyang, and you will find in him a second Father.

This Prince dy’d in the sixty third Year of his Age, and the fortieth of the Cycle, after he had nam’d his Son H uw-ti for his Successor.

HEW-TI, Second Emperor, reign’d Forty one Years.

WHILST the Prime Minister liv’d, Hew-ti trod in the Steps of his Father; he kept his Court at Ching-ti, the Metropolis of the Province of Sc-chouen. There were then in the Northern Provinces three Sovereigns of the Family of Ghey, and in the Southern Provinces the Family of U kept their Court at Nan-kung. The Family of Ghey, which was the most powerful of the three, lasted but forty six Years; it was destroy’d by one of its Generals, whose Son became the Founder of the following Dynasty. The Family of U had four Kings in the Space of fifty nine Years.

These different Principalities necessarily occasion’d Wars; in one of which the Emperor left two famous Generals, call’d Chang-fi and Ruyang-yu. This latter is number’d among their Idols, and honours as the Mars of China.

The famous Ko-lyang, who still remain’d, had divers Encounters with the King of Ghey, but was often overcome. He was admired for his extraordinary Skill in making a Retreat in presence of the Enemy; which always prov’d no less to his Glory and Honour than if he had gained the Victory.

The King of Ghey, being now grown so powerful, that he thought himself able to conquer the Kings both of Han and U, who were leagued together. In order to put his Design in Execution, march’d with a formidable Army to the side of the great River Yang-tse-lyang, which he intended to have crost; but seeing the Waves very rough and boisterous, Doubts fill’d his Heart, these are the Bounds which Heaven hath put to the Ambition of Mortals, and immediately turn’d back.

Song-chau, who was General to the King of Ghey, being put up with his Victories, and observing the Credit he had obtained in the Army, rebel’d against his Master, whom he overcame, and thereupon resolved to make his Way to the Throne. The Son of Hew-ti seeing things in a desperate State, went to his Father; there is no Room to deliberate, says he, this Moment must decide your Fate, either to vanquish or die, with this Sword in your Hand, and Crown on your Head. But the Emperor wanting Courage refused to give his Enemy Battle; at which the young Prince was so griev’d, that retiring into the Hall of his deceased Ancestors, he desperately flew his Wife, and then himself.

In the fortieth Year of the Cycle, the Imperial Army was cut in pieces, and the Palace plunder’d. The cowardly Emperor went and delivered himself into the Hands of the Conqueror, who gave him a small Principality; where he lived seven Years an obscure and contemptible Life, and dy’d in the sixty fifth Year of his Age.

The Seventh DYNASTY, call’d TSIN, which had Fifteen Emperors in the Space of One hundred and Fifty five Years.

SHI-TSU-VU-TI, First Emperor, reign’d Twenty five Years.

His Name was assum’d by the Son of the General Song-chau, Founder of this Dynasty of the Ths; which Denomination seems to be the same with that of the fourth, yet it is quite different, both as to the Character wherein it is written, and the Pronunciation. This new Emperor, who kept his Court in the Province of Ho-nan, was a magnanimous Prince, and of a quick Apprehension, and penetrating Judgment; his Integrity was so great, that he could not endure the least Diffamation.

His Reign was very much disturb’d by the warlike Preparations of many petty Sovereigns, who aspire’d to the Crown. But those of the South were often overcome by those of the North who, besides being more inured to the Fatigues of the Camp, were assisted by the Tartars, with whom they were in League.

A a a
The Emperor having in time subdued and pacified the Northern Provinces, march'd with his victorious Arms into the Southern Provinces; and having pass’d the River Tang-yi-kyang without Opposition, he entered the Kingdom of U, and besieged the Metropolis. The King not daring to make any Resistance, came out of the City, and surrender’d himself to the Emperor, who gave him a small Principality, where he ended his Days.

In the seventeenth Year of his Reign, thinking himself Master of the whole Empire, and that he had no more Enemies to fear, he resolve’d to enjoy the Repose which his Victories had procur’d him. He was even so imprudent as to disband his Army, and quitting himself up in his Palace, gave himself up to Idleness and Luxury. His ill Conduct revived the Ambition of the petty Sovereigns, whom the Terror of his Arms had before kept within the Bounds of their Duty. He dy’d in the fifty fifth Year of his Age, and the forty fifth of the Cycle, and left a numerous Posterity, wherof Whay-ti, his eldest Son, succeeded him.

**WHEY-TI, Second Emperor, reign’d Seventeen Years.**

The Prince had no Spirit or Genius, and was altogether unfit for the high Station he poss’d. However, the Beginning of his Reign was successful, thro’ the Ability of four of his chief Ministers, in whom he put Confidence; but a jealous and passionate Wife soon threw the Court and Empire into Confusion. This Woman, who had the Title of Second Queen, got the Emprefs remov’d from Court, poison’d her only Son, and procur’d all the Nobles who were of her Party to be put to Death.

These barbarous Actions occasion’d several Battles, and a great deal of Blood-shed; the Second Queen was slain in her turn, with all that were of her Party, and the Emperor himself oblig’d to fly in order to save his Life.

The Regulo’s took Advantage of all these Disorders. The King of the Principality of Ty took the Field with an Army, and being in every way superior, he had at first, doubted not to make his Way to the Crown; and perhaps had obtain’d it, he had not been slain in a Battle. Another Prince of the Family of Han, who reign’d in the Northern Provinces, and had taken Arms, met with the same Fate. At that time there sprang up a new Sect, (which was only a Branch of that of Loun-kyun) call’d Vaga-ghey-kyun, that is to say, The Doctrine of the Void, and of Nothing. These Sectaries taught the way how to attain to a certain Degree of Tranquility, which bound up all the Faculties of the Soul, and suspended the Functions of Sense, in which they made Perfection to consist.

The third Year of the Cycle Whay-ti dy’d of Poison which was given him, in the forty eighth Year of his Age, leaving no Issue behind. The Grandees and Nobles chose the twenty fifth Son of the Founder of this Dynasty, for Emperor, call’d Whay-ti.

**WHAY-TI, Third Emperor, reign’d Six Years.**

The Choice of this Emperor at first was generally approv’d, for he was endow’d with Qualities which promised a happy Reign; but the Ambition and Power of some of those little Sovereigns, already mention’d, which increas’d daily thro’ the Weakness of the Emperors, caused infinite Troubles in the Empire, for many Years, and rend’red the Crown precarious.

One of these petty Kings, call’d Lyew-yau, was ready to dethrone the Emperor, when Death interrupted the Courfe of his Victories. However, his Son Lyew-fong, following the fame Design with Success, got Possession of the Palace; which he plunder’d, flew the Emperor’s Son, and after forcing the Emperor himself to wait on him at Table, in the Habit of a Slave, put him to Death, in the tenth Year of the Cycle, and the thirtieth Year of his Age. The Grandees chose for his Successor Min-ti, Grand-Son of the Founder of this Dynasty.

**MIN-TI, Fourth Emperor, reign’d Four Years.**

This Prince had no better Fortune than his Predecessor. He had scarcely reign’d three Years, when Lyew-yau drove him from his Palace, which he plunder’d, and banish’d him, as it were, into a Principality, in the Province of Shan-fi; where he had not liv’d a Year before he was slain by the King of Han. A Grand-Son of the Founder of this Dynasty was chosen in his Room.

**YWEN-TI, Fifth Emperor, reign’d Six Years.**

This Emperor is commend’d for his Gravity, Frugality, Moderation, and Esteem of wise and learned Men. Of this last he gave a singular Proof to Yang-tau, his Prime Minister, who had been Ko-lau to three Emperors, by prefixing him to sit down by him; but that Minister modestly refused this Honour; Prince, says he, must shoul’d we see the Sun, which becomes visible by being placed at a Due Distance from us, should be above himself so far as to defend into those low Places which he enlighten’d.
This Prince removed his Court from the West to the East, and fix'd it in the City of Nan-king, whence his Family has been nam'd the Eastern Family of Yin. In the sixth Year of his Reign he fell into a deep Melancholy, which was the Cause of his Death in the forty sixth Year of his Age. His Son succeeded him.

**MING-TI, Sixth Emperor, reign'd Three Years.**

The History mentions nothing of this Prince, who after three Years Reign dy'd the twenty second Year of the Cycle, in the twenty seventh Year of his Age, and was succeeded by his Son *Ching-ti*.

**CHING-TI, Seventh Emperor, reign'd Seventeen Years.**

This Prince being but five Years old when he ascended the Throne, the Empress, his Mother, was intrusted with the Government. The Imperial Authority was too weak to curb the petty Sovereigns, whose Ambition was boundless; some of the more powerful aiming to destroy each other, only to clear the Way to the Throne. This young Prince was but twenty one Years old when he dy'd; his Brother *Kang-ti* succeeding him.

**KANG-TI, Eighth Emperor, reign'd Two Years.**

This Prince ascended the Throne the fortieth Year of the Cycle, and dy'd the forty first, in the forty second Year of his Age, leaving the Crown to his eldest Son *Mo-ti*.

**MO-TI, Ninth Emperor, reign'd Seventeen Years.**

The Empress was declared Guardian of this young Prince, who was but two Years old when he came to the Crown. As soon as he had past his Infancy, he discover'd shining Marks of Wisdom and Virtue far above his Age; he made good use of the Advice of his Ministers, and recover'd several Provinces. Whan-ven, who commanded the Imperial Army, march'd into the North, to punish a revolted petty King of the Family of Han, whose Palace he plunder'd and burnt to the Ground.

However, the Punishment of this Prince did not appease the Troubles; the petty Sovereigns still continued the War with each other, in order to increase their Power, and obtain the Empire. Had the Emperor liv'd, he would without doubt have reduced them to Obedience, but he dy'd in the nineteenth Year of his Age, and fifty eighth of the Cycle. The Nobles chose *Ngai-ti*, who was the Son of *Ching-ti*, seventh Emperor of this Dynasty.

**NGAI-TI, Tenth Emperor, reign'd Four Years.**

This Prince dy'd in the second Year of the Cycle, the twenty fifth of his Age, when Ti-ye his younger Brother was elected by the Grandees to succeed him.

**TI-YE, Eleventh Emperor, reign'd Five Years.**

The Reign of this Prince was not much longer than that of his Predecessor, altho he lived much longer; for Whan-ven, his Prime Minister, after obtaining a great Victory in the North, over the King of Yuen, dethron'd the Emperor, and confin'd him in a Citadel; where having lived an obscure Life fifteen Years, he dy'd the forty third Year of his Age, and the Grandees chose in his room *Kyen-ven-ti*, the last of the Children of *Yuen-ti*, fifth Emperor of this Dynasty.

**KYEN-VEN-TI, Twelfth Emperor, reign'd Two Years.**

During his short Reign of two Years, nothing remarkable is said of him. He dy'd in the fifty third Year of his Age, and was succeeded by his Son *P'u-ti*. 
VU-TI, Thirteenth Emperor, reign'd Twenty four Years.

VU-TI ascended the Throne the tenth Year of the Cycle. Fā-kyen, who was Emperor in the North, refusing to attack the Emperor, and conquer his Provinces, his Ministers endeavoured to dissuade him from such a dangerous Enterprize; by observing to him that the Family of the T'ien had been placed on the Throne by the Direction of Heaven, and that as yet they had never incurred its Wrath, nor done anything to render them unworthy of its Protection.

These Remonstrances proving ineffectual, Fā-kyen, who rely'd on the Number and Bravery of his Soldiers, march'd Southward with a formidable Army; which Vù-ting being inform'd of, hasten'd with a small but select Body of his Troops, and without giving his Enemy time to bring all his Forces together, attack'd him in his Camp, with such Courage and Resolution, that he entirely defeated him. The Generals of Fâ-kyen's Army being driven to Defpair, fled him in the Rout, and conducting him to a Temple, there strangled him.

Notwithstanding this great Success of Vù-ting, so fatal to the Empire of the North, several of the smaller Sovereigns revolted; whom he might have easily subdued, had he made good Use of his Victory, and march'd with his Forces into the Northern Provinces; but he return'd to his Court, and gave himself up to all manner of Voluptuoufness and Sensualities. This Hero at last dy'd by the Hands of a Woman; for having by way of Raillery call'd the Second Queen an old Woman, who was but thirty Years of Age; this Prince's being highly exasperated with such an ill-grounded Reproach, immediately revenged herself upon him, for the Emperor was found stifled in his Bed. Ngan-ti his Son succeeded him.

NGAN-TI, Fourteenth Emperor, reign'd Twenty two Years.

The little Merit found in this Prince, his Indolence, and Want of Application, gave but small Hopes of his restoring the Tranquility of the Empire; and indeed we meet with nothing but Revolts and Wars among the Regulo's, during his Reign. A Grandson of the King of T'ien, the only remaining Branch of that Family, entirely defeated the King of Yen, with whom he was at War, and took his Principality from him; whereby he founded a Dominion, which was govern'd by thirteen Monarchs of his Family, in the Space of one hundred forty nine Years.

About this time there was a Man of mean Birth, call'd Lyew-ši, who got his Living at first by selling Shoes about the Country; but afterwards turning Soldier, he came to be General of a great Army, signaliz'd himself by several Exploits, and was so powerful as to usurp the Imperial Throne, being the Founder of the following Dynasty. He murder'd the Emperor at the Age of thirty seven, and Kung-ti, his Brother by the same Mother, succeeded him.

KONG-TI, Fifteenth Emperor, reign'd Two Years.

This Prince ascended the Throne in the fifty sixth Year of the Cycle, and in the second Year of his Reign was stifled or choke'd by Lyew-ši, who ascended the Throne, and took the Name of Kau-tsü-vu-ti. Thus was the Dynasty of T'ien extinguish'd, to make room for that of Song.

KUÁ-TSU-VU-TI, First Emperor, reign'd Two Years.

This new Emperor fix'd his Court at Nan-k'ing, which was his Native Place. His Air, his Gate, his Size, in short his whole outward Department had something in them inexpressibly Noble and Magnificent; to a great natural Courage he joyn'd equal Moderation, which appear'd principally in his Cloaths, Train, and Dres; being in all of them remarkably frugal.

This Dynasty and the four following, which altogether go by the Name of U-ťay, are accounted small in comparison of the others, because they continued but very few Years. China was still divided into two Empires, the Northern and the Southern, each of which had its proper Monarch.

In the fifty ninth Year of the Cycle Kau-tsü-vu-ti dy'd, at the Age of Sixty seven, Slau-ti his chief Son succeeded him.

SHAU-
SHAU-TI, Second Emperor, reign'd One Year.

Though this Emperor was seventeen Years old, when he ascended the Throne, it was soon perceived that he wanted Understanding, because he delighted to bury himself in trifling Matters. Tan-tau-ti, the Ka-lau, or Prime Minister, took away the Crown from him, and not long after his Life. He was but eighteen Years old when he dy'd, and was succeeded by Ven-ti, the third Son of the Founder of this new Dynasty.

VEN-TI, Third Emperor, reign'd Thirty Years.

This Prince was eftem'd on Account of his good Nature, Moderation, Justice, and great Integrity; he was blam'd only for having too great an Affection for the Bonzas, whose Protector he openly declar'd himself. He ordain'd that no Magistrates should continue in the same Post above six Years: and after some other Regulations of this sort, for the good of his People, he declar'd War against the Emperor of the North, whose Power daily increased, having already sixteen Regalo's in intire Subjection to him. Ven-ti loft the first Battle, but afterwards obtain'd many Victories, by the Conduct and Bravery of Tan-tau-ti, his Prime Minister, who by this extraordinary success gain'd no little Credit and Authority; but that Credit render'd his Fidelity suspected to the Emperor, who fearing too powerful a Subject, procur'd him to be put to Death, which was the Reward of his Services.

The News of this great General's Death being spread abroad, the Northern Men took Courage, and boldly entred the Southern Provinces, renewing the War with more Fury than ever. Ven-ti's Troops, no longer command'd by that able General, were defeated in several Battles; but in the twenty sixth Year of his Reign there was such a horrible Slaughter on both Sides, that the Fields were overflow'd with Chinese Blood.

Toy-ol-ti, the Emperor of the North caus'd a General Massacre of the Bonzas, throughout his Dominions, and burnt all their Temples and Idols. Ven-ti was murder'd at the Age of thirty five, by his eldest Son, and the Paricide was kill'd in his turn, by his second Brother, who immediately revenged his Father's Death.

VOU-TI, Fourth Emperor, reign'd Eleven Years.

This Prince was much addicted to the Chinese Sciences, and had the Reputation of being learn'd: he was likewise exceeding skilful in managing a Horfe, and drawing the Bow, which gave him a more than ordinary Inclination to Hunting. He is cenfur'd for Prodigality, and bestowing Favours without Reafon or Distinction. He treat'd those about his Perfon with a Ruggeness little suitable to their Rank, for having no Command over his Tongue he often used sharp and reviling Language.

He dy'd in the thirty fifth Year of his Age, and forty fifth of the Cycle, Fi-ti his eldest Son succeeding him.

FI-TI, Fifth Emperor, reign'd One Year.

He was no sooner on the Throne but he discover'd a cruel and bloody Disposition; many innocent Persons were put to Death by his Orders, and he was flain himself in the first Year of his Reign.

His Successor was Ming-ti, the eleventh Son of Ven-ti, the third Emperor of this Dynasty.

MING-TI, Sixth Emperor, reign'd Eight Years.

This Prince was as barbarous and cruel as his Predecessor. He put to Death thirteen young Princes of the Imperial Blood, who were his Nephews; and as he had no Children of his own, he introduc'd Men among his Wives, with a Design to have a Male Child, then to kill the Mother, and give it to the Emprefs, who was barren. He prefer'd Syau-tau-tching to the highest Dignity of the Empire, a Man exceeding ambitious, and who afterwards murder'd two Emperors to make way to the Throne. Ming-ti dy'd the forty ninth Year of the Cycle, being only thirty Four Years old, and was succeeded by Tjiang-ngat-sang his eldest Son.
TSANG-NGU-VANG, Seventh Emperor, reign'd Four Years.

THE rough and untractable Temper of this Prince serv'd to colour the Perfidiousness and Treason of Syau-tau-ching; who dipp'd his Hands in the Blood of his young Master, being yet but fifteen Years of Age when Syau-ti, the third Son of Ming-ti, was advance'd in his room.

SHUN-TI, Eighth Emperor, reign'd Two Years.

T HIS young Prince met with the same Fate as his Brother, falling a Sacrifice to the Ambition of his Prime Minister, who murder'd him in the second Year of his Reign, and fourteenth of his Age.

By this double Murder Syau-tau-ching put an End to the Dynasty of Song, and became the Founder of a new Dynasty call'd T'Jh, under the Name of Kau-ti.

KAU-TI, First Emperor, reign'd Four Years.

H E fix'd his Court at Nan-king the Capital of the Province of Kiang-nan, but enjoy'd not long the Fruit of his Crimes. He was more remarkable for his Skill in the Sciences, than Military Exploits. He use'd to say, That if he liv'd to govern the Empire but ten Years, he would make Gold as cheap as Dirt. One Day being dress'd in a Habit fet over with precious Stones, all of a sudden he order'd them to be beaten to Powder, saying they were good for nothing but to inspire Luxury and Covetousness. He dy'd in the fifty ninth Year of the Cycle, at the Age of fifty four, and was succeed'd by his eldest Son VU-ti.

VU-TI, Second Emperor, reign'd Eleven Years.

H E began his Reign with publishing a Law, that the Mandarins should not hold their Employments longer than three Years; and revived an ancient Statute, which prohibited the Intermarriages of Families of the same Name.

At this time there appear'd a pretended Philosopher, whose Name was Fan-chin, who taught most pernicious Truths, hitherto unheard of; viz. "That all Events in this World are the Effects of pure Chance; that after this Life the State of Mankind is the same with that of Beasts; and that the Soul dies with the Body," which impious Doctrines were quickly opposed by several able Men, and learnedly refuted by them in their Writings.

Syau-yuen, famous for his Skill in Politicks and Military Affairs, was rais'd to the Dignity of Kao-lun; we shall see him presently tread in the Steps of his Predecessor, and shedding the Blood of his Masters to usurp their Crown.

VU-ti dy'd the tenth Year of the Cycle, and forty fifth of his Age; Ming-ti, the Brother of the Founder of this Dynasty, being advanced in his Room.

MING-TI, Third Emperor, reign'd Five Years.

K AU-TI, the Founder of the Dynasty, thought he could not do better, than to commit the Care and Education of two of his young Children to his Brother Ming-ti; who placed them successively upon the Throne, but cut them off one after another, in the short Space of four Months, and seiz'd the Crown.

The Northern Provinces enjoy'd a profound Peace, whose Emperor was so addicted to Study, that whether he was in a Chair or on Horseback he had always a Book in his Hand.

Ming-ti dy'd at forty Years of Age, the fifteenth of the Cycle, and left the Crown to his third Son When-bew.
WHEN-HEW, Fourth Emperor, reign'd Two Years.

The Debaucheries and Cruelty of this Prince, his Aversion to those who were capable of giving him wise Councils, and the Credit into which he brought the Eunuchs, were so many Pretences for Syau-ywen under which to cloak his Passion, for Reigning. He join'd the King of the Principality of Lyang, and having made himself Master of the Palace, set it on Fire, and after built another more magnificent. The Emperor was dethroned, and at nineteen Years old kill'd by the Hands of this traitorous Prime Minifter, who plac'd Ho-ti the Brother of that unfortunate Prince on the Throne.

HO-TI, Fifth Emperor, reign'd One Year.

Syau-ywen, when he placed this young Prince on the Throne, did not design that he should enjoy it long; for at the Year's End and Age of fifteen he depriv'd him both of his Life and Crown, which he seiz'd, and founded a new Dynasty.

His Tenth DYNASTY, call'd Lyang, which had Four Emperors, in the Space of Fifty five Years.

KAU-TSU-VU-TI, First Emperor, reign'd Forty eight Years.

Syau-ywen, who after his Accession to the Throne, which he so traiterously obtained, assumed the Name of Kau-su-vu-ti, was descend'd from the ancient Family of Syau-lo, and endow'd with excellent Qualities, being active, laborious, and vigilant. He dispatisch'd all his Affairs, which always past thro' his own Hands, with surprising Readiness; was full in almost all the Sciences, particularly the Military Art; was all the more in whatever concern'd his own Person, and so falling, that the same Cap serv'd him three Years; but at last his Fondness for the Bonzas carry'd him so far, that he neglected intirely the Business of the State, and in effect became a Bonza himself. He put out an Edict forbidding to kill Oxen or Sheep, even for Sacrifices, appointing ground Corn to be offer'd instead of those Animals.

In the fifteenth Year of his Reign he laid Siege to the City of Sbrow-yang in the Province of Shen-fis, which lasted ten Years; loosing before it an incredible Numer of Men either by Water, Sword or Famine.

At this time happen'd the entire Ruin of the Empire of the North, call'd Ghey. This vast Dominion was divided between two Sovereigns, one of the Eastern, the other of the Western Part, but at length was united under the King of Tse and Ghey. The Emperors of the North, nam'd Ho, built a Monastery large enough to lodge a thousand Bonzas, and gave it the Name of Yang-ching, that is, Perpetual Peace.

For twenty six Years the Emperor govern'd with Success, till the Fancy took him to leave the Court, and dwell in a Temple of the Bonzas, where he had his Head shav'd, wore coarse Garment, and liv'd upon Herbs and Rice; and the Grandees of the Empire brought him back against his Will, from the Place of his Retirement to his Palace, yet he obstinately continued to live after the Manner of the Bonzas. According to their Doctrine of the Transmigration of Souls, he durst not condemn any, even the greatest Criminal, to Death; which open'd the Door to Licentiousness, and occasion'd infinite Murders and Robberies.

Kyen-won, the Ko-lau of the Empire, griev'd that he was forc'd to serve an Usurper, starv'd himself to Death, which Practice is common enough among the Chinese. When the Emperor heard of it, he cry'd out: Do not I hold my Crown of Heaven? Am I beholden for it to the Grandees of the Empire? What Reason have I had this miserable Man to make himself away? He-won, who was King of Ho-nan, and the Emperor's Vaffal, revolted suddenly, and making himself Master of Nan-king, seiz'd the Emperor; who appearing inrepid before his Conqueror, and without the least Sign of Concern in his Countenance, the Rebel, tho' naturally fierce, was scarce able to look him in the Face; and felt such Emotions, that the Sweat ran down in Drops; I could not have believ'd, said he, that it was so difficult to rejiff a Power, which Heaven has establifi'd. So that he durst not imbrue his Hands in the Blood of the old Man, but contented
contended himself with putting him to a lingering Death, by retrenching part of his Sustenance every Day.

There were great Encomiums made at this time on the filial Piety of a young Man fifteen Years of Age, call'd Kyen-ven; whose Father being condemn'd to lose his Head for several Offences committed by him, during his Magistracy, Kyen-ven, as soon as he was inform'd thereof, went and threw himself at the Feet of the Prince, interreating him, with Tears, that he might be allow'd to suffer in his Father's Stead. The Prince after a strict Examination, finding he was in Earnest, and acted voluntarily, in Consideration of such remarkable Tenderness, pardon'd the Father, and rewarded the Son with a Title of Honour; which yet he constantly refused, because it would continually put him in mind of his Father's Fault.

KYEN-VEN-TI, Second Emperor, reign'd Three Years.

Kuen-ven, 2d Emperor.

HE W - K IN G did not suffer this Emperor to remain long upon the Throne; for he feiz'd his Peron in the second Year of his Reign, and having put him toDeath, assum'd the Title of Emperor, but prefer'd it scarce one Year.

Kyen-ven-ti, when slain, was forty nine Years of Age, and was succeeded by Ywen-ti, the seventh Son of the Founder of the Dynasty.

YWEN-TI, Third Emperor, reign'd Three Years.

Yw'en, 2d Emperor, devoted to the Sect of Law-tzec, is feiz'd and murdered by his Prime Minister.

CHIN-P'A-SYEN who was Sovereign of a small Dominion, and at the same time Ko-lau of the Empire, attack'd Hau-king, cut his Army in pieces, and caused him to be beheaded. But this Ko-lau, or Prime Minister also revolted in his turn, and besieged Nan-king. The Emperor, who refided there, and was wholly befotted with the idle Conceits of the Sect of Law-byen, being by this Revolt routed to Arms, went round the Walls of the City; but seeing all was lost, he broke his Sword, and burnt his Library, which consistf of a hundred and forty thousand Volumes, saying, "There was an End, both of the Sciences and the Military Art." After this, the Rebel having taken the City, Ywen-ti mounted on a white Horse went and surrender'd himself into the Hands of the Conqueror, who flew him at the Age of forty seven, King-ti his ninth Son succeeding him.

KING-TI, Fourth Emperor, reign'd Two Years.

King-ti, 3d Emperor, murdered by the same Hand. Destruction the Bonzan Temples.

In the thirteenth Year of the Cycle this Prince was advanced to the Imperial Dignity, which he held not above two Years, the Murderer of his Father dispatching him likewise, in the sixteenth Year of his Age. With this Prince expired the Dynasty of Lyang; and Chin-pa-syen, the Founder of the Dynasty of Chin, made himself Master of the Empire, taking the Name of Kausi-va-ti. In the same Year the Emperor of that part of the North, call'd Chou, causd all the Temples of the Bonzas and their Idols to be burnt.

The Eleventh DYNASTY, call'd CHIN, which had Five Emperors in the Space of Thirty three Years.

KAU-TSU-VU-TI, First Emperor, reign'd Three Years.

Kau-su-vu, 1st Emperor.

This new Emperor was descended from Chin-sho, the famous General, distinguish'd by his glorious Actions, under the fifth Family of Han; he was a Lover of the Sciences, and very fond of Bonzass; but Death in a little time depriv'd him of that Crown which he had obtain'd by a double Crime, for he dy'd in the third Year of his Reign, which was the fifty ninth of his Age, and sixth of the Cycle, his Brother Ven-ti succeeding him.
VEN-TI, Second Emperor, reign'd Seven Years.

Ven-ti always lived privately, without concerning himself in Affairs, till the Moment he was made Emperor; but it soon appear'd that he had the proper Qualities of a great Prince, by the Affection he bare to his Subjects, and the Trouble he took to hear their Law-Suits himself, and bring them to a speedy Issue. He order'd a Drum to beat within the Palace to distinguish the Hours of the Night, which Custom is observ'd to this Day. Being sensible that his Son was a Person of no great Capacity, he resolved to choose his Brother, the King of Nga-ching, for his Successor; but the Ko-lau and Nobles making a strong Representation against it, he alter'd his Intention.

The Emperor of that part of the North called Chew, revived at this time an ancient Custom, which was to maintain at the publick Charge all aged Persons, who had done any important Service to the State.

Ven-ti was forty five Years old when he dy'd, in the twenty fourth of the Cycle, and his Son Ling-hay-vang succeeded him.

LING-HAY-VANG, Third Emperor, reign'd Two Years.

His Prince was hardly seated on the Throne, before he was deposed by his Uncle, the King of Nga-ching; and dying soon after at Nineteen Years of Age, Swen-ti, Nephew to the Founder of this Dynasty, seiz'd the Crown by Force.

SWEN-TI, Fourth Emperor, reign'd Fourteen Years.

His Prince was of a sweet and easy Temper, and his chief Delight was Music, to which he devoted part of his Time. The Sages, whom he lov'd and protected, had always an easy Access to him. One of his Vassals having, out of some interested View, sent him Presents of great Value, he, to check his Ambition, order'd them to be burnt in his Presence.

The Emperor of the North, having promoted Tang-kjen to the Dignity of Ko-lau, and given the Rule of his Daughter in Marriage to his Son, not long after made him Sovereign of the Principality of Sui, by which he became so powerful, that in a few Years he was in a Condition to subdue all China.

Swen-ti dy'd in the forty ninth Year of the Cycle, and the forty second of his Age, his Son Chang-ching-kong succeeding him.

CHANG-CHING-KONG, Fifth Emperor, reign'd Seven Years.

His Prince was no sooner invested with the sovereign Power, but he plung'd himself into the most criminal Excesses. Tang-kjen, who was become very powerful in the North, being inform'd of his debauch'd and effeminate way of living, affirm'd the Title of Emperor; and advancing Southward, with a very numerous Army, seiz'd the River Tang-shi-kyang, without the least Opposition, and enter'd the Imperial City of Nan-king in Triumph. Chang-kong choosing Death rather than to fall into the Enemy's Hands, threw himself into a Well, from whence however he was taken out alive; but being dethron'd he spent the remaining four and twenty Years of his Life in a private Condition, dying at the Age of fifty two. Tang-kjen took the Name of Kau-tsu-ven-ti, and became the Founder of a new Dynasty.

The Twelfth Dynasty, call'd SWI, which had Three Emperors in the Space of Twenty nine Years.

KAU-TSU-VEN-TI, First Emperor, reign'd Fifteen Years.

This Prince seiz'd the Throne in the forty seventh Year of the Cycle, and in the fifty fourth he re-united the Northern and Southern Empires, which had exit st separately for three hundred Years, the Tang-shi-kyang being their common Boundary. He was descend'd from a noble Family, which had perform'd great Services to the fifth Race, call'd the Han, and kept his Residence in the Province of Shen-fi. His solid and penetrating Judgment made Amends for
for his want of Learning, while his admirable Temperance and Love of his Subjects gain'd him his Esteem and Confidence. He reform'd the ancient Music, and commanded the Learn'd to make use of nothing but found Reasoning in their Compositions, avoiding all Rhetorical Flourishes and vain Ornaments, as fit only to please the Ear, and excite Eloquence; he caused also publick Granaries to be built in all Cities; and ordained that each Family, in proportion to its Substance, should furnish every Year a certain Quantity of Rice and Corn, for the Support of the Poor in time of Famine. He publish'd likewise an Edict making it Death to steal the Value of eight Sols; which afterwards, upon the Representations that were made to him, he abolish'd; but was inexorable towards the Judges who received Bribes. Lastly, he render'd Merchants and Mechanics incapable of enjoying publick Employments. Altho' he knew his eldest Son to be a Perfon of no Merit, yet he intended to make him his Heir; which Preference so exasperated his second Son Yang-ti, that he murdered his Father in the fifty fourth Year of his Age, and the first of the Cycle. With the fame Barbarity he treated his Brother, whom he look'd upon as his Rival, and by this double Parricide mounted the Throne.

**YANG-TI, Second Emperor, reign'd Thirteen Years.**

THO' this Prince had valuable Qualities, yet he is generally blamed for his Luxury and Prodigality. Having removed his Court from the Province of Shen-fù to that of Ho-nan, he caused two vasty large public Granaries to be built, and a Park to be made, fifteen Leagues in Compass, with flately Palaces and magnificent Gardens; where he took the Air on Horseback, accompanied by a Great number of his Wives, who performed Concerts of Vocal and Instrumental Music. His Fame drew foreign Princes to his Court, in order to put themselves under his Protection. He forbid his Subjects to carry arms, a piece of Policy still in Force. Y-Also repaired the great Wall dividing China from Tartary, in which Work it is said a Million of Men were employ'd. He was so intent upon the Advancement and Progress of the Sciences, that he commissi'd a hundred of the most learned Men to revise and re-print, after the manner of those Days, all Books treating of War, Politics, Physic, and Agriculture. He establish'd the Degrees of Doctor, to qualify both literary and Military Men for their respective Employments. He attack'd the Koreas both by Sea and Land; and tho' his first Attempt was without Success, yet in a second Expedition he forced them, in Quality of Employments. Altho' he knew his Father, made hisself Master of the Palace. It is reported, that while he was viewing its Magnificence and Riches, he fell'd a deep Sigh, and said, 'No, such a flately Edifice must not be suffer'd to stand any longer, being good for nothing but to offen the Spirit of a Prince, and cherish his vicious Inclinations,' and so order'd it immediately to be burnt down. Thus ended the Dynasty nam'd SWu, the last of five perty ones. Li-yu'en was the Founder of the following Race, and reign'd by the Name of Shin-yen-ti.

**KONG-TI, Third Emperor, reign'd One Year.**

THIS Prince was enthron'd and deposed the same Year, by Li-yu'en, whose second Son, at the Head of an Army rais'd by his Father, made himself Master of the Palace. It is reported, that while he was viewing its Magnificence and Riches, he fell'd a deep Sigh, and said, 'No, such a flately Edifice must not be suffer'd to stand any longer, being good for nothing but to offen the Spirit of a Prince, and cherish his vicious Inclinations,' and so order'd it immediately to be burnt down. Thus ended the Dynasty nam'd SWu, the last of five perty ones. Li-yu'en was the Founder of the following Race, and reign'd by the Name of Shin-yen-ti.

The Thirteenth DYNASTY, call'd TANG, which had Twenty Emperors, in the Space of Two hundred eighty nine Years.

**SHIN-YAU-TI, First Emperor, reign'd Nine Years.**

He began his Reign with an Act of Clemency, which presaged the Mildness of his future Government, abolishing the Rites of Renial Laws, and moderating the Taxes; but on the other hand he shew'd himself too favourable to the Doctrine of Lao-yu'en, by ordering a Temple in Honour of the Chief of that Sect.
In the sixteenth Year of the Cycle, he reduced all the Rebels, and thereby became the peaceable Possessor of this vast Monarchy. It was he who ordained that one Ounce of Copper should be coined into ten Pieces of Money, with these Words, *Tong Pau, impreis'd on them. This was the only Money current in China, and is in use at this time. By the Advice of his Great Father, call'd the Pilgrim, he enjoined one hundred thousand Bonzas to marry, in order to propagate the Faith among the Natives of his Army. In the twenty-third Year of the Cycle he abdicated the Crown in favour of his second Son call'd *Tay-fsong, and dy'd nine Years after in the seventeenth Year of his Age.

TAY-TSONG, Second Emperor, reign'd Twenty three Years:

This Prince, who began his Reign in the twenty-fourth Fear of the Cycle, is accounted by the Chinese one of their greatest Emperors, whom they prais'd so much for his Wisdom, and the favorable Reception all the People gave him, who were capable of judging him, without Colours, or had Courage enough to tell him of his Faults. So great was his Temperance and Frugality, that he never suffered more than eight Dishes of Meat to be served up to his Table; and dropp'd almost all the Concubines out of his Palace. In his Reign the Christian Religion gained footing in his Empire, as will be observ'd hereafter. He cau't the best Books to be brought from all Parts; and became in some respect the Restorer of the Sciences, by the Care he took to re-establish in his Palace an Academy for Literature, where in were recko'd eight thousand Scholars, many of them Sons of foreign Princes; whom he provided with able Maisters, appointing eighteen of the most eminent, call'd *Cho-lao, to superintend their Studies. He founded likewise a Military Academy for Archery, where he often afflicted himself. This was not at all agreeable to the Ministers, who represented to him the Incency, as well as the Danger that might accrue to his Person, by frequenting this Academy; to which *Tay-fsong answer'd, *"I look upon myself in my Empire as a Father in his Family, and I carry my Subjects in my Bosom, as if they were my Children; What have I then to fear? This Affection for his Subjects made him say, *"That he with'd his People to have Plenty of the common Necessities of Life," adding, *"That the Welfare of the Empire depends on the People; an Emperor who fleeces his People to enrich himself, is like a Man who cuts his own Flesh in pieces, to supply his Stomach, which is fill'd, it is true, but in a short time his Body perishes. How many Emperors have o'er'd their Ruin to their Luxury! *"Expenes were they at to support it? and what heavy Taxes did the poor People groan under to supply those Expenditures? When the People are rack'd and suffer, what becomes of the Empire? Is it not then on the Brink of Destruction? And if the Empire perish, what Condition must the Emperor be in? These are the Reflections, continued by, that serve as a Curb to my Defires."

He forbade the Magistrates, under pain of Death, to receive Prefents; and that he might be satisfy'd whether his Orders were obey'd, he made a Trial upon a Mandarin, by suborning a Man to make him a Prefent, which the Mandarin receiving, the Emperor condemn'd him to Death. Upon this the Prime Minifter addressing him, *"Great Prince, said he, your Sentence is just, and the Mandarin deserves to die; but are you who laid the Snare for him, to fall into the Crime which he has committed, altogether innocent? and do you not partake of his Fault?" This Remonstrance had its Effect, and the Emperor pardon'd the Offender.

In the Year following one of the great Mandarins of War, having in like manner received a another Silk Suit as a Prefent, the Emperor, who was inform'd of it, sent him immediately a Quantity of Silks; upon which the Courtsiers could not suppress their Reflexion, but cry'd out, *"This Mandarin deserves the Punishment inflicted by the Law, and not a Reward." To which the Emperor answer'd, *"The Confusion wither by which it will be uprised, will give me a more sensible Pain than the severest Punishment; for those Silks, which I lend him, instead of redounding to his Honour, will continually reproach me with his Fault." Whenever the Country was threaten'd with Scarcity, Drought, or Inordinate Rains, after the Examples of the ancient Emperors, he publish'd an Order, by which he order'd his Fajllings to be laid before him, that by reforming them he might appease the Wrath of Heaven. He gave no Credit to Superstitions; for one Day as the Stocks were building their Nets in his Presence, they flied and clapp'd their Wings, whereat his Courtsiers teify'd their Joy, as portending him some unexpected good Luck; upon which the Emperor fin'd, and said, *"Shoo, they say by Heaven," which signifies *"A happy Prefage for me is to have wife Men about me," and immediately order'd the Net to be destroy'd.

In the second Year of his Reign the Fields were cover'd with Locusts, which by the Havock they made threatened a terrible Famine. *"Mischieffull Insects," cry'd the Emperor with a deep Sigh, *"in ruining the Harvest, you destroy the Lives of my poor People. Alas! I had for his People, *"much rather you would devour my owne Bowels," and at these Words he swallow'd a Locust alive. In reading the Book of Physic, compos'd by the Emperor Whang Ti, he found that the Vital Parts are inward by a Blow or Bruise upon the Shoulder: from that time he made a Law, that no one should be attacked upon the Back, but upon the Lower Parts, after the Manner that it is now practis'd throughout the Empire. He used to say, *"The Emperor is like an Architect. When a Fabrick is well built, and rais'd upon Firm Foundations, if the Architect offers to make any Alterations, he exposes it to certain Ruin; it is the same with the Empire, when sett."

*Extravagant Infancy of Adocion, and Execution of the Method of giving the Inoculation.* Changes the State of this Emperor to that of an Architect, to his duty in the Fields, to his sickness, to his death, and to his successor.
"once it is well estabhlish'd, and govern'd by wise Laws, great Care must be taken not to intro-
duce any Innovation. It is a common Proverb," said he another time, "that an Emperor
is fear'd by every body, and has nothing to be afraid of himself. This is not my Sentiment, I
perpetually stand in Fear, both of the Providence of Heaven, whom nothing escapes, and of
the Eyes of my Subjects, which are continually fix'd upon me. It is for this that I watch every
my Servant over its Duty, that I may do nothing but what is agreeable to the Will of
God, and to the Desires of my People.

To comfort his Subjects in a time of Drought, he released the Prisoners, and granted a general
Pardon; declareing nevertheless, that this was an Indulgence which a Prince ought to use very
cautiously, for fear the Impunity of the Wicked might turn to the Prejudice of the Good; and
that the Tares ought to be rooted out, lest they should damage the good Corn. In the seventh
Year of his Reign, he went in Person to the publick Prison, in which were three hundred and
ninety capital Offenders, whom he order'd to be let out, with an Injunction to return thither
after Harvest, which they all did to a Man. The Emperor was so delighted as well as surprized
at their Punctuality in keeping their Word, that he granted them both their Lives and Liberties.

The Chinese Annals report, that in the eighth Year of his Reign there came Ambassadors
from foreign Nations, whose Air, Form, and Habit were altogether new to the Chinese; and the
Emperor himself rejoiced in that his time Men with fair Hair and blue Eyes arrived in the Em-
pire. It is certain that these Strangers were those, whose Names we read upon the Stone Monu-
ment, found in 1625, at Si-man-fii, in the Province of Shen-fii, on which is the Figure of the
Croos, and an Abstract of the Christian Law, together with the Names of its Preachers, ingragen
in Syriac Characters; and a Date, specifying the eighth Year of the Reign of Tay-fong. In
the French King's Library is preserved an old Arabic Manuscript; wherein we read, that at that
time the Catholic Patriarch of the Indieltent Preachers of the Gospel into China, who were
honourably received in the Imperial City, where they were introduced by Fan-biuW-ling." X-sihsh
of the Empire.

About the same time the Emperor chose out thirteen Persons, the most eminent for their
Merit and Integrity, to visit all Parts of his Empire; giving them full Power to execute Justice,
and to punish severely the Governors of Cities and Vice-Roys of Provinces, whose Conduct was
blameable. In the tenth Year of his Reign he was deeply

"Emperor is endow'd with Wildom and Pernption, his Subjects are endow'd with Honesty,
and fear not to speak the Truth. You have an honest Ko-lau, who is of an upright Mind and
who knows not how to difsemble; this is a Proof to me of your Wildom, and how much it
deferves to be applauded, therefore I am come to with you Joy, and to express my Satisfaction."

This Compliment appeased the Emperor, and refer'd the Minifter to favour. The same Prince
wrote his Encomium, and caus'd it to be engrav'd on his Tomb. After which turning to his Couriers, he said, "We have three sorts of Mirrors: one is of Steel, which serves the La-
dies for dressing their Heads; and adjusting their Cloaths; the second is the Ancient Books,
treating of the Rite, Progress and Fall of Empires; the third are Men themselves, by a little
Observation of who Actions we fee what to suyn, and what to praify. I had this last
Mirror in the Person of my Ko-lau, whom to my Misfortune I have left without Hopes of
"finding such another."

Another
Another Time discoursing with his Courtiers, he spoke thus, "A Prince has but one Heart, and this Heart is continually besieged by thoughts about him; some attack him by the Love of vain Glory, which they endeavour to inspire in him; others by Luxury and Pleasure, some by Carries and Flattery; others have recourse to Artifice and Falsehood, in order to impose on him; and all these Engines are set at work, solely with a View to inflame themselves into the good Graces of the Prince, whereby they may be advanced to the high Offices and Dignities of the Empire; for if a Prince ceases but for a Moment to watch over his Heart, what has he not to fear?" At the Age of twenty one he married the Daughter of his Ko-lat, call'd Sin-seby, and gave her the Title of Wife. This Prince was celebrated for his fine Genius, and Skill in the Chinese Sciences: it is said that when four Months old, he began to speak; that in her fourth Year she had learnt the Books of Confucius by Heart; and in her eighth she had learned Compositions upon all sorts of Subjects; this at least is certain, that the employ'd almost all her Time in Reading.

The Emperor had Thoughts of sending a formidable Army to reduce the Kauans, who had revolted; but his Death intervening put a Stop to that Expedition for the present. It is scarcely credible how intent and careful this Prince was in the Education of his Children, every Object furnishing matter for his Instructions; if, for Instance, he was eating Rice, he made them reckon how much Toil and Sweat this Rice had cost the poor Husbandmen. One Day as he was taking the Air with them on the Water, he said, "You see my Children, that this Bark is supported by the Water, which at the same Time can overwhelm it; consider that the Influent.

People resemble the Water, and the Emperor the Bark." The Year before his Death he gave his Son, whom he had declare'd his Heir, the following Advice, consisting of twelve Maxims, which were express'd in twenty four Characters. "Get the Command over your Heart and all its Inclinations; promote none to Places and Dignities, but Persons of Merit; invite wise Men to your Court; watch over the Conduct of Ministers; drive Slanders from your Presence; be an Enemy to Pomp; keep good Economy; let your Rewards and Punishments be proportion'd to the Merit and Crimes of Persons; take a particular Care to make Agriculture, the Military Art, Laws and Sciences flourish; search among the ancient Emperors for the Models of your Government, for I do not desire your Notice, having committed too many Mistakes in my Administration; have an Eye always on that which is most perfect, otherwise you will never attain to that Just Medium, wherein Virtue consists; lastly, take Care not to be puffed up with the Splendor of your Rank, nor to encroach yourself by the Pleasures of a voluptuous Life, for if you do not, you will ruin both the Empire and yourself."

Tay-ts'ong dy'd in the forty sixth Year of the Cycle, and the fifty third of his Age; and the Year following his Son Kau-ts'ong was acknowledged Emperor.

KAU-TSONG, Third Emperor, reigned thirty-four Years.

When he had reigned five Years he fell passionately in Love with Pu-fi, the young Girl mentioned before, whom Tay-ts'ong had placed in the Rank of his Wives; and who was now retired to a Monastery of Benozzani, whither the Emperor went himself to fetch her out, and conduct her to his Palace. A little after, under Pretense that he had no male Issue, he put away the Empress and one of the Queens, maligned the Remonstrances and the strongest Opposition of his Ministers. Pu-fi was then placed upon the Throne; but perceiving that the Emperor did not forget the divorced Princesses, she in a Rage cau'ted their Hands and Feet to be cut off, and a few Days after their Heads. She had scarce committed these horrid Cruelties, when she fanc'd herself pursu'd Day and Night by the Ghofts of those Princesses, who were as many Furies ready to fall upon her; And the Fright it put her in made her shift her Place continually. Nevertheless the Emperor grew more and more enamou'd with this Wretch; and was even infatuated to such a Degree, that he put the Government of the Empire into her Hands, giving her the Name of Tseu-houen, i.e. The Queen of Heaven; a Title of Honour till then unheard of in China.

This Monster was no sooner invested with Sovereign Power, but the first Use she made of it was to poison her eldrest Son; so the Crown falling to her Brother's Children, her paternal Family might be settled on the Throne: However she did not obtain that Satisfaction.

In the sixth Year of the new Cycle, the Kauans returned to their Obedience, and did Homage in the accustomed manner. This Emperor favoured the Christian Religion, as appears by the Stone Monument mention'd before. Churches were built for the Worship of the true God, and the Faith was preached in the Provinces: One of the Missionaries, whose Name was O lu puwen, had a Title of Honour conferred upon him. Kau-ts'ong died at the Age of Fifty-six, and in the twentieth Year of the Cycle, when the cruel Pu-fi-beo seiz'd on the Throne.

VU-HEW, an Usurper, reigned twenty-one Years.

This Prince, who was as subtle as she was cruel, resolving to maintain herself in all the Power which the late Emperor had been so weak to enthrill her with, drove away her second Son, who had been declared Heir of the Crown by Kau-ts'ong; and gave him a petty So-Vol. I.
versity in the Province of Hu-tuang; placing in his Room her third Son, who being very young had only the Name of Emperor. The first thing he did was to get rid of all those the old belonging to her Interest, and in one Day put to Death a great many Lords of the chief Families of the Empire.

In the fifteenth Year of her Reign, a Persecution was raised against the Chriftians, which lasted about fifteen Years. In the same Year the Ko-lau, Tiré, had the Courage to make vigorous Remontrances to her in Behalf of her Son, the rightful Heir, now banished fourteen Years. He urged as a Reafon, that it would be a thing unprecedented to place in the Hall of Ancifors: a Name which did not belong to the Family, and which besides Pofferity would never acknowledge. Hereupon the Prince was recall'd from Exile, and lived seven Years in the Eastern Palace till the Death of Pua-hêu in the eighty firft Year of her Age; after which he ascended the Throne, in the forty fiff Year of the Cycle.

CHUNG-TSONG, Fourth Emperor, reign'd Five Years.

THIS Prince little deferred the Crown, which he ow'd to his Birth, the Tendernesses of his Father Kau-fjong, and the Courage of the Prime Minifter. He gave himfelf up to Indolence and Debauchery; and that he might have nothing to think of but his Pleafures, reign'd his whole Authority into the Hands of the Emperif Ghey, who had been the faithful Companion of his Exile. This Prince, by the Advice of San-dje, Governor of the Palace, intended to place his Son Shang upon the Throne; but the Princes and pett; Kings on all fides took up Arms to oppose it.

Chung-fjong however dying of Poison in the fifty fifth Year of his Age, Shang was immediately proclaimed Emperor. But his Uncle who poifon'd a Principality, at the fame time fised the Palace, where the Emperif was kill'd together with her Daughter; and young Shang lived his Life by overpowering the Power of the Emperors to the Mercy of his Uncle Zhiu-fjong, the defeated Emperor's Brother, into whom Hands he deliver'd his Crown.

ZHWI-TSONG, Fifth Emperor, reign'd Two Years.

THE Shortnefs of this Prince's Reign ranks him amont the few, of whom we find nothing farther than that he took Poffeffion of the Empire in the forty seventh Year of the Cycle, and dy'd in the forty eighth, aged fifty five. Hvon-fjong, his third Son, was declar'd his Succifor.

HIVN-TSONG, Sixth Emperor, reign'd Forty four Years.

THE good Nature of this Prince, his Moderation, singular Temperance, and Zeal for the Publick Good, gave prefently great Hopes of the Happiness of his Reign. He was the Restorer of his Family, then upon the Brink of Ruin; but he committed one almost irreparable Fault, in promoting an Eunuch, call'd Kau-lye-je, to be Master of the Palace; without doubt because he did not forefee the Misfortunes which the Power of the Eunuchs would one Day bring upon him and his Succifors.

The Christian Religion began to recover and flourish under this and the three succeeding Emperors.

Hvon-fjong, looking on Luxury as the Bane of good Morals, declar'd open War againft it, and publish'd an Edict forbidding to fish for Pearls. One Day he cauf'd all his Gold and Silver Vefels, and all his Cloaths to be burnt before the Palace Gate; in order to retain by his own Example the Extravagance of his People, who ruin'd themfelves by fuch costly Superfluities. He eftabliih'd a College in his Palace, confifting of forty of the moft learned Doctors of the Empire, which still bears the Name of Han-lin-yuen, and furnifhes Hiftorifographers, Visitors of Provinces, Governors, Vice-Rays, &c. He cauf'd the ancient Books, which treat of the Military Science, to be fought out, and new ones compof'd for the training up Soldiers. He one Day visit'd the Houfe where Confucius was born, and honour'd that great Man with the Title of the King of Learning. It could have been with'd, that this Prince had fhow'd more regard to the Counfils of Yuan-chau, his Prime Minifter; who in a Memorial advised him, among other things, to confer no public Employment upon the Eunuchs, to grant no Power to his Relations, to abolifh the Idolatrous Sects of Fe and Tao, &c. but he gave no Ear to thofe wise Admonitions. This Emperor was the firft who honour'd with the Title of petty Kings or Sovereigns the Generals of his Armies, who had moft distinguished themfelves by doing the greatifl Service to the State, tho' not of Imperial Blood. In a Progrefs he made over his Empire he divided it into fifteen Provinces.

He cauf'd the Statue of Law-kyun, Author of one of the Sects which are found in China, to be placed with great Solemnity in his Palace. The Difciples of this Scétfy, as well as the Bonzafs, used to burn filk Stuffls and Ingots of Silver at Funerals; but this Custom the Emperor alter'd by Advice of his Brother Van-yu, commanding that for the future none but Stuffls or Cloaths made
of Paper, should be burnt; which Law is still observed among the Bonzas. The Empire had enjoyed a profound Peace almost thirty Years, when it was disturbed by fresh Insurrections, and the Imperial Army entirely defeated, with the Loss of twenty thousand Men; while the Emperor himself knew nothing of the matter, because all the Avenues to his Throne were kept shut by the Eunuchs. The Chief of the Rebels was a foreign Prince, named Neun-lo-fian, whom the Emperor, against the Advice of his Ministers had raised to the highest Employments, and even entrusted with the Command of his Army. This Traitor, imbolden'd by Success, and seeing himself Master of a great Part of the North, had the Insolence to assume the Title of Emperor. Mean time the Palace itself was in a Combustion, for the Emperor divorced his Wife, put three of his Children to Death without any just Cause, and marry'd his Daughter-in-Law. As one Misfortune often draws on another, these Distresses encouraged a Company of Robbers to attack the Imperial Army, which having routed, with the Slaughter of forty thousand Men, the Emperor was oblig'd to fly into the Province of Sc-chuan.

SO-TSONG, Seventh Emperor, reign'd Six Years.

TOWARDS the end of the thirty third Year of the Cycle, Huau-tfang made his faithful Retreat, and So-tfang took Possession of the Government, tho' his Father was still living; being a warlike Prince, he, with the help of his Ko-lau, Ko-tsên-i, destroy'd the Army of the Robbers and dispersed them. The publick Tranquillity was no sooner settled, but he brought back his Father from the Province of Sc-chuan, and conducted him into the Palace with all the Honours due to his Rank; but he did not long enjoy the Repose which his Son had procur'd for him, for he dy'd the thirty eighth Year of the Cycle, and the seventy eighth of his Age. In the Mean time Neun-lo-fian had plunder'd the Palace of Chang-ngan, and along with the Riches, carry'd into the Province of Ho-san an hundred Elephants and Horfes; which had been taught to dance to the Sound of Instruments, and to present the Emperor a Cup with their Mouts. Neun-lo-fian wanted to have the same Diversion, but as if these Beasts had refused to acknowledge him Emperor, they could never be brought to do what he desired, which so inflam'd him, that he ordered them to be kill'd on the Spot. The Treachery of this Wretch, who made use of his Father's Favours to destroy him, was not long unpunish'd, he being murder'd in Bed by his own Son. The Patricide was affaizin'd in his turn by So-mong, General of the Army, who intending to make his youngest Son his Heir was likewise kill'd by his eldest Son. So-tfang dy'd in the Ninth Year of the Cycle, and left the Crown to his Son Tay-tfang.

TAY-TSONG, Eighth Emperor, reign'd Seventeen Years.

THE beginning of this Reign was tolerably prosperous, thro' the Care of able Ministers, in whom the Emperor confidid; the Rebels were forced to return to their Obedience, and Peace was restored in the Empire. But it did not continue long, for five of the most powerful Kings shook off the Yoke; and refusing to acknowledge the Emperor as their Master pretended to reign in an absolute Independency. A Mandarin, named Fâ-hâ-tfâm, finding himself at the Point of Death, order'd his Head to be cut off, and his Corpse to be inter'd after the Manner of the Bonzas, whose Protector he was; which Example, we shall see, was afterwards follow'd by many Grandees in the nineteenth Dynasty.

In the eighth Year of this Reign, more than two hundred thousand Tartars made an Invasion into the Empire, and forced the Emperor to fly; they plunder'd his Palace, and loaded with immense Treasures retir'd into their own Country. The Emperor return'd to his Palace with the Affiance of the famous General Ko-tsên-i, whose Elogey is to be set upon the Stone Monument, which I have spoken of more than once. There his Liberality is apparent, and it is not to be doubted but that he employ'd both his Credit and Subsistence in erecting Temples to the true God; some even conjecture that he imbrac'd Christianness. The same Monument relates, that on Christmas Day the Emperor sent rich Perfumes to the Church, and Fruits from his own Table to the Ministers of the Gospel. Tay-tfang dy'd in the fifty third Year of his Age, and fifty fifth of the Cycle, Te-tsêng his eldest Son succeeding him.

TE-TSONG, Ninth Emperor, reign'd Twenty five Years.

THE Empire found no great Support from this Prince, for he minded nothing but Tires, was of a timorous Nature, extremely mistrustful, and ready to give ear to Flatterers. However he deliv'rs Applause for refusing Presents from Strangers, which was esteemed a happy Omen: "The best Augury I can have, says he, is to see Wife Men about me." He shew'd one Sign of Disinclination, which gain'd him great Encomiums; for a very considerable Sum of Money being presented him, instead of receiving it he order'd it to be distributed among his Soldiers,
In the third Year of his Reign the famous Ko-tzu-i, who had rendered such important Service to the Empire, dy'd in the eighty fifth Year of his Age; he had been Prime Minifter under four Emperors, and got such mighty Reputation for his Prudency, that it was generally allow'd there had not been his Equal for many Ages. Such Confidence was placed in this Minifter, that it may with truth be affirm'd that the Fate of the reigning Family was in his Hands. Tho' he attain'd to the highest Honours, and had acquired immense Riches, yet he was refect'd by Envies itself, whose Strokes he never felt; and notwithstanding the Splendor he lived in, yet still his Liberality exceed'd his Magnificence. He left eight Children, who all acquired Lafting Glory in the different Magiftracies to which their Merit rais'd them. China mourned three Years for this great Man, whom the bewailed as her Father.

The Power of the Eunuchs became fo formidable, and their Infolence grew to such a Pitch, that there was nothing to be heard of but Infurrections; this oblige'd the Emperor to augment his Army by a great Number of frefh Troops, to maintain which he was confrained to double the Taxes. There was even a Duty laid on Tea itself, which is the common Drink of the Chinese. These extraordinary Impositions exasperate all Persons, and the extreme Misery of the People occasion'd infinite Thefts and Robberies. By good Fortune the Imperial Armies were victorious every where, and the Rebels being deftruy'd, Peace was re-established, and the People relieved. The Emperor on a time attributing the Wars and Calamities to his own Deftiny, added, "That this had been in part foretold him by the Alftrologers," on which Li-myê his Ko-lau reply'd, "Prince, leave this kind of Talk to the Ignorant, and Vulgar, fuch Language does not become either you or me. It is ourfelves who render our Deftiny happy or unhappy, according as we govern the State well or ill." This Prince dy'd at the Age of fixty four, in the twenty fifth Year of the Cycle, and was fucced'd by his Son Shun-tsong.

SHUN-TSONG, Tenth Emperor, reign'd One Year.

THERE was all the Reafon imaginable to expect a happy Reign from this new Emperor; but being attack'd by a grievous and an incurable Diltemper, he abdicated the Crown, and are sign'd it to his Son Hyen-tsong.

HYEN-TSONG, Eleventh Emperor, reign'd Fifteen Years.

This Prince was endow'd with wonderful Penetration and Dexterity in diftinguishing as well as dispatching the most intricate Affairs; he had also a Firmnefs of Mind, in purifying the thing he had once relolved on, which no Confidence could shake. He gave folid Proof of his Affection for his People in a time of Famine, by opening his Treasures and the publick Granaries in favour of the afflicted Provinces; at the fame time fending the great Lords of his Court to inquire into the Peoples Distrefs, and to relieve them in proportion to their Indigence.

In the thirty sixth Year of the Cycle, he order'd a Finger-bone of the Idol Fô to be brought with great Solemnity from the Province of Shen-fi. The Chief Tribunal of Rites strongly oppofed this foutth Resolution of the Emperor, boldly alleging that the execrable Reliques of this Idol [or Impofter] ought to be burnt. As they firmly perfiled in their Determination, without regarding the Difpleafure of the Emperor, several of them were degraded; which is a Punishment pretty commonly inflicted on great Mandarin. He fell into another Piece of Folly, which coft him his Life; for having sent every where in Quest of the pretended Liquor of Immortality, promis'd by the Sect of Tao, to which he was greatly devoted; it was at Length brought him by the Eunuchs, who it is not doubted mix'd it with Poison; for this unhappy Prince, after he had taken it, dy'd fuddenly, at the Age of forty three, and his Son Mo-tsong fucceeded him.

MO-TSONG, Fifth Emperor, reign'd Four Years.

The Choice which the late Emperor made of his Son Mo-tsong, to fucceed him, was at firft thwarted by certain Lords, who had a Defign to place another Prince on the Throne; but their Projects incarrying them were put to Death. Seeing himself in quiet Posseftion of the Crown, he granted as usual a General Amnesty, and was fo ill advised as to disbaf Part of his Troops who being thereby reduced to great Straits went and took Refuge among the Robbers, whose Number they increaf'd.

It was under this Prince that the Imperial Family of the Tang began to decline from that State of Splendor which it had till then maintained, and the following Princes complet'd its Ruin. He dy'd at the Age of thirty, after he had taken a Medicine that had been prepared for him. His Son King-tsong succeeded him the Year following, which was the forty fcond of the Cycle.
KING-TSONG Thirteenth Emperor, reign'd Two Years.

IT was by the Eunuchs, who were now become Masters, that King-tsong was elected to the Throne; and by the same usurped Authority, they deprived him of the Government not long after, in order to confer it on the Empress-Mother. The childish Behaviour of this young Prince, and his Irregularities, were Reasons to them for dishonouring him, and leaving him nothing but the Title of Emperor, in the forty fourth Year of the Cycle, and eighteenth of his Age.

This Prince returning from Hunting, went into his Apartment to change his Cloaths; when the Candles being suddenly put out, he was murdered by the Eunuchs, who placed his Brother Ven-tsong in his room.

VEN-TSONG, Fourteenth Emperor, reign'd Fourteen Years.

THIS Prince, who had a great Affection for the wife and learned Men of his Empire, being impatient at the Power of the Eunuchs, in the ninth Year of his Reign took Measures secretly to destroy them; but perceiving the Snares that were laid for them, they fell on a sudden with so much Fury on the Ministers, and Guards of the Palace, that they flew above a thousand of them, and many Families were entirely destroyed. Thes Misfortunes, in conjunction with others still greater, which the Emperor foresaw, so overwhelmed him with Grief; that, tho' he often endeavoured to divert it or drown it in Wine yet, it prey'd upon his Spirits, to such a Degree, that he waited away insensibly, and at last died of a Consumption, in the fifty seventh Year of the Cycle. The Eunuchs, who now took upon them to nominate the Emperors, never thought of the Son of the Deceased, but chose his Brother Fu-tsong, who was the fifth Son of the twelfth Emperor of this Dynasty.

VU-TSONG, the Fifteenth Emperor, reign'd six Years.

The superior Qualifications of this Prince justified the Preference he met with, being of a warlike Inclination, and dreading neither Danger nor Fatigue. He drove the Tartars out of the Province of Shen-fu, where they had fortified themselves; and cleared several other Provinces of the Robbers, who march'd in Troops, and made great Havock. His Judgment was so excellent, that he was never deceived in his Choice of Ministers. He established, or rather received a Law, still observed, which is a Check upon the Mandarins of the Imperial City, (upon whom depend the Mandarins of the Provinces) enjoying, that every five, or at least every seven Years, the Conduét of the Chief Officers of the Empire should be strictly enquired into; and these Mandarins are obliged to commit to Writing, a sincere and particular Account of all their Miscarriages, and interest the Emperor's Pardon; and if in this humble Confession, they offer either to excuse, dignify, or extenuate their Faults, they have then no Favour to expect, and are inevitably deprived of their Employments.

This Emperor did not live long enough for the Good of his People, (A) being but thirty three years old when he died, in the third Year of this new Cycle. The Eunuchs rejected his Son, and in his stead elected Swen-tsong, the Grand-son of the eleventh Emperor of this Dynasty.

SWEN-TSONG, Sixteenth Emperor, reign'd Thirteen Years.

This is probable, that the little Genius which this Prince discovered in his Infancy, induced the Eunuchs to prefer him to all others; rightly judging that nothing established their Authority so much as the Incapacity of the Emperor. However they were deceived; for Swen-tsong was no sooner upon the Throne but he appeared another Man, and was eminent for all the Qualities which constitute a great Prince. His Wisdom, Judgment, Moderation, Equity, Application and Love for the Welfare of his People, made them consider him as another Tsoh-tsong, the second Emperor of this Dynasty, whose Memory was still revered thro'out the Empire: But notwithstanding all this Prince's Merit, he could not reduce the Power of the Eunuchs. Hsü-tau, his Prime Minister, in a Memorial advised him to be inexorable to the Eunuchs who should commit any Fault, and not to supply the Places of those who died; that their Number lulling by Degrees, it might be more easy to destroy them. This Project, being discovered by the Eunuchs, occa-

(A) The Christians from Tsoh-tsong, or Jaden, who had been favoured by some of the former Emperors, were suppodly by this: who in the 6th Year of his Reign, or of Christ 845, or-
I- Tsong, Seventeenth Emperor, reign'd Fourteen Years.

Hi- Tsong, Eighteenth Emperor, reign'd Fifteen Years.

Chau- Tsong, Nineteenth Emperor, reign'd Sixteen Years.
CHINESE Monarchs.

CHAU-SWEN-TSONG, Twentieth Emperor, reign'd Two Years.

This young Prince was scarce two Years upon the Throne, when seeing plainly that he should be sacrificed, as well as his Father, to the Ambition of the peridious Ch'ou-wen, chose voluntarily to resign the Crown to him, to prevent his committing a fresh Crime, and to save his own Life. The Ufurper, who took the Name of Ta-y-t'ao, gave him a Principality, which he possessed no longer than three Years, being slain at the Age of seventeen; and with him ended the Family of Tang.

The five following Successions are call'd by the Chinese, Hew-a-tay, that is, the Five latter Dynasties, being accounted Petty Races, as well as the five which precede that of the Tang. They resemble them also in Wars, Revolts, and Parricides, which so often stained the Throne with Blood; but they differ from each other in the Number of Princes, and in the Time of their Duration. The five former reckon twenty four Emperors, in the Space of one hundred and thirteen Years, whereas these latter continued not one Cycle, and reckon no more than thirteen Emperors. The warlike Nation of the Sye-ton, inhabiting the Country now call'd Lyau-tang, being exceedingly increased by many Colonies, that came from Korea, gave much Uneasiness to the following Emperors.

The Fourteenth Dynasty, call'd Hwew-Lyang, which had Two Emperors, in the Space of Sixteen Years.

TAY-TSU, First Emperor, reign'd Six Years.

During these troublesome Times, many Principalities fell off by Degrees from the Body of the Empire, under the arbitrary Government of their respective Sovereigns, who still did Homage to the Emperor. Ta-y-t'ao fix'd his Court in the Province of Ho-nun, but did not long sit on a Throne, to which he had mounted by so many Treasons; being murder'd at the Age of sixty two Years, by his eldest Son, tho' his third Son Murder'd by Mo-ti succeeded him.

MO-TI, Second Emperor, reign'd Ten Years.

As soon as this Prince, who was Sovereign of a petty State, heard of his Father's Death, he Mo-ti, ed instantly march'd at the Head of his Army; and engaging that of his Brother, entirely de- feated it, kill'd the Parricide, and ascended the Throne the tenth Year of the Cycle.

Towards the thirteenth Year the Barbarians above-mention'd, changing their Name from the Kings of China to Lyau, laid the Foundation of their Government, which in the Space of two hundred and nine Years reckoned a Succession of nine Princes.

Chwong-tsong, Son of the famous Warrior Li-ke-yong before-mention'd, who had done such Service to the State under the eighteenth Emperor [of the Tang], took Advantage of these Troubles to gain a Crown, which he was more worthy to wear, than the Ufurper; he com- manded an Army accustom'd to conquer, and having taken several Cities, engaged and defeated Mo-ti's Forces, who in Despair flew himself, and with him his Family became extinct.

The Fifteenth Dynasty, call'd Hwew-Tang, compriz- ing Four Emperors in the Space of Thirteen Years.

CHWANG-TSONG, First Emperor, reign'd Three Years.

Chwang-tsong inherited the Martial Genius of his Father, being imbued to the Fatigues of War from his Youth. In all his Campaigns he lay on the Ground, and for fear of sleeping too long wore a Bell about his Neck to awaken him. This Prince would have deferred a Place among the Heroes of his Nation, had he not tarnish'd the Glory of his earlier Years by Idleness, Luxury, and a Love for publick Shews. He not
MING-TSONG, Second Emperor, reign'd Eight Years.

The Father of the late Emperor had adopted Ming-ts'ong, tho' he was not born in the Empire. This Prince had acquired a general Esteem, and proved himself perfectly worthy of the Choice that had been made of him. He is chiefly prais'd for his Liberality, Moderation, Love of Peace, and a particular Affection for his Subjects. Tho' he was illiterate, he gave frequent Marks of his Esteem for Learned Men. The Art of Printing was invented in his Reign.

The Chinese Historians also praise his Piety and Meekness, affirming that every Night he burnt Perfumes in Honour of the Lord of Heaven, and implor'd his Assistance in these Words, " I was born a Barbarian, and in a Country of Barbarians, yet in the midst of the Troubles that afflicted this Empire, they have chosen me to govern it. I make but one Request, which is, that the Heavenly Majesty would condescend to watch over my Conduct, and send me wise and experienced Men, whose Counsel may aid me to govern this State without falling into Mistakes." Indeed he had always in his Palace a great Number of able Men, by whose Counsel he made many excellent Regulations, and among others one excluding Eunuchs from all Public Employments. The Birth of that illustrious Person, who was afterwards the Founder of the nineteenth Dynasty; the Profound Peace the Nation enjoy'd, all the while he was on the Throne, and the Plenty which reign'd throughout the Empire, are attributed by the same Writers to the Piety of this Prince.

Among the many great Men who were about this Prince, a Ko-lau, named Fong-lau, is highly prais'd for his extraordinary Understanding and Integrity; he used to say, " That a State is to be govern'd with the same Care and Circumspection that is required in riding a Horse; I have often, faid be, travel'd in very rough and mountainous Countries, and never got any Hurt, because I always took Care to keep a stiff Rein; whereas in the smoothest Plains, thinking the same Care needless, and giving my Horse the Bridle, I have fallen, and been in Danger of hurting myself. It is just the same with the Government of a State; when it is in the most flourishing Condition, a Prince ought not to abate any thing of his usual Vigilance and Attention." Ming-ts'ong dy'd in the sixt'y seventh Year of his Age, and thirtieth of the Cycle, leaving the Crown to his Son Min-ts'ong.

MIN-TSONG, Third Emperor, reign'd One Year.

This Prince was scarce seated on the Throne, when She-king-tsang, Son-in-Law of the late Emperor, with an Army of fifty thousand Men, furnish'd by the People of Lian-tsung, made himself Master of the Palace, and depriv'd Min-ts'ong of his Life and Crown, in the forty fifth Year of his Age; he was succeed'd by Fi-ti, his adopt'd Son, before named Lo-ts'ang.

FI-TI, Fourth Emperor, reign'd One Year.

Fi-ti, unable to refus't the Murderer of his Father, fled to the City Chey-cheu, where not being safe he shut up himself and his Family in a Palace, with every thing he had of Value, and then setting it on Fire, perish'd in the Flames. By the Extinction of this Dynasty, She-king-tsang became Emperor, and took the Name of Kau-ts'ang.

The Sixteenth DYNASTY, call'd HEW-TSIN, which contains Two Emperors in the Space of Eleven Years.

KAU-TSANG, First Emperor, reign'd Seven Years.

The General of the Auxiliary Forces of Liang-ts'ong, who had so much contributed to the Advancement of Kau-ts'ang, refused to acknowledge him for Emperor, having an Inclination to assume that Title himself; so that Kau-ts'ang, not caring to undertake a new War, purchased a Peace at the Expence of the Honour of his Country, yielding up to the Tartar...
Chinese Monarchs.

Kuan-Chief, in recompense of his Service, sixteen Cities of the Province of Perchili; which were near to Lyau-tong, and engaged to give him annually three hundred thousand Pieces of Silk. This imprudent Donation exceedingly augmented the Force and Power of a warlike and turbulent People; and was the Occasion of numberless Wars, which ravaged China for more than four hundred Years.

Kau-t'fu dy'd in the thirty ninth Year of the Cycle, aged fifty one Years, and his Nephew Tsu-wang was elected by the Grandees of the Empire.

TSI-VANG, Second Emperor, reign'd Four Years.

The barbarous People of Lyau-tong, soon breaking the Treaty made with Kau-t'fu, invaded the Empire when least expected. Tsu-vang opposed them with an Army sufficient to have given them a Repulse, under the Command of Lyau-chi-yuen; but this General concealing a violent Ambition under an Appearance of Zeal, made short Marches, and by affected Delays gave the Barbarians time to make the Emperor Prisoner; who, being dethron'd, was contented to accept of a small Sovereignty, where he ended his Days.

Lyau-chi-yuen took Possession of the Crown by the Name of Kau-t'fu, and founded the following Dynasty.

The Seventeenth Dynasty, call'd HEW-HAN, which reckons only Two Emperors in the Space of Four Years.

KAU-TSU, First Emperor, reign'd Two Years.

The Army of Lyau-tong finding no Resistance, ravag'd all the Northern Provinces; Kau-t'fu, 1st Emperor. The Lyau invaders were in Confusion, the Army was in Confusion, the Intrigues of the Eunuchs having raised a Sedition, in which the Emperor was slain at the Age of twenty Years.

The Emperors placed his Brother on the Throne, but he was scarcely seated before Kau-chi returning with Triumph from his glorious Expedition, the Army cover'd him with the Banners of the Empire, and proclaimed him Emperor; which the Emperors seeing, the abandon'd the Prince she had set up, and submitted to the General as her Sovereign, who in acknowledgment always respected her as his Mother. He took the Name of Tay-t'fu.

The Eighteenth Dynasty, call'd HEW-CHEW, which contains Three Emperors, in the Space of Nine Years.

TAY-TSU, First Emperor, reign'd Three Years.

The new Emperor fix'd his Court in the Capital of the Province of Honan, he visited the Sepulchre of Confucius in Peron, and to honour his Memory gave him the Title of King.

Some of his Courtiers representing to him that this Honour did not suit a Man who had always been a Subject, not only to the Emperor, but also to a petty King: " You are milites, reply'd he, we cannot give too much Honour to a Man, who has been the Master to Kings and Kings enter China.
ANNALS of the

Dynasty of the Tang.

Tay-fu, dy'd at the Age of fifty three, in the fiftieth Year of the Cycle, leaving no Issue, and was succeeded by Shi-fung, his adopted Son.

SHI-TSONG, Second Emperor, reign'd Six Years.

When Shi-fung declar'd Kong-ti Heir to the Crown, he put him under the Guardianship of his Ka-lau, Chau-quant-yu, who had distinguished himfelf in the Wars, and done great Services to the State; but this Prince's Nonage made the Grandees of the Empire, Generals of the Army refolve to fet him aside, and enthrone the Guardian, on account of his extraordinary Merit. They went therefore to his Palace, and finding him in Bed, they went therefore to his Palace, and finding him in Bed, and coin'd into Money, which was become very scarce, and the Rice to be sold at a very low Rate, which the People were to pay when they were able; but the Surveyors of the Provisions refpecting, that the Poor would never be in a Condition to pay it; " How, says the Emperor, don't you know that they are my Children, and that I am their Father? Was a Father ever known to let his Son perish for Hunger, because he saw no Prospect of ever being repay'd what he lent him?" At the fame time he caufed all the Statues of Idols to be melted down, and coin'd into Money, which was become very scarce.

Several Petty Sovereigns, who had for a long time shaken off their Dependence on the Emperor, were fo charm'd with the Fame of this Prince's Virtue, that they voluntarily submitted to his Authority, and return'd to their Allegiance. A Memorial was prefented him, propofing Methods for recovering the Provinces and Principalities, which the Empire had loft during the late Troubles; but while he was considering how to put it in Execution, Death interrupted him in the fifty sixth Year of the Cycle, and the thirty ninth of his Age; and his Son Kong-ti, who was but seven Years old, succeedeed him.

KONG-TI, Third Emperor, reign'd some Months.

When Shi-fung declar'd Kong-ti Heir to the Crown, he put him under the Guardianship of his Ka-lau, Chau-quant-yu, who had distinguished himfelf in the Wars, and done great Services to the State; but this Prince's Nonage made the Grandees of the Empire, Generals of the Army refolve to fet him aside, and enthrone the Guardian, on account of his extraordinary Merit. They went therefore to his Palace, and finding him in Bed, flated him Emperor, and cloathed him in a yellow Habit, which is the Imperial Colour, giving a Principality to the young Prince; and thus ended this Dynasty. Chau-quant-yu took the Name of Tay-fu, and accepted the Crown, on Condition that his Mother fhou'd take Place of him on all Occasions.

TAY-TSU, First Emperor, reign'd Seventeen Years.

The Nineteenth DYNASTY, call'd SONG, which contains Eighteen Emperors, in the Space of Three hundred and nineteen Years.

A few Emperors of this Dynasty kept their Court for one hundred and sixty Years in the Northern Provinces of China, the other nine resided one hundred fifty two Years in the Southern Provinces. Under this Dynasty the Empire began to take Breath, after the many Commotions, Wars, and other Misfortunes, which afflicted it. These continual Storms were fucceeded by a long Calm; and the Bleffing which usually accompanies Peace had been more lafting, had all the Princes of this Family been as much addicted to Arms as Learning. Tay-fu was endow'd with all the Qualities which the Chinese require in their Emperors; being a Prince of Solid Judgment, attentive to the Affairs of State, wise, prudent, liberal, and tender of his People; modest, frugal, exceeding good-natur'd, and naturally inclin'd to Clemency, which appear'd from the moderate Punishments he inflicted on Criminals, as well as by his mild and affable Behaviour to the Vagrants. He order'd the four Gates of his Palace, which fronted the four Quarters of the World, to be left always open, being willing, he faid, " That his Houfe should be as his Heart, open to all his Subjects." By this Character of Goodness and Condeffation he regained the Obedience of ten Petty Sovereigns, and eftablish'd Peace, which fcar'd by their continual
continual Wars to have been banish'd for ever from their Dominions. Intending to root Luxury out of the Empire, he began by reforming himself and the Court; to which end he always appear'd in a plain and modest Habit, and forbade his Daughters to wear Pearls and precious Stones.

To honour the Memory of his Ancestors, he gave the Title of Emperor to his Father, Grand-Father, and Great-Grand-Father's Father; and made his Mother (who was reckon'd a Pattern of Prudence and Modesty) an Empress. When the Nobles came to congratulate her on the Advancement of her Son, she did not show the least Sign of Joy; at which they being surprized, she said, "I have been told that the Art of ruling well is very difficult; if my Son governs his Subjects with Wisdom, I shall receive your Compliments with Pleasure; if not, I shall consideredly renounce these Honours to finish my Days in my former Condition."

A Year before her Death the conjur'd the Emperor not to be sway'd by Affection for his Children, in the Choice of an Heir, but rather to nominate his Brother; "for in short, added she, "remember, my Son, that you are beheld for the Throne you sit on, much less to your Merit, than to the Infancy of the Prince of the preceding Family."

The Emperor, during a severe Winter, reflecting on the Hardship his Army, which was opposing the Tartars of Lyau-tong in the Northern Provinces, was like to suffer from the Rigour of the Season; pull'd off his Garment, laid with Furs, and sent it to the General, telling him, "That he would it was in his Power to do the like to each of his Soldiers." It is incredible what a vast effect this generous Act of the Emperor had upon the Courage and Ardour of his Troops.

This Prince ordained for an Examination for the Military Men like that for the Literary, which those who aspire to Posts in the Army are oblig'd to pass; nor can they rise to the Chief Employments till they have given Proofs of their Capacity, by their Writing on the Art of War, as well as by their Skill in Horsemanship and Archery.

Among the illustrious Men who flourisht during his Reign, two are particularly distinguish'd, one in the Magistracy, the other in the Army; the first was call'd Chou-pu, the second Kau-pin.

Chou-pu, who was of the Emperor's Council, was continually petitioning for some Petition of Memorial to put him in mind of his Duty, or other Matters relating to the publick Welfare. The Emperor being tir'd with so many Remonstrances, one Day took his Petition and tore it before him; Chou-pu, without being concern'd, gather'd up the Pieces, and having on his Return home joined them together in the best Manner he could, the very next Day appear'd before the Emperor in the most respectful Posture, and presented him the same Petition, who far from being angry with his Minifter, admired his Constancy and Resolution, and to reward such uncommon Virtue made him Chief Ka-lau.

He gave on another Occasion an extraordinary Proof of his Tenderness for his People; the Town of Non-king being besieged by Kau-pin, and reduced to the last Extremity, the Emperor, who foresaw the Slaughter which would happen on the taking this Place, feign'd himself sick; whereas the great Officers were alarm'd, and surrounding his Bed, every one was proposing some Remedy: 'The most effectual Remedy, reply'd the Emperor, and from which I expect a Cure, "depends only on you; assuage by my Oath, that you will not shed the Blood of the Citizens." They all swore accordingly, and the Emperor immediately appear'd to be well. The Generals took such wise Precautions to restrain the Soldiers, that very few of the Inhabitants were slain; yet even this drew Tears from the Emperor: "Alas! said he, what a dreadful thing is War, "which cannot be carried on without destroying innocent Persons!

And as the City had suffer'd by Famine, during a long Siege, the infant was taken he sent one hundred thousand Measures of Rice to be distributed among the People.

To the Emulation and a greater Inclination for Learning, he visited the Birth Place of the celebrated Confucius, and compost a Panegyric on him. He also confer'd on one of his Descendants a Title of Honour, which raised him to a Considerable Rank in the Empire. Tay-tsi dy'd the thirtieth Year of the Cycle, having nam'd for his Successor his Brother Tay-tsong, pursuant to the Recommendation of his Mother on her Death-Bed.

TAY-TSONG, Second Emperor, reign'd Twenty one Years.

This Prince was endow'd with great Moderation, and was a famous Protector of Learning. Being learned himself, he employ'd part of the Day in Reading, and erected a very rich Library, which contain'd, as they affirm, eighty thousand Volumes.

In an Expedition which he undertook, to reduce one of the petty Kingdoms, and make it Province of the Empire, while he besieg'd the principal City, there happen'd one Night a great Temult in the Camp, which was commanded by Chou the Emperor's Brother; occasion'd, as was reported the next Day, by a Design of the Soldiers to set that General on the Throne. The Emperor concealing his Reifeantment, employ'd himself wholly to reduce the Town; but a few Days after it was taken, his Brother discoursing familiarly with him, intimat'd his Surprise that he had so long defer'd to reward those who had distinguish'd themselves in the Siege: "I expected, answered the Emperor, that you would have reward'd them." Chou was so stung at this Answer, that he kill'd himself before Night; but when the Emperor heard of his Death, he faint'd himself, and shed a Flood of Tears; often embraced his Corps, and caused the greatest Honours to be render'd him at his Funeral.
He passionately wish'd to recover the Cities which his Ancestors had yielded to the Tartars of Lyau-tong; but Chang-ti-byun, the General of his Army, always dissuaded him from that undertaking. "Because, said he, it is more proper first to settle the Empire in Peace, and when that is well established, we shall have more Leisure and less Difficulty to reduce those Barbarians." The Emperor being of a different Opinion, several Battles were fought, in which sometimes the Chinese and sometimes the Tartars were victorious.

The General Chang-ti-byun made use of a remarkable Stratagem, to raise the Siege of a City: he detach'd three hundred Soldiers, carrying each a lighted Torch, with orders to approach as near as possible the Enemy's Camp; who being surpriz'd at such a Number of Lights, and imagining that the whole Chinese Army was coming upon them, immediately fled, and falling into the Ambuscades, which the General had placed in all the Passages, very few of them escaped Slaughter.

This Prince dy'd in the thirty fourth Year of the Cycle, at the Age of fifty nine, and was succeeded by his third Son Ching-tsong.

CHING-TSONG, Third Emperor, reign'd Twenty five Years.

He makes the Lyus by,
and then buys a Peace of them.
His Simple Credulity.

The Tartars of Lyau-tong having besieged a City in the Province of Pe-chie-ji, the Emperor came upon them suddenly with his Army, which so terrified the Barbarians, that they instantly raised the Siege. He was advised to take Advantage of their Conformation, to recover the Country which had been yielded to them; and is blam'd not only for neglecting to pursue his Victory, but also for making a Treaty, after their shameful Flight, as disadvantageus as if he had been defeated himself: for he bought the Peace at the Price of an hundred thousand Tael and two hundred thousand Pieces of Silk, to be paid annually.

He is blam'd also for his Credulity, whereby Magic, and many other Superstitions gained Ground during his Reign. In the eleventh Year of the Cycle, being told that a choice Book had fallen from Heaven, near one of the Gates of the Imperial City, he immediately took it in his Head to go in Person, to receive this Celestial Gift. The Ke-lan's, to prevent his taking such an imprudent Step, endeavouring to convince him, that it was only an Imposture of some Flatterers and idle People, and that the Book ought to be burnt, he remain'd a while in Suspence; but at last resolved to follow his first Design, because, as he said, "a Spirit had appeared to him in a Dream, about a Year before, and promised him this wonderful Book." He set out immediately on Foot, with several of his Couriers, to receive this miraculous Book with the more profound Respect; and even built a Temple on the Place where it fell. Upon Examination it appeared full of Sorcery, and to contain all the Principles of the abominable Sect of Tau; concerning which an Interpreter, named Hii-fen-yan, observes, that from this fatal Time the Respect due to the Sovereign Lord of Heaven much decreased amongst great Numbers of the Chinese.

In the sixteenth Year of his Reign he caus'd all the People employed in Agriculture to be numbered, who were found to be 2,197,965 able Persons; exclusive of the Magistrates, the Litterati, the Eunuchs, the Soldiers, the Bazaars, and those who live in Barks, and form floating Cities on the Rivers, of whom the Number is incredible.

Von-yan, one of the Ke-lan's of the Empire, being at the Point of Death, call'd his Children, and spake to them in this manner: "My Confidence does not reproach me with having done any thing against the Interest of the Emperor or the Good of the State; but there is one thing for which I cannot forgive my self, and that is my not having counsel'd my Majesty to burn that pernicious Book which he received with so much Respect. For this Neglect I desire to be punish'd after my Death; wherefore, my Children, I command you as soon as I am dead to shave my Head and Face, and bury me without either Cap or Girdle, as if I was a wretched Bona." The Emperor having re-printed the ancient Books, to disperse them through the Empire, died the fifty ninth Year of the Cycle, aged fifty five; and was succeeded by Jin-tsong, his sixth Son by his second Queen.

JIN-TSONG, Fourth Emperor, reign'd Forty one Years.

JIN-TSONG was but thirteen Years old when he was proclaimed Emperor. The Em-
Employment was to preferre Tranquility in his Dominions, and to make his Subjects taste the Sweets of it. This pacific Disposition revived the Courage and Ambition of the Tartars of Lyao-tung, who had renewed the War, if the Emperor had not bought a Peace on most advantageous Terms.

The best thing he did, was banishing all the Images with their Worshippers out of the Palace, and commanding that none should offer him any Present which came from foreign Countries. In the twenty sixth Year of his Reign the Empire was afflicted with a great Drought; but a abundance of Rain succeeding caused a general Rejoicing, when all the great Officers being assembled on this Occasion to congratulate the Prince, "All the Time, said this Prince, that my People suffered by the Scarcity, I never failed to burn Incence, and lift up my Hands to Heaven. Hearing the Noise of Thunder in the Night, I rode hafily out of Bed and went into my Garden; and, as soon as I saw the Rain fall, prostrated my self on the Earth, to return Thanks to the Lord of Heaven. The Favour I ask of you is to tell me, without Reserve, what you have observed amils in my Conduct. Perhaps I have only the empty Title of Emperor, and am blind to my own Defects, being dazzled by the Splendor of my Greatness. I am sensible of what Importance it is for one to address his Prayers to Heaven Morning and Evening, with a pure Heart."

His extreme Desire of having a Son led him to put away the Empress, whereby he suffered somewhat in his Reputation; for the same approved this Conduct, the greater Number blamed it. But he was universally applauded for the Success he sent his Subjects, by the Counsell and Care of one of his Ko-lau's named Ka-p’ye; which fav’d the Lives of 500,000 People, who were ready to perish with Hunger and Diftresses. About the same time he had another Vexation; Hyen-tjong, seventh King of the Lyau-tong Tartars, having sent Emassadors to demand the Restoration of ten Cities in the Province of Pe-eh-ti, which had been re-taken by the Founder of the eighteenth Dynasty; the Emperor, who loved Peace, dispatched Ka-p’ye to the Tartar Prince, and engaged to pay him yearly 200,000 Taels, and 300,000 Pieces of Silk, instead of those Cities; and, what was most shameful of all, made Use of the Character Na in the Treaty, which signifies a Pension by way of Tribute.

After he had divorced the Empress, he married the Grand-Daughter of Kau-pin, the famous Chinese General spoken of before, but had no Heirs by this Princess: So that being near his End, he was obliged to name Ing-tjong the thirteenth Son of his Brother, for his Successor; he died at the Age of fifty four, in the fortieth Year of the Cycle.

**ING-TSONG, Fifth Emperor, reigned Four Years.**

In the first Year of his Reign he was so vexed at some Misunderstanding which happened between him and the Empress, who had a Share in the Government, that he threw him into a Fit of Sickness; But upon his Recovery, his Ko-lau, Han-ki, managed it so that he paid her a Visit.

This wise Minifter, having shew’d them the Misfortunes which such a Diffidence might produce, exhorted the Emperor in particular to pay the Empress the Respect and Duty of a Son, tho’ she was not his Mother, and gave frequent Instances of a disagreeable Temper. He represented to him, that Virtue was easily prattled where Love and Complaisance engage our Affections, but that it does not deserve that Name till it has been tried, and the Shock of Opposition; that he should have always before his Eyes the Example of Shun, that ancient Emperor, who had been revered for so many Ages, because his Respect and Obedience could never be diminished, either by the harsh Usage of a barbarous Father, or a cruel Step-Mother. By the Care of this Minifter so perfect a Reconciliation was wrought between the Emperor and Empress, that shortly after the entirely resigned her Part of the Government.

The Ko-lau, Si-ma-kuang, one of their best Historians, flower’d about this Time. He is the Author of Annals, compiled from above two thousand Volumes, beginning with Wang-ti, the third Emperor of China.

Ing-tjong died the forty fourth Year of the Cycle, aged thirty fix, and was succeeded by his Son Shin-fong.

**SHIN-TSONG, Sixth Emperor, reigned Eighteen Years.**

This Prince had more Courage and Magnanimity than Wisdom and Conduct. He passionately desir’d to deliver the Northern Provinces from the Yoke of the Barbarians; but was diverted from it, by calling to mind the Counsell his Mother gave him; at her Death, to sacrifice every thing to preserve Peace.

Learned Men had a great Share in his Favour; and he gave the Title of Duke to Mencius, created Mog-hi, who is reckoned the greatest Philosopher after Confucius his Master, who had been declare’d a ¼ Duke. King by a former Emperor.

In his Reign flourished several Authors of a New Philosophy, who undertook to explain the ancient Books; their Names were Chou, Ching, Chang, Shau, &c. The Emperor distinguished them by Titles of Honour, both while they lived, and after their Death. Pa-n-gan-je, a Difpen-cious of a New Philosophy.

Vol. I. Ggg 52 me guang, the Historian flourished.
anticipate the New Philosophy, which now began to degenerate into Atheism, observing that
the Emperor appeared sad in a time of Drouth, and endeavoured to appease the Anger of Hea-
ven by Fastings and Prayer; "To what Purpose do you affright yourself thus, says he, and what
have you to fear from Heaven? Know, O Prince, that whatever happens is the Effect of
"Chance, and that you torment yourself in vain." For, one of the most eminent Ko-lau, not
able to bear such Language, "How dare you teach such Doctrine?" says he in a relutate
Tone; "if an Emperor should once come to lose all Respect and Fear of Heaven, what
"Crimes would be not be capable of committing?

The fame Van-nan-fie trove to introduce many other Novelties; but the celebrated Sau-qua-
ghan, who was in the highste Eighteen, vigorously oppoied all the Attempts of this rash and subtle
Genius.

Shun-fisg died in the second Year of the Cycle, at thirty eight of his Age, and was suc-
cceeded by his Son Che-fisg.

CHE-TSONG, Seventh Emperor, reign’d Fifteen Years.

CHE-TSONG being but ten Years old when he ascended the Throne, the Empress his Grand-
governed the State with great Prudence during the eight Years that the lived. A few
Moments before her Death the sent for the Ko-lau, and ordered them to clear the Palace of that
great Number of Ministers, who were of no Use but to corrupt the Inclinations of the young
Prince; but as the ought to have done this herself when the Power was in her own Hands, her
Orders were now too late. Lye-lang-chan being raised to the Dignity of Ko-lau, presented
a Memorial to the Emperor, which contained the ten following Instructions, expressed in twen-
ty Characters. 1. Fear Heaven. 2. Love your Subjects. 3. Labour to be perfect. 4. Apply
yourself to the Sciences. 5. Befall Employments on Perfon of Merit. 6. Be ready to hear Ad-
vise. 7. Leifcm the Taxes. 8. Mitigate the Severity of Punishments. 9. Shun Prodigious,
10. Defeat Debauchery.

The Emperor having divorced his Wife, one of the Ministers prefented a Petition containing
Remonstrances on that Occasion; the Prince told him he had followed the Example of some of his
Ancestors; You had better (replied the Minister) imitate their Virtues than their Faults. The
Emperor was so thong with this Reply, that he threw down the Petition, trampled upon it, and
depirned him, who gave him that Counsel, of his Dignity.

Che-fisg was but twenty five years of Age when he died, in the seventeenth Year of the Cycle.
He was succeeded by Wby-fisg, the eleventh Son of Shun-fisg, who was the fifth Emperor of that

WHEY-TSONG, Eighth Emperor, reign’d Twenty-five Years.

THIS Prince divided his Authority with the Empress his Grand-Mother, and was more
addicted to the Luxury and Pleasures of his Palace, than to the Business of the State; yet
he loved Literature, and had made a considerable Progress in it.

In one thing he is inexcusable; that tho’ he could not be ignorant of the Troubles occasioned
in former Times by the Authority of the Eunuchs, yet he honoured them with his Favour and
Protection, so far as to bestow Sovereignties on some of them; a Honour never granted to any
but Princes of the Imperial Family, or (which was seldom practised) to Great Men who had done
signal Services to the Empire. His Reputation suffered still more by his Polly, in adhering to
the abominable Superstitions of the Sect of Tau; for he carefully collected all the Books which
contained their Doctrine, and was so infatuated, as to give the Title of Shang-ti, or Supreme
Lord, to a famous Disciple among them, named Chang-i, who lived under the Dynsy of the
Han; nay, he went farther, for he declare’d himself Head of this impious Sect.

The Authors of this Time cannot forbear inveighing against his Conduct, and make no Diffi-
culty to ascribe all the succeeding Misfortunes, and even the Destruction of the Empire to a Blas-
phemy so dihonourable to the true Sovereign of Heaven.

The Emperor, contrary to the Advice of the King of Korea and most of his Ministers, joined
Forces with the Nya-che or Eastern Tartars, whom he called in to destroy the Kingdom of Lyau-
tong. The Nya-che joyfully entered into this Confiscacy, and several Battles were fought, in which
the Army of Lyau-tong was always defeated, and reduced at last to such Extremity, that those
who remained were obliged to quit their Country, and fly for Safety to the Mountains in the
West (A). Thus ended the Kingdom of Lyau, which had stood for the Space of two hundred

(A) The Remisnlar of the Lyau Riving into the West founded a
Kingdom, which a hundred Years after was destroyed by the
Western Tartars (1), that is Jenggin Khai; but I don’t find
where this Kingdom was.

dred and nine Years, under nine Princes. The Tartar grew to elate with this Conquest, that he determined to found an Empire, and give it the Name of Kin. Soon after extending his Views of aggrandizing himself, he openly broke his Treaties with the Emperor of China, and invading the Provinces of Pe-ch'ü-ling and Shan-ki, made himself Master of them, more by the Treachery of some Chinese Mule-employers, than by Force of Arms. The Emperor, in Danger of losing the greater Part of his Dominions, made several advantageous Proposals to the Tartar, who invited Whye-fong to come in Person, and settle the Limits of the two Empires; which he did, and new Articles of Peace were agreed on between them. But on the Emperor's Return to his Capital City, his Ministers made him change his Mind, telling him, that the Treaty could not subsist, and that the most cruel War was preferable to a shameful Peace. The Tartar, who was informed of this Revolution, had immediately recourse to Arms, and taking several Towns, entered the Province of Shan-ki in Triumph, where he invited the Emperor once more to come and settle their Limits. This unhappy Prince, who dreaded nothing so much as War, was weak enough to go a second time to his Enemy; who, and it appears to his Peril, and having signed with all the Marks of his Dignity kept him Prisoner. A faithful Minister, named Li-ja-lam, who accompanied the Emperor, engaged at such Treachery, to fly, with a deep sigh, "Heaven cannot have two Suns, nor can I obey two Masters." The Endeavours of the Tartars to appease him only enraged him the more, and in the sight of his Furies, he cut off his Lips and his Tongue, and then killed himself. Whye-fong dy'd in the Desart of Sha-mo, where he was confin'd under a strong Guard, the forty second Year of the Cycle, and fifty fourth of his Age; having before his Death named Kin-tsong, his eldest Son, to succeed him.

KIN-TSONG, Ninth Emperor, reign'd One Year.

IN-TSONG began his Reign by executing the Orders of his Father, which enjoined him to put to Death six of his Ministers, who had lately betray'd him to the Tartars. In the mean time they pursu'd their Conquests, invading the Province of Hon-nen, and passing the Yellow River without Opposition, which made them wonder at the Indolence of the Chinese, who with a handful of Men could have prevented it. Then they marched directly to the Imperial City, which they took and plunder'd, carrying away the Emperor and his Queen Prisoners; but the Principal Lords and several of the Ministers, preferring Death before so ignominious a Bondage, flew themselves. The Tartars being informed by the Emperess Meng, that she had been divorced, and had no Hand in the Management of Affairs, they left that Princes behind; who preferred the Emperess by her Wisdom and Conduct, in getting the Crown placed on the Head of Kau-tsong, Brother of the late Emperor, and ninth Son of Whye-fong by his divorced Emperess.

KAU-TSONG, Tenth Emperor, reign'd Thirty six Years.

AU-TSONG fix'd his Court first at Nan-king, but shortly after was oblig'd to remove it to Hang-chew, Capital of the Province of Che-kyang. Tho' he was of a peaceable Disposition, and a Lover of Learning, yet he gain'd some Victories, both over the Tartars, and certain Chiefs of the Rebels; who took Advantage of the present Troubles to enrich themselves by plundering the Provinces. Kung-ye, who commanded his Army, had several times repuls'd the Tartars, but to no great Purpose, for none of the conquered Countries were recover'd from them. This Prince is blamed for two things first, for fighting his Ministers of greatest Experience and Integrity, and placing his whole Confidence in two or three Parasites, who had neither Honour nor Honour. Secondly for being so much devoted to the Sect of the Bonzes, as to abandon the Government to his adopted Son, that he might have the more time to spare for his Superflitious Contemplations.

Hi-tsong, the Tartar King, to gain the Love of his new Subjects, gave public Proofs of his Esteem for Learning and learned Men; he also visited the Hall of Confucius, and in imitation of the Chinese paid him regal Honours. The Courtiers being displeased that a Man, who was so far from being Noble by Birth, should receive such Honours, discover'd their Surprize to the King, who reply'd: "That he does not merit those Honours by his Birth, he merits them for his excellent Doctrine he has taught." He fell afterwards on the Town of Nan-king, from whence the Emperor was retir'd, and took it.

The Fidelity of a Chinese General, named Tung-paung, is highly commend'd. Having been taken Prisoner by the Tartars, he was greatly importuned to fide with them; but he not only refused the most advantageous Offers, but wrote with his Blood on his Robe, "That he had rather die, and meet again the Spirit of the Imperial Family of Song, than live to serve Barbarians." Which resolution cost him his Life, for he was kill'd that Instant.

(1) The Dominion founded by this Nation was the famous Empire of Kung; whose sons were. Kung Sings Chinese Gokh; when the Emperors of Kung, in the History of Thugla-kei, is called Amsu-kei, or the Golden King.
Mean time Yf-f, another Chinese General, was advancing by long Marches to relieve the City of Nan-king, of which the Tartars having Intelligence, they set Fire to the Palace, and retir'd towards the North. However Yf-f arrived time enough to fall upon their Rear-Guard, which suffered very much, and from that time they never durst cross the Kyang.

A few Years after the Emperor made Peace with the Tartar King, on very dishonourable Conditions; for in signing this Treaty he made no Scruple to use the Word Chen, that is Subject, and King, which signifies Tributary. The Tartar, in Confinement of these submissive Terms, engaged to send the Emperor the Bodies of eight of his Relations, who had died within eight Years. When these Bodies arrived at the Imperial City, they were received with great Demonstrations of Joy; the Prison Doors were set open, and a general Pardon granted thro' the whole Empire. The Chinese Authors, far from blaming this Action of the Emperor, highly praise it as a rare Example of Filial Piety.

In the thirteenth Year of his Reign the Tartar King broke the Peace, and at the Head of a very formidable Army invaded the Southern Provinces, and took Tong-chang. Afterwards approaching the Tang-fu-kyang, which is not far from that City, he order'd his Troops to pass over near the Mouth of the River, where it is widest and most rapid; upon which the whole Army mutinied, and the King being kill'd in the beginning of the Tumult, they immediately retir'd towards the North, where several Disturbances and Injuries began to appear.

In the Nineteenth Year of the Cycle, Ka-fu-jong resign'd his Crown to his adopted Son Hyau-ts'ong, but lived twenty five Years longer, and dy'd without Children at the Age of eighty four.

**HYAU-TSONG, Eleventh Emperor, reign'd Twenty seven Years.**

This Prince, who was descended from the Founder of this Dynasty, enjoy'd a peaceful Reign; because the Tartar King, named She-fu-jung, very different from his Predecessor, was of a mild and pacifick Temper. Chu-bi, one of the most celebrated Interpreters of the ancient Books, flourish'd at this time, and discharg'd with Honour the highest Functions in the State under four Emperors.

**QUANG-TSONG, Twelfth Emperor, reign'd Five Years.**

This Prince was taken suddenly with an Apoplexy, in the fifty first Year of the Cycle; and in Spight of all Remedies dy'd a few Days after, at the Age of fifty four, his third Son Nings-fu-jong succeeding him.

**NING-TSONG, Thirteenth Emperor, reign'd Thirty Years.**

This Prince was with Difficulty persuaded to accept of the Crown. He was sober, and of a gentle Disposition, but withal of such a slender Capacity, that his Courtiers govern'd him as they pleas'd; or rather continually abused his Credulity and Confidence. He publish'd an Edict, which forbid all private Persons to print or even to write Annals of the Empire, without an express Licence.

About this time dy'd the famous Chu-bi, who was honour'd after his Death with the Title of Ven-long, which signifies Prince of Literature, and his Tablet was order'd to be placed in the Hall of Confucius, in the Rank of his Disciples. It is an established Custom in China that when any Person has remarkably distinguish'd himself by his Virtue, or Knowledge in the Art of Government, the Emperors rank him among the Disciples of Confucius; that he may partake of the Honours which the Mandarins and learned Men pay to that Philosopher on certain Days in the Year.

The Palace having been set on Fire, continued burning four Days before it could be extinguish'd, and some Years after a Fire happen'd in the Imperial City, which was Hang-chew, whereby five hundred and thirty thousand Houses were consumed.

The Twelfth Year of this Reign the (*) Chief of the Western Tartars laid the Foundation of his Empire, and gave his Family the Name of Tung. These Tartars possess'd the Country which extends from the Province of Shem-fu to Tibet and Samarkand. Ever since the time that they had been entirely defeated by the fifth Emperor of the Dynasty named Hia, about a hundred Years before Chi-fu, they never made any Attempt against the Chinese, either because the Western People of Asia found them Employment, or their Forces being divided among many Petty Sovereigns, they were disabily of their frequent Quarrels with each other.

They relate, what has much the Air of Fiction, viz. that these Tartars, having destroy'd the

(*) This Chief is said to be [the Author might have said was] the famous Tung-ho-Ma.
the Kingdom of Matena (c), and push'd their Conquests to the Indies and Samarkand, advanced to Tjie-muen (b), that is, the Iron Gate, which was the Name of a Citadel; that in this Place their General was flop'd by a Monster resembling a Stag, he was cover'd with green Hair, had a Horn in the middle of his Forehead, and a Tail like a Horse; that this Monster spoke to the Prince of the Tartars, and ask'd him, if he was not satisfy'd with so many horrid Slaughters, and if he would set no Bounds to his Fury? That this so frighted the Tartar, that without proceeding farther he return'd to his own Country, and sometime afterwards invaded China.

Mean time the Eastern Tartars, named Kin, broke the Peace, and invading the Chinfe Territories affests, the Emperor enter'd into a League with the Prince of the Western Tartars, to destroy them; in order to rid himself of an Enemy, who made a Jost of the Faith of Treaties, Magels a- and continually gave him Disturbance. The Eastern Tartars, in a great Conflagration, immediately fled for Peace, and made very advantageous Propositions; but the Emperor, incensed by their Breach of so many solemn Treaties, and depending more on the Integrity of the Western Tartars, rejected these Conditions with Scorn (b). Nung-fiong dy'd without Issue, the twenty first Year of the Cycle, and fifty seventh of his Age. He was succeeded by Li-fsong, who descended from the Founder of this Dynasty.

**Li-Tsong, Fourteenth Emperor, reign'd Forty Years.**

The present Juncature required a warlike Prince, but Li-fsong was wholly addicted to the Sciences, and very much attach'd to the idle Whimseys of the Sect of Fa. In the second Year of his Reign he gave the Title of Duke in Perpetuity to the eldest Son of the Family of Confucius, which is the only Family in the Empire exempted from paying Tribute.

Mean time the War was carry'd on vigorously against the Tartars, who, being attack'd on one side by the Chinfs, and on the other by the Western Tartars, commanded by an able General named Peers, were defeated in several Battles. The City of Ho-nan, the Capital of the Province of Shan-tong held out a long time (the Beif-ged defending the Place so obstinately, that they were driven for want of other Vittuals to feed on human Flesh) yet at length Ngai-ti, the Tartar Prince, despairing of Relief, hung'd himself; whose Death put an end to the Empire of the Eastern Tartars, which continued under nine Princes in the Space of one hundred and seventeen Years.

Nevertheless the small Remains of these People, who were almost entirely destroy'd, gave Rife to the Family, which at present presides the Empire of China, and governs it so much Glory, as we shall see in the sequel.

Whilst Li-fsong had only the Southern Provinces of China under his Dominion, the Western Tartars possisied the Empire of the North. Their King Ho-py-ho (v), who was skilful'd in the Sciences, gain'd the Good Will of his Subjects by the Elocution he shew'd for learned Men, and by the Honour he did to the Memory of Confucius

Li-fsong dy'd without Issue, the first Year of the Cycle, aged sixty two, and Ta-fsong his Nephew succeeded him.

**Tu-Tsong, Fifteenth Emperor, reign'd Ten Years.**

The vicious Counsels which this Prince fell into, prov'd fatal to himself and the Empire. He had the Misfortune to be encourag'd in his Excesses by a treacherous Ko-lau, [nam'd Hya-fu-lau] who was equally slave to the most infamous Passions. The Ministers preferted Memorials to disingage the Emperor from this Monster, but without Success; so that many of them, seeing no Remedy for the Misfortunes, which were ready to fall on the Imperial Family, retir'd to the Western Tartars, who were pursuing their Conquests (g). Their Army-having overrun the Provinces of Yun-nan, Se-chuen, and Shen-fi, enter'd that of Ha-quent: most of whose Cities open'd their Gates to the Conqueror, whilst the wretched Ta-fsong, drown'd in Pleasures, was stripp'd of his Dominions by Degrees without knowing any thing of the Matter (*).

Ta-fsong dy'd the eleventh Year of the Cycle, at the Age of twenty five, leaving three young Children, who were born to be the Sports of Fortune. Kong-fsong, his second Son, was placed on the tottering Throne.

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(c) Here the Chinese Historians speak very confidentially. Matena, which, as we observ'd before, p. 49, is said to be the City of Medina, is in this place figure'd to a Country lying between Samarkand and China.

(b) This seems to be Durbah in the Province of Shirnou in Persia, call'd by the Turks theveh Languge. The name is the same originally with that of the Magel or Moelg, Barmaj, or Iron Gate.

(c) When their Refusal of Peace was told the Emperor of Kin, "To Day, said he, the Western Tartar will take my Em- pire from me: to-morrow he will take yours from you!;" meaning Nung-fsong, which accordingly came to pass.

(Couplet, Monarch. Sriue. Tab. Chron. p. 74.)

(D) This is the Chinese Name for Kubol or Ogoul Khan, fifth Emperor of the Mongols, Founder of the next Dynasty.

(E) Here we find the Mongols at War with the Chinese, who but a while ago were their Friends. Neither P. de l'Ecluse nor P. Couplet in his Chronological Table informs us when or how this Change happen'd.

(*) About this time Marco Polo or Mark Paul, a Venetian Gentleman, came into China, and wrote of the first Pro- 

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VOL. I. Hh

KONG.
KONG-TSONG, Sixteenth Emperor, reign'd Two Years.

THE Empress, who govern'd the Empire for her Son, who was but an Infant, sent Ambassadors to the Tartar King, to demand Peace, offering to submit to the most hard and object Terms, but (1) that inexorable Monarch answer'd, "Your Family owes its Rife to the Infantry of the last Prince of the preceding Dynasty; It is therefore but just that the remaining Princes of the Family of Song, who are Infants also, should give Place to another Family."

Mean time Pe-yen advanced with a numerous Army of Tartars, subduing all before him. This General is highly praised, both for his Prudence in conducting two hundred thousand Men with as much Ease as a single Soldier; and for his Modelly, which was so extraordinary, that in the midst of all his Victories he never drop the least Word in his own Prairie. The thirteenth Year of the Cycle he took the Emperor Prisoner, who dy'd in the Dearth of Tartary, nam'd Ko-bi, or [as the Chinese call it] Sha-me; and was succeeded by his eldest Brother Tsun-tsang, in his Misfortunes as well as his Throne.

TWAN-TSONG, Seventeenth Emperor, reign'd Two Years.

THE victorious March of the Tartar, who met with no Resistance, obliged the Emperor to go on Board his Fleet, with the Lords of his Court, and one hundred and thirty thousand Soldiers, which remain'd with him, designing to have retired to the Province of Fe-yen; but being closely pursued by the Tartars, both by Sea and Land, he was obliged to fly to the Coast of Yang-tsong, the most Southern Province of China, where he dy'd of a Disease, aged eleven Years. His younger Brother Ti-ping, the only Remains of the Family of Song, succeed'd him.

TI-PING, Eighteenth Emperor, reign'd Two Years.

THE Chinese Fleet, being overtaken by that of the Tartars, could not avoid an Engagement, which was very bloody, and decisive in Favour of the Tartars, who gain'd a compleat Victory. The Ko-lau, Lo-yen-fo, to whose Care the Emperor had been intrusted, seeing his Ship surround'd by the Tartarian Vessels, took the young Prince, who was but eight Years of Age, in his Arms, and threw himself into the Sea. The rest of the Lords and Ministers follow'd his Example. The Emperors, quite destrac'd, with dreadful Sireens threw themselves also in. This terrible Catastrophe happen'd near an Island dependant on Yang-tsong, Capital of the Province of Quang-tong. Another General, who commanded a part of the Chinese Fleet, having forced his Way thro' the Enemy, and eloped their Fury with some of his Vessels, endeavour'd to make to Shore, but was driven off by a strong Wind, which blow'd from the Land, and a violent Storm arising at the same time, he was sunk at once with all his Followers. It is affir'd that above one hundred thousand Chinese perish'd in this Fight, either by the Sword or the Water, into which the greater part threw themselves in Defpair.

Thus ended the Dynasty of the Song, and with it the Dominion of the Chinese; for Shi-tsang, before call'd He-pi-lye, (the fourth Son of Tao-fu, or Tung-his Khan) who founded the Empire of the Western Tartars, took Possession of his Conquest, and was the First Emperor of this new Dynasty.

The Twentieth DYNASTY, call'd YWEN, which contains Nine Emperors in the Space of Eighty nine Years.

SHI-TSU (1), First Emperor, reign'd Fifteen Years.

The Chinese Nation, which for so many Ages had been govern'd by its Natural Princes, now first became subject to a Foreign Power; if indeed this Emperor ought to be call'd a Foreigner, who in his Manners was more of a Chinese than a Tartar. At his coming to the Crown, he made no Alteration, either in the Ministry or in the Laws and Customs; he was so conformable to the Humour of his Subjects, and won them so much by his sincere Conduct, by his Equity, by the Protection he gave to Men of Letters, and by his tender Affection.

(1) P. Cogoht reports this as spoken by the famous Poyen, the Tartar General above mention'd. (1)

(2) Shi-tsang, or Ho-pi-lye, that is Kiploy or Kublu Khan, was the fifth Mongol or Mongol Emperor, who reign'd in Koyun, which included the Northern Provinces of China; but the first who made a Conquest of the whole. It is to be with the Mino-

(3) Monarch.

(3) Shi-tsang, or Ho-pi-lye, that is Kiploy or Kublu Khan, was the fifth Mongol or Mongol Emperor, who reign'd in Koyun, which included the Northern Provinces of China; but the first who made a Conquest of the whole. It is to be with the Mino-
Affection for the People, that, even at preced., the Administration of this Tartar Family is call'd Tho. wife Government.

He first established his Court at Ta'y-tyen-fan, Capital of the Province of Shan-fu, and afterwards removed it to Po-ching. He caused, it to be published, that all Persons should continue in the Employm't and Duties which they did in the preceding Reign; but many refused that Bounty, and prefer'd a voluntary Death to an Honourable Servitude. Among the refus'd was a Ko-lou, named Vou-tyen-fan, who had been taken Prisoner in the Sea-Fight; in vain was he told, that there were no Hopes of restoring the Family of Song, which was extinct; that a wise Man ought to comply with the Times, especially when there was no Remedy; that the Emperor knew his Merit, and that he might be assured of his Esteem and Confidence. "A faithful Min'ter, reply'd he, is attach'd to his Prince as a Son to his Father; if his Father is sick he employs all sorts of Remedies to cure him; if the Strength of the Disease prevails over the Rem'dies, yet he does not cease to continue his Endeavours to give him Ease, because he ought never to cease discharging the Duties of Filial Piety, and is wontid tell, that Heaven is the Sovereign Arbiter of Life and Death." This was all the Anwer they could get from his invincible Obligacy.

After his Death these two Sentences were found written by himself on his Cirdle; the first is from Confucius, "Let the Body perish, provided Filial Piety is brought to Perfection." The other from Mengius, "The Loss of Life is a Trifle, when in the support of Justice." This Ko-lou dy'd, being forty seven Years of Age, greatly lamented.

The Emperor, in the third Year of his Reign, formed a Design against Japan, and sent one hundred thousand Men to invade it. But the Expedition proved very unfortunate, not above three or four Persons returning home with the News; all the rest were either ship-rack'd, or perish'd in the neighbouring Islands.

The same Year he caused all the Books of the Sect of Tan to be burnt, and order'd that there should be but one Calendar for the whole Empire, which should be made at Court, and publish'd every Year; forbidding all private Persons under the pain of Death to undertake any Work of this kind. Four Years after, his only Son, whom he had nam'd his Heir, dy'd, and tho' he left the Children, yet the Emperor was insupportable for his Loss. Some Muhammedans having offer'd the Emperor a precious Stone of great Value, he forbid it to be bought, "Because, said he, the Money that it would cost, might be much more usefully employ'd, in relieving the Neccessities of the Poor."

Being inform'd, that the Barks which brought to Court the Tribute of the Southern Provinces, or carry'd on the Trade of the Empire, were oblig'd to come by Sea, and often suffer'd Ship-rack; he caused the Great Canal to be made, which is at present one of the Wonders of China. It is three hundred Leagues in Length, and forms a great Road of Water; by which above nine thousand Imperial Barks transport with Ease, and at a small Ex pense, the Tribute of Grain, Stuffs, &c. which is annually paid to the Emperor.

Had this been the only Advantage this Prince procured for China, he would have been worthy of the high Praiies which the Chinese give him. He dy'd at the Age of eighty, and in the thirty first Year of the Cycle, succeeded by his Grandson Chung-tsung.

CHING-TSONG, Second Emperor, reign'd Thirteen Years.

This Prince is praiised for his Clemency and Love to his Subjects. He mitigated the Severity of Punishments, and lessened the Taxes with which several of the Petty Sovereigns began to burthen the People; but his ill State of Health, and almost continual Disorders, hindered his applying himself as diligently as he inclined to the Affairs of Government.

He dy'd at the Age of forty two, in the forty fourth Year of the Cycle, and Vou-tsung his Nephew succeeded him.

VU-TSONG, Third Emperor, reign'd Four Years.

The People thought the Reign of this Emperor too short, being charmed with the Affection he bore them, and the great inclination he shew'd to make them happy. He was naturally liberal, but befo' his Bounties only on those who did some real Service to the State, on which Occasions he rewarded them with a Generosity truly Royal.

To give a Lustrage to Learning, and excite Emulation among the Literati, he gave to Confucius, who is look'd on as the Master of the Empire, the same Titles with which the Regulo's are

(*) This City is call'd Kambala, instead of Hampole, by Marco Polo; for in the Tartar Language Ham means King, and Po- In a Court of the Emperor. It is only for a Stranger to mistake the Pronunciation of Words, which is not readily attined, and hence it is that Author has vary'd the Names of several other Chinese Cities. (But this Epymody may be proper'd, for not Ham but Ham, or perhaps rather Khan, is the Mongol Language, which is originally the same with the Turkish je properly Pala is a Myth for Balkak or Balkah, which in the same Language signifies a City.)

(1) We are told by another Jap'f4 Missionary, who has given us a very curious Abreft as from the Chinese History of the Five first Mongol Emperors, (which I have prepared for the Preb' with Notes,) that the Chingkhi Historians exaggerate the Faults of Hsü-pi-chi, but yet nothing of his Virtues. They reproach him particularly for his Fondef for the Superstition of the Lama's. (1)

JIN-TSONG, Fourth Emperor, reign'd nine Years.

The People had no Reason to grieve for the Loss of the late Emperor, since they found still more excellent Qualities in his Successor; who, besides a lively and penetrating Genius, was indited with great Equity, Mildness and Moderation. The way to obtain his good Graces was to give him sage Advice, especially if it tended to the Ease and Happiness of his Subjects. He punished with Reluctance, but rewarded with Generosity; in short he applied himself wholely to govern his Dominions well.

He published an Edict, forbidding all the Princes and Petty Sovereigns to hunt, from the fifth Month of the Year to the tenth, for fear of doing Damage to the Country. He used to say that the Mohammedans were extremely fond of Jewels; but that he thought a much greater Value on wife Men, and that he always endeavoured to have them near his Person; for in short said he, if by their Advice I can procure my People Tranquility, and the Conveniences of Life, what Riches can be comparable to this Happiness?

His Com. pomission. Being informed that five Brethren were guilty of Crimes, for which they were condemned to die, “Let one at least be pardoned, said the Emperor, that their unfortunate Parents may have somebody to feed and comfort them.” In the time of a great Drought, when the Harvest was in Danger of being destroyed for want of Rain, “He, cry’d he, if this Calamity upon my People: and repeating often these Words, he offered Incense, and implored the Affassistance of Heaven; and it was observed that next Day abundance of Rain fell, which revived the parch’d and languishing Fields.

This Prince died the fifty seventh Year of the Cycle, aged thirty six, and was succeeded by his Son Ing-tsong.

ING-TSONG, Fifth Emperor, reign'd Three Years.

All the Virtues of the Father were possessed by the Son, his Subjects expected the Continuation of their happy Government, when he was affilied, (in the last Year of the Cycle, as he was entering his Tent with one of his most faithful Ka-lau,) by some wicked Villains; who were conscious of having committed the most numerous Crimes, and dreaded the Punishment they deserved.

This Prince lived but thirty Years, and had for his Successor Tay-tsong, eldest Son of King Hyen-fsong.

TAY-TSONG, Sixth Emperor, reign'd Five Years.

A Month after Tay-tsong ascended the Throne he condemned the Murderers of his Predecessor to the most tormenting Death; and extirpated their Families, by executing their Children and Grand-Children.

In this Reign, as in the former, China was afflicted with various Calamities, as Earthquakes, falling of Mountains, overflowing of Rivers, Droughts, Conflagrations, and many other Misfortunes; on which Occasion both Emperors gave Proofs of their Love for their Subjects, by the Care they took to succour them.

Tay-tsong ordered that the Entrance into his Dominions should be denied to the Bonzas of Tibet, called Lamas; who used to come in Swarms to China, and wandering from House to House were very burdensome to the People.

This Prince dying the fifth Year of the Circle, aged thirty six Years, the States assembled and elected his second Son; but he refused to accept a Crown, which he said belonged of Right to his eldest Brother Ming-tsong, who thereupon was sent for out of Tartary where he then was, and proclaimed Emperor.

MING-TSONG, Seventh Emperor, reign'd one Year.

Six Months after this Prince was made Emperor he gave a great Entertainment to all the Lords of his Courts, but in the Height of their Mirth he died suddenly; and some suspect he was poison’d. His younger Brother Ven-tsong, who had before refused the Crown, was his Successor.
VEN-TSONG, Eighth Emperor, reign'd Three Years.

This Prince seemed to deferve the Crown by shewing so much Indifference for it; and indeed the Care he took to choose good Ministers, and his readiness to follow their Counsels, are worthy of Praise. He is blamed only for one thing, and that is, for receiving the Great Lamas, who is chief of the Bonza's of Tibet, into his Palace, with the most distinguishing Honours, and commanding his Courtiers to pay him the profoundest Respect.

The Great Lords were seen to salute this Bonza on their Knees, and present him Wine in this humble Poffure; whilst he did not offer in the leaft to flir from his Seat, nor flw any Token of Civility. Whereupon one of the principal Courtiers being extremely piqu'd at this Haughtinefs, "Honest Man (fays he) I know that you are the Difciple of Fo, and Mafter of "the Bonza; but perhaps you are ignorant that I am a Difciple of Confucius, and one of the chief "among the Literati in the Empire; it's fit you fhould be acquainted with it, therefore let us "lay aside all Ceremonies". And at the fame time flanding up he offered him the Cap, when the great Lama retiring from his Seat, took it with a Smile and drank it.

Ven-fong died the ninth Year of the Cycle, aged twenty nine Years; and Ning-fong, who was the Son of the seventh Emperor preceded him. But as he lived only two Months, he is not reckoned among the Emperors: His eldeft Brother Shun-ti was fetch'd from the Province of Quang-fi, and placed on the Throne, being thirteen Years old.

SHUN-TI, Ninth Emperor, reign'd Thirty five Years.

Shun-ti, who a Prince of great Parts, drew on himself this Difgrace by his effeminate Inclination and love of Pleasure, which made him wholly neglect the Affairs of the State; leaving the Government to his Ko-lau, Pe-yew-ba-ma, who was become absolute Mafter, and had all Favours at his Difpofal.

To compleat his Misfortunes he fent for the Lama's of Tartary, who introduced Idolatry and Magic; and as they fuddy only to indulge his vicious Inclinations, they fettled in the Palace a Company of young Female Dancers, who intirely enervated the little Courage that remained in him.

In the twenty third Year of the Cycle, a Chinefe named Ché; who had been a Servant in a Monastery of Bonas, taking Part with a numerous Company of Revolters, became their Leader, and made a Surprising Advantage of the preffent Juftrlude of Affairs; for after conquering several Cities, he made himself Mafter of some Provinces, and in a celebrated Battle defeated the Emperor's Troops fent to oppofe his victorious March. Thofe great Succenfes soon encreaf'd his Army, and the Chinefs flocking to him from all Parts, Ché having crofs'd the Yellow River, and finding no Resistance, eaftily got Poffeffion of all the Cities in his way; when at length meeting the Imperial Army, he immediately fought and cut it to Pieces. The Emperor, who had nothing to do but to fly, retired towards the North, where he died two Years after; and with him ended the Tartar Family of Yen, which was fuccedced by the Dynas ty of the Ming, founded by Ché, who was called before Hong-wi, and afterwards took the Name of Tay-hsu.

The twenty firft DYNASTY, nam'd MING, which contains Sixteen Emperors in the Space of Two hundred and seventy six Years.

TAY-TSU, or HONG-VU, First Emperor, reign'd Thirty one Years.

Tay-tsu took Poffeffion of the Empire with the general Applaufe, in the forty sixth Year of the Cycle, and fix'd his Court at Nanking, the Capital of the Province of Kyang-nan; the Year following he became Mafter of Pe-king, after one Day's Siege; erecting that Country in-
to a Sovereignty, which he gave to his fourth Son. Afterwards he honoured, with the Title of Emperor, his Father, Grand-father, Great Grand-father, and Great Grand-father's Father.

He made several Laws to preserve the national Tranquillity, by which he ordained,

I. That those who professed Sovereignies should not extend their Power beyond their respective Territories, nor meddle with publick Affairs.

II. That the Eunuchs should not enjoy any Employments civil or military.

III. That Women should never be suffered to become Benedict, nor Men to put themselves into a Monastery in order to commence Bonses before the Age of forty Years.

IV. That the ancient and modern Laws should be reduced into a Body of three hundred Volumes. It was a whole Age before this Work appeared.

V. That the twenty seven Months of Mourning for the Death of Parents should be reduced to twenty seven Days.

His Court was soon crowded with Ambassadors from all Parts, who came to congratulate him on his Accession to the Crown. Among other Prefents made him, one was a Lyon, which was the first that the Chinese had ever seen. Korea, Japan, the Island of Formosa, the Kingdom of Siam, and the Southern Isles distinguished themselves by celebrated Embassies.

The Joy which reigned at the Court of this Prince was very much allayed by the Death of the Emperor's Wife, named Ma; who ascended the Throne with him, and whom he highly esteemed, openly declaring that he owed the Crown to her wife Counsellors. His Grief for the Loss of her was so great, that he could never think of creating another Empress.

As it was one of his chief Cares to encourage Learning, he granted extraordinary Privileges to the Imperial College, and endeavoured to prevent himself at the Examinations for attaining the Degree of Doctor. However he would not suffer Confucius to be honoured like a King, as some of his Predecessors had done, but only in quality of Sueo-tie, that is, Master of the Empire.

Among the various Sayings reported of this Prince, there are two which were very familiar to him: "When there are any Commotions and Disturbances in the Empire, said he, never act precipitately." And again, "If every thing is quiet, beware of treating your People with too much Severity, and of inflicting upon Natives." He used to say also, "That as Heaven and Earth produce all things necessary for the Support of Men, so a wise Emperor should only study how to provide for the Want of his People; and that with this View he should lenient the Taxes, and moderate publick Expences, yet he ought always to fear his Subjects might want Necessaries".

In a time of great Drought he put on Mourning, and going up a high Mountain, said there three Days, to implore the Clemency of Heaven; and the abundance of Rain which ensued, was deemed the Effect of his Prayers.

When he visited the Provinces of the Empire, accompanied by his eldest Son, one Day he spied his Chariot in the midst of the Fields, and turning to him, said, "I took you with me, that you might be an Eye-Witness of the Sweats and Labour of the poor Husbandmen; and that the "Companions which to toilome a Condition must excite in your Heart, might hinder you from "overloading them with Taxes." The unexpected Death of this Son, which happen'd soon after, overpowered the Emperor with Grief; he mourn'd for three Years, contrary to the Custom, [rather to his own Law] and named his Grandson Heir to the Throne.

A young Man named Shi, travelling with Father and his Wife, fell unfortunately into the Hands of Robbers; who going to murder the good old Man, his Son repel between, and besought them with Tears to kill him instead of his Father. As they offer'd Violence to his Wife, Can you be guilty, says he, of such an infamous Action while my Husband is living? Whereupon they took and threw the Young Man into a great Fire that was kind to burn himself instantly into the Flames, and closely embracing her Husband they were both burnt to Ashes. To preserve the Memory of their Piety and Fidelity, the Emperor caused a fine Monument to be erected in their Honour; but at the same time he severely punished another young Man, who had sacrificed his Son to an Idol, in hopes of recovering the Health of his dying Mother.

This Prince dyed the fifteenth Year of the Cycle, aged seventy one, and his Grandson Kyen-ven-ti, who was but thirteen Years old, succeeded him.

KYEN-VEN-TI, Second Emperor, reign'd Four Years.

This Prince, tho' so young, began his Reign with an Action of Clemency, for which he had the Blessing of his Subjects, by remitting the third Part of the Imposts; and gave the Marks of his good Nature, and Compassion for the Unfortunate, which promised one of the most happy Reigns. But it was disturbed from the Beginning by the ambitious Pretensions of his Uncles, who were the late Emperor's Sons, and could not bear to see a Child prefer'd to so many Princes of ripe Years, and capable of governing by themselves. They attributed their Father's Choice to the secret Management of the Koa-lan's, whose Intrigues they had partly discovered.

Tong-le, King of PE-king, (the fourth Son of Tay-fei), appeared the most incensed, and took up
Arms to punish the Authors of this Injustice, as he called it. The Court having sent a great Army to oppose his Designs, a Battle ensued, which was long and bloody, and produced Offers of Peace; but Yong-lo would have none of it, unless the Emperor's Ministers were first delivered to him. Which being refused, he continued his March to the Imperial City, the Gates of which being opened to him by a Traitor, named Li-kung-lo, a great Slaughter was made in the Town, and the Imperial Palace reduced to Ashes. The Body of the young Emperor, half consumed by the Flames, being brought before the Conqueror, he could not refrain from Tears at the Sight, and gave Orders for his Obsequies suitable to his Dignity. But the Conqueror's Fury fell chiefly on the Ministers, Numbers of whom were put to cruel Deaths; many prevented the Torments to which they were doomed by killing themselves; while others shaved their Heads, and escaped his Vengeance in the Habit of Beggars.

Thus perished the Emperor in the Seventeenth Year of his Age, the fourth of his Reign, and the twelfth of the Cycle. When Yong-lo, who took the Name of Ching-tsf, feiz'd on his Nephew's Throne.

CHING-TSU, or YONG-LO, Third Emperor, reign'd Twenty three Years.

This Prince was endued with a great Soul and uncommon Wisdom; but he made himself dreaded at first by the cruel Examples he gave of his Severity. He refor'd his Brothers in his Reign, and his Dignities, and continued them in Possession of their Revenues; rewarding with the same Liberality all those who had assisted him to ascend the Throne, except the Traitor Li-kung-lo, who had committed a Fresh Crime, and being condemned to die, infamously reproach'd an Adver'sary to a Traitor.

One Day some precious Stones, which were found in a Mine discovered in the Province of Shan-kang, having been presented to him, he gave immediate Orders to shut the Mine: Bc'cause he would not, he said, fatigue his People with a fruitless Task, in regard those Stones were so valuable they might be thought, could neither feed nor cloath his People in a time of Scarcity. He caused five Bells of Brass to be cast, each of which weighed 120,000 Pounds.

The thirtieth Year of the Cycle he appointed forty two Doctors of the Court, called Han-lin, to explain more fully the ancient Classical Books, and therein confine themselves to the Opinions of the two Authors, named Ching-tsf and Chu-tsf; who had interpreted them in their own Way about three hundred Years before, under the Dynasty of the Song. These Doctors composed another Work, intitled, Sing-tsu-zuen, which signifies Natural Philosophy, wherein, seeming not to deviate from the ancient Doctrine, they endeavour to reconcile it with the Fictions of an empty System, which entirely overthrow it.

As this Work was printed by the Emperor's Authority, and the Authors held a considerable Rank in the State; as there are also some who are fond of every thing that has the Air of Novelty, it is not surprising that some of the Literate have embraced a Doctrine, whose Principles are as inconsistent with Reason as dangerous to Morality.

Yong-lo, or Ching-tsf, dy'd in the forty first Year of the Cycle, at the Age of sixty three, and was succeeded by his Son Jìn-ts'ong.

JIN-TSONG, Fourth Emperor, reign'd a few Months.

At his coming to the Crown he gave a signal Instance of his great Affection for his Subjects; for the Province of Shan-tsong being afflicted with a general Famine he resolved to send to all the Ko-lau, Yang-tsf-kyo. But the Ko-lau reprefenting that it would be proper to compile the Tables with the Means of relieving such Numbers of People, " Let me not have to many Subjects." Some others remonstrating, That a Distinction ought to be made between those who stood more or less in need of Affittance: " With all my Heart," reply'd he, " but let them be very careful not to be too nice in their Scrutiny, nor be afraid of exceeding my Intentions by being too liberal."

He gave much Credit to Astrology, having spent a whole Night observing the Stars, and perceiving some Change in the Heavens, he sent for two of his Ko-lau's, to whom he said: " My Subjects, Life is at an End. You have been Witnesses of all I have suffered from my Enemies during the
"the twenty Years I have resided in the Eastern Palace; you have supported me by your Piety, and Union, take therefore this Token of my Friendship," Speaking these Words, he gave each of them a Seal, on which were ingraven these two Characters, Ch'ung-k'ing, which signifies Faithful and upright Minister; they received this Mark of Distinction, with Tears in their Eyes, and ever after sealed their Dispatches with this Seal. From that time the Emperor languished continually, and a Courier was dispatched in haste to his Son Stwen-tsang, who kept his Court at Nan-k'ing, with an Account of it; but he had not the Comfort to hear the last Words of his Father, who dy'd before his Arrival. This Prince dy'd at the Age of forty eight, in the forty second Year of the Cycle. This Year is reckoned to the Reign of his Son, contrary to the Custom of China, which includes that of the Emperor's Death in the Years of his Reign.

SWEN-TSONG, Fifth Emperor, reign'd Ten Years.

SWEN-TSONG published an Edict in the beginning of his Reign, forbidding to confer the Degree of Licentiate on any of the Literati, who had not attained the Age of twenty five Years. Soon after, his Uncle revolted, and being taken Prisoner in an Engagement, he condemned him to perpetual Imprisonment. The Tartars were also punished for invading the Empire; for Stwen-tsang at the Head of his Army gave them Battle, and entirely defeated them. The King of Calvin-China, who had been nominated by the Emperor, being slain three Years after by a Company of Rebels, they immediately sent Embassadors to beg Pardon, and to explore the Emperor's Clemency. The Emperor was inclined enough to punish this Treason; but since it would have obliged him to send an Army into a distant Country, which could not be done without great Inconvenience to his Subjects, he alter'd his Resolution, and even sent back the Ambassadors with Titles of Honour.

About this time the Palace took Fire, which continued several Days; whereby a prodigious Quantity of Copper, Gold and Pewter being melted together, form'd a Mass of mixed Metal, of which a great Number of Vessels were made, that are still much esteemed in China, and bear a very great Price. (A)

Stwen-tsang dy'd the fifty second Year of the Cycle, at the Age of thirty eight, and was succeeded by his eldest Son Ing-tsang.

ING-TSONG, Sixth Emperor, reign'd Fourteen Years.

BENG only nine Years old, he was put under the Guardianship of the Empress and the principal Eunuchs. He began his Reign with rebuilding the nine Gates of the Imperial City; and in the third Year he publish'd an Edict, forbidding any Honours to be paid to Conspiracies in the Idol Temples.

In the mean time the Tartars, taking Advantage of the Emperor's Youth, made continual Irruptions into the Provinces of China which lay nearest their Country, and committed all sorts of Rapine; against whom the young Emperor in the sixth Year of the Cycle, and fourteenth of his Reign, march'd beyond the Great Wall, at the Head of a numerous Army. But his Troops being weakened by want of Provisions, and unable to stand the Shock of the Enemy, were entirely defeated; the Emperor himself being taken Prisoner, and carried into the remotest Part of Tartary. This News putting the Court in a Confrontation, they placed his Son, an Infant of two Years old, on the Throne, under the Guardianship of King-ti (the eldest Brother of the Captive Emperor) who soon usurped the Imperial Title and Authority.

Mean while the Empress sending a great Quantity of Gold, Silver, and Silks for the Emperor's Random, the Tartar King received the Prefets, and conducted his Prisoner to the Borders of China, as if he intended to release him; but there reflecting that the Random was too small for so great a Prince, he in a few Days carry'd him back into Tartary.

KING-TI, Seventh Emperor, reign'd Seven Years, in his Brother's stead.

THE seventh Year of the Cycle, King-ti took Possession of his Brother's Throne; nevertheles, a new Agreement being made for the Release of the captive Prince, some of the Grandees were sent to receive him. But the Tartars thought they were not of a Rank considerable enough to accompany so mighty an Emperor, and that all the Chief Men of the Empire ought to have come out to meet him with the greatest Pomp. He was conducted by a numerous Retinue to the Frontiers of China, near the Mountain Tang-ki-lin; from which Place he wrote to acquaint the Court that he renounced the Empire, intending to pass the rest of his Days in an easy Solitude, and that therefore no Preparation should be made for his Reception; moreover, to avoid all Ceremonies he entered the City by a private Gate. The two Brothers met, and

(A) The like happened at the Sack of Corinth, under L. Mammius; when all the Metals in the Town being melted into one Mass, formed the famous St Corinium, which was more valued than Silver by the Romans.
and after they had tenderly embraced each other with Tears in their Eyes, King-ti, follow'd by all his Courtiers, conducted his Brother to the South Palace, which he had chosen for his Retirement.

King-ti therefore continuing to govern, intended also to declare his Son Heir to the Empire, and had fix'd the Birth-Day of the young Prince for that Ceremony. Mean time, converting one Day with his Ko-lau, he said, "The Birth-Day of the Prince, my Heir, happens the second Day of the seventh Moon;" Give me Leave to tell you, (reply'd the Ko-lau) that it is the "first Day of the eleventh Moon." Intimating thereby the Birth Day of Ing-tsong, who was the lawful Emperor. These Words silenced King-ti, and there was no more Talk of declaring his Son Heir, who lived but a Year; and King-ti himself being feiz'd with a mortal Distemper, Ing-tsong was brought out of the Southern Palace, and re-ascented the Throne a Year before the Death of King-ti.

**ING-TSONG, Eighth Emperor, re-ascented the Throne, and reign'd Eight Years.**

As soon as King-ti was dead, the Emperor was petition'd to stigmatize his Memory, and to erase his Name from all public Acts, as a Punishment for having usurp'd the Crown; but he rejected this Proposal, being content with ordering his Funeral to be perform'd with the Honours due only to a Prince of the Blood, and the Emperor's Brother.

Ing-tsong dy'd at the Age of thirty one, the twenty first Year of the Cycle, and was succeed'd by his eldest Son Hyau-tsong.

**HYEN-TSONG, Ninth Emperor, reign'd Twenty three Years.**

HYEN-TSONG, who was the Son of the second Queen, ow'd the Crown to the Emperor's being barren. All that is related of him is that he was greatly attach'd to the Bonzas; that the twenty third Year of the Cycle he defeated an Army of Rebels in the Province of Hsi-quaong; that he cut in Pieces the Army of the Tartars, who from time to time came and plunder'd the Provinces, and that the next Year the King of Korea having propos'd a more short and easy Way of paying his Homage, than by an Embassy, he would never consent to it.

He dy'd at the Age of forty one Years, the forty fourth of the Cycle, and was succeed'd by his eldest Son, Hyau-tsong.

**HYAU-TSONG, or HONG-CHI, Tenth Emperor, reign'd Eighteen Years.**

In the fifth Year of his Reign Hyau-tsong declar'd the Prince, whom he had chosen Heir to the Crown, with great Solemnity. He is blam'd for his Attachment to the ridiculous Superstitions of the Bonzas, his Infatuation for Chemistry, and for the Love of Flattery. The fifty second Year of the Cycle, the most considerable among the Bonzas, having been the Ring-Leader of a Rebellion, was taken Prisoner in an Engagement, brought to Court, and beheaded, notwithstanding his Function.

China was afflicted in his Reign with many Calamities; the Famine was so great in the Western Provinces, that Fathers were known to eat their own Children. The Plague, which is an Evil scarce heard of in China, laid wafe the Eastern part of the Southern Provinces; and there happen'd such terrible Earthquakes, that several thousands of People were buried alive.

The first Year of this Cycle was remarkable for the Grief caus'd by the Death of the Emperor, for the Inruptions of the Tartars, and the great Booty they carry'd away. The next Year was still more remarkable for the Death of the Emperor himself, who was succeed'd by his Son, Vuc-tsong.

**VU-TSONG, Eleventh Emperor, reign'd Sixteen Years.**

Several new Calamities render'd the beginning of this Reign unhappy, and gave Occasion to the Ko-lau, named Taur, to present a Memorial to the Emperor: in which he advised him to apply himself seriously to the Affairs of State; to repress the Sallies of his Passion; to moderate his Fondness for Hunting; to banish Flatterers from his Court, as well as the debauch'd young People, who prevail'd too much there, and to supply their Places with Men of Wisdom and Zeal for the Public Welfare. This he urg'd as the Means of appeasing the Anger of Heaven for the present, and deferving its Protection for the future.
The sixth Year of the Cycle, the Tartars renew'd their Ravages; and the next Year a Petty Sovereign of the Blood Royal, having revolted, was taken Prisoner in a Battle, and punish'd with Death.

Mean time the Famine, which last waste the Provinces of Shan-tong and Ho-nan, join'd to the heavy Taxes, had reduc'd the People to such Misery, that they took up Arms in Defiance, and forming several Bodies, advance'd to the Territories of Pe-k'ing. They were call'd Lyen-t'ze, because they suddenly overspread the Provinces, like an impetuous Torrent, destroying all before them. Several Forces were sent against them, which only put a stop to their Attempts, and stifled their Rebellion for a Time, for it appear'd again upon the first favourable Opportunity.

The fifteenth Year of the Cycle Pii-tz'ang having form'd a Design against the Tartars officious, in Quality of Generallumino; his Ministers earnestly represent'd to him, that such a Difficult could not but greatly endanger his Person, and occasion Revolts. These Representations enraged him, that he drew his Sword to strike those who oppose his Resolution; at the same Instant, one of his Ko-lau's offer'd his Head to receive the Stroke; which refolute Behaviour appeas'd the Prince's Fury, and made him change his Design.

The next Year, he was preparing to retire into the Southern Provinces, that is, either Kiang-nan, or Ch'ing-kuo, his Ko-lau's present'd fresh Memorials; wherein they observ'd, that as the Tartars would certainly look upon this Journey as a shameful Flight, they would grow more haughty and insolent, and that his Absence would expose the Northern Provinces to their Irruptions. These prudent Counsellors only incendi'd him the more; and to punish their Rashness, he left them exposed to the Weather five whole Days, on their Knees, before the Gate of his Palace, and imprison'd some of them. But a sudden Inauguration at this time, which he took for a bad Omen, having appeas'd him, he sent home his Ministers, and laid aside all Thoughts of going into the Provinces of the South. This Prince finding himself very ill the eighteenth Year of the Cycle, sent for the Grandees of his Court; and in their Presence appoin'd the Empress Guardian of his second Son, who was thirteen Years old, and whom he had nominate his Successor. He dy'd at the Age of thirty one Years.

SHI-TSong, or KYA-TsING, Twelfth Emperor, reign'd Forty five Years.

The Conduct of this Prince at first seem'd to promise a wise Government, but the End was not suitable to such hopeful Beginnings. He examin'd himself the Petitions which were present'd to him; and in a time of Scarcity was willing to be told of the Failings he was subiect to, and gave large Sums out of the Imperial Treasury for Relief of his People. He repair'd the Great Wall, which separates China from Tartary; and renew'd the Law, made by the Founder of this Dynasty, that only the Title of Suen-ts'ei, or Master of the Empire, should be given to Confucius. Two young Maids, who perceiv'd that their Father's Indigence inclin'd him to sell his Daughter, made herself the more; and to appease such Insolence, the Prince sent an Embassy to the Court, to ask the Emperor Pardon, with Leave for his Subjects to come into his Dominions to sell Horses. The Emperor readily confess't; but finding afterwards that this Permission was the Ground of continual Quarrels between the Mandarins and the Merchants, and often occasion'd Revolts, he absolutely prohibited this Trade. (*)

The fourteenth Year of the Cycle the Tartars drew near Pe-k'ing with an Army of sixty thousand Men, but it was entirely cut to pieces by the Chinese, and above two hundred Officers taken Prisoners. The next Year the Tartar King sent an Ambassador to the Court, to ask the Emperor Pardon, with Leave for his Subjects to come into his Dominions to sell Horses. The Emperor readily confess't; but finding afterwards that this Permission was the Ground of continual Quarrels between the Mandarins and the Merchants, and often occasion'd Revolts, he absolutely prohibited this Trade. (*)

The fiftieth Year of the Cycle some Pirates, commanded by one Wiang-che, infilced the Coast of China with a Fleet of a Hundred Bars and Chinese Vessels of Burden. And in the fiftieth Year the Japanee, who before used to bring Precents as Vassals of the Emperor, began to shake off the Yoke, wag'd open War with the Chinese, and made a Defect, to the Number of four thousand, upon the Coat of the Province of Che-kuo. But they were receiv'd very roughly, that eighteen hundred of them were kill'd, and the rest, flying to their Ships, perish'd in the Sea. The next Year returning ten thousand strong, Kau-ling, a Chief, Captain, at the Head only of nine hundred Men, gave them a notable Repulse; by which, Time being gain'd for the Army to come to his Affiliates, the Japanee were surrounded, and not a Man escap'd to carry home the News of their Defeat. These Losses did not abate the Eagerness of the Japanee, who some Years after made a Defect with fresh Forces on the Coast of Fo-k'uen, but with small Success; for the Chinese Commander, nam'd T'fe, fell upon them unexpectedly, and made a great Slaughter.

(*) In the 49th Year of the Cycle, and 54th of this Reign, Apostle of the East, the ed of December, in the Island Shang in the Year of Ch'ing 1552, dy'd St. Francis Xavier, Shang Ausin, commonly called Shen, aged 67. Serio. II. p 4.
At the same time, Lyew-han, General of the Chinese Army, marching beyond the Great Wall; the Tartars, upon the Report of his Arrival in their Territories, fled, and had themselves in their Fortresses: so that there were but twenty eight Tartars kill'd in this Expedition, and the whole Booty was only one hundred and seventy Camels.

The third Year of this Cycle, a Mandarin was presented to the Emperor, in which he was counsel'd to be more watchful over his Conduct, and the Public Affairs. It represented that for above twenty Years past the Laws had indispensably lost their Authority, and that the Empire was going to Ruin; that he seldom conversed with the Prince his Heir, that his most faithful and benefic Vassals were either dispised or ill used without Cause, and on the slightest Suspicions; that he spent his Time in Pleaflure and Idlenefs, amidst a Company of Concubines, defpifing the Empe'res, his lawful Spoufe; that he gave the Command of his Army to Men who were unfkill'd in the Art of War, and fonder of Gold and Silver than of Honour and Glory; that the Treafury was daily exhausted by his ridiculous Expenditures, either in building Palaces, or making Gardens, or in defrauding the Charges of the extravagant Ceremonies of the Bonzas, and looking after the Liquor of Immortality, which tho' Impofitors pretended came down from Heaven: as if, since the happy Times of the Emperors Tan and Shun, any Perfon whatever had been exempted from the fatal Neecefly of dying. The Emperor, on reading this Memorial, unable to refrain his Rage, threw it on the Ground; but soon took it up again, and discovered Signs of a sincere Repentance. However, he had not time to reap the Benefit of it, for a few Days after he fell sick; and had no Sooner drank the pretended Liquor of Immortality, but he expird, at the Age of fifty eight, and was succeeded by his Son, nam'd Me-tfong.

MO-TSONG, Thirteenth Emperor, reign'd Six Years.

Mo-Tsong began his Reign with Acts of Clemency, releasing those whom his Father had impris'n'd upon flight Grounds; and conferring Titles of Honour on others, who had been put to Death, by way of Confufion to their Families. For the ref, he could never bear the Advice of his Minifters, and some of them having taken this Liberty, were degraded to an inferior Rank.

As the Laws of China forbid that any Perfon fhou'd possess an Employment in the Magiftracy of his native Province, the Emperor qualify'd this Law; and at the request of a Ko-lau permitted the inferior Mandarins, fuch as the Officers who have Inspection over Literature, and over thofe who collect the Taxes, to enjoy their Employments in their native Country.

The Ninth Year of the Cycle this Prince falling fick, declar'd his Son, who was but ten Years old, Heir to the Crown; putting him under the Tuition of the Empe'res, and of Chang-ku-ching, a Ko-lau. This Prince was nam'd Van-lye, but from his Acceffion to the Throne he was call'd Shin-tsong.

SHIN-TSONG, or VAN-LYE, Fourteenth Emperor, reign'd Forty eight Years.

Shin-tsong was but ten Years old, there appeared in all his Actions a Prudence, much above his Years. He paid fo much Respect to his Tutor and Master Chang-ku-ching, that every time he came to give him a Lesson, if it was in the Summer, he order'd a Servant to fan him, and in the Winter he cau'd a double Carpet to be fpread upon the Floor; he alfo visited him when he was fick, and gave him Broths and Medicines with his own Hands. This Ko-lau had a Son, who, in the Examination for the Doctor's Degree, had obtained the firft Rank of the second Order, and the Emperor his Master raised him to the second Rank of the firft Order. This excellent Disposition was supported by a great Stock of Uprightnefs and of Justice; he had withal a lively and penetrating Genius, and a ftrong Inclination to make himself Master of the Chinese Sciences. He ordain'd that for the future the Emperor fhould defray the Expenses of the Licenfates, in their Journey from any of the fifteen Provinces to the Imperial City, when they came to pafl their Examinations for the Degree of Doctor, at which he alfo iffued himself. Every Day, at four in the Morning, he examined and answer'd the Petitions presented the Day before; and order'd a Book to be printed every three Months, for the Conveniency of the Publick, containing the Names, Rank, Degree, and Country of every Mandarin in the Empire: which Cufom still continues.

The eleventh Year of the Cycle, the Tartars, who had made an Irruption into Lyew-tong, were entirely routed. The Emperor, at his Mother's requief, who had a great Affection for Images, intended to grant a general Amnecy, but was diffuaded from it by his Ko-lau, who repre- fented, that the Hope of escaping Punishment would open the Door to all manner of Crimes, and that they ought to imitate the Lord of Heaven, who Sooner or later never fails to punish wicked Villains.

The Emperor was marry'd the sixteenth Year of the Cycle, and immediately after created his Wife Emprefs. The nineteenth Year there was fto great a Death in the Province of Shan-fy, that numberles People dy'd of Hunger; fo that fty Six Pits were dug in several Places, each of which held a thousand Bodies, and on this account were call'd Van-jin-king. A Woman

† The twelfth Year of the Cycle P. Michael Roger landed in Chine, being the first Missioner of the Scots in that Country.
Woman facing her Husband, who was famish'd to Death, thrown into one of these Pits, threw herself in also; and this she was taken out by Order of the Mandarin, it was to no Purpofe, for not being able to forgive her Loss, the next three Days after.

This fame Year was remarkable for two great Events; one was the Defeat of the Tartars, of whom ten thousand were slain by the Chinese General Li-chien; the other was the Loś which the Emperor had in the Death of Chang-kyu-ching, his Ko-lau and Mafter; whom he honour'd after his Death with the Title of Yen-ch'eng, that is, A Man remarkable for Knowledge and Fidelity, and his Corps was carry'd in a pompous manner to his Sepulchre in the Province of Ho-quaung. But these Honour's lafted not long, for two Years were fierce at an end, when his Enemies having laid heavy Accufations to his Charge, and he his Poffeffions were depri'ed of their Titles, and his Effaire was confituated; while his Son thro' Grief or Fear of Punishment kill'd himfelf.

The twentieth Year the Rivers were frozen, which facilitated the Irruptions of the Tartars into the Empire, who came in Swarms, but were cut to pieces by the Chinese Troops. The twenty second Year was fatal to the Empire, on account of a terrible famine, when the Emperour gave stronger Proofs than ever of his Affection for his Subjects; he often implored the Affiance of Heaven, remitted a great Part of the Taxes, and sent Mandarins into all the Provinces, to examine the Conduct of the Governors, and relieve the Miseries of the People. The twenty ninth Year of the Cycle a Comet appear'd towards the East; upon which Occafion a Ko-lau, named Fong-yen, prefented a Petition to the Emperour, fetting forth that the Figure of this Comet warned him to rifd his Palace of certain Minifters, who took Bribes, and preferred their Employments by the bafeft Flattery. The Emperour being incenf'd at his Admonitions, order'd him to be imprifon'd, and condemned him to Death; but his Son coming to offer his own Life to fave his Father's, Shin-fong relented, and changed the Sentence to that of Banifhment.

The thirtieth Year the Cycle the Inhabitants of the Province of Ho-nan were reduced to fuch Extremity by famine, that they fed on Human Flefh; upon which the Emperour immediately ordered the Cities which he had been long at War together, to be fent them out of the Imperial Treasury. The fame Year the Japanye goter'd the Kingdom of Korea, defroying all before them with Fire and Sword, wherever they came, and took several Cities. The King was forced to fly, till he had received the Succours from China, which he had demanded by his Ambaffadors; but the Succours arriving very foonably, there ensued an obfinate and bloody Battle, wherein the Japanye were entirely routed. After their Defeat they implo'ed the Emperour's Clemency in a folemn Embaffy; by which, having firft begg'd Pardon for their Fault, they pray'd him to honour their Chief with a Title that might authorize his Claim: Accordingly the next Year Shin-fong granted him the Title of Te-joen-tung (A), which signifies King of JAPAN, forbidding him to fend any more Ambaffadors to China.

The thirty third Year the Emperour, contrary to the Advice of his Minifters, ordered the Gold and Silver Mines in the Provinces of Ho-nan, Shan-fi, and Shen-fi to be open'd; but fix Years after he caufed them to be clofed again. (*)

Mean time the Nyu-che, or Eastern Tartars, began to grow formidable; they were divided into feven Classes, or different Dynafties, which, after they had been long at War together, were united under one Prince, who erected a Kingdom. As to the Tan-yu, or the Western Tartars, they lived peaceably within their own Territories, having given over to disturb the Chinese, as they had formerly done by their frequent and unexpected Irruptions. (+)

The fifty third Year the Tartars, whose Forces being united under one Chief were more capable of undertaking something confiderable, no longer thought of making tranfient Irruptions into the Empire, but resolved to feize the Cities which were mof't for their Conveniency; being incenf'd againft the Chinese, because the Mandarin abud'd their Merchants trading into Lyau-tong, and had fent their King by Treachery and cut off his Head. Accordingly the Son of this Prince, named Yen-ming, entreing Lyau-tong with a strong Army, took the City of Key-yuau; but at the fame time wrote his Complaints to the Emperour, offering to reftore the City and lay down his Arms, if his Majesty would give him a proper Satisfaction for fuch a cruel Injury. The Mandarin conc'd, to whom the Emperour communicat'd the Letter, flighted it, not deigning fo much as to return an Anfwer; which Contempt fo imaged the Tartar, that he vowed to sacrifice 200,000 Chinese to his Father's Spirit. In Effect, at the Head of 50,000 Men he took the City of Lyau-yang, entre'd the Province of Pe-che-lu in Triumph, and was even prepar'd to attack the Imperial City. But he was repulf'd by the Chinese Forces, and oblig'd to retire into Lyau-tong, where he haughtily affum'd the Title of Emperor of China.

The fifty fifth Year of the Cycle, the Tartar King, under Pretence of a folemn Embaffy, made his Troops file off towards the Empire. The Aftrifice being difcovered, the Chinese Army marched to oppofe them; Upon which the Tartars feld, and by that Feint drawing the Chinese on, they farrour'd and made a great Slaughter of them, the General himfelf being found among the

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* The fame Year 1583, P. Matthew Ricci came into China, and is fully attested the Founder of this noble Milion. See P. Ricci, p. 1, 4. 5, 6, 7.
* (A) On Te-joen-tung, Te-yen, or Te-yen, signifies in Chinese, the Origin of the Son; because the Sun beams to tile others, and hence names the Name of Japan brought in Europe by the Portuguese.
* (B) The next Year, viz. 1597, the pious Emperor of China, who were cruelly put to Death to the [Romish] Faiths. Four Years after, P. Matthew Ricci was made the 4th Time imprisoned into the Palace of the Emperour, who respect'd him much for his Contrivance, as well as the [Romish] Faiths. See P. Ricci, p. 84, 86, 87.

* The former Year of the Cycle, A. D. 1610. P. Matthew Ricci died in the Parish of Sady. See P. Ricci, p. 128, where P. Ricci's famous work at large what to its force.}
Slain. Next Year the Emperor opposed the Tartars with very numerous Forces, supported by twelve thousand Auxiliaries, sent by the King of Korea. The Armies engaged, and Victory remain'd a long time doubtful, but declin'd at last for the Tartars, who advanced towards the Capital. Which caused such a Confusion that the Emperor would have abandon'd the City, and retired to the Southern Provinces, had not his Council represented to him that such a Retreat would dishonour him, and animate the Tartars, while it would sink the Spirit of his Subjects, and cause Troubles through the whole Empire.  

Shiu-fang dy'd during these Transactions, aged fifty eight Years, and was succeeded by his Son, nam'd Qiang-fang, who was before call'd Tay-chang.

**QUANG-TS'ONG, or TAY-CHANG, Fifteenth Emperor, reign'd but one Month.**

**HI-TS'ONG, or TYEN-KI, Sixteenth Emperor, reign'd Seven Years.**

The natural Timidity of Hi-fang, and his placing too great Confidence in the Eunuchs of the Palace, who were twelve thousand in Number, made every body fear at first that he would not oppose the Tartars vigorously enough; nevertheless he took Courage, and resolved to give them an effectual Check. He augmented his Army with a great number of new Troops, which he drew from all the Provinces; he sent magnificent Presents to the King of Korea, and demanded a greater Number of Auxiliaries, than had been sent to the Emperor his Grandfather: At the same time there arrived a Chinese Amazon, which Name we may give to a Woman who marched at the Head of several thousand Men, drawn from a little State her Son plunder'd in the Mountains of the Province of Se-chuen. The Emperor also fitted out a Fleet, and with all these Preparations put himself in a Condition to humble the Pride of the Tartars. Upon this Occasion two Christian Mandarins of his Court, advised him to send to Ma-kau for Portuguese Engineers, to serve the Artillery, to which the Chinese were but little used. But before they arrived, the Tartars were driven out of the Province of Lyau-tong; and the Capital was the more easily recover'd from them, as the Inhabitants of the City and the neighbouring Country detested the Cruelty of their King Tjen-ming, who was then engaged in another War in Tartary. But as soon as he had finish'd his Expedition he re-enter'd Lyau-tong, and renew'd the Siege of the Capital; during which the Chinese loft thirty thousand Men, and the Tartars twenty thousand; but at length they carry'd the City, by means of a Traitor. As soon as the King was Master of the Palace, he publish'd an Edict, by which all the Chinese were commanded under pain of Death to shave their Heads after the Tartar Fashion, but several thousands choose rather to lose their Heads, than to change their Dress. Man-zen-tong, one of the most Celebrated Chinese Generals, being sent with fresh Troops against the Tartars, so strongly fortify'd the Citadel of Shang-le, that he made it impregnable; and by this means shut up the Entrance into China from Tartary.

The same Year, which was the second of the Reign of Hi-fang, the City of Ma-kau, which the Emperor had given to the Portuguese, for their important Service in clearing the Chinese Sea of Pirates, was besieged by the Dutch, both by Land and Sea; but the Portuguese forced them after a great Loss of Men to a precipitate Flight.

The first Year of the Cycle was unfortunate to the Empire, on account of the fresh Troubles raised by a great number of Renovated People, and Robbers, call'd Lyau-tsi, before mention'd, who over-run and plunder'd four Provinces, their Number increasing daily. (*)

The fourth Year the Emperor dy'd at the Age of thirty two, and was succeed'd by his Brother, Whay-fang, before call'd Ying-ching, the fifth Son of Qiang-fang.  

Tjen-ming, King of the Tartars, who had signaliz'd himself by his Fierceness, dy'd the same Year. He was succeed'd by his Son Tjen-fang, who was quite the reverse of his Father, being a Prince of great Mildness, Clemency and Goodness.

(*) The second Year was remarkable for the Stone Monument which was dug out of the Earth, near the Capital of the Province of Shen, containing an Aristocrate of the Christian Law, and the Names of 97 Preachers of the Gospels, engraved in Syriac Characters. [See an Account of this Monument, Vol. II. p. 2. and 3.]

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ANNALS of the

WHAYTSONG, or TSONG-CHING, Seventeenth Emperor, reign'd Seventeen Years.

The Chinee Power ended with the Reign of Whay-fong, to give place to that of the Tartars, who full govern this vast Empire with an absolute Authority. Whay-fong was a great Lover of the Sciences, and wrote the Chinee Characters very neatly; But thu' he had some favourble Sentiments of Christianity, which he practised on several Occasions, yet he continued extremely bigotted to the Bonans. He repri's'd the Luxury which began to be introduced, especially in Apparel; he was mild, chaste and temperate, low in his Resolutions, and difficult in his Temper, even towards his most faithful Ministers. He forbid the Mandarin to have any Correspondence with the Eunuchs: The latter having introduced Soldiers into the Palace, the Emperor gave them leave for a Month to visit their native Country and Friends, and furnished them with Money for their Journey, but afterwards forbid their Return. As he had often counselled his Brother to get rid of the Chief of the Eunuchs named Ghey-fong, who domini'ed in the Palace with a very formidable Pride and Inviolence, as Tsong as Whay-fong, ascended the Throne, this Villain by Poison prevented the Punishment due to his Crimes; his Body was torn to Pieces by the Populace, his Riches which were immense confiscated, and the Temple, which his Flatterers had erected to his Honour, burnt and demolished.

The Imperial Troops being employ'd on the Side of Tartary, the Seditious mulitplied in the Provinces; the Suppreffion of whom requiring the greatest Expedition, the Emperor resolved to make Peace with the Tartars. To this end he sent a fresh Army into their Country, under the Command of an Eunuch, named Yuen, who had full Power to negotiate a Treaty: But the Villain suffering himself to be brib'd, he made a Peace upon the most shameful Terms; which the Emperor refusing to ratify, the Traitor took the following Meafures to force him thereto.

The twelfth Year of the Cycle died Tseng-fong, the Tartar King, who was succeeded by his Son Tseng-fie, Father to the Founder of the following Dynasty. This Tseng-fie was a very able, good natur'd Prince; and as he had been secretly educated among the Chinefs, he had acqui'ed their Genius and Manners, as well as their Language and Sciences. This gain'd him the Friendfhip and Esteem of the Chinefs Generals and Mandarins, who fell off infinitely from the underlings who quite altered his Temper, he having thought himself the greatest, most melancholy, and cruel. This, and all the following Years of his Reign, was a continued Series of Robberies, Murders, and intestine Wars. The Numbers of the Seditious and Malecontents were so vaft, that they formed eight Armies, under eight different Commanders, who were afterwards reduced to two named Li and Chang. Thefe, that they might not annoy each other, agreed to divide the Provinces between them: Chang took the Western Provinces of Se-chuen and Hsi-kuang for his Share; and Li marching Northwards seiz'd on great Part of the Province of Shen-fi, and then entering Ho-nan, beleaguer'd the Capital Kay-fong, but was forced to raife the Siege with Loss. Six Months after, he invetted that City a second Time, where he met fuch obfinate Refiftance, (the Belieger chooing rather to feed on human Flefh than forfend) that the Imperial Army having time to come to its Relief, the Chinef General thought he fhou'd infallibly have destroyed all the Rebels, by breaking down the Dikes of the Yellow River; but they efcaped to the Mountains, while the City, which was much lower than the River, was quite of the Inhabitants perifh'd. Nevertheless Li made himfelf Maffer of the Provinces of Ho-nan and Shen-fi, where he put to Death all the Mandarins, and exacted great Sums from tho'fe who had poifonred Elections; treating none favourably but the Populace, whom he freed from all manner of Taxes. This Conduct even drew to his Party great Numbers out of the Imperial Army, whence he found himfelf fo powerful that he no longer fancied to aume the Title of Emperor. He afterwards advanced to the Imperial City, where there was a Garri'on of seventy thoufand Men, but where he was fure to meet with no Refiftance. He knew the Divifions that were between the Mandarins and the Eunuchs; besides a great Number of his Soldiers had got into the City in Disguife, and gain'd a coniderable Party, who were to open the Gates to him. In effect, three Days after his Arival the Gates were open'd, and he entered in Triump

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The Twenty second DYNASTY, named TSING, now reigning, which to the present Time reckons three Emperors.

SHUN-CHI, First Emperor, reign'd Seventeen Years.

It is not certainly known what became of the Usurper, who was pursued for some time by the Tartars. Some think he was kill'd in an Engagement by U-jang-ghey, who found too late his Error in having recourse to the Tartars to get rid of the Tyrant, and would sometimes say, That he had sent for Lyons to drive away Dogs. Nevertheless, he received from Shun-chi the Dignity of King, and Title of Ping-fi, which signifies Pacificer of the West, and the City Si-nan-fii the Capital of Shen-fi, which had been ravaged with Fire and Sword, was assign'd him for his Reference.

Shun-chi thus seeing himself Master of the Northern Provinces turn'd his Arms to subdue the Southern. Hong-quang, a Grandson of Shin-jong, or Van-lye, the thirteenth Emperor of the preceding Dynasty, had been proclaim'd at Nan-king; but being taken Prisoner, he was brought to Pe-king, where he was strangled. The Tartars afterwards enter'd the Province of Shen-ling, and besieged the Capital. La-ting, who was King of this Place, and had refused the Title of Emperor, ascended the Wall, and on his Knees beseech'd the Tartars to spare his Subjects, offering, if they must needs have some Vengeance, to sacrifice his own Life to save theirs; and at the same time went out of the City, submitting himself to the Mercy of the Conqueror.

The Nation here call'd Tartars and Esquor Tartars, are Mongols, the Descendants of the Kin, a Name they still retain who formerly poss'd the Northern Provinces, commonly call'd the Empire of Kotes. (See p. 210, 211, & 212) and now are Masters of all China.

Long-
Long-ô, another Grandson of Shên-jiông, or Van-lye, was proclaimed in the Province of Fo-lyen, but all the Cities opened their Gates to the Approach of the Conqueror; nor could this Prince elcape Death, being forced to strengthen the Cord with his Blood.

There was at this time a remarkable Perfon, named Chin-chi-long (*), who had a great Share in these Transactions. He was at first a Servant to the Portuguese at Macan, among whom he was instructed in the Christian Religion, and received at his Baptism the Name of Nicholas; afterwards from a petty Trader he grew to be the richest Merchant in all China, by the Commerce he carry'd on with the Spaniards and Dutch; and became at length the Commander of a very numerous Fleet. He at first acknowledged Long-ô for Emperor, and after his Death the Tartar Prince. Shên-ô offer'd him the Dignity of King, and gave him an Invitation to a solemn Feast, which he accepted of, in hopes of obtaining the greatest Dignities at Court, whether he was conducted with Honour: leaving the Command of the Fleet to his Son Ching-ching-ko, whose Zeal and Fidelity to his Natural Princes could never be shaken, either by the Intreaties of his Father, or the Promises of the new Emperor. The Army of the Tartars advancing into the Province of Kyang-tông met with no resistance, but the Course of their Victories was interrupted in that of Kyang-fo, where Thomas Kyu, Vice-Roy of this Province, and Luke Chin, Generalissimo of the Chinese Forces, both Christians, opposed the Progress of the Tartars, and after an obstinate Battle entirely routed, and put them to flight. The Conquerors immediately elected a Prince of the Imperial Family, named Tong-lye, who was King of the Capital of the Province of Queen-chew, and, after being proclaimed Emperor, removed his Court to Shau-king. A Christian Eunuch, nam'd Pan Achilles (A), who was very zealous for the Faith, was his chief Councillor; by whose means Father Andrew Kaffler instruct'd the Emperor's Mother, his Wife, and eldest Son, in the Truths of Christianiety, and baptized them. It was expected that this Emperor would one Day be the Conflagrant of China (b), which Name was given him when he received the Sacrament of Spiritual Regeneration. For these illustrious Conquests, with the Conquest of the Emperor, sent Father Michael Bony to Rome, to pay a Filial Obedience to the Holy See in their Names.

The Report which was spread thru' all the Provinces of a great Victory gained over the Tartars, and of the Election of the new Emperor, roused the Courage of the Chinese. A Commander who had got together an Army in the Province of Fo-lyen, and Ching-ching-ko, who fcor'd the Seas with a numerous Fleet, retook several Cities; the one within the Country, and the other upon the Sea-Coasts; at the same time the Vice-Roy, of the Province of Kyang-fo shook off the Yoke, and defeated the Tartars in several Engagements. In the Northern Parts two Chiefs, one nam'd Ho, the other Kyang, had raised each a considerable Army. The first took several Cities in Shen-fo, and the second entering the fame Province with an hundred and forty thousand Horse, and a full greater number of Foot, they defeated the Tartars in two Battles, and put them in such a Dread, that they durst not appear any more in the Field.

Nevertheless, in the Space of three or four Years, the Tartars, partly by Craft and Policy, and partly by Rewards and Promises, join'd to the Quarrels between the two Chinese Leaders, at length conquered them, and recover'd all the Cities they had loft. In the West another Chief of the Revolters, named Ching-lyen-chou, who seem'd to be a Daemon in Human Shape, made Havock wherever he came; and after having exercised all manner of Cruelties in the Provinces of Ho-nan, Kyang-nan, and Kyang-fo, he turn'd his whole Fury against the Province of Se-chouen.

He was good natured and affable to none but his Soldiers, with whom he made merry, and eat familiarly; but to others he was exceeding barbarous. He put to Death the King of Ching-ti-fo, the Capital City, who was a Prince of the preceding Dynasty; and if any Man committed even the moft trifling Fault, he cauf'd all the People that lived in the fame Street to be killed. Five thousand Eunuchs were slain by his Orders, because one of them had refused to give him the Title of Emperor. Having call'd ten thousand Literati to an Examination, as soon as they were assembled in the Hall appointed for their Composition, he cauf'd them all to be murder'd, on Pretext that by their Sophistry and Arguments they stirr'd up the People to rebel. Being about to depart from Ching-ti-fo, to go into the Province of Shen-fo, he cauf'd all the Inhabitants to be brought out in Chains, and maffacred in the Fields (*). He also order'd his Soldiers to kill their Wives, because they were only Incumbrances in Time of War; and he fet them an Example by cutting the Throats of three hundred of his own, reserving only twenty to wait on the three Queens. In short he did not leave the Province of Se-chouen, till he had burnt the Capital and several other Cities.

* See before p. 91.
(1) The Reader is not to imagine that Thomas Kyu, Luke Chin, Pan Achilles, and such like curious Names, are to be met with in the Chinese Annals; but that they have been inserted by the Missionaries to do Honour to their Spiritual Conventions.
(2) How came this Emperor to have not his Christian Name joined to his Chinese Name as well as others?
(3) It was on this Occasion that several Children were baptiz'd.
(4) This Father has not his Christian Name joined to his Chinese Name as well as others?
(5) That he often prais'd the Law of Christ, promising, when he came to the Empire, to build a magnificent Temple to God. This I fancy should have been the Confucian of China, as having to near a Reconciliation for Piety and Humanity to the Confucian of Rome. See more of this Matter in vol. ii. p. 142.

The
Then entering Shen-fi, as he was preparing to engage the Tartars, who were not far off, he was told that five Warriors were seen upon the Hills; upon which he went immediately to view them, without putting on either his Helmet or Cuirass, but was scarce got in sight of them, before he was shot through the Heart with an Arrow. His Army dispersing after his Death, the People received the Tartars as their Deliverers, and joyfully submitted to their Government. By this Time seven Provinces being reduced under the Dominion of the Tartar Monarch, there remained only five in the South in Possession of the Chinese Emperor; to which three different Armies were sent by the Court. Accordingly Siege was laid to the Capital of Lung-tong, which lasted a whole Year, with great Losses on both sides; but at length it was taken, and the Soldiers were allowed to plunder it for ten Days. They marched afterwards to Shau-king where Yong-lye kept his Court; but this Prince not having Forces sufficient to resist the Conqueror, retired first within the Province of Lung-fi, and afterwards into that of Yen-nan.

The next Year, which was the twenty-eighth of the Cycle, dyd A ma was, Uncle and Guardian to Shun-chi. His Death was the more regretted, as he had gained the Esteem of the Chinese by his great Qualities and sweet Disposition; in short, it is properly he who fix'd the Tartar Family now reigning on the Throne. His Brother, who had a small Sovereignty, claimed a right of succeeding in the Guardianship of the young Emperor; but all the Grandees opposed it, because being now fourteen Years old, and marry'd to a Daughter of the Prince of the Western Tartars, they thought him capable of governing alone: they went so far as to hang up the Emblems of their respective Dignities at the Gates of their Palaces, saying, That they would receive them from the Hands of Shun-chi only. It was then agreed that this Prince should assume the Government, which he did in a manner that soon gain'd him the Hearts of the People; instead of flattering himself up in his Palace, as the Chinese Emperors used to do, Shun-chi began his Reign by shewing himself in public, and giving free Access to his Person. He made no Alteration either in the Laws or Government of China, not even suffering the Chinese to learn the Tartar Language, without a particular Licence. He preferred the six Supreme Tribunals, but would admit them no where, except at Pe-king, so that those of Nan-king were suppressed; he also order'd that there should be a Tartar President besides the Chinese.

He continued to baffle the Government of Cities and Provinces only on the Literati; and, as the Safety of the Empire depends on the Choice of proper Persons to fill such important Posts, having been in former Tartars had bought the Suffrages of their Examiners, he condemn'd thirty six of the latter to be beheaded, and order'd the Literati to understand, go a fresh Examination; perceiving those whole Qualifications intituled them to their Degrees, but banish'd the rest with their Families into Tartary, which is at present the common Place of Exile for Offenders; and the Design in peopling these vast Deserts is, that the Children who are born here might more easily contract the Disposition and Manners of the Tartars.

This Prince had a singular Affection for P. Adam Schall, and always call'd him Ma-fa, which is a Term of Respect that signifies, My Father; he made him President of the Tribunal of the Mathematics, that he might reform the Chinese Almanac, and expell'd the Mohammedans, who had been in Possession of it for three Centuries. He also permit't him to present his Petitions into his own Hands, without their passing thro' the Tribunals, according to Custom, which remarkable Favour contributed much to the Advancement of Religion, and soon after two fine Churches were built by the Authority and Protection of the Emperor.

The thirty third Year of the Cycle the first Embassy from the Capital of Raffia (A) arriv'd at Embassies, from Raffia and Holland. Pe-king, but it was not favourably received, because the Ambassadors refused to submit to the Chinese Ceremonies; nor was that which came from the Dutch more successful.

The thirty sixth Year of the Cycle Ching-ching-kong, who till then contented himself with making Incursions, and plundering the Coast of China, came and laid Siege to Nan-king with three thousand Ships. A Ching-fi, who was a young Man, being Vice-Roy of the City and Province, a Council of War was held, and the Tartar Chief declin'd, 'That considering the multitude of Inhabitants, the City could not be defended, unless they were all destroy'd.' This Proposal was receiv'd with Horror by the Vice-Roy, 'You must begin this Butchery with me,' (said he) 'if it be really so that the City cannot otherwise be preserved.' This Answer puts the Tartar's Mouth, and lived the Lives of the Citizens.

On the Twentieth Day of the Siege there was a great rejoicing in the Besiegers Camp, on Ac- count of the Birth-Day of their General, and the Festival held three whole Days, which were spent in feasting and all manner of Diversions, when the Besieged took this Opportunity to fully open at Midnight with great Silence, and finding their Enemies overcome with Sleep and Wine, attack'd them and destroy'd near three thousand, forcing the rest to fly in haste to their Ships, and abandon their Camp, Baggage, and Provisions to the Conqueror.

Ching-ching-kong seeking to repair this Loss as soon as possible, fail'd to engage the Tartar Fleet, and coming up with it, after an obstinate Fight, fank, and took several of their Ships and having put the rest to Flight, cut off the Noses and Ears of his Prisoners, which amounted to four thousand, and then set them on Shore. As the Tartar Soldiers could not bear the Sight of this dismal Spectacle, and their hideous Countenances were a constant Mark of their Defeat, they were all put to Death by the Emperor's Order; as being culpable either for not conquering, or for not dying gloriously in Defence of their Country.
After this Victory, Ching-ching-kong began to think of a Place of Retreat, and pitched upon the Island of Formosa, which was poached by the Dutch; he besieged it both by Sea and Land, and after four Months Resistance, the Believers were obliged to surrender for want of Provisions.

Here he established his new Dominion, but did not enjoy it long, for the following Year he dy'd, and left it to his Son. There now remained Yong-je, who, the driven out of China, and fled for Refuge to the Kingdom of Pug, which borders on the Province of Yen-nan, still kept the Title of Emperor, and consequently might be able to give some Disturbance; therefore the Court sent some Troops with threatening Letters to the King of Pug, which enjoind him to deliver up the fugitive Prince. Accordingly he was immediately surrender'd with his whole Family to the Tartars, who carry'd him to the Capital, where he was strangled; the two Queens, his Mother and Comfort, were sent to Peking, and had each a separate Palace, where they were honourably treated, and always preserved in the Faith which they had embraced.

The same Year, being the thirty eighth of the Cycle, proved fatal to the Emperor, occasioned by his violent Love for the Wife of a young Tartar Lord, whom he had been with the Empress. This Lady having informed her Husband of the Prince's Solicitations, he gave her Instructions how to behave, which the disinclined to her Lover, either thro' Simplicity or Design. Shun-chi, who was entirely governed by his Passion, sent for this Lord, and under Pretence of some Neglect in the Business of his Post, gave him a Box on the Ear, which Affront the Tartar took so much to Heart, that he died of Grief the third Day after.

The Emperor immediately marrying the Widow, made her Queen, and had a Son by her, whose Birth was celebrated with great Magnificence; but this Child dyed in three Months, and his Mother followed him soon after to the Grave. The Emperor was inconsiderable for this Loss, (w) and signified by his Will, that thirty Men should kill themselves voluntarily to appease her Mans; which Ceremony the Chinese look upon with Horror, and was abolished by the Care of his Successor. He ordered the Grandees of the Court and Ministers of the Empire to go in Mourning for a Month, and the People for three Days, as if she had been Empress. After the Body was burnt on a Funeral Pyre, he gathered up the Ashes himself, and with Tears in his Eyes inclosed them in a Silver Urn. He then devoted himself wholly to the Bunzas, and the Worship of their Images, which before he had treated with Contempt; in short, in a few Days this unhappy Prince was reduced to the last Extremity, and his Life despaired of. P. Adam (x) had often made him strong Remonstrances upon his Conduct, which the Prince look'd upon as the Effect of his Passion, but were unavailing; however seeing him in this melancholy Condition, he resolved to make a last Effort. The Prince receiv'd him kindly, heard what he had to say, forbidding him to kneel, made him drink Tea, and dismissed him.

After the Jesuit was gone, he ordered four Lords of the Court to draw near, and in their Presence reproach'd himself for his Neglects in the Government of his Dominions; for his Ingratitude to those who had served him faithfully; for deseiling the Counsel of his Mother; for his Avarice, and idle Expences in vain Curiosities; for his Affliction to the Eunuchs; his inordinate Passion for the deceased Queen, and the Affliction he had occasion'd to his People. After this he declared them Guardians of his youngest Son Kang-bi, who was but eight Years old. Then calling for the Imperial Mantle, he put it on, and shrinking himself up in the Bed, said, Now I leave you, and expired the same Inhabitant, about Midnight, aged twenty Four Years.

The next Morning all the Bunzas were driven out of the Palace, and the Body of the Emperor was inclosed in a magnificent Coffin: The Day after Kang-bi ascended the Throne, and received the Homage of all the Grandees of the Empire.

KANG-HI, Second Emperor, reign'd Sixty Years.
of Ma-kau would have shared the same Fate, had it not been for the earnest Solicitations of P. Adam [Schaal] who employed all his Credit to exempt it from the general Law.

In the Year forty Tang-quang-uen, one of the Literati, presented a Petition to the Regents, full of the most horrid Calumnies against [four] Religion and the Missionaries; of whom P. Adam being look’d upon as the Chief, and three of his Companions were loaded with nine Chains, and drag’d before several Tribunals, where they underwent very long and tormenting Interrogatories. Their Books of Devotion, their Beads, their Medals, &c. were look’d upon as secret Marks, by which the Conspirators might know one another, and these Symbols of Christian Piety were ordered to be burnt: However it was forbidden to persecute the Christians, or to profane their Churches and their Images. The following Year P. Adam was condemned to be strangled; but this Sentence was afterwards revoked, and they condemned him to be cut while living into ten thousand Pieces, which is the Punishment for the most atrocious Crimes. This Sentence was carried to the Princes of the Blood, and to the Regents, to be confirm’d by them; but as often as they attempted to read it, a dreadful Earthquake disturbed the Assembly. The Confutation was so great, that they granted a general Pardon, and all the Prisoners were released except P. Adam; who was not let at Liberty till a Month afterwards, when the Royal Palace was confounded by the Flames. All the Missionaries except four remained at Court, were banish’d to Kan-ton, among whom were three Dominican Friars, one Franciscan, and twenty one Jesuits.

The 15th of August, in the same Year, Adam Schaal died at the Age of seventy years, forty seven of which he spent in the Labours of an Apostolical Life. The Emperor afterwards declared him innocent, and honoured him with an Elogium, and several Tales [which he formerly enjoy’d].

The forty third Year of the Cycle happened the Death of Se-ni, the Chief of the four Regents; when the young Emperor, taking the Government into his own Hands, soon rais’d Hopes of that glorious Reputation which he acquired in the Sequel of a Reign, the most flourishing which ever was. Si-kue-ma, who had the greatest Credit of the four Regents, and who was the more dangerous as he was a more secret Enemy of Christianity, had twenty Articles of Accusation brought against him. His Effects were confiscag’d, he was load’d with Irons, and condemned to the most torturing Death; but the Emperor mitigated the Rigour of his Sentence, and he was only strangled; seven of his Children or Grand-children were behead’d, and his third Son was cut into many Pieces. In the forty fifth Year of the Cycle, an Ambassador from the King of Portugal came to Court, who was received with Honour, and contributed not a little to establish his Nation in the Possession of the City of Ma-kau.

The Year following P. Ferdinand Verbiest was ordered by the Emperor to examine, and set down in Writing, all the Faults of the Chinese Calendar made by Tang-quang-uen; who had succeeded in P. Adam [Schaal’s] Place, and had fet the Grandees, the Bonzis and Mohammedans, against the Christian Religion. The Faults being very many and enormous, Tang-quang-uen was deprived of his Office, degraded of his Honours, and even condemned to Death: However, the Emperor was content to banish him into his own Country, but before he could reach it he died of a putrid Ulcer. (p)

Pere Verbiest was then made President of the Tribunal of the Mathematicians, being in great Esteem with the Emperor, to whom he taught those Sciences for five Months. He took this Opportunity to present a Petition to that Monarch, wherein he detected the Calumnies that had been rais’d against the Christian Law, and the Injustice which had been done, under Colour of his Authority, to the Preachers thereof. Seven Days were spent in examining this Petition, in a general Assembly of the Mandarins, after which it was declared, That the Christian Law taught nothing that was evil, or tending to Sedition; and the banish’d Missionaries were recalled by an Imperial Decree, forbidding them however to build any more Churches, and the Chief to embrace their Religion.

In the fiftieth Year of the Cycle, U-fan-gley, who had introduced the Tartars into the Empire to destroy the Rebels, began to think of delivering his Country from their Yoke. The Emperor invited him to Court; but his Answer to the Deputies was, " That he would not go thither, unless in the Company of eighty thousand Men", and presently after made known his Design.

He had already made himself Master of the Provinces of Tun-nan, Sc-chuen, Ku-yang, and part of Hu-quang; and, which is a Mark of the Imperial Authority, had lent the Chinese Calendar to the Princes his Neighbours, and among the rest to the King of Tong-k’ing. But they all refused to receive it, and lent it back to the Emperor, who caus’d the eldest Son of U-fan-gley, then at Court, to be behead’d. Soon after the Kings of Fo-kyen and Quang-tong revolted, and were joined by the Prince of Formosa; so that the Tartars would have had no Chance for it, if all these Princes had acted in concert, in behalf of the common Liberty; but they were divided by Jealousies. The Prince of Formosa thinking himself not treated with due Honour by the King of Fo-kyen, declared War against him, defeated him in several Battles, and forced him to submit to the Tartars, The King of Quang-tong, for a like Reason of Discontent, broke the Treaty which he had made with

(p) The Author doubtless would have it imagined that those Misfortunes or Punishments, were Judgments which befell Si-kue-ma and Tang-quang-uen; as he expressly intimates elsewhere, imposing them as the Work of God. See Vol. II. p. 15.
with U-fan-ghey, and put his Province into the Hands of the Emperor; who sent several Armies, commanded by Tartarian Princes, into the Provinces of Ho-quang, Che-kyen, Po-kyen, Quang-tong, and Quang-f, to reduce the rest that refused to acknowledge his Authority. However, U-fan-ghey dy'd in the fifty sixth Year of the Cycle, being very aged, and his youngest Son Hung-wah was proclaimed Emperor.

The second of September, in the same Year, a dreadful Earthquake happen'd at Po-king, whereby a great many Palaces and Temples, with the Towers and Walls of the City, were overthrown, which bury'd upwards of four hundred Persons under the Ruins. More than thirty thousand perish'd in the neighbouring City of Tong-chew, and as the Shocks were perceived from time to time for three Months, the Emperor, the Princes, and the Nobility quitted their Palaces, and dwelt in Tents; on this Occasion the Emperor was exceeding liberal in relieving his Subjects. In the last Month of the same Year, the Imperial Palace was all in Flames, and in a few Hours was reduced to Ashes; it is said that the Loss amounted to 2,850,000 Taels.

Four Days after this Fire the Emperor set out to take the Diversion of Hunting at his Pleasure House; and receiving at a Distance the magnificent Monument which his Father had erected for the last Chinese Emperor, he went to it, and having prorogued him to the Ground, and burnt Perfumes: "You know, O great Emperor, (said he, shedding Tears) that it was not "we, but your rebellious Subjects, who were the Cause of your Death."

Altho' the King of the Province of Quang-tong had submitted to the Tartars, yet his Conduct was not the less suspected at Court; because he had an enterprising Spirit, and was very powerful by the Trade, which, notwithstanding the Emperor's Prohibition, he continued to carry on by Sea with the Spaniards and Dutch. The fifty seventh Year of the Cycle he received Orders to march against the Rebels of the Province of Quang-f, with his Army; which being divided into several Bodies, as Occasion required, he was artfully prevailed on to return to his Palace: where a few Days after two Lords of the Court arrived, who, on the ninth of October, early in the Morning, presented him with a filken Halter, and the Emperor's Order to strangle himself. One hundred and twelve of his Accomplices, among whom were three of his Brothers, were beheaded; and his great Riches divided amongst his other Brothers. One was the Emperor's Son-in-Law.(*) The Year following the King of Fe-kyen, who in the Time of his Revolt had mal-treated the Mandarins, who were faithful to the Emperor, was put to Death, and his Body cast to the Dogs; his Brothers too, the innocent, were beheaded.

Mean time the Tartars having taken the Capital of Tsan-nan, Hung-wah, who had been declared Emperor, prevented the Punishment design'd for him, by killing himself. The Bones of his Father U-fan-ghey were dug up, and carry'd to Po-king; where some of them were expos'd with Marks of Infamy on Stakes, in several Places, the rest reduc'd to Ashes, and scatter'd in the Wind.

The fifty eighth Year, the Emperor, having happily subdued the fifteen Provinces of China, and establish'd Peace throughout the Empire, determined to visit his own Country, and the Tombs of his Ancestors; accordingly he let out for Eastern Tartary, the third of March, accompanied by the Prince his Heir, his three Queens, the great Lords and principal Mandarins, with an Army of about seventy thousand Men: He likewise ordered Peru Beribiz to attend him, and to be always near his Person during the Journey. In the sixtieth Year, which was the last of the Cycle, he made a second Progress into Western Tartary, with a greater Retinue, and a more numerous Army. He continued to make these Journeys every Year into that Country (†), where he spent several Months in the Exercise of Hunting. The third Year of the new Cycle, Chingen-fan, the Grandson of the famous Pirate, who had taken the Island of Formosa from the Dutch, was obliged to surrender it to the Emperor, and repair to Po-king, where the Title of Count was confer'd on him.((*)

The fifth Year the PP. Gerbillen and Percyra had Orders from the Emperor, to accompany the Chinese Plenipotentiaries into Tartary, who went to settle with those of Russia the Limits of the two Empires.

China enjoy'd a profound Peace, which was owing to the William and superior Abilities of the Emperor. The indefatigable Application of this Prince to all the Affairs of State; his Equity and Penetration in the Choice of proper Persons to fill the principal Places of Trust; his Frugality and Aversion to Luxury with respect to his own Person, join'd to his Profuseness and Magnificence with reference to the Public; his Tenderness for his People, and Forwardness to relieve them; his Steadiness in maintaining the Laws in their full Vigour; his continual Watchfulness over the Conduct of his Vice-Roys and Governors; and the absolute Dominion which he had over himself; all these put together kept up a perfect Subordination among the Members of this vast Empire, without which there commonly is nothing but Trouble and Confusion.

The Prince was so much taken up with Affairs of Government, yet he found Leisure to apply himself to the Sciences, for which he had a particular Taste and Genius. He was not contented with the Chinese Literature, in which he was very well versed; but was desirous of being

* Scriptural Notes

(**) [Towards the End of this Year the Audi Figaro was published at Macao, from the Philippin Islands, entitled China:]

(†) [The Cycle, the 2nd, in which that great European Plenipotentiary, who was all French Jesuits, arrived at Po-king, having left Brest in March 1685; See Vol. II. p. 17, 18.]
being instructed in the European Sciences, viz. Geometry, Algebra, Natural Philosophy, Astronomy, Phisics and Anatomy. The Peres Gerbillon, Bouvet, and Thomas, for several Years composed their Lectures in the Tartarian Language, and explained them to him twice a Day, either at Peking, or his Pleasure House. It was his Will also that Peres Gerbillon should attend on him in all his Journeys into Tartary.

As the Christian Religion was only tolerated in China, it was not secure against Persecution in the Provinces. In that of Che-hyang there arose a very cruel one; whereupon the Jesuits presented a Petition to the Emperor, and after great Opposition from the Tribunals, they at length, by the Protection of the Prince Se-fan, a Relation of the Emperor, obtained a Decree which spoke in Commendation of it; and permitted its free Exercise throughout the Empire. This Decree, was obtained in the ninth Year of the Cycle, of Chrift 1692, and in the thirty-sixth of the Reign of Kang-bi, who confirmed it the twenty second of March, and caufed it to be published soon after in all the Provinces.

The twenty-fifth Year of the Cycle was remarkable for a very uncommon Event; the Emperor's second Son, who was appointed his Heir, and almost his Equal in Dignity, was all of a sudden deprived, and loaded with Irons, his Children and principal Officers being involved in his Disgrace. Likewise an Aftrologer, who had predicted, that if this Prince was not Emperor in such a Year he never would, was condemn'd to be cut in a thousand Pieces. The public Gazette were filled with Inveftigations against the Prince, whose Actions were canvas'd from his very Infancy.

Soon after it appeared that he was innocent, and that his eldleft Brother, to render his Loyalty suspected, had recourse to Magic, and divers Delusions, by the Aftilance of certain Lama's, who were skill'd in Sorcery. These Lamas' were put to Death, the eldleft Son condemn'd to perpetual Imprisonment, and the Prince his Brother re-established in the Quality of Heir. Publick Rejoicings were made on this Occasion, and a Comedy was acted for some time, taken from a Paflage in ancient History, that alluded to this Event. But this Restoration was not lasting, for afterwards he was deprived of the Title and Privileges of his Rank, for real Conspiracies against his Father.

The thirty-fourth Year of the Cycle, 1717, a Tung-ping, or Mandarin of War, whose Name was Chin-mau, presented a Petition to the Emperor, full of Inveftigations and Calumnies against the Christian Religion, and the Preachers thereof; under the specious Pretence of Watchfulness over the publick Tranquillity, which, he said, was ready to be disturbed at Home by the Missionaries and their Disciples, and from Abroad by the Europeans, who trade to China. They were affonish'd when they found that this Petition was sent to the Tribunals to be examined, and that the Emperor confirm'd their Sentence, which revised two Decrees: one of the eighth Year of Kang-bi, which prohibits the building of Churches and embracing the Christian Religion; the other of the fortieth Year, obliging every European to receive an Imperial Patent, wherein shall be mentioned his Country, the Religious Order he is of, the Time he has been in China, and the Promise to be made by him never to return to Europe any more.

Father Parenzini, with two other Missionaries, went and threw themselves at the Emperor's Feet; but he could get no other Answer, than that none were prohibited to preach their Law, but those who had not received the Patents.

The Year following the Emperor's Mother dy'd, on the eleventh of January, and the whole Empire went into deep Mourning for upwards of forty Days. The Missionaries, and even the Sons of the Emperor, went to sleep in the Palace without putting off their Cloaths: All the Mandarins on Horfeback, with white Garments and a Searial Train, went for three Days together to perform the usual Ceremonies before the Tablet of the deceased Emperors. The Tribunals were shut up during the Mourning, and red Silk was prohibited, so that none wore either it or any other Ornament in their Caps. The same Year the Emperor was attacked with a Diſtemper, which gave a general Alarm; especially because this Disease was to set aside his own Child, and choose for his Successor a Prince of the Dynaffy of the Yuen, of whom there still remained more than a thousand. On this Occasion one of the chief Mandarins caufed his Son to present a Memorial, wherein he respectfully shewed, of how great Importance it was to the Repofe of the Empire to appoint his second Son the inheriting Prince. The Emperor, incenfed at this Remonftrance, pardon'd him who presented it, because it was done in Obedience to his Father, but gave Orders that the Father should be put to Death. This Example of Severity fop'd the Month's of all the Grandees, who durst not speak of a Succesfor any more.

The fortieth Year of the Cycle, 1720, the Court received the agreeable News of a complete Victory gained by the Chinese Troops over Tung-ran, King of the Eluthe, who refigned the Country of the Lama's, and ravaged it for four Years together; by which Means Tung-fell into the Hands of the victorious Army. Though this Conquell was far enough from the Conflquences of China, yet it was of great Consequence, because the Emperor had the finifhing of this War much at Heart, and all the Grandees congratulated him upon it.

The seventh of June the same Year, an Earthquake happened at Peking at nine in the Morning, which lasted two Minutes. The Shock began again the next Day at half an Hour after seven in the Evening, and continued about six Minutes, nothing being heard in the City but confus'd Cries and Shrieks; at length it ceased for the present, tho' ten Shocks more were felt in the Night, but not so violent as the former. At break of Day the Calamity did not appear so great.
The Mao-micks. Digg'd the anti-placed heir Bro'crs. 3d Emperor; Rebellion in Feng-ho, Algnd.Eadar Cr.,~4, C. LXVI. ~x~,.

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Great as was apprehended, there being but a thousand Persons crush'd to death in Pe-king. For as the Streets are generally broad, they could place themselves out of the Reach of the falling Housés; for twenty Days after some flight Shoots were perceived from time to time.

The twenty second of November, a Russian Ambassador made his public Entry into Pe-king, with much Pomp and Magnificence; having almost a hundred Persons in his Retinue, most of them richly dress'd after the European Fashion. The Gentlemen, who rode on each Side the Ambassador, had drawn Swords in their Hands, which was a Sight both new and extraordinary. my Lord Mazzabahr, the new Legat from his Holines, who came from Lisbon in a Portuguese Ship, arrived at Pe-king, and was received by the Emperor with Diftrinction. After several Audiences he took his Leave, in order to return to Europe, to give the Pope an Account of what the Emperor had said to him, promising to return to China as soon as possible. He was conducted to Kao-tun, where he stayed but four or five Days, and from thence to Ma-saw, with all the Honour due to his Person and Dignity.

The Year following, the Island of Formosa in a few Months threw off the Emperor's Yoke, but was soon obliged to return to its Obedience. The Chince Inhabitants, affiz'd by those of Fo-ken and Kao-me, had killed all the Mandarin, except one who escaped, and put all the Imperial Troops to the Sword. When the News was spread at Pe-king, the Revolt was impugned to the Dutch, (who had certainly no Hand in it) doubtless on Account of that Aversion which the Chince have to all Straingers, and with design to render the European odious. But there were great Rejoicings soon after, when they came to know, that the Imperial Troops, lately lent thither, having entrèd the Capital, had cut in Pieces one Party of the Rebels, excepting their Chief, who fled into the Mountains, and that the rest were entirely disper'd.

The forty second Year of the Cycle, 1722 (A), in December, the Emperor, diverting himself with hunting the Tyger in his Park of Hau-je, was seized with a Chilnek, and immediately gave Orders to those that were with him to return to his Pleafant-House. This sudden Return surpriz'd his whole Attendance, who soon were acquainted with the Cause, his Blood being coagulated, so that no Remedy could do him any Service. Perceiving himself near his End, he assembled all the Grandees, and declared his fourth Son his Successor. He expired the twentieth of December, about eight in the Evening, aged sixty nine Years, and the fame Night his Body was conveyed to Pe-king.

YONG-CHING, Third Emperor, now reigning.

The Day after the Death of Kang-bi, the new Emperor ascended the Throne, about five in the Morning, in the forty fifth Year of his Age, assuming the Name of Tong-Ching, which signifies latt'ing Peace (a); and was acknowledged by all the Princes, the Grandees, and the Mandarin belonging to the Tribunals. As soon as he came to the Crown he threw some Difatisfaction against some of his Brothers, especially the ninth, condemning him to refund large Sums, which he pretended were unlawfully acquird in his Father's Reign, and baniz'd him into Tartary, where he died soon after his Arrival of the Flux, as the Gazettez gave out. He afterwards recalled to Pe-king, his fourteenth Brother, who commanded the Chince Army; his eight and nine were likewise under his Displeasure, nor had any of them his Court's Confidence, except the thirteenth, to whom he communicated all the Affairs of State. At the same Time he impriz'd or baniz'd several Princes and Lords; many of whom protected the Millionaries, and, by fo doing, favoured Christianitie. Whether this Prince hath not the fame Tafte for the Sciences as his Father, or that he seeks Occasion to dismis the Millionaries, they have as yet received but few Marks of his Benevolence, contenting himself with letting them live in quiet. One Italian Jewit only, an excellent Painter, is employed in the Palace. If he has given a new Title of Honour to Father Keller, President of the Tribunal of the Mathematics, it was not from any favourable Inclinations to our Religion; but only with a View that he might appear with Decency in his Presence, especially on certain Days of Ceremony. In his Application to Affairs of State he is indefatigable and affiduous, steady and resolute; always ready to receive Memorials, and to answer them. He governs entirely by himself, informuch that there never was a Monarch more absolute, or more to be dreaded.

He was prejudiz'd against the Europeans from the first Year of his Reign, by means of several Petitions presented to him by the Literati, remonstrating; That these Foreigners had deceived the late Emperor, who had lovd much Reputation, in condeducing to let them settle in the Provinces; that they had built Churches where ever they came, and that their Law made a very swift Progress; that the Chince Christians acknowledged no other Doctors, and that in troublous Times they followed none but their Directions, &c.

These bad Impressions were strengthened by a public Petition address'd to the Emperor by the Tsung-tz of Fo-ken; wherein, after specifying what important Reasons there were for prohibiting Christianitie throughout his Dominions, he besought him, both for the Repose of the Empire, and

(a) The Year 1722, was the 59th of the Cycle, (a) P. de Hade tells us elsewhere what more properly comes in here: that Kang bi, a few Hours before his Death, named his Prince his Successor, who took the Name of Tong-ching, which signifies from Peace, or earthly Content. That he is wise and speaks well, but sometimes too full, and without giving Time for any Reply; which some think he affects, to prevent hearing any Resolutions that might induce him to change his Resolutions when they are once fix'd.
and the Good of the People, to order the Strangers to be sent out of the Provinces, either to Court or to Ma-kan, and that their Temples might be put to other Uses. This Petition was refer'd to the Tribunal of Rites to determine what was to be done: whose Sentence was, to keep at Court the Europeans that are already there, for three more; and to send the rest to Ma-kan, to convert their Temples to public Offices, and strictly to prohibit their Religion. This Sentence of the Tribunal was confirmed by the Emperor, to which he only added, That the Vice-Roys of the Provinces should allow them a Mandarin to conduct them to the Places appointed, and protect them from any Injuries. The Missionaries bes't themselves heartily by means of their Friends, and especially the Emperor's thirteen Brother, but to no Purpose; all the Favour they could obtain was, to be convey'd to Kan-ton instead of Ma-kan, nor were they allow'd to stay there, but on condition they gave no Cause of Complaint.

By Virtue of this solemn Edict, which was publish'd throughout the Empire, the Missionaries their Chairs were driven from their Churches, and tolerated no where but at Peking, and Kan-ton. Li wards of three hundred Churches were either demolish'd or converted to profane Uses; and more than three thousand Chrisrians, deprived of their Publics, for themselves delivered up to the Rage of Injuries. There was then, and still is, every Method employ'd, to re-animate, as often as possible, the Faith of those several Communities, and keep them steadfast in it. This Edict was scarcely publish'd, when the Emperor let fall the whole weight of his Anger and Indignation upon an illustrious and numerous Family which had embraced the Faith. The Head of this Family is a Prince of the Blood, descended from the eldest Brother of the Founder of the present Dynasty, whom, without any regard to his Dignity, his Age, or his important Services to the State, he banish'd into Tartary, together with his Children, being no less than thirteen Princes, besides sixteen Princesses, who were marry'd to Princes, or Mandarins of Peking. All these Princes and Princesses, who had each a numerous Family, were degraded from their Rank, and allow'd no other Abode than a distant Place in Tartary, where they were closely confin'd, and guard'd by Soldiers. This venerable old Man was seen setting out for the Place of his Exile, with his Children and Grand-Children, to the Number of thirty, without reckoning the Wives and Daughters, who were near as many, and about three hundred Domestic slaves of both Sexes, the greater Part of whom were baptized. All these Dignities not being able to shake their Consent, the Princes were brought back to Peking in Waggon, loaded all the Way with Nine Chairs, there undergoing several Interrogatories, they were promis'd to be restored to their former Dignities if they would renounce their Faith, but were threaten'd with more dreadful Torments if they refused. These Methods proving ineffectual, they were condemn'd to die by the Tribunals; but the Emperor changed this Punishment into perpetual Confinement. Accordingly some were shut up in close Prisons, where three days' merely thro' Hardships; the rest were diifer'd in the Provinces, to end their Days in obscurc Dungeons, under a Load of Irons. The Ambassadors of Portugal and Russia, who were then at the Court of Peking, were Admirers of the Constancy and Intrepidity of these Illustrious Confessors of Jesu Christ.

How little fonder this Prince appear'd to favour our Religion, which yet he could not but often, when not avoid praising his unweary'd Application to Business. For he employed all his Thoughts Night and Day to establish a wise Form of Government, and procure the Happiness of his Subjects. To the way to gain his Favour is to present him some Scheme tending to benefit the Public, and comfort the People, upon which he immediately resolves, and puts it in Execution, without sparing any Expenditure. He hath made several fine Regulations to honour Merit, and reward Virtue, to raise an Emulation among Husbandmen, and to relieve his Subjects in Years of Sterility. These excellent Qualities have in a very short time gain'd him the Respect and Love of all his Subjects.

The fiftieth Year of the Cycle, 1730, the Emperor's thirteenth Brother, who shar'd with extraordinary him the Burthen of Affairs, dy'd the nineteenth of June, of a languishing Difterent, being worn away merely by his excessive Application. The Emperor was so incomforlable for his Loss, that it even prejudic'd his Health. He caus'd extraordinary Honours to be paid to this Prince, which he was pleas'd to account for to the Public by frequent Declarations, wherein he instanc'd, how dearful he was that all the World should share in his Grief, and not allow him, without Distinction of Rank, giving leave both to Great and Small to honour the Deceased in their own way, either by Prefents or Encornommations. He added nevertheless, that he would confrrain no body, and that those who did not think this Prince deserved such Honours were at Liberty not to pay them; yet at the same time he appointed Officers to take Notice of all those who perform'd this Duty, and to give him an account of them daily. His Body was expos'd in the great Ting, where none were admit't but the Princes of the Blood. Before the first Gate of the Palace there is a great Court, in the middle of which a Hall was erected, made of Mats, with a Throne in it, for the Deceased was not only a Regcio of the first Order, but had also the Title of Yue-vong or King; and before this Throne stood a small Table, upon which were only two Candlesticks and a Perfuming-Pan. The Entrance into the Hall was by a Folding-Door, which was oppress'd as often as the Officers of the Tribunal came in their turns to pay their Reverence, a set Number at a time. At first they stood upright behind the Tables, placed on the side of the Hall; then kneeling down, they made several Prostrations, giving a deep Groan all together, and so silently withdrew; being succeeded by others, who perform'd the fame Ceremonies.

[The Year 1730 was the 47th of the Cycle.]
CEREMONIES. Some time after the Body was carry'd to a Palace built on purpose, above half a League from the City, where those Rites were repeated; and here the Mandarins of the City, with the whole Body of Merchants, and the meaner part of People went to pay him the last Honours.

One hundred Days after this he was carry'd to another Place, prepared in the same manner, where he lay the same space of Time. In short, there were five several Stations, of an hundred Days each, where the same Ceremonies were observ'd; and then he was convey'd to the Place of his Sepulchre, which the Emperor had caus'd to be prepar'd, being four Leagues in Circumference. The Mandarins of the Provinces either came to perform this Rite themselves, or deputed their Sons in their stead; afterwards they caus'd Monuments to be rais'd in their respective Districts, which contain the greatest Elagiaums on the illustrious Deceased. The Emperor had his Name placed in the Hall of Emperors; a very extraordinary Distinction, and none ever confer'd on private Persons, but when they have render'd the most important Services to the State.

Soon after the Emperor caus'd his third Brother to be arrested, and closely imprison'd; but it is not known what occasion'd his Disgrace, which has even reach'd his Family, who are entirely out of Favour, and degraded from their Rank and Dignities.

On the thirteenth of November, the Year following, being 1731, the City of Peking was almost overturn'd by an Earthquake, the most extraordinary that ever afflicted China. The first Shocks, which happen'd a little before eleven in the Morning, were so very sudden and violent, that they were not perceived but by the dreadful Noise made by the falling of the Houses and Buildings. One would have imagin'd that they had been blown up in the Air by a general Mine, and that the Earth had open'd under Foot; for in less than a Minute upwards of a hundred thousand Inhabitants were bury'd in the Ruins, and a still greater number in the Country, where whole Towns were entirely destroy'd.

What is singular in this Earthquake is, that it was not equal throughout the Line of its Course; for in some Places it made great Devastations, and seem'd to skip over others, where the Shocks were but slightly felt. Nothing could reft two Shocks fo sudden and contrary to each other; and where the reftless Matter was most solid, there the Effects were most violent. This was follow'd by twenty three other Smaller Shocks in les than twenty four Hours.

The Emperor was then at his fine Pleasure-Houfe two Leagues from Peking, which was instantly reduc'd to such a miserable Condition, that to repair it will require an immense Sum of Money. He was taking the Air in a Bark upon a Canal, which runs thro' his Gardens, when immediately falling profirate, he lifted his Hands and Eyes towards Heaven. Afterwards he publish'd an Edit, wherein he accused himself; attributing this Evil to the Wrath of Heaven for his Offences, and to his want of Care in governing the Empire.

This Prince appear'd very fenfible of the Afflication of his People, and commanded several Officers to make a Lift of the demolish'd Houses, and to enquire what Damage each Family had suffer'd, advancing several considerable Sums towards their Relief. The Missionaries at Peking partook of this Liberality; for he admitted them to Audience, where he receiv'd them kindly, and gave them a thousand Taels towards repairing their Churches.

The fifty second Year of the Cycle, 1732 (A), the Missionaries, who were ten Years before driven from the Provinces, and banish'd to Kan-ton, were now forc'd from Kan-ton to Ma-hau, (a little City belonging to the Portuguese, but where notwithstanding the Chinese are Masters) being allow'd but three Days to prepare for their Journey, and to carry away their Goods. The only Reason given for such hard Usage was, that they had disobey'd the Emperor's Order, in preaching the Christian Law.

The twentieth of August they embark'd to the number of thirty, under the Convoy of four Galleys and two Mandarins. When they came to Ma-hau, the Mandarins caus'd their Do-melics, and the Chriftians, who had follow'd the Missionaries, to land alo, and sent them back, loaded with Irons to Kan-tong; where, after being dragg'd in an ignominious Manner before several Tribunals, some were caft into Prifon, others receiv'd the Baffonado, and others were condemn'd to carry the Kan-ghe for a Month or two. They all confec'd openly the Name of Chrift, and gave public Testimony to the Truth and Holiness of their Religion. (B)

These are the most remarkable Translations hitherto under this Emperor, who is now in the twelfth Year of his Reign, and governs his vast Dominions with an absolute Authority; so that here I must finifh the Paffi or Annals of this great Monarchy.

(A) The Year 1732 was the 46th of the Cycle. Considering how very severe the Mandarins in general, with the rest of the Followers of Confucius are to it, as looking on it to be the counterpart of the Religion of the Romans or Latins, who, by their Arts to debase and fecue the Peoples by their pretended Revelations and Miracles; by their recommending a Monastic Life to both Sexes; and especially by their praying to Saints, and use of Images in Religion, have been odious to them in all Ages, as appears from the foregoing Annals.
OF THE

Antiquity and Extent

OF THE

CHINESE MONARCHY.

HINA has this Advantage over all other Nations, that for more than four thou-
sand Years, it has been almost constantly governed by its own Princes; and it
has continued the same, with regard to the Attire, Morals, Laws, Customs
and Manners of the Inhabitants, without deviating in the least from the wise
Institutions of its ancient Legislators.

As the Inhabitants find within themselves every thing that is necessary for
the Conveniences and Pleasures of Life; so judging their native Soil sufficient
to supply all their Wants, they have ever affected to carry on no Commerce
with the rest of Mankind. This Ignorance of distant Countries led them into the ridiculous
Persuasion that they were Makers of the whole World; that they inhabited the greater Part
of it; and that all without the Bounds of China were Barbarians: Which Aversion to foreign
Trade, joined to the Solidity of the People, has not a little contributed to the constant Uniform-
ity found in their Manners.

Concerning the Origin of this Empire, there are two Opinions among the learned Chinese;
for they do not give into the Chimerical Notions of the Vulgar, who, on the Credit of some fab-
ulous Authors, place it in imaginary Ages before the Creation. Their best Historians disinguish their Chronology into the Fabulous, the Doubtful, and the Certain; and being unwilling
to admit any thing that is not grounded on Truth, reject the Ages preceding Woang-ti, as un-
certain, or not to be reduced to a true Chronological Order; and the Times before Fo-bi, as
fabulous.

These Authors therefore consider (A) Fo-bi as the Founder of their Monarchy, who about two
hundred Years after the Deluge, according to the Septuagint, reigned first towards the Confiners
of Shen-fu, and in the Province of Honan, sittuate almost in the Heart of the Empire; after which
he cleared all that Tract of Land extending from thence to the Eastern Ocean.

This is the Opinion of almost all the Literati: and indeed it is so well supported by a constant
Tradition, and the Authority of their most ancient Histories, which could not have been altered
by Strangers, that it's generally look'd upon as incontestable. According to these Taws was the
fifth Emperor, tho' there are other Chinese Authors, who carry their Monarchy no higher than
his Reign: But should any one presume to place its Commencement lower, he would not only

(A) Among the Chimeras of the Learned, may be placed the Nation some of late have entertained, that Fo-bi is the same
with Noah; which Conjecture is grounded on some hints, or
rather forced Resemblance between certain Circumstances in the History of each, let forth at large in a Modern Perform-
be laughed at, but severely chastised, if not put to Death; and should the Millionaries betray the least suspicion of that Kind, it would be sufficient Ground to banish them out of the Empire.

It is certain however, that China was inhabited about 2155 Years before the Birth of Christ, which is demonstrable from an Eclipse of the Sun that Year; as may be seen in the Astronomical Observations, extracted from the Chinese History and other Books in that Language, and published in the Year 1729. (a)

The most ancient Empires of the Affrians, Medes, Persians and Greeks, have been long since destroyed; whereas that of China, like its great Rivers, which always flow with the same Majefty, has loft nothing in so many Ages, either of its Beauty or Splendor: For as often as this Monarchy has been disturbed by Civil Wars, the weak or bad Conduct of its Emperors, or by a foreign Yoke, the Evil has been but of short Continuance; the Wisdom of the fundamental Laws, joined to the happy Dispositions of the People, always affording the Means to recover itself.

Thus for four thousand Years and more, this Imperial Throne has been poiſsified, without any Interruption, by twenty-two Families; in which they reckon two hundred and thirty-four Emperors, who reigned successively till the Invasion of the Tartar King, who about eight-and-five Years since feized the Crown, and has given China three Emperors of his Family, namely, Shun-chi, who reigned seventeen Years; Kang-ji, who reigned sixty Years; and Yong-ching, who ascended the Throne in 1722. [but is since dead.]

This Conquest was made with the most surprizing Facility, thro' the Mifunderstandings of the Chinese, and the various Factions which divided both the Court and the Empire. The greater Part of the Imperial Army was employ'd at that time near the Great Wall, in oppoſing one of the Kings of the Eastern Tartars, called Mancheu's: who to revenge the Injuſtice done his Subjects in trading with the Chinese Merchants, and the little Regard shown by the Court to his Complaints, had entered into Lyan-tong, at the Head of a formidable Army, and begun a War, which lasted many Years; in the Course of which several Battles were fought, Cities besieged, and Inroads made into the Empire, with various Success on both Sides.

Mean time the Emperor Yong-ching, lived very easy in his Capital, tho' he had but little Reason to be fo. For the unjust Punishment, to which he had condemned one of his most confiderable Ministers, his excessive Severity, and extreme Covetousnefs, which would not permit him to leffen the Taxes, even in the greatest Scarcity, having provoked the People to revolt, in the Capital as well as in the Provinces; a Chinese of the Province of Se-loon, called Li-lang-ji, who was a bold enterprizing Man, put himſelf at the Head of a great Number of Rebels; and his Army increasing daily with the Malecontents, in a short time he made himſelf Master of several confiderable Towns, and even whole Provinces. He gained the Affection of the People, by eating them of the heavy Taxes, and by turning out the Magistrates, placing in their stead others, in whom he could confide, charging them to use his Subjects with Mildneſs; but on the other hand, he gave up every City which made the least Refiſtance, to be plunder'd by his Soldiers. In short, after he had enriched himſelf with the Spoils of the delightful Province of Ho-nan, he went into that of Shen-fi, where he was declared Emperor, under the Name of Yuen-juan, which signifies, He that obeys Heaven; in order to persuade the People, that he was the Inſtrument appointed by Heaven to deliver them from the Tyranny and Opprefsion of the Ministers.

When the Rebel found himſelf near Pe-king, where the Divisions among the Grandees fauour'd the Attempts of his Spies to get Intelligence, he resolved without further Delay to take that Capital. Most of its Troops were then on the Frontiers of Tartary, and several Chiefs of thefe which remai ned, being gain'd over, were ready to join with the Tyrant: who befides had a great Number of his belted Soldiers into the City, disguised like Merchants, with Money to hire Shoppers and carry on a Trade; that being thus dispersed into every Part of it they might awe the Inhabitants and favour his Design, whenever he ſhould appear before the Walls.

The Success anſwered his Expectations: for his Army was no sooner in Sight of the City, before Sun-rife, than one of the Gates was opened to him; and the few faithful Soldiers that ſtill kept him being quickly overpowered'd, he march'd thro' the City, like a Conqueror, directly to the Palace, which was the firſt Wall before the Emperor heard any thing of the Matter. This unhappy Prince, thus forsaken and betray'd by his Courtiers, finding it not in his Power to escape the Fury of his Enemy; and fearing to fall into the Hands of a Rebel more than Death itself, ſtay'd in Defpair into one of his Gardens with his Daughter, and having firſt killed her at one Stroke with a Sabre, he hanged himſelf on a Tree.

After this Cataſrophe all submitted to the Tyrant, who, to eſtablith himſelf on the Throne, put to Death several of the great Mandarins, and exacted large Sums of Money from others. None refused to acknowledge him for Emperor, except U-fan-ghee, who commanded the Forces that were on the Frontiers of Tartary; to reduce whom he let out with his Army, taking along with him the Father of that General, called U, who then ſlaid at Pe-ling, and was venerable for his Age as well as Dignities.

U-fan-ghee having retired into one of the Cities of Lyan-tong, the new Emperor befieged it, and ordering U to be brought out in Chains, threatened to cut his Throat before the General's Face, if he did not submit to him forthwith.

(a) We are obliged for the Renaunts here meant to P. Cauller, who was the author of several curious Works relating to the Chinese Astronomy and History, which were published by P. Encyclopaedia, under the Title of Observations Mathematiques, Geographiques, Chronologiques & Phyſiques. &c.

U-fan-ghee
U-fan-giey, after being agitated for a while between the Lowe of his Country and Filial Ten
derief, at length sacrificed his Father to his Virtue, the old Man himself, extolling the Loyalty of his Son, met his Fate with an heroic Courage. This cruel Action provoked the General so much the more to seek Revenge; but as it was difficult for him long to refresh the Efforts of the U-fan-giey, call'd in the Chinese Monarchy.

If he was, the Name of this King incited by a secret Ambition, more than the Riches offer'd by the Chino Egg General, like the Propitiation so well, that the very same Day he appear'd at the Head of eighty thousand Men. The U-fan-giey being inform'd of the Union of the Chinese and Tartarian Armies, durst not encounter two such great Commanders, but retir'd in haste to Pe-ching; and having loaded several Wagons with the choicest Goods of the Palace, he set it on Fire, and fled into the Province of Shen-ji, where he sought such Care to hide himself, that his Place of Retreat could never be found; Altho' he made great Speed, yet part of the Plunder fell into the Hands of the Tartarian Cavalry, who pursu'd him; However, Tjung-te, who might easily have routed his Army, chose rather to repair to Pe-ching, where he was joyfully received, both by the Grandees and the People. All looked on him as their Deliverer, and were charg'd so dexterously that they incited him to take into his Hands the Government of the Empire, which was the thing he aim'd at. But he did not long enjoy his Conquest, for he dy'd quickly after, having only time to name Shun-chi, his Son, for his Successor, who was but six Years Old; leaving the Care of his Education and the Government to one of his Brothers call'd A-ma-yang.

This Prince by his Courage and Policy reduced most of the Provinces, which were averse to the Tartar Yoke; and tho' he might have kept the Empire to himself, yet he surrender'd the Government to his Nephew, as soon as he had attain'd the proper Age. The young Emperor shew'd himself at once so able in the Art of Reigning, that he soon gain'd the Hearts of his Subjects; and as nothing escap'd his Vigilance and Penetration, he found Means to unite the Chinese and Tartars so firmly, that they seem'd to be but one Nation. During his Reign he maintain'd the Grandeur of the Empire with such a Superiority of Genius, as made him admired by his Subjects when living, and regretted when dead. Being at the Point of Death, which happen'd in the twenty fourth Year of his Age, he call'd his four chief Ministers; and having express'd his Concern for not having been able to reward those who had faithfully served him, he declar'd, that Kang-shi, who was then but eight Years old, was of all his Children fittest to succeed him, and recommended his Education to their Care.

The Day after the Death of the Emperor Shun-chi, his Body being put in a Coffin, Kang-shi, more of the Army and the Crown, with the Mandarin of the several Tribunals, prostrat'd themselves at his Feet three times, Friking the Ground with their Fore-Heads every Time they kneel'd, and made the nine Customary Reverences.

Nothing could equal the Magnificence of the Great Court, where this Ceremony was perform'd. All the Mandarins were ranged on both sides, dress'd in Silk, flower'd with Gold, in the form of the Throne with great Staves gilt, and were divided in two Rows, twenty five on each side of the Throne. On the side of them were fifty other Officers with large Fans of Silk embroirder'd with Gold; and near these were twenty large Standards, embroirder'd with golden Stars, great Dragons, and the Figure of the Moon in its Change, its Full and Wane, with all its various Phases and Appearances: In order to represent its twenty eight Mansions in the Heavens, and its different Conjunctions and Oppositions with the Sun, as they appear in the Intersections of the Circles, which the Astronomers call Nodes, or the Dragon's Head and Tail. A hundred Standards follow'd these, and the rest of the Mandarins carry'd Maces, Axes, Hammers, and other Instruments of War or Ceremony, with Heads of strange Monsters and other Animals.

The Sovereign Power was never so absolute as under this Monarch; who during his whole Reign, which was one of the longest to be met with, was not only held in Veneration throughout Asia, but his great Merit and Renown palling the Ocean, procured him the Admiration and Esteem of all Europe. It was he, who, uniting the two Tartaries with China into one Empire, Unitas under his Power a vast Exten of Country, which is no where interrupted by the Territories belonging to any foreign Prince. At none but the Western Tartary were able to give him Difficulties, he partly by Policy, and partly by Force, oblig'd them to remove three hundred Miles beyond the Great Wall, where he gave them Lands and Fartures, setting his own Subjects in their Room. In short, he divided this immense Country into several Provinces, which were tributary and subject to him; and kept them still more in Awe by means of the Lama's, who have an absolute Sway over the Minds of the Tartars, being ador'd by them like so many Divinities. He made use of another Piece of Policy: for whereas his Predecessors had themselves up in their Palaces, and were never seen by the People; he on the contrary went out of his three times a Year, either to travel or perform Hunting-Matches, which resemb'd so many militaryExpeditions. As soon as he had establish'd a solid Peace in his Dominions, he re-call'd the greater part of the Forces that were dispers'd thro' the Provinces; and to prevent their being hos'ted by Eais and Luxury, march'd them from time to time into Tartary, arm'd with Bows, Arrows, and Cli

Thereon he were War with Altars, Boars, Bears, Tygers, and other wild Beasts, making his Soldiers perform long and fatiguing Journeys. This great Army was divide'd into Companies, and march'd in Order of Battle, at the Sound of Drums and Trumpets. It had in Van, Rear, main Body, right
right and left Wings, commanded by so many Princes and great Lords; and was followed by Wagons, HorSES, Camels, and Mules, loaded with Provisions, and Ammunition. It was obli-
ged to encamp every Night, there being neither Cities, Towns, nor Villages in the Western Tartars, whose Inhabitants dwell in Tents, cried over the Country, they feed their Oxen, Horses, and Camels, removing from Place to Place for the Convenience of Pastures. They know nothing of **fowling Corn or cultivating Land, but live on Milk, Cheese, and what they can take in Hunting.

While the Emperor thus kept his Troops in Action, and the Tartars in Obedience, he did not leffen his Application to State-Affairs, but held his Councils regularly with his Ministers under a Tent, as if it had been a Palace, and gave them his Orders. He was inform'd of every thing, and governed the Empire wholly, by himself, as the Soul that gave Motion to all the Members of so great a Body, not intruding the Administration either to his Ka-laun, or to the great Lords of the Court; as for the Emans of the Palace, who had so much Power in the preceding Reigns, they had not the least Authority. Another piece of his Policy was, to appoint one half of the Officers of the Tribunals Chinsfi, and the other half Tartars, who being so many Spies on each other, might prevent any Attempts to the Prejudice of either Nation; besides, it obliged the Tartars to apply themselves early to Literature, in order to qualify themselves for Employments, according to the ancient Custom of the Empire.

Ever since the Peace, which this Prince concluded with the Russians at **Nip抄d, for settling the Limits, the true Extent of this great Empire has been known; being in length from the most Southern Point of [the Island of] Hay-nan, to the Extremity of that Part of Tartary, subject to the Emperor, upwards of nine hundred common Leagues of France. Besides there are many Kingdoms, as Korea, Tong-king, Cashin-china, Siam, &c. which are tributary to the Emperor, who sometimes appoints, and must always confirm their Kings. But the Countries differ from China, as well in their respective Forms of Government, as in the Fertility of their Soil; the Number, Beauty, and Largeness of their Cities; the Religion, Genius, Manners, and Politicins of their Inhabitants: so that the Chinese have very little Esteem for them, calling them Barbarians, and undeniably avoiding all Alliance with them.

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Several things contribute to make this Country so prodigiously populous, as the Chinese being allowed many Wives; their Sobriety and strong Constitution; their Contempt for other Nations, which prevents their settling or even travelling abroad; the Goodness of the Climate which has been hitherto free from the Plague; and especially the almost perpetual Peace which they enjoy.

There are in each Province, besides the Capital (which is very large and fit to be the Seat of the Empire) a great Number of Cities of the first, second, and third Order; most of which are built on the Banks of navigable Rivers, with large Suburbs on each side. Add to these a multitude of Ports, Caffles, Villages, and Towns; some of which latter, especially those called Chings, vye with Cities in Magnitude, Number of Inhabitants, and Trade: tho' they are only small Towns, because they have neither Walls, nor Magistrates of their own, being governed by those of the neighbouring Cities; thus King-tse-ching, where the finest Porcelain is made, depends on a City in the Diftrrct of Zhou-chow, and Fo-shan on Kan-ton, which is but four Leagues distant.

Most of the Cities of China, (but not all as some have affirmed) are alike, being Oblong Squares, whose Walls are built on a Line at right Angles, and facing the four Cardinal Points as near as may be. In like manner, whatever way the Streets are disposed, the Houses ought always to front the South, in order to avoid the Sharpness of the Northwind, which does not agree with the Chinfis; and for this Reason the Door is commonly made planting in one of the sides of the Court.

The Walls of the Cities, which are generally very broad and high, are either of Brick or Square Stone, surrounded by a wide Ditch, and fenced behind with a Rampart of Earth, as well as fortified with Square Towers at certain Distances.

Every Gate is double, and opens with two Leaves; and between the Gates is a Place of Arms for exercising the Soldiers. When one enters the first Gate, the second is not to be seen, because not opposite. Above the Gates are fine Towers, which serve for Arreusals and Guard-Houses for Soldiers; and without the Gates are frequently large Suburbs, almost as populous as the City.

In the most frequented parts of each City, there is one or more Towers, which make a most beautiful Appearance, on account of their Architectute and Height; some consisting of nine, but none of less than seven Stories. The principal Streets are generally freighted, but often narrow, except those of the Imperial City, which are very wide, as well as long; and perhaps the most convenient in the World, especially for Horses and Wagons. All the Horses, excepting the Towers and some particular Buildings overtopping the rest, are very low; and so high by the Walls of the City
City, that were it not for a great number of square Towers that appear, one would take it at a distance for a vast Park. There are waste Places in some of the Cities, because not re-built since they were ruin’d by the Tartars, who lately conquered China. But what is very remarkable, near the great Cities, especially in the Southern Provinces, there are seen a kind of floating Cities, consisting of a prodigious multitude of Barks on both sides of the River, which are inhabited by numbers of Families, who have no other Dwellings: so that the Water is almost as populous as the Land.

There are properly but two Orders in the Empire, one of the Nobility, and the other of the People. The first comprehends the Princes of the Blood, the Dukes, Earls, Mandarin or Learning and Arms; those that have been Mandarin formerly, but are not so at present; and the Literati, who by their Studies having obtain’d the first Degrees of Literature, are aspiring to the Magistracy and Dignities of the Empire. The second comprehends the Husbandmen, Merchants, and Tradesmen. I shall treat of each of these in their Order, according to the Plan I have laid down.

Of the Authority of the Emperor, and Seals of the Empire; his common Expences, his Palace, his Equipage, and the Order of his March when he goes abroad.

There is no Monarchy whose Government is more despotic than that of China. The Emperor is vested with absolute Authority, and his appearance is a kind of Divinity; the Respect which is paid him amounting to a sort of Adoration. His Words are like so many Oracles, and the least of his Commands as implicitly obey’d as if they came down from Heaven. None are suffer’d to speak to him but on their Knees, not even his eldest Brother; or to appear before him with Ceremony in any other Posture, unless he gives Orders to the contrary. Only the Lords who accompany him, are permitted to stand before him, and to bend one Kneel when they speak to him.

The State Honours are paid the Emperor’s Officers, when representing his Person, and giving his Orders, either as Envoys, or Mandarin of the Presence. Little short of this is the Respect due to Governors when they administer Justice, who with regard to the People may be said to be Emperors, and Subjects with regard to their Superiors: which admirable Subordination contributes more than anything else to the Repose of the Empire, where it is never consider’d who the Person is, but whom he represents.

The Mandarin, the Grandees of the Court, and the Princes of the Blood, prostrate themselves not only in the Presence of the Emperor, but often even before his Chair, his Throne, and every thing that is for his Life; kneeling down sometimes at the sight of his Habit or his Girdle. Not that they are either blind to his Faults, or approve of them; but the Vows they make to him, on the contrary, they blame them in their Hearts, and condemn him, when they see him abandon’d to Avarice, Anger, or any such shameful Passions. Yet they think it ought to give them the public Marks of Veneration for their Emperor, in order to maintain Subordination to efficient to every good Government; and to infline the People, by their Examples, with the Submission, and Obedience due to his Authority. In consequence of this Maxim they give them the most lofty Titles, calling him Tsien-life, the Son of Heaven; Whang-li, Augcst and foreign Emperor; Shing-wang, Holy Emperor; Lefty Title of Shewing, Palace Royal; Van-fu, Ten thousand Years. Their Names, and many more of the same Nature, were not only their great Respect for his Person, but the Vows they make for his Preservation.

No Subject, be his Rank or Quality ever so great, dares ride on Horfepack, or pass in a Chair before the Gate of his Palace; but as soon as he approaches it, he must alight, and not mount again till he comes to the Place appointed for that Purpofe. On certain flated Days of the Week, or Month, all the Grandees are oblig’d to appear in Habits of Ceremony, in one of the Courts of the Palace, to pay their Homage; where, if he does not appear personally, they must prostrate themselves before his Throne. If he falls dangerously sick, it caufes a general Alarm, the Mandarin of all Orders afeemble in a large Court of the Palace; and without regarding the Inclemences of the Air, or the Rigor of the Season, pafs both Nights and Days on their Knees, to testify their Grief, and intreat Heaven to restore his Health. For if the Emperor suffers, all the Empire suffers in his Person, his Loss being the only Misfortune which his Subjects ought to dread.

In the middle of the Courts of the Palace, there is a Path paved with large Stones, for the Emperor to walk on when he goes out; and those that pass along it must run fast, which is a mark of Respect observed in passing before a Person of Quality: but they have a particular way of Running, which is esteemed as dignified among the Chinese, as the making a handfome Bow in Europe. The first Missionaries were oblig’d to learn this Ceremony before they fated the late Emperor.
Of the CONSTITUTION and GOVERNMENT

Emperor upon their Arrival at Pe-king : After they had pass'd thro' eight great Courts, they arrived at his Apartment, which was a Kong; for so they call the great Halls or Parlours, standing by themselves, built upon Slabs of white Marble, where the Emperor lives.

This Kong consisted of a Hall, in which there was a Throne, and a Chamber, where he was sitting on a Kan or Egrale, raised three Foot, which took up the whole length of the Room. The Kan was covered with a plain white Felt, affecting perhaps this Simplicity as being in Mourning for his Grand-Mother. His Habit was only of Black Sattin, lin'd with Sable-Fur, such as most of the considerable Officers wear; he sat cross legg'd after the Tartarian fashion, and made the Imperial Salute, as perform'd by those who have Audience of this Prince.

As soon as the Peron is enter'd the Door of the Hall, he must run in a graceful manner till he comes to the Bottom of the Chamber fronting the Emperor; where he must stand a little while with both Arms stretch'd downwards, and after bending his Knees, bow to the Ground three times, then rise up again: and repeat this last Ceremoney the second and third time, till he is commanded to advance, and kneel at the Emperor's Feet.

Yellow is the Emperor's Colour, and is forbidden every body else. His Vest is cover'd with Dragons, which is his Coat of Arms; none else daring to wear them with five Claws, on pain of Punishment. He dates his Letters, Decrees, and all his publick Acts with the Year of his Reign, and the Day of the Moon; as for Instance, The sixteenth Year of my Reign, and the sixth of the fourth Moon.

The Sentiments of the profoundest Veneration for their Emperors, which the Chinese are brought up in from their Cradles, are corroborated by that absolute and boundless Power vested in him by the Laws. He only has the Disposal of the Lives and Fortunes of his Subjects; nor can the Vice-Roy, the Tribunals, nor any sovereign Court of Judicature, punish a Criminal with Death, till the Sentence be confirm'd by the Emperor.

The Princes of the Blood-Royal, however dignify'd by their Birth, have neither Power nor Credit in the State. They have the Name of Regalo, which signifies a Palace, and a Court with Officers and a Revenue conformable to their Rank; but they have not the least Authority over the People, who yet pay them the greatest Respect. Formerly, when they were dispersed in the Provinces, the Officers of the Crown remitted them their Revenue every three Months; that by spending it as fast as it came to hand, they might be disable from laying up any part of it for seditious or rebellious Purposes, and they were even forbidden on pain of Death to remove from the Place appointed for their Residence: but since the Tartars have been Master of China, the Emperor judg'd it more proper that all the Princes should live at Court under his Eye. They have also Houses, Lands, and Rents, besides what the Emperor allows them for their Expenes; and improve their Money by the Industry of their Domestics, so that some of them are very rich.

The Emperor alone disposes of all Offices in the State. He names the Vice-Roys and Governors, raising and degrading them according to their Capacities and Merits, (for, generally speaking, no Place in the Empire is venal,) even the Princes of the Blood have no Right to their Title, without his express Permission, which they could not obtain if they were irregular in their Conduct, or negligent in their Duty. He chooses for his Heir such of his Sons as he thinks fittest to succeed him; and if he thinks there is none of his Family capable of governing well, he chooses on one of his Subjects whom he deems most worthy. In the earliest times there have been Instances of Princes, who are still revered by the Chinese for having prefer'd the Welfare of the State to the Glory and Splendor of their own Family; but for several Ages past, the Emperors have nomin'd their Successors out of the Princes of their own Blood. However, it is necessary that the Person elected should have real Merit, and proper Qualifications, for otherwise the Emperor would lose his Reputation, and infallibly occasion great Disorders. On the other hand if he prefers to the eldest one who has more Merit, then his Name becomes immortal; but if, after being declar'd his Successor with the usual Solemnities, he is wanting in his Duty, or commits any great Misdemeanor, it is in the Emperor's Power to disinherit him, and name another in his Place.

The late Emperor Kang-li, making use of this Right, depos'd in a very singular Manner his only Son by his lawful Wife, on suspending his Fidelity. It was surprizing to see him, who but a little before was almost equal to his, loaded with Irons. His Children and principal Officers were involv'd in the same Fate; and the public Gazette's were immediately fill'd with Manifesto's, wherein the Emperor inform'd his Subjects of his Reasons. No Sentence of any Tribunal whatever is of force till ratify'd by the Emperor: but those that proceed immediately from himself are perpetual and irrevocabl; the Vice-Roys and Tribunals of the Provinces being oblig'd to have them register'd, and publish'd immediately in all Places of their Jurisdiction. His Power extends over the Dead as well as Living, beflowing Titles of Honour on the Deceased; for, to recompense the Personal Merit, either of the Deceased or their Defendants, he confers Titles of Honour on them, which extend to their whole Families.

But absolute as his Power is, it is restrain'd by the same Law that enforces it. It is a Principle as old as the Monarchy itself, That the State is a large Family, and that a Prince ought to have the same Regard for his Subjects, that a Father has for his Children, whom he ought to govern with an equal Goodness and Affection. This Notion is engraven in the Minds of the Chinese, who judge of the Merit and Talents of the Prince, solely by the Paternal Affection which he shews to his Subjects; and the Care he takes to make them sensible of it by procuring their Happiness. So that he ought to be, according to their way of expressing it, The Father and Mother of his People, nor ought he to make himself fear'd.
of the CHINESE MONARCHY.

Of the CHINESE MONARCHY.

It is in this manner they draw the Character of their great Emperors, and their Books are full of this Maxim.

It is the general Notion of the Chinese, that an Emperor is obliged to attend to the minute matters which concern his People; that he is not elevated to so high a Station to divert himself, but that he should place his Divisions in discharging the Duties of the Emperors, and prove worthy of the Name of Father of the People.

He is considered as a Father of the People.

But the People, with the proper Sense of the Benefit they receive their Petitions.

When a Subject is not agreeable to this Idea, he falls into the utmost Contempt; "Why (say the Chinese) has Heaven placed him on the Throne? Is it not that he may be as a Father "and a Mother to us?"

A Chinese Emperor is continually studying how to preserve this Reputation. Whenever any Endeavour is made to preserve that Character, the Chinese are all Pleasures, and publish Decrees to exempt it from the usual Taxes, and procure it sufficient Relief.

In those Decrees he affects also to set forth how deeply he is touch'd with the Miseries of his People, saying, "That he carries them in his Heart; that he bewails their Misfortune "Night and Day; and that all his Thoughts are employ'd to render them happy": making use of such Expressions, to convince his Subjects how tenderly he loves them. The Emperor Tong-chung went so far as to order, that whenever any part of the Empire was threatened with a Calamity, he should be inform'd of it instantly by a Courier; that as he believed himself accountable for every Misfortune that befel the State, he might by his Conduct appease the Anger of Heaven.

The Laws are a farther Check on the Sovereign Authority, in that they allow the Mandarins, whenever the Emperor commits any Faults in his Administration tending to over throw good Order in the Government, to represent them to him in the most humble and respectful manner by way of Petition: and should he either disregard such Remonstrances, or punish the Mandarin, who had the Courage and Zeal to make them, he would entirely lose the Hearts of the People; while the Mandarin would have the highest Applauses, and his Name become immortal. There have been severals of these Martyrs for the Public in China, who, when the Prince deviated from a wise Administration, spoke their Minds, without fearing either Punishment or Death itself.

Besides, the Tranquillity of the Empire depends entirely upon the Prince's Care to see the Laws put in Execution. For such is the Genius of the Chinese, that were not the Emperor and his Council steady and attentive to the Conduct of the Vice-Roys and the Mandarins, who are at a distance from the Court, they would become so many petty Tyrants in the Provinces, and banish Justice from the Tribunals. This would raise such a Spirit in that numerous People, that finding themselves ill used and oppressed in any Province, they would begin to assemble, and soon break out into a General Revolt. The Difficent would quickly spread from one Province to another, and thus the whole Empire would presently be in a Flame. For it is the Character of this Nation, that if the first Sparks of Rebellion be not immediately quenched, they in a short time produce the most dangerous Revolutions, whereas China furnishes several Examples which have taught the Emperors, that nothing but an indefatigable Application, and their treading in the Steps of their wise Ancestors, can secure their Authority.

One of the most considerable Marks of the Imperial Authority in China, are the Seals; which are employed to authorize the Public Acts, and all the Decisions of the Tribunals. The Emperor's Seal is about eight Inches square, and of a very fine Jasper, a Stone highly esteem'd in China; nor is any other Person whatever allow'd to use it in a Seal. It is call'd, Tu-foo, and taken out of the In-yo-foo, that is, The Mountain of the Agate Seal, concerning which the Chinese relate several Fables. Among the rest they tell us, that formerly the Fong-whoang having appear'd on this Mountain, rested on a rough Stone; which being broken by a skilful Lapidary he found therein this famous Stone, whereof the Seal of the Empire is made. The Fong-whoang is the Phoenix of the Chinese, who account it a Bird of Prosperity, and the Fore-runner of the Golden Age; but indeed it exists only in their Books and Chimerical Paintings.

The Honorary Seals given to the Princes are of Gold; those of the Vice-Roys and great Mandarins, or Maigistrates, are of Silver; and those of the inferior Mandarins, or the Judges, are of Brass or Lead, being larger or smaller according to the Dignity of the Magistrate. When it is worn out, they are to acquaint the Tribunal, which sends them another, obliging them to return the old one. Since the Tartars have settled in China, the Characters inscribed on these Seals are both Chi-nese and Tartarian, as the Tribunals are composed of both Nations. When the Emperor sends Visitors into the Provinces, to examine the Conduct of the Governors, Magistrates, and private Persons, he gives each of them the Seal of their Office.

One of these Visitors, having acted for some time in the Province appointed him, of a sudden disappear'd; and when any came to apply to him for Justice, his Domestics put them off, and pretending to see his Matter was so dangerously ill, that he could neither hear their Complaints, nor receive their Petitions. A Mandarin, who was one of his Friends, suspecting it to be only a feign'd Sickness, and fearing such a Piece of Negligence would hurt him at Court, went to see him. After being put off several times by the Servants, he at length got Admittance into his Chamber, and asked his Reason for concealing himself in that manner.

The Visitor still pretended to be indisposed; but the Mandarin persuaded him to come, protesting to see him, if Occasion were, at the hazard of his Life; that the Magistrate disclosing his Diffires, "They have stolen, said he, the Seals given me by the Emperor, so that not being able "to feel the Dispatches, I have thought fit to disappear". The Mandarin, who saw that the
Of the Constitution and Government

left ill Consequence that could attend his Friend was the los of his Employment, his own Fortune, and that of his Family, asked him if he had any Enemies. " Alas! answered the Visitor, fighting, Hence aries my Confusion and Delpair. The chief Magistrate of the City has declared himself against me on all Occasions which concern the Functions of my Office. He will not comprehend me; as soon as he comes to know I have lost the Seals, and then every thing you have of Value into the most secret Part of your Palace, and at Night let the Apartment on Fire, and alarm the Neighbourhood. As soon as that Officer comes to give Orders according to his Duty, do you publicly deliver into his Hands the little Coffier where the Seals were kept; telling him, that as you have nothing so precious as that Depositum of the Emperor, you give it into his Custody, till you have Occasion for it; and if he, my Lord, added the Mandarin, maliciously caus'd the Seals to be stolen, he will replace them in the Coffier; or you may accuse him with having left them". The Matter suceeded as the Mandarin had foreseen, and the Seals were restored to the Visitor.

The Seals which the Magistrates receive from the Emperor, are on the Days of Ceremonies, (or when they go to visit 'thole to whom they would shew Respect) carry'd before their Chair in a golden Box, by two Men, upon a kind of a Litter; and being come to the Place appointed, they are laid on a Side-Table, cover'd with a Carpet.

The Emperor of China is render'd no leas formidable on account of his great Revenue, than the Extent of his Empire. But it is not easy to say exactly what the first amounts to, because the Annual Tribute is paid partly in Money and partly in Commodities: and is collected from all kinds of Lands, even the Mountains; from Salts, Silks, Calico, Linen, and divers other Goods; from the Ports, Sea-Coasts, Custom-Houses and Barks; from the Forests, Royal Gardens, Confiscations, &c.

The Tribute paid by every Person in this populous Empire between the Years of twenty and sixty, amounts to immense Sums; they pay that formerly upward of 58,000,000 Inhabitants paid the full amount of the Tribute at the Beginning of the Reign; there were 11,052,872 Families, and 59,788,364 Men able to bear Arms; and yet neither the Princes nor Officers of the Court, nor the Mandarin, nor the Soldiers who have served and been discharg'd, nor the Literati, the Licentiates, the Doctors, the Bonzes, nor young Persons under twenty years of Age; nor the great Multitudes living either on the Sea, or on Rivers, in Barks, are comprehended in this Number.

The Number of Bonzes is a great deal above 1,000,000; of which there are 2,000 unmarried at Pe-kung, besides 250,000 more in their Temples established in different Places by the Emperor's Patents. The Literary Batchelors alone are about 90,000. 'Tis true, the Civil Wars, and Settlement of the Tartars, destroy'd an innumerable Quantity of People; but they have increased extremely since, by means of the profound Peace.

There are, besides, 10,000 Barks maintained by the Emperor, for bringing to Court the Tribute in Commodities; he receiving annually 40,155,490 Sacks of Rice, Wheat and Millet, each Sack weighing a hundred and twenty Pounds; 1,315,937 Leaves of Salt, weighing fifty Pound each; 210,470 Sacks of Beans, and 22,598,592 Bundles of Straw for his Horses; in wrought Silks and Stuff, 19,143,527 Pound weight, each Pound of twenty Ounces; 409,896 Pound of unwrought Silk; 736,480 Pieces of Calico; 360,280 Pieces of Linen Cloth: besides vast Quantities of Velvet, Satin, Damask, and other Silks; Varnish, Ozn, Sheep, Hogs, Geese, Ducks, Wild-Fowl, Fish, Pot-herbs, Fruits, Spices; and many sorts of Wine, which are annually brought into the Imperial Palace. The whole Revenues of the Emperor amounting in French Money to near 200,000,000 of Tael, each being an Ounce of Silver, whose intrinsic Value is a hundred French Bots.

The Emperor may lay new Taxes on the People, if the Occasions of the State should require it; but the settled Tributes being sufficient to defray all his Expenes, he very seldom uses this Power. There is perhaps a Year but he excepts some Province or other from paying the Tribute, if it happens to be afflicted with Famine, or any other Calamity.

As the Lands are survey'd, and the Number of Families, as well as what is due to the Emperor, is known, 'tis easy to compute what each City ought to pay yearly. The Tax Gatherers of the respective Cities never seize the Goods of those who are low in paying, or seek to avoid it by continual Delays, for that would ruin Families; and therefore from the middle of the Spring, when they begin to blow, to the time of Harvest, the Mandarin are not suffered to molest the Peasants. The Court they take to oblige them to pay, is by the Battalion and Imprisonment; or else by billetting on them the old Men maintain'd in each Town on the Emperor's Charity, who remain in their Houses till they have consumed as much as their Arrears amount to.

Thee Officers are accountable for what they receive to the Ph-ching-je, or Treasurer General of the Province, who is next to the Viceroy; to whom at certain times they are obliged to remit the Money they collect. They send it in Mules, each carrying two thousand Tael, in two wooden Veels, like long Barrels, which are secured with Iron Cramps. The Ph-ching-je accounts to the Hi-je, which is the second Supreme Tribunal of Pe-kung, having the Super-intendancy of the Finances, and the Hi-je accounts to the Emperor. Nothing is better order'd than the manner of imposing and collecting the Tributes, allowing for some little Frauds in the Under-Officers.

China is remarkable in that its Emperor is as a great Head of a Family, who provides for all the Necesses of his Officers. This Cultum, which has continued invvariable among the Chinese, is
is not unlike what was practised formerly in the Court of the Kings of France; where Bread, Wine, Meats, Candles, and the like were distributed. From which Distributions, called Livraisons, or Delivraisons, came the Term Livre, applied to the Domesti, who were of the same Livry or Distribution, or that belonged to the same Manner.

Great Part of the Imperial Commodities are consumed in the Provinces, in Penfions, in maintaining the Poor, especially old People and Invalids, who are very numerous; in the Salary of the Mandarin, Payment of the Forces, publick Buildings, &c. and the Overplus is carried to the King, to defray the Expenses of the Palace and the Metropolis: where the Emperor maintains 160,000 regular Troops, exclusive of their Pay, which they receive in Money, besides near five thousand Mandarins; among whom there is distributed, every Day, a certain Quantity of Ale, Filth, Salt Herbs, &c. and once a Month they have Rice, Beans, Wood, Coals and Straw, all which are delivered to them very plentifully. The same Custom is observed with regard to those who are called to Court, or sent from thence into the Provinces; they are invested, and all their Charges defrayed on the Road, being furnished with Barks, Horfes, Carriages and Inns, which are kept at the Emperor's Expenditure.

When a Mandarin is dispatched by the Court, they give him a Kang-Lo, that is, an Order of the Court, made out by the Pings-Pa, or Tribunal of the Militia, and sealed with its Seals; by which the Officers of the Posts and Cities are obliged to furnish without Delay, whatever the Kang-Lo directs, and as a Proof of having executed it, they apply their Seals to it. They provide Men to draw the Barks, and carry the Baggage, which is weighed by the Post-master General's Order, who allows as many Men as are necessary to carry it, at the Rate of fifty Chinese Pounds Weight each Man.

The Number of Soldiers maintain'd by the Emperor along the Great Wall, and in the Cities and fortify'd Places, amounted formerly to 770,000; which Number has been increas'd, but not diminished, for they never reduce their Forces. They are to serve for Guards to the Grand Mandarin, Governors, Officers and Magistrates: they even attend them on their Journeys, and in the Night keep Watch about their Barks or Inns, being relieved at every Place the Mandarin halts at. The Emperor likewise keeps near 350,000 Horfes to remount the Cavalry, and for the Use of Posts and Couriers to carry his Orders, and those of the Tribunals into the Provinces. He also defrays the Expenses of all Foreign Ambassadors, from the Day they enter till the Day they leave his Dominions; furnishing them with Horfes, Barks, and all necessary Carriages, as well as Provisions for the Journey: and when they arrive at Court lodges them in a Palace, where as a Token of Friendship he sends them every other Day Dishes from his own Table; and when he has a Mind to shew particular Marks of his Affection, it adds some extraordinary Meffes. I do not mention this Monarch's Expenses with regard either to public Buildings, in the Cities and Country, or the Repairs of his Palace.

Altho' the Description of the Palace in the Beginning of this Volume [p. 67.] may seem sufficient to give the Reader an Idea of it; yet I shall here add several other Particulars, in the Words of one of the Missionaries, who had the Honour of being admitted into the Emperor's Presence, and to salute him in his own Apartment. " It consists, says he, of an astonifhing Collection of Buildings, and a long Row of Courts, Galleries and Gardens, which altogether make a magnificent Appearance. As the Southern Gate is never opened but for the Emperor, we came in by that facing the East, which leads into a vast Court to the South of the Palace. This Court is square, being two hundred Geometrical Paces from North to South, it is paved with large Bricks, and the Walls laid with broad flat Stones. At each Angle is a large oblong Building, with a double Roof, whose Ground-Story has three Entrances, like the Gates of Cities. Before we enter'd the next Court, we came to a Canal, most dry, running parallel to the Walls of it from East to West. We passed over this Canal by one of the six white Marble Bridges, built towards the Middle, facing so many Arches or open Gates, each supporting a large Building that has a Platform or Tower, with a double Roof, whose Thicknens is upwards of twenty Geometrical Paces. At each End of the Bridge leading to the middle Gate are two great round Pillars of white Marble, upon a large Pedestal, surround'd with a Balustrade of the fame. The Bafe is adorn'd with two great Lions, each between seven or eight Foot high, and seeming as if they had been cut out of one Block. Puffing Northward thro' the Gate into this second Court (which is in Length about a hundred Geometrical Paces, and fifty in Breadth) we found at the Entrance two other white marble Columns, adorn'd with Dragons in Relief, with two small Wings below a Chapter, which is flat and very broad.

From thence we entred a third Court, twice the Length of the second, and a little wider, with five Gates, and Buildings over them like the former. These Gates are very thick, and covered with Plates of Iron, fasten'd on with rows of Brass Nails, whose Heads are bigger than a Man's Fitt. All the Buildings of the Palace are placed on Bases as high as a Man, of a reddish grey Marble, very ill polished, and adorn'd with Mouldings.

All these Courts are surround'd with very low Buildings, covered with yellow Tiles. At the Bason of this third Court, there is a long Building flank'd with two Pavilions, whose Wings are terminated by two other Pavilions, which are like the first: being double roofed and surround'd with Galleries as well as the Wings, and the lower Part of the Building; which stands on a Platform of Bricks with its Parapet, and little Embraitures, being near thirty five Foot high. The Bage of the Platform, for six Foot above the Ground, is of Marble. The Passage is by three
Of the CONSTITUTION and GOVERNMENT

Gates like the former, with this Difference, that the Nails and Iron Work are gilt. There were several Guards at this Gate, among whom was a Ko-lun, or [one of the Prime] Ministers of State, who having been accused of taking a Bribe, was condemned as one of a Company of Soldiers to guard this Post: But notwithstanding his Diligence, all who passed saluted him by bending the Knee; still regarding him on account of the high Station he once possessed.

Fourth Court.

After we had passed thro' these three Courts, which have nothing remarkable excepting their Extent, we entered into a fourth. Near fourscore Geometrical Paces square, and exceedingly agreeable. It is surrounded with Galleries, interrupted at proper Distances with little open Halls, somewhat high, having Steps before them, with their Flights of white Marble, which go quite round. Thro' this Court runs a little Canal, lined with white Marble, whose Sides are adorn'd with Balusters of the same Fashion: It has over it four or five arched Bridges of white Marble, adorn'd with Moulings and Balfs Reliefs. At the Bottom of this Court there is a large and magnificent Hall, with three fine Stair-Cases, whose Flights are adorn'd with Balusters of the same Kind.

The Fifth Court, which follows, is nearly of the same Form and Size; but makes a finer Appearance, as having a large square Peron, three Stories high, each adorn'd with Balusters of white Marble. This Peron takes up near half the Length of the Court, and two thirds of its Breadth: It is about eighteen Foot high, built upon a Base of Siam Marble, which is coarser, and upwards of six Foot high. It has three Stair-Cases, whereof the middle one is most considerable, having near the Foot of it two great Bras Lions; and on the Top of the Peron are eight Vases of the same Metal, about seven Foot high. This Peron is before a large and magnificent Hall, where the Emperor receives the Memorials and Petitions daily presented him by the Mandarins of the Sovereign Tribunals, who first perform the accustom'd Proffarions at the great Stairs.

Afterward we passed thro' two other such Courts, with Perrons of the same Form as well as Size, and encompass'd with the like Buildings, furnish'd with Stair-Cases and Balusters round them. We were conducted through a Door on the Right-hand of the last Court into another, about two hundred Paces long; being a kind of Hippodrome, [or Place for Horse Racing] at the End of which on the Left-hand, we entered a great open Hall, where we found Guards, and waited some time for the Mandarins, appointed to conduct us into the Apartment of the Emperor.

Ninth Court.

Him we followed thro' a ninth Court, something less than the former, but equally magnificent. At the End of it appeared a large Building, of an oblong Figure, with a double Roof, cover'd with yellow Varnish'd Tiles, like the preceding. This is the Palace where the Emperor's Apartment is; to which there led a Caflcy, railed about five or six Foot high, inclos'd with Balusters of white Marble, and pav'd with the same. None but the Emperor may pass this way, or thro' the middle of the other Courts.

The Palace.

This Palace, which shines with Carvings, Varnish, Gilding and Painting, stands upon a kind of a Platform, pav'd with large Square Pieces of a beautiful green Marble, polish'd like Glass, and laid so close together, that one can scarcely discern the Joynings. At the Entrance of the great Hall, there is a Door, which opens into a large square Room paved with Marble, where the Emperor was sitting on an Efrade, after the Tartar Fashion. The Beams of this Room were supported by wooden Columns and Varnish'd with a kind of Manner in the Way that they were even with its Surface. We performed the usual Ceremonies, that is, we ranged ourselves in a Line facing the Emperor, and fell on our Knees three times, bowing every time to the Ground. In receiving these Marks of our Respect himself, he did us a great Favour; for when the Mandarins of the six Sovereign Courts come every fifth Day, on the first Day of the Year, and on the Emperor's Birthday Day, to perform these Ceremonies, he is scarce ever present; and is sometimes at a good Distance from the Palace when they pay him their Homages. After we had performed this Duty we approached his Person, kneeling on one Side, and in a Line: He asked us our Names, Ages and Country, and entertain'd us with a Sweetness and Affability which would be surprizing in any Prince, but was much more so in the Emperor of China. It must be confess'd, that this Series of Courts all on a Level and ranged in a Line, this Collection of Buildings, tho' confus'd and ununiform; interspers'd with Pavilions, Galleries, Colonnades, Balusters, Stair-Cases of Marble, and a multitude of Varnish'd Roofs, cover'd with yellow Tiles, so bright and beautiful, that when the Sun shines on them, they look as if they were gild with Gold: I say it must be confess'd that all this presents something so inexpressibly magnificent to the Eye, as to confer it to be the Palace of a great Emperor.

If to these we add, the Courts that have been made on the Wings for Offices, and Stables; the Palaces of the Princes of the Blood, with those of the Emperors, and of the Women; the Gardens, Ponds, Lakes and Woods, in which are kept all sorts of Animals, the Whole will appear surprizing. What we have described is only the inner Palace separ'd by a great Wall from the outer, which itself is inclos'd with a very high and thick Wall, about two Leagues in Circumference, and resembles a little City; the different Offices of the Court, and a great Number of Traders-men of all sorts who are in the Service of the Emperor, lodging in it.

Near Pecking lies the Pleasure-House of the ancient Emperors, no less than ten common French Leagues in Circumference; but it differs vastly from the Royal Palaces in Europe, having neither Marble nor Water-Works, nor Stone Walls about it. It is furnish'd with four Rivulets of excel-
lent Water, whose Banks are planted with Trees; and is composed of three Buildings very large and neat, with several Fifth-ponds, Pateures for Roebucks, wild Mules, and other follow Beasts; Sheep-folds, Kitchen-gardens, green Walks, Orchards, and some Pieces of Ground under Corn; with all that renders a Country Life agreeable. Either the Emperors formerly retired from Buff-nets, to relieve the Cares of Government, and tate the Sweats of a private Life. They seldom went out of their Mansions, nor did their Servants appear Publickly; the greater Respect would be paid them; but the Tartars, who now posses the Throne, affect greater Popularity, without departing too far from the Customs of the Chineses.

When the Emperor goes out of the Palace, he is always attended by a great Number of Lords of his Court; every thing glitters in his Train, the Armis, the Harneis of the Horfes, the Streamers, the Umbrella's, the Fans, and all the other Ensigns of the Imperial Dignity.

The Princes and the Lords go foremost on Horseback, follow'd by the Ko-lau's or Prime Ministers, and the Great Mandarin's; they advance close to the Houlon on both Sides, leaving the middle of the Streets clear. After them march twenty four Standards of yellow Silk, which is the Emperor's Livery, embroidered with golden Dragons, which is his Coat of Arms. These are followed by twenty-four Umbrell's of the same Colour, and as many Fans, which are very curious and rich. The Life-Guards are cloathed in Yellow, each wearing a kind of Head-Piece, and in their Hands a fort of Jawalin or half Pike gilt; on the Top of which is the Figure of the Sun or of a Crescent, or the Head of some Animal. Twelve Footmen drest in the same Colour, carry on their Shoulders the Emperor's Chair, which is very magnificent. At divers Places on the Road there are a great Number of these Footmen to relieve one another. A Band of Mufick, of Trumpets, and other fiors of Instruments, accompanies the Emperor, playing all the while. Last of all, a great Number of Pages and Footmen close the Procession: But now that the Emperors appear oftner abroad, they are attended with a less Retinue. When King-bi visited the Southern Provinces, he went by Water, going on board a new Bark built on purpose; accompanied with his Children, the great Lords, and an infinite Number of trufly Officers; besides, there were such a Number of Troops on the Road that he seemed to march in the midst of an Army. He made but short Stages, flomping from Time to Time to examine Things himself, and to be informed exactly of whatever occur'd; but in his Return to Po-king, his Bark proceeded Day and Night.

When he went into Tartary, to take the Division of Hunting, he then actually march'd at the Head of an Army, as if he was going to conquer an Empire: But having desribed elsewhere the Magnificence of the Habits, Tents, and Equipages, belonging to the Train of this Prince, and all the Grandens who attended him on those Occasions; I shall speak at present only of the Pomp in which he used to go, when he offer'd folemn Sacrifices in the Temple of Tien. The Account whereof (taken from P. Magelbaanis) is the more certain, because these sorts of Ceremonies are always regulated and invariably observ'd.

This Procession began with twenty four Drums, rang'd in two Files; and twenty-four Trumpets, (made of U-long-bu, a Wood greatly esteem'd by the Chineses) more than three Foot long, and about eight Inches in Diameter at the Mouth: they are in the Shape of Bells, adorn'd with Circles of Gold, and fait very well with the Drums.

Next to these were twenty four Men in the fame Livery, arm'd with Staves seven or eight Foot long, varnish'd with red, and adorn'd with gild'd Foliages. Then a hundred Soldiers carrying Halberts, the Iron Part of which ends in a Crescent. A hundred Mace-Beers, whose Arms were japard with red Varnish, mixed with Flowers, and gild'd at the End. Four hundred great Helmets, adorned with false Beards. Four hundred Flamebeaux made of a Wood, which burns for a long Time, and yields a great Light. Two hundred Spears, some fet off with Loops of Silk of various Colours; others with the Tails of Panthers, Foxes, and other Animals. Twenty four Banners, on which were painted the Signs of the Zodiac, which the Chinefe divide into twenty four Parts; fifty six other Banners, exhibiting the fifty six Constellations, to which the Chinefe reduce all the Stars. Two hundred Fans (supported by long gild'd Sticks) painted with divine Figures of Dragons, Birds and other Animals. Twenty four Umbrellas richly adorn'd; and a Boulet carry'd by Officers of the Kitchen, and furnisht'with gold Utensils, such as Bafons, Ewers, &c. After thefear haf march'd in good Order, the Emperor follow'd on Horseback pomposly drest, with a grave majestick Air; on each Side of him was carry'd a rich Umbrella, large enough to shade both him and his Horfe. He was surrounded with ten white led Horfes (whole Saddles and Bridles were enrich'd with Gold and precious Stones. A hundred Spear Men, and the Pages of the Red Chamber.

After which appear'd in the fame Order, all the Princes of the Blood, the Regulo's, the Chief Mandarin, and the Lords of his Court in their Habits of Ceremony. Five hundred young Gentle- men belonging to the Palace richly clad. A thousand Footmen in red Gown's emboider'd with Flowers, and Stars of Gold and Silver. Then thirty six Men carry'd an open Chair, followed by another that was clofe and much larger, supported by a hundred and twenty Chair-Men; lately came four large Chariots, two drawn by Elephants, and the other two by Horfes, cover'd with emboider'd Houblings; each Chair and Chariot had a Company of a hundred and fifty Men following it for its Guard.

This Procession was clos'd by two thousand Literary, and as many Military Mandarin's, in magnificent Habits of Ceremony. Such is the Magnificence and Power of the Monarch, who go-
Of the Form of Government in China: the different Tribunals; the Mandarins, the Honours that are paid them, their Power and their Offices.

The Political Government of China entirely turns on the reciprocal Duty of Parents and Children. The Emperor is called the Father of the Empire; the Vice-Roy is the Father of the Province under his Command; as the Mandarins is of the City which he governs. This single Principle is the Foundation of that great Respect and ready Obedience which the Chinese pay to the Officers who assist the Emperor to sustain the Weight of Government.

'Tis very surprizing, to see a Nation so vastly numerous, so naturally refined, so excessively sober, and so eager in its Pursuit of Riches, govern'd and kept within the Bounds of its Duty by a small Number of Mandarins, at the Head of every Province. So true it is, that the bare Shadow of Imperial Authority, which appears in their Persons, can do every thing with this People.

From the very Commencement of the Monarchy, the Mandarins have been divided into nine different Orders, in so perfect a Subordination to each other, that nothing can be compat'd to the Respect, and Submission, which the Mandarins of an inferior Order bear to those who are of a Superior.

The first Order of Mandarins is that of the Ko-lau's or Ministers of State, the Chief Presidents of the Supreme Courts, and other principal Officers of the Army. This is the highest Degree that the Literati can arrive at; unless in Return for very important Services done the Nation, the Emperor shou'd think proper to confer more honourable Titles on them; such as the equivalent to Earls, Dukes, &c. The Number of the Ko-lau's is not fix'd, but depends on the Will of the Prince, who chooses them at Pleasure, out of the other Tribunals; however they are seldom more than five or six, and one of them is commonly more distinguished than the rest, and filled Shew-Syang; he is President of the Council, and in greatest Confidence with the Emperor. The Tribunal of thee Ko-lau's is kept in the Palace on the Left-hand (which is accounted most honourable) of the Imperial Hall; where the Emperor gives his public Audience, and receives the Veneration and Homage of the Mandarins. As there are in the Palace several magnificent Halls pompously adorn'd, each of the Ko-lau's is asign'd one; in which he examines what ever comes under his Cognizance, and has the Name of the Hall added, as a Title of Honour to his own: for Instance, such a Ko-lau, Supreme Hall of the Middle.

The Tribunal which is called Nai-wang, that is the Inner Court, because it is within the Palace, is composed of three Orders of Mandarins. The first are properly the Ministers of State, whose Business is to inspect almost all the Petitions of the supreme Tribunals, whether relating to War or Peace, Civil or Criminal Matters; after which Examination, they remit them to be represented to the Emperor, unless they have any Objection thereto, wherewith they acquaint his Majesty; who receives or rejects their Advice, as he thinks proper, referring sometimes solely to himself the Cognizance of Affairs and the Examination of the Memorials that are presented to him.

The Mandarins who compose the Second Order of this Tribunal are, as it were, Assistants to the former; and out of their Number are appointed the Vice-Roys of Provinces, and the Presidents of other Tribunals. They bear the Title Ta-lyo-fe, that is Literati or Magistrates of approved Capacity; and are taken out of the Second or third Order of Mandarins.

The Mandarins of the third Order, who are called Cheh-lun-ba, that is The School of Mandarins, are the Emperor's Secretaries, whose Office is to see all Matters, deliberated upon in the Tribunal, reduced to writing; these are taken out of the Fourth, Fifth, or Sixth Order of Mandarins.

These three Orders of Officers compose the Emperor's Privy-Council; and at this Tribunal the principal part of the great Affairs are examin'd and determin'd, unless the Emperor assembles the Great Council for that Purpose. This Great Council is composed of all the Ministers of State, the chief Presidents, and Assistants of the fix supreme Courts, and three other considerable Tribunals. For, besides this Council within the Palace, there are in Pe-king fix foreign Courts, call'd Lew-pi, whose Power and Authority extend over all the Provinces of the Empire, each of them has always had a President, who is commonly a Mandarin of the first Order, and two Assistants of the second Order; without reckoning the forty four subordinate Tribunals, who have every one a President and at least twelve Counsellors.

After
of the CHINESE MONARCHY.

After this Manner the Tribunals were composed under the Chinese Emperors; but since the Tartars became Makers of China, they have doubled the Officers, both of the Superior and Inferior Courts, placing therein as many Tartars as Chinese. This was a Master-Piece of Policy in the Conqueror, who thus brought the Tartars into the Administration, without discomfiting the Chinese; who would have had Cause to complain, if they had been excluded from the Public Employments.

The Business of the Chief of their Supreme Courts, call'd Li-pa, that is, the Tribunal of the Whole Court, or Li-

The second Supreme Court, call'd Hua-pa, that is, High Treasurer of the King, hath the Superintendence of the Finances, with the Care of the private Estates, Treasuries, Expendes, and Revenues of the Emperor. It makes out Orders for Salaries and Penalties, appoints the Delivery of Rice, Silks, and Money, which are distributed to the great Lords, and all the Mandarins of the Empire. It keeps an exact Catalogue of all Families; of all the Duties that ought to be paid; of the Customs-Houses and public Magazines. To go thro' this prodigious Throng of Bureaus, it has fourteen subordinate Tribunals for the Affairs of the fourteen Provinces, whereof the Empire is composed; for the Province of Pe-chi-li, being the Province of the Court, and consequently superior to the rest, enjoys in many Cases the Prerogatives of the Court and Household of the Emperor. The Province of Kiang-nan, whereof Nan-king is the Capital, had heretofore the fame Privileges, on account of its being the Emperor's Residence; but the Tartars have reduced it into a common Province, and changed the Name of Nan-king into that of Kiang-nan.

The third Supreme Court is call'd Li-pa, or The Tribunal of Rights; Pa signifying Tribunal, and Li, Right; so that, tho' the Name seems to be the same with that of the first Court already spoken of, yet there is a great Difference between them, which is determin'd by the Pronunciation. It belongs to this Court, to see that Rites and Ceremonies be duly observ'd, and look after the Improvement of Arts and Sciences; it has also the Care of the Imperial Mace, and examines those who are Candidates for Degree, and permits them to come to be examined: it is consulted, concerning Titles of Honours, and other Marks of Distinction, wherewith the Emperor would gratify those that deserve them. Besides, it has the Charge of the Temples and Sacrifices offer'd by the Emperor; also of the Feasts given by the Prince to Subjests, or Strangers. It receives, enquires, and disposes of Embassadors; it has the Direction of the Civil and Religious Arts, and of the three Laws or Religions that are tolerated in the Empire, viz. of the Literati, the Tartars, and the Disciples of Fo. In short, it is a kind of Ecclesiastical Tribunal, before whom the Millionaries have been obliged to appear in Times of Persecution.

This Court is affiliated by four subordinate Tribunals: the Bureaus of the first is to deliberate on the most important Affairs, as when Patents are to be made out for the greatest Offices of the Empire; such are those of the Tjong-ta, or Vice-Roys. The second has the Charge of the Sacrifices which the Emperor offers; of the Temples; of the Mathematics; and of the Religions approved or tolerated. The third is to receive those who are sent to the Court. The fourth has the Direction of the Emperor's Table, and the Feasts which he gives either to the Grandees or Ambassadors.

The fourth Supreme Court is call'd Ping-pa, the Tribunal of Arms. The Soldiery of the whole Empire is under its Care, and the Officers of War, as well general as particular, have their Dependence on it. It examines them in their Exercise, keeps the Fortresses in Repair, supplies the Armories and the Magazines with Weapons offensive and defensive, Ammunition and Provisions; it caues all sorts of Arms to be made, and in short has the Management of every thing in general, which concerns the Defence and Safety of the Empire.

It has four Inferior Tribunals to assist it; the first disposes of all Military Employment, and sees that the Troops are well disciplined. The second distributes the Officers and Soldiers into their respective Stations, for maintaining the public Tranquility, and take Care to clear the Cities and Highways of Thieves and Robbers. The third has the Superintendence of the Harbours of the Empire, the Ports, Stages, Imperial Inns, and Burks, appointed to carry Vittuals and other Provisions for the Soldiers. The Fourth orders the making of all sorts of Arms, and flowing them in the Armories.

They have given the Name of Hing-pa to the fifth Supreme Court, which is like the Tournelle, or Criminal Chamber belonging to the Parliaments of France, where those, guilty of any Crime, are examined; under it are fourteen subordinate Tribunals, according to the Number of the Provinces.
The sixth and last Supreme Court, call'd Kang-pa, or The Tribunal of public Works, is employ'd in keeping in Repair the Palaces as well of the Emperor as of the Tribunals, the Princes of the Blood, and Vice-Roys; the Imperial Sepulchres, Temples, &c. It superintends the Towers, Triumphal Arches, Bridges, Caufeways, Dykes, Rivers, [Canal] Lakes, and all the Works necessary to render them navigable; the Streets, Highways, Parks, and all Vessels requisite for Navigation.

This Court has likewise four Subordinate Tribunals; the first prepares the Plans and Designs for the public Works. The second has the Direction of all the Work-Shops of the [Imperial] Joyners, Masons, Carpenters, &c. in the several Cities of the Empire. The third is employ'd in repairing the Canals, Bridges, Caufeways, Roads, &c. and making the Rivers navigable. The fourth takes Care of the Royal Houlès, Gardens, and Orchards; cauſes the latter to be improv'd, and receives the Profit arising from them.

Each of these Inferior Tribunals hath a Palace, with proper Halls, and is composed of two Presidents and twenty four Councillors, one half Tartars, the other Chinese; besides a great number of Clerks, Registers, Tipilfaits, Provosts, Sergeants, and other Under-Officers, which I pass over.

As there might be room to fear, that Bodies of Men, invested with so much Power, would by Degrees weaken the Imperial Authority, the Laws have provided against this Inconvenience two Ways; first, none of these Tribunals is vested with an absolute Power of judging in Matters that are brought before them, but requires the Affiſtance of another, and often of all the reft, to put its Decrees in Execution. For Infantine, the Army is subject to the fourth Supreme Tribunal, but the Payment of it belongs to the second, while the Burks, Waggons, Tents, Arms, &c. are under the Management of the fifth: so that no military Operation can be carry'd on, without the Concurrence of these different Tribunals, and this is the Case with regard to all Affairs of Importance that concern the State.

Secondly, nothing can be more contriv'd to curb the Power of the Magistrates, belonging to the Subordinate Tribunals, than the Precaution that is taken to appoint an Officer, whole Business is to affiſt at all their Assemblies, and to revise all their Acts which are communicato to him. He can decide nothing himself, but is only an Inspector to take notice of every thing that passes in each, and give an account thereof to the Court; being obliged by his Office to give private Information to the Emperor of the Faults of the Mandarins, not only in the Administration of public Affairs, but in their private Conduct. Nothing escapes their Vigilance, nor do they spare even the Emperor himself when he is blameable: and that they may neither be corrupted by Hopes, nor intimidated by Threats, they are kept constantly in their Employment, unless advance'd to a more considerable Post.

This fort of Inspectors or public Cenfors, call'd Ko-tau, are extremely dreaded, and there are astonishing Instances of their Courage and Constancy; they have ventur'd to accuse Princes, great Lords, and Tartar Vice-Roys, tho' under the Protection of the Emperor: they may commonly, either thro' Oblivion or Vanity, choose to fall into Disgrace with the Prince, and even suffer Death, rather than deſt from their Purfuits, when they believe them to be con-fident with Equity and the Rules of a wise Government.

One of these Cenfors having, in the Reign of the late Kang-bi, accused and convicted four Ko-tau's, and as many great Officers, of receiving Bribes to put People into Posts: they were immediately dissolved, and reduced to the Condition of Warders, who are petty Officers among the Cenfors. So that one may well lay of the Officers of this Court, what a Persian Courtier said of his own Prince, " They are in the Hands of the King my Mafter, like Counters, " which have no Value but what he puts upon them."

When the Emperor, according to Custom, refers the Petitions of these Cenfors to the Tribunals, to deliberate upon them, the Mandarins seldom contradict them, for fear of being accused themselves; this, it is true, gives them great Power in the Empire, but then it is a means of keeping every one to his good Behaviour, and in the Subordination necessary to maintain the Imperial Authority. Whatever Difference the Mandarins pay to the least Intimations, as well as Orders, on proper Occasions to discover a great deal of Resolution. When the Emperor interrogates the Tribunals, and they answer according to the Laws, they are not liable to either Blame or Reproach; whereas, if they answer contrary thereto, the Cenfors of the Empire have a right to accus'e, and the Emperor to punish them.

There is at Pe-king another Tribunal establishment, solely to inspect the Affairs relating to the Princes; which they are not willing should be confounded with those of the common People. The Presidents and Officers of this Tribunal are Princes; but the inferior Officers are choi'n from among the common Mandarins, who draw up the Acts of their Proceedings, and all other necessary Writings. Also in the Registers of this Tribunal, all the Children of the Imperial Family, as soon as they are born, are inroli'd; the Titles and Dignities they are honour'd with inrolled: and in this Court they are tried and punisli'd when culpable. The Regulo's, besides their lawful Wives, have commonly three more, on whom the Emperor bestows Titles, and whole Names are registr'd in this Tribunal. Their Children take Place next to those that are legitimate, and are more respected than those born of mere Concubines, of whom the Princes may have as many as they please.

I shall give no further account of the several Tribunals established in the Imperial City, having been so particular in that of the fix principal, to which the rest are subordinate, but I cannot omit ...
of the Chinese Monarchy.

one of a singular kind, which will serve to inform us in how great Esteem Men of Learning are in China.

Every three Years all the Kuo-jin, or Licentiates in the Empire, resort to Pe-hsing, to obtain their Doctor's Degree; where they are strictly examin'd for thirteen Days together, and not above three hundred can be admitted. Of these new Doctors, those who have given Proofs of their Capacity and Skill, are chosen to compose the Tribunal, whose I am speaking; which is call'd Han-lin-yuen, and is a kind of Academy, whose Members are Men of the greatest Genius and Learning in the Empire.

These Doctors direct the Education of the Heir to the Crown, and are to teach him Virtue, the Sciences and Rules of Civility, and the great Art of governing well. It is their Business to write the History of the Empire in general, and to record all the considerable Events, worthy to be transmitted to Posterity. Their Profession is to study continually, and to compose useful Books. They are properly the Literati of the Emperor, who discourses with them about Matters relating to the Sciences; and often chooses the Ke-lau's and Presidents of the Supreme Tribunals out of their Body, they being at once both esteemed and dreaded.

The Emperor likewise nominates and vests with Authority the Mandarins in the Provinces, who are govern'd by two General Officers, on whom they depend; one is call'd Pu-yuen, the fame with the Vice-Roy, or Governor of a Province in Europe; the other, whose Jurisdiction is much more extensive, since he has two, and sometimes three Provinces subject to him, is call'd T'ung-t'ai. Both these are at the Head of a Supreme Tribunal in the Province, wherein all Affairs of Moment, Civil or Criminal, are determin'd; to them the Emperor immediately issues his Orders, and they take Care to transmit them off hand to all the Cities in their District.

However great the Authority of the T'ung-t'ai may be, it does not in the least diminish that of the particular Vice-Roys; but every thing is regulated in such a manner, that they never have any Contested about Jurisdiction. The Supreme Tribunal of every Province hath several other subordinate Tribunals under it; and a certain number of inferior Mandarins, who assist the Vice-Roy in dispatching Affairs.

In all the Capital Cities of the Provinces two Tribunals are establisht, one for Civil, and the other for Criminal Affairs. The first call'd Pu-ch'ung-tse, has a President who is like the Treasurer of a General of a Province in Europe; and two Assistants, who are all Mandarins of the second Order. The Criminal Tribunal, nam'd Na-ma-chhu, has a President of the third Order, and instead of Assistants, it has two Classes of Mandarins, call'd Tao-li. These Mandarins are Visitors of the different Districts, into which every Province is divided, and have their respective Tribunals; their Business is to give an account of what passels to the Emperor, especially when there is no Visitor in the Province sent expressly from the Court.

Some of them, call'd I-chouen-tau, have the Care of the Posts, as also of the Imperial Inns and Banks within their District; others named Ping-pi-tau, have the Inspection of the Army; the Tun-yen-tau oversees the repairing of the High Roads; the Ho-tau take Care of the Rivers; and those call'd Hay-tau, visit the Sea Coasts. They have all a Power to punish Criminals, and are as the Substitutes of the fix Supreme Tribunals of the Court.

The Cities being of three different Ranks, have also their own Governors, and several other Magistrates. The [chief] Mandarin of Cities of the first Rank, is call'd Chi-fu, and is of the fourth Order, but his three Assistants are Mandarins of the sixtli and seventh Order; he has besides a number of inferior Mandarins under him, in Proportion to the Extent of his Jurisdiction and number of Cities within it.

The Mandarin of Cities of the second Rank, is nam'd Chi-chew, and is of the second Degree of the fifth Order; his two Assistants are of the second Degree of the sixth and seventh Order. In short, all the rest of the Cities of the Empire have each a Tribunal, whose President is call'd Chi-byen. He is a Mandarin of the seventh Order, and has two Assistants, one of the eighth, and the other of the ninth Order.

Besides the Tribunals, common to all the Provinces, there are others peculiar to certain Places, or which have particular Functions. Such are for Instance (1) the Mandarins of the Salt, whose Business is to distribute them thro' the Provinces by trustworthy Persons, and to hinder private Traders from selling it in Prejudice to the Revenue; the President of this Tribunal is call'd Ten-fu-tau. (2) The Mandarin-General of the Tributes of Rice, named Lyang-tau. (3) Another Mandarin-General, call'd Ho-tau, who presides at the Examination of the Students of the Province, and those who appear to take the Degrees of Literature; besides several others too tedious to mention, who have particular Offices.

The number of Literary Mandarins, dispersed thro' the Empire, amount to more than thirteen thousand fix hundred; four times a Year is printed an exact Catalogue of them, wherein their Name, Titles, Country, and the Times when they took their Degree, are mention'd. I shall speak elsewhere of the Military Mandarins, or Officers of War.

The Governors of Cities, who are inferior Mandarins, do not commonly determine matters of Importance themselves, but are oblig'd to make their Report to the Superior Mandarins; that is, to the Puch'ung-tse and Pu-yuen, who have none above them, except the Tribunals of Peking: As for the T'ung-t'ai, who is above a Vice-Roy, and has the Government of two or three Provinces, he is subject to the same Tribunals; but his Office is so considerable, that there is no advancing him without making him a Minister of State, or President of one of the Supreme Courts.

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The Mandarins are extremely jealous of the Badges of their Dignity, which distinguish them not only from the common People, but also from other Literati, and all those of an inferior Rank among themselves. This Badge consists of a Piece of square Stuff, which they wear upon their Breasts, richly worked, and carrying in the Middle the Devices peculiar to their respective Employments. The Literary Mandarins have, some a Dragon with four Claws, others an Eagle, or a Sun, and so of the rest: In like manner, those of the Military Class, the Logars, Lions, &c. They likewise affect a Distinction in their Girdles: In former Times before the Chinafe took the Tartarian Habit, they were divided into small Squares, and fastned before with great Clips, made of the Horns of Buffaloes and Rhinoceroses, of Ivory, Tortoise-shell, Eagle Wood, Silver, Gold, and Jewels; the Materials differing according to the different Employment of the Persons. None but a Ke-lau might wear one of Jewels, which was given him by the Emperor, when he put him in Possession of his Office; but at present a silk Girdle is all that is worn.

There is an absolute mutual Dependence among the several Powers that govern the Empire. The most inconsiderable Mandarin has full Authority within the Extent of his District; but he depends on other Mandarins, who tho' more powerful, yet are subject to the General Officers of every Province; as those latter are to the Tribunals of the Imperial City; and the Presidents of the Supreme Courts, who are dreaded by all other Mandarins, tremble themselves before the Emperor, in whom resides the Sovereign Power.

The Employments are divided among the Mandarin Officers, in the following Manner. Any Perfon who has gain'd two of those three Degrees of Literature, is capable of enjoying Public Offices. The Names of these three sorts of the Learned, that is, Si-aw-ti or Batchellors, Kyu-jin or Lincentsiates, and Tong-tee or Doctors, are written on the Register of the first supreme Tribunals, called Li-pit; which distributes the vacant Offices, according to the Rank and Merit of the Literati, who when duly qualified repair to Court for that Purpose; but they do not usually raise even Tong-te, or Doctors, to be more than Governors of Cities of the second or third Rank. As soon as any of these Employments fall, suppoze four, they immediately acquaint the Emperor with it; and then calling the four Literati, who are first upon the List, write the Names of the four Governors, on four Tickets, which are put into a Box, placed so high as not to be within Reach of the Candidates, who draw by turns according to their Rank, each selecting the City which falls to his Lot.

Besides the common Examinations, they pass thro' another; in order to discover what sort of Government they are fit for: and it is said, that when a Perfon has Friends or Money to besow, the Chinoif do not want Ways to cause the best Governments to fall to those they design to favour.

The Esfe with which a single Mandarin, for Instance, a Chi-fa, governs Multitudes of People: he does no more than publish his Orders on a small Piece of Paper, sealed with his Seal, and fix'd up at the Corners of Streets, and he is instantly obey'd. This ready Obedience is grounded on that profound Veneration and unlimited Submission with respect to Parents, in which the Chinafe are brought up from their Infancy. It proceeds also partly from the Reverence the Mandarin acquires by his Conduct towards a People, who are accustomed to look upon him as the Emperor himself, whose Person he represents. They never speak to him but on their knees, when he is distributing Justice in his Tribunal; and he never appears in Public without a great Attendance, in a very majestic Manner; he is pompously dress'd, his Connaissance grave and severe, being carried by four Men in a gilded Chair, open if in Summer, but cover'd with Silk in Winter; preceded by all the Officers of his Tribunal, whose Caps and Garb are of a very extraordinary Fashion.

Thefe Officers march in Order on each Side the Street, some carrying before him an Umbrella of Silk, some striking from time to time on a Copper Baton, and giving Notice to the People, with a loud Voice, to shew Respect as he pas'ses along. Some carry great Whips, others long Staves or Iron-Chains, the Din of all which Instruments makes the People tremble; for they are naturally timorous, and know that in Cafes of Disobedience they cannot escape Correction. So that as soon as he is in Sight, all who are in the Street, shew their Respect; not by faluting him in any manner whatsoever, for that would be a Favourity deserving Punishment, but by withdrawing out of the Way, standing upright with the Feet close together, and their Arms hanging down; in which Posture as the most respectable, they continue till the Mandarin has passed by.

If the Chi-fa, who is a Mandarin of the fifth Order, marches with so much Pomp, what must be the Magnificence of the Tong-te, or a Vice-Roy, when he goes abroad? He is always accompanied with a hundred Men at least, and this long Train, which has nothing embarrasing, because every one knows his Post, sometimes takes up a whole Street. In the middle of this Procession he appears, clad in his Habit of Ceremony, and sitting in a very large Chair, handomely gilt, carry'd on the Shoulders of eight Men. First, two Kettle Drums beating upon Copper Bafons, gives Notice of the March. Next follow eight Perfons bearing Colours, (with jap'd Staves) whereon are written in large Characters the Vice-Roy's Title. Then fourteen other Ensigns, exhibiting the Symbols peculiar to his Office, such as the Dragon, Tiger, Phoenix, flying Tortoise, and other Winged Animals. Six Officers carrying a Board in the Shape of a large Shovel, suspended at a pretty good Height; whereon are written, in large golden Characters, the particular Qualifications of the Mandarin. Two others bearing, the first, a large triple Umbrella of yellow Silk; the second a Cape, wherein the Umbrella is kept. Two Archers on Horfeback, at
Criminals to Death, but his Sentence, or indeed that of any superior, is not executed till it be ratified by the Emperor. As a continual thing in a Country are three inferior Mandarins, who are like the private Deputies of our Judges of the Courts [in France]. They are the principal with the Order of his Mandarins, to inspire every one with the reverence due to him, as also that those who are walking may stop, and others who are fitting may rise in a respectful manner.

It is the duty of the Governor of every town or city to administer Justice; to receive the day of governors or officers of cities of the People, and of having nothing in view, but their families. They are Men of Letters, and detest the Arts in which the Chinese are principal. They are commanded by the Governor of their Temples, and that on foot, contrary to their orders. When he is abroad in the night time, they do not carry flambeaux as in Europe, but each of them have either been killed in some scuffle, or through despair have laid violent hands on themselves. They are walking in their hats, and armed with canes, to keep the crowd in awe.

However formidable the authority of these Mandarins may be, they could not maintain themselves in their offices, if they did not gain the reputation of being the fathers of the People, and of having nothing in view, but their families; so that a good Mandarin ought to place all his glory in rendering the People happy. A magistrate of this character has made it his business to send for persons kill'd in breeding silk worms and making silk, that he might teach these arts in his district; and thus by enriching his city, he has acquired the greatest applause.

There have been others, who in the time of a storm were not contented to forbid persons to cross the river, but have come themselves to the bank, and stayed there all day; to prevent, by his presence, any from being lost through the danger of drowning. Many others did not show the like affection for the people under him, could not avoid being noted down in the informations sent by the vice-roy every three years to the court, and this would be sufficient to deprive him of his office. If a great value is put on the life of a subject, the Mandarin must be sufficient to deprive him of his office. If a great value is put on the life of a subject, the Mandarin must be sufficient to deprive him of his office.
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This is all the Formality they observe on such Occasions, wherein the Reader may perceive they treat the Idol with very little Ceremony; and if they are oblig'd to pray too long before the Favour is granted, they sometimes bring him to Reafon with a good Cudiel, but this is rare. It is said that at Kyang-cowa, in the Province of Shen-ji, an Image was beaten to pieces by Order of the Officers, for very obstinately refusing to send Rain in Time of a great Drouth. It may be premis'd that during this Execution, there were delicate Hymns sung in the Praife, and when Rain fell, they made another Image, which was no difficult matter, (for they are generally of Earth, or a sort of Plaster,) and led it in Triumph into the City; where they offer'd Sacrifices to it, and in a Word restored it to its Sainthip again.

The Vice-Roy of a Province proceeded in the same Manner with another Idol, which, not vouchasaging to answor his reiterated Prayers, he could not restrain his Choler; but sent an inferior Mandarin to tell him, that if there was not Rain by such a Day, he would drive him out of the City, and level his Temple with the Ground. It is likely the Image did not understand Language, or was not afraid of his Menaces; for on the Day limited there fell no Rain. Upon which the Vice-Roy, to be as good as his Word, forbid the People to carry any Offering to the Image, and ordered the Temple to be shut up, and the Gates lidd'd, which was immediately done; but the Rain falling a few Days after, the Vice-Roys Anger was appeased, and the Image permitted to be worshipp'd as before.

In these kinds of public Calamities, the Mandarin addresses himself chiefly to the Guardian-Genus of the City, according to ancient Custom, imploring his Assistance usually in the following Form; viz.

Form of addressing the Guardian Genius of a City.

"Guardian Genius! Notwithstanding I am the Pastor and Governor of this City, you, tho' invisible, are much more fo. This Quality of Pastor obliges me to procure the People whatever is advantageous for them, and to remove from them every thing that is hurtful. But it is from you, properly, that they receive their Happiness; it is you who prefer them from the Misfortunes they are threaten'd with: and tho' you are invisible to our Eyes, yet whenever you please to accept our Offerings, and hear our Vows, you are in some Sense no longer fo. But if you are prop'd to us, the Heart can have no Share in the Honours paid you; you indeed will continue to be what you are, but you will be little known: in the same manner as I, who am commision'd to protect and defend the People, would make them doubt of my Quality if I did not act answerable to it. In public Calamities we ought to lay before you the Ills which we cannot remedy, and implore your Aid. Behold then the great Affliction the People are in from the sixth to the eighth Month no Rain hath fallen, nor any Grain been yet reap'd, if all be destroy'd, how can the Earth be sown hereafter? It is my Duty to represent this to you. I have appointed several Fast-Days: the Butchers are forbidden to open their Shops; the ufe of Mift, Fish, and even Wine, is prohibited; every one applies himself sincerely to purify his Heart, examine his Conscience, and repent; but our Virtue and Merits are not sufficient to move Tyen. As for you, O Spirit! is the invisible Governor of this City, you have Accès to him; you can request Favours of him for us Mortals, and beseech him to put an end to our Afflictions. Such a Favour obtain'd by your Intercession, will answer the utmost Desires of the People. I shall see then accomplish'd what my Office obliges me earnestly to wish for; and you will be more and more ador'd in the City, when it appears to the Inhabitants, that you do not preface over it in vain."

Day of the Governor to administer Justice;

to preach as Priest, under the Emperor.

As the Mandarin is appointed solely to support and protect the People, he ought always to be ready to hear their Complaints, not only at the stated Hours of Audience, but at all other Hours of the Day. If the Affair be urgent, then they go to his Palace, and beat loud upon a kind of Kettle-Drum, which is sometimes on one side of the Hall of Justice, but commonly without Doors, that the People may come at it both Night and Day. At this Signal, the Mandarin, tho' ever so much employ'd, is oblig'd to leave every thing immediately, to grant the Audience demanded; but whoever gives the Alarm, unless he has suffered some extraordinary Wrong that requires speedy Redress, is sure to receive the Bafhando for his Pain.

One of his principal Functions is to instruct his People as he is in the Emperor's stead; who according to the Chinese is not only a Monarch to govern, and a Priest to sacrifice, but is also a Master to teach. Hence it is that from time to time he assembles all the Grandees of the Court and chief Mandarins of the Tribunals, to give them Instructions, always taking his Text out of the Canonical Books.

In like manner, on the first and fifteenth Day of every Month the Mandarin affixes, and gives their People a long Discourse, wherein every Governor acts the Part of a Father, who instructs his Family. There is a Law of the Empire for this Practice, and the Emperor himself has appointed the Subjects to be handled in their Sermons; which are comprehended in sixteen Imperial Ordinances as follows; viz.

The First.

That they very carefully practice the Duties prescribed by filial Piety, and the Deference that the younger Brother ought to pay the elder; whereby they will learn how to set a Value on the essential Obligations, which Nature lays on all Mankind.

The Second.

That they always preserve a respectful Remembrance for the Ancestors of their Family; which will be constantly attended with Unity, Peace, and Concord.
Of the Chinese Monarchy.

That there be Union in all the Villages; by this means they will be Strangers to Quarrels and Law-Suits.

Let them have a great Esteem for the Professors of Husbandmen, and those who cultivate Mulberry-Trees, wherewith the Silk-Worms are nourished; they will then never want Grain to feed on, nor Garments to cover them.

That they accustom themselves to a prudent Oeconomy by Frugality, Temperance and Modesty; and this will be the means of avoiding many idle Expences.

That great Care be taken to encourage Public Schools; to the end young Students may be taught good Morals.

That every one apply himself to his proper Business; which will be an infallible means to keep the Heart and Mind at Ease.

That they flite Sefts and Errors in their Birth; in order to preserve the true and solid Doctrine in its Purity.

That they inculcate to the People the Penal Laws established by the supreme Authority; for the Ninth.

Fear will keep rude and untractable Minds in their Duty.

That they instruct Persons thoroughly in the Laws of Civility and decent Behaviour; that the Tenth.

the good Customs, which Decorum has established, will always be punctually practiced.

That they apply all their Endeavours to give Children, and younger Brothers, a good Education; the Eleventh.

which will prevent their giving themselves up to Vice and disorderly Passions.

That they abstain from all luscious Accustomations; thus Innocence and Integrity will have the Twelfth.

nothing to fear.

That they take Care not to conceal the Guilty, whose Crimes oblige them to lead a wandering and vagabond Life; by this Means they will avoid being involved in their Misfortunes.

That they be punctual in paying the Contributions established by the Prince; whereby the Fourteenth.

will prevent the Inquiries and Vexations of the Tax-Gatherers.

That they act in Concert with the Heads of the Wards in every City; which will prevent Theft, and the Escape of those who are Guilty.

That they repel the Sallies of those, which will secure them against all Danger.

These are the Ordinances which serve the Mandarins for a Text to their Sermons. The following Discourse of one of them upon the third Head, will shew their Manner of instructing the People.

"The Emperor orders you to preserve Union in the Villages, that Quarrels and Laws may be banished from thence; listen attentively to the Explanation that I shall make of this Ordinance.

"When you dwell in the same Place (whether Relations or not, importes little) you pass for an Inhabitant of that Place or Town; you there live with Kinsfolks or Acquaintances, with Perons advanced in Age, and with your School-Fellows; you cannot go abroad without seeing one another Morning and Evening, and at all times you will meet. It is this Affembly of Families united in the same Place, that I call a Village: in this Village there are rich and Poor; some are your Superiors, some your Inferiors, and other are your Equals.

First of all therefore let this be a Maxim with you, that your Credit ought never to be employed to make yourself feared; and that you are never to be allowed to make use of Craft or to lay Snares for your Neighbours. To speak of the latter with Contempt; to be ostentatious of your own good Qualities; and to seek to enrich yourself at the Expence of others, are things that you ought absolutely to avoid.

"One of the Ancients has wisely remarked, that in a Place where there are old Men as well as young, the latter ought to respect the former, without examining whether they are rich or poor, learned or ignorant, they ought to regard nothing but their Age. If being in easy Circumstances you depifie the Poor; if being in Indigence you look upon the Rich with an Eye of Envy; this will cause perpetual Divisions. What! says the proud rich Man, will you not give Place to me? and behold I am ready to crutch you in pieces. In effect, if you have Lands or Houses he will endeavour to deprive you of them, and by Violence enroth upon your Property; neither your Wives nor Daughters will be secure from such a Creditor as you are infensible he will force them from you, under the fictitious Pretence of equitable Compensation. Sometimes when he is in an angry Mood, he will let loose his Horses and Oxen into your Fields, which will spoil your Lands newly tawm; sometimes in the Heat of Wine he will give himself up to the greatest Excesses. Honest Men will not be able to avoid his Infults. The Patience of his Neighbours being quite tird out, they will exclaim against him, and apply to the Gentlemen of the Quirk, to use him in form. These mischievous crafty Venoms will aggravate every thing in order to involve them over Head and Ears in Law. They will magnify a small Pond to a raging Sea, whose foaming Waves swell to the very Clouds; and the merriest Trifle will become a most serious Matter: mean time the Accusation will be carried into all the Tribunals; and the Expence of the Prosecution will be attended with Consequences that will be felt ever after.

"Are you on a Journey? if you chance to meet a Man of your own Village, as soon as you know him by his Tongue, nothing can be comparable to the secret Pleasure which you would feel at a sight of him; but in the next minute it is to be feared he may be a Foe to your Person.

"The Emperor says to you, that you are to consider all your Countrymen as your Friends; you are to be always ready to deliver them from the Snares of their Neighbours; and if it shall happen that you are in the Misfortune of being in the same Circumstances, suffer the same Injustices, and be exposed to the same Perils, you are to consider that it is your Duty to succour them in every manner in your Power.
which you feel; you lodge together, you love one another as if you were own Brothers: how
then comes it to pass, that when you live in the same Place, instead of preferring Peace and
good Order, you excite Quarrels and few Dissensions?

Never speak Evil of others, and then they will let you be easy, never fall out with any
Body. Give way to your own Accord to others; let your Patience be Proof against Contra-
diction, and you need never to fear being abused or insulted.

When a Difference arises between two Persons, if charitable People draw near to reconcile
them; when the Fire of Discord is kindled in a Family, if the Neighbours run to quench
it; if when a Man is in a violent Passion, another takes him aside, and mildly endeavours to
pacify his Anger: the great Fire that seemed to menace Heaven, will disappear in a Mo-
ment; and that important Affair, which was going to be carried before the Tribunals of the
Great, will be brought to an End with as much Ease as an Icecle is melted, or a Tile taken
from the Roof of a House. But if an Incendiary interferes, like a great Stone which, fall-
ing with Violence, breaks to Pieces every thing in its Way, he will engage you by his perni-
cious Counsels and Practices, which will lead you to the Brink of Ruin. But since I am speak-
ing of the fatal Consequences that attend Quarrels and Law-Suits, hearken attentively to what
I have farther to say on this Head.

When once the Affair comes before a Mandarin, either you or the adverse Party must be
vanquished. If you have the worst on't, and are not willing to submit, you will seek every
where for Support and Protection; you will endeavour to obtain the good Graces of the
Mandarin's Favourites, and they must be well paid for their Services. You will be defirous
also of gaining over to your Side the People belonging to the Court, and how many Feats
will that oblige you to give them? have you wherewithal to defray such Expences?

But if you fall into the Hands of an evil Judge, who, to ruin you, borrows the Colours and-

Appearances of Uprightness and Equity; in vain have you made Interests with those who
have Access to him, and are much in his Esteem; in vain the Officers of the Court, those
venal Wretches, those Blood-Suckers of the People, will declare themselves in your Favour.

After all the Expences laid out, on one Side by you to oppose your Enemy, and by your
Enemy on the other to avoid your Fury, you will both be forced at length into an Accomo-
dation, you shall be forced to agree; if after being cast in a subordinate Tribunal, you will ap-
pear to a superior Court; you will see Petitions every Day running thro' all the Tribunals:
the Law-Suit will be spun out for several Years, by the Tricks of roguish Practitioners.

The Witnesses will suffer by it; a great Number of Persons will be involved in your Affair;
some will be thrown into Prison, others punished by the Hand of Justice. In short, before
Sentence be pronounced, an infinite Number of Families will be reduced to shameful Beggary.

You may conclude from what I have said, that had you Mountains of Copper, and Mines of
Gold, they would hardly defray such Expences; and tho' you had a Body of Iron you would
fearfully be able to hold out against the Fatigues you must undergo.

The Emperor, whose Compassion to his People is unbounded, prohibits Law-Suits, and
having your Peace and Unanimity at Heart, is so good as to give you Instructions him-
self, to prevent the Broils which may arise among you.

Do that end reverence old Age, honour Virtue, respect the Rich, and pity the Poor.

Do not you concern yourself to rectify what you find out of Order. If you suspect any
Body has a Design to disparage you, never seek to revenge yourself; if you have Libertines
among you, exhort them with Civility and Mildness to change their Life. On the Work Days,
due to the Public, they your Unanimity, by your mutual Readiness to assist one another. The
next Piece of Advice, which does not least concern you is, that if you are rich, you should
not pride yourself in keeping plentiful Tables, or in wearing costly Apparel; if you have
Authority and Credit, never employ them to oppress the Weak and Defenceless. What I re-
quire of you, is, that you be humble in your Prosperity, as well as active and vigilant in your
Duty. 'Tis my With also, that being quite free from Ambition, you may be content with
a little; and that you would dislinguish yourselves by Mildness, by Moderation, and above all
by Frugality.

Beware of those Years which happen from time to time, when Epidemic Diftempers,
joined to a Scarcity of Corn, make all Places desolate: Your Duty then is to have Compa-
sion on your Fellow-Citizens, and assist them with whatever you can spare.

This Point, as it promotes your Interest, claims your Attention; for by this Means your
Husbandmen will be faithful, your Fields will not be abandon'd, your Neighbours will be
careful of your Preservation, and your Interest will be that of the Publick: On the other
hand, Heaven, by Ways to you unknown, will protect and flower down Blessings upon
you.

As for Tradesmen and all Mechanics, tho' by the immutable Laws of a superior Being,
they are born to Poverty and in a low Condition; their Happiness consists in living according
to their Circumstances, in not being uneasy at their own Poverty, nor envying others in the
Possession of their Wealth. This Rule of Morality will be to them a Source of Peace and
Contention. A good Man will affcreely prosper; for true Virtue can never remain long in
Obliquity. You are your own acquainted with the Intentions of the Emperor, whereto it behoves
you to conform; which if you do (as I make no doubt but you will) the greatest Advantages
will accrue from your Obedience: for you will content the Paternal Heart of his Majesty.

Disord
of the CHINESE MONARCHY.

"Discord will be no more seen among you; you will have the Mandarins the Trouble of multi-
plying Arrests and Punishments; and you will promote the Tranquility and Peace of the
Empire. When you shall return Home apply your selves, each of you, seriously to the
Practice of so useful a Doctrine".

In this manner every Mandarin gives the People twice a Month a Lecture of Morality; and
it is so essential a Part of his Office, that there are some sorts of Crimes for which, if committed
within his District, he must be accountable.

When a Thief or a Murder happens in a City, he is obliged to discover the Thief or Mur-
der, or else he will lose his Employment. If a Crime be committed, as for Instance, if a Son
should be so unnatural as to kill his Father, the Court is no sooner inform'd of it than all the
Mandarins of that District are deprived of their Offices. "The Fault is theirs, say they, not
could this Misfortune have happened had they been careful to promote good Morals: For the
Same Reason, where the Children have been guilty of extraordinary Crimes, they put their Parents
to Death along with them.

As nothing is comparable to the excellent Order established for the Government of the Em-
pire, so no State would be more happy, did all the Mandarins, instead of gratifying their Passions,
conform themselves strictly to the Laws of their Country: But among so great a Number there
are always some, who, placing their Happiness in the Pleasures and Enjoyments of this Life, do
not often scruple to sacrifice the most sacred Laws of Reason and Justice to their private Interests.

There are no Tricks or Artifices which some of the inferior Officers do not make Use of to
deceive the superior Mandarins; among the latter there are some who endeavour to impose
upon the supreme Tribunals of the Court, and even to deceive the Emperor himself. They are
so dexterous at cloaking their Design, under the most humble and flattering Expressions; and
in the Memorials, which they present, affect such an Air of Dil-interestedness, that it is often a
very hard Matter for the Prince not to mistake Falsity for Truth.

Besides, as their Salaries are not always sufficient to support their Pomp and Luxury, they
make no Difficulty to commit Injustice, provided they can do it secretly; and even Ministers of
State, and chief Presidents of the supreme Courts, have been known to extort Money underhand
from the Vice-Roys of Provinces; and these again, are forced to requisition themselves by squeezing
the subordinate Officers, who do not fail to exact from the People wherewithal to defray the
Expense.

The Laws, however, have provided against this Disorder by several Precautions, which keep
the Mandarin within Bounds, and shelter the People from Extortions. The Emperor [Yong
ching] now reigning, has apply'd a still more effectual Remedy; for he has augmented their
Salaries, and declared he will receive no Presents himself: forbidding them to receive more than
their Due, under the Penalty of the Law, which ordains, that a Mandarin, who shall receive or
unjustly exact fourscore Ounces of Silver, shall be punished with Death.

Besides this, First, it is difficult to prevent Communions among the People when they groan
under Oppression; and the least Interruption which happens in a Province is imputed to the
Vice-Roy, who is almost sure to lose his Employment, if he be not immediately suppresse'd. He
is considered in the Eye of the Law, as the Head of a great Family, whereof, if the Peace be
disturbed, it must be his Fault. 'Tis his Business to govern the subordinate Officers, and hinder
them from oppressing the People. When the Yoke is easy, they are so far from lessening it off,
that they bear it cheerfully.

Secondly, The Law prescribes, that no Person shall be made a Mandarin of the People
either in the City he belongs to, or even in the Provinces where his Family dwells. And com-
monly he does not possess the same Office many Years, in the same Place, before he is advanced :
whence it happens, that he contracts no such particular Intimacies with the People of the
Country, as may occasion his being partial: and as almost all the other Mandarins, who govern
in the same Province, are unknown to him, he hath seldom any Reason to favour them.

If an Employment be given him in a Province joining to that where he came from, it must be
in a City at least fifty Leagues from it; the Reason is, because a Mandarin ought to think of no-
thing but the publick Good. If he possess'd a Place in his own Country, his Neighbours and
Friends would not fail to solicit him, whereby he might either be biased in his Decrees to do
Injustice to others in their Favour, or carry'd, by a Spirit of Revenge, to ruin or oppress those
from whom he, or some of his Family, had formerly received Injury.

They are so nice in this Respect, that they will not permit a Son, a Brother, or a Nephew,
&c. to be a subordinate Mandarin, where his Brother, Uncle, &c. is the Superior. For In-
fstance, Suppose such a one is Mandarin of a City of the third Rank, and the Emperor designs
to send his eldest Brother to be Vice-Roy of the same Province; on this Occasion, the younger
is obliged to give Notice of that Circumstance to the Court, which removes him to a Mandarin
of the same Degree in another Province.

The Reason of this Regulation is, because either the elder Brother being the Superior Officer,
might favour the younger by conniving at his Faults; or the younger, presuming on the Dignity
and Protection of his Brother, be more partial and remiss in the execution of his Office. On the
other hand, it would be very hard for one Brother to be obliged to draw up an Accusation
against another.

To
Of the CONSTITUTION and GOVERNMENT

To avoid such Inconveniences, Relations are not permitted to posses Employments which have the least Dependance upon each other. What has been said with regard to a Father, an elder Brother, or an Uncle being a superior Mandarin, ought likewise to be understood of a Son, a Brother, or a Nephew, in the same Station, with Respect to a Father, elder Brother, or Uncle, being their Inferiors; and in a word, of all Persons whatever who are nearly related.

Thirdly, Every three Years there is a general Review of all the Mandarins of the Empire, who are examined with Regard to their good or bad Qualifications for Government. Every superior Mandarin examines the Conduct of the inferior, from the time the last Informations were made, or ever since they have been in Office; and give Notes to each of them, containing Praifes or Reprimands. For Instance, the chief Mandarin of a City of the third Rank, who has under him three or four petty Mandarins, gives them Notes, and sends them to the Mandarin of a City of the second Rank, on whom he depends; this latter, who has likewise under him several Mandarins governing Cities of the third Rank, examines these Notes, and either agrees thereto, or adds others, according to his Knowledge.

When the Mandarin of the City of the second Order, has received the Notes from all the Mandarins of the Cities of the third Order, he gives them his Note; and then sends the Catalogue of all the Mandarins in his Distriict, to the Mandarin-General of the Province, who refsde at the Capital. This Catalogue passes from them to the Vice-Roy; who after he has examined it in private, and then with the four Mandarin-General, sends it to Court with his own Notes; that the chief Tribunal may have an exact Knowledge of all the Mandarins of the Empire, in order to reward or punish them according to their Delevs.

They reward a Mandarin by raising him some Degrees higher, or giving him a better Place: and they punish him by removing him a few Degrees lower, or turning him out of his Post.

For two Months that this Examination lasts, the Vice-Roy sees no Body, admits no Visits, nor receives any Letters from those who are in his Government. He takes these Measures that he may appear to be a Man of Integrity, and to regard nothing but Merit.

As to the Form of these Notes under the Name of Mandarins, and Title of their Mandarinat, they write: He is a Man of good Morals; he is a just Man in his Punishments; he treats the People fairly; Or else, He is too much advanced in Years. He is no longer able to perform the Duties of his Office. This Man is proud, fantastical, capricious, of an unceun Temper. That Person is rash, passionate, has no command of himself. Such a one is weak in his manner of Governing, does not know how to make himself obey'd; or else, He is slow, he is not expedient in dispatching Business.

He is not well acquainted with the Laws and Customs, &c.

Favourable Notes run in this manner: He is a Man of Integrity, who does not oppress the People, who is attentive to all the Duties of his Office. Or else, He is a Man of Experience. He is steady without Hardness, and gains the Love of the People; He has the Art of governing, &c.

When the Catalogue of Notes arrive at Pe-kung, the supreme Tribunal to which it is addrest, examine them; and having fet down such Reward or Punishment as it appoints for each Mandarin of the Province, send them back to the Vice-Roy. They deprive those of their Employment: whose Certificates are defective as to the smallest Point of Government: and raise those who are commended, to superior Mandarinat. For Instance, one who has been Mandarin of a City of a third Rank, and has given Proof of his Capacity, is advanced to the Government of a City of the second Rank, for which he seems to have the necessary Talents.

They are contented with raising or turning down others a few Degrees; in which Cafe the Mandarins are obliged to put at the Head of their Orders, the Number of Degrees that they have been advanced or degraded. For Instance, The Mandarins of this City, raised three Degrees; Kya-fan-kye: or else, Kyang-fan-kye, turned down three degrees, do give Notice and ordain, &c. By this Means the People are apprized of the Reward or Punishment that the Mandarin deferred. When he has been raised ten Degrees, he has room to hope that he will be advanced to a superior Mandarinat: On the contrary, if he has been depressed ten Degrees, he is in Danger of losing his Employment.

Fourthly; As the General Officers might be corrupted with Bribes, by the Governors of Cities, and so connive at the Injustice of the Mandarin who oppresses the People; the Emperor from time to time sends Inspectors secretly into the Provinces, who passing from City to City, dip into the Tribunals, while the Mandarin gives Audience; and also by their Enquiry among the Mechanics and common People, dexterously inform themselves in what Manner he behaves in the Administration of his Office. And if by these secret Informations, they discover any thing irregular in his Conduft, they presently unveil the Ensigns of their Dignity, and declare themselves the Emperor's Envoys.

As the Inspector's Authority is absolute, he that Moment prosecutes the faulty Mandarin, and punishes them with all the Rigour of the Laws; but if the Injustice be not very flagrant, he sends his Information to Court, that they may determine what is to be done.

A few Years ago, the Emperor appointed Commissioners of this kind for the Province of Yang-tong, to enquire into an Affair which concern'd the Vice-Roy and the Comptroller General of Salt, who had lent Accusations to Pe-kung against each other. The People of the Province, who suffered by the dearness of Salt, the Price of which was considerably augmented, took the Vice-Roy's Part, and most of the Mandarins General spoke in favour of the latter.

The
of the CHINESE MONARCHY.

The Emperor being very desirous of knowing who was in the Fault, sent the Sheng-ti of the Provinces of Che-kyang and Fo-kyang; and the Töng-ti of Kyang-nam and Kyang-fu, in quality of his Commissaries to Kan-ton. At their Arrival they refused the usual Honours paid at their Reception; and the Emperor, remarking their Suspicion, that they might be suspected to either Pretexts, they had even no Communication with the Mandarin; but when they cited them one after another to take their Informations. For which reason, without receiving or making any Visit, they went directly to the Palace prepared for them, and thus themselves up, till such time as having cited the Vice-Roy and Comptroller General they had begun the Proceedings, by repeated Interrogatories put to those two great Mandarins, who appeared several Times like common Criminals before their Judges.

The Vice-Roy, during the whole Time of the Trial, was obliged to leave his Palace every Morning, and repair to a Place near the Hall of Audience, and there to wait till Night; in which he was treated yet more favourably than the Comptroller-General, who was obliged all the Time to absent himself from his Tribunal, and to be continually at the Door of the Audience-Chamber.

All the Shops in the City were shut up, and the People by their Deputies, sent in their Accusations against the Comptroller, which were received by the Commissaries, as well as those of the Mandarin. The Informations being ended, the Commissaries sent them to Peck-ing, by a particular Expref; after which they received Visits from all the Mandarins, except the Comptroller-General.

Fifthly, Tho' the Inspectors of Provinces are always chosen from among the Officers of considerable Posts, and known Integrity; yet, as they may sometimes abuse their Power, and be tempted to enrich themselves by taking Bribes from the Guilty, to wink at their Unjustice, to keep them upon their Guard, the Emperor, when they least think of it, makes a Progress into certain Provinces, that he may hear in Pefton the just Complaints of the People against their Governors. These Visits, wherein the Prince affects to render himself popular, make the Mandarins tremble, let their Conduits be ever so little liable to blame. The late Emperor Kang-li in one of his Journeys into the Southern Provinces, made, in 1680, paused three Days in the Cities of Shih-chou, Tang-chou, and Nau-king. He was on Horseback, follow'd by his Guards, and about three thousand Gentlemen, in which manner he made his Entry into the City. The Citizens came to receive him with Standards, Silk Ensigns, Canopies, Umbrellas, and other Ornaments without Number. At the Distance of every twenty Paces they had erected in the Streets Triumphal Arches cover'd with the finest Stuff, and adorn'd with Pelions, Ribbands, and Tufis of Silk, under which he pass'd. The Streets were line'd with an infinite Number of People, who shew'd the greatest Marks of Veneration, and observ'd so profound a Silence, that there was not heard the least Noise. He lay in his Bark the Night he arrived at Tang-chou, and the next Day made his Entry on Horseback into the City; where finding the Streets cover'd with Carpets, he al'd the Inhabitants, if that had been done by the Mandarin's Order: and finding they did it of their own accord, to give a public Testimony of their Veneration for his Majesty, he express'd his Satisfaction. The Streets were so full of Men and Children, who throng'd among the Horsemen, that the Emperor stop'd every Moment, seeming to be highly delighted with it. The Inhabitants of Shih-chou, having laid Carpets upon the Pavement of the Streets, the Emperor alighted, at the Entrance of the City, and commanded the Horses to stop, that they might not spoil so many fine pieces of Silk, which belonged to the People: he went therefore on Foot to the Palace prepar'd for him, and honour'd the City with his Presence for two Days. In these kinds of Journeys the Emperor declares himself the Protector and Father of the People, by executing speedy and severe Justice upon the Mandarins, when the Complaints against them are just. P. le Conte relates an Example of this, by which the late Emperor Kang-li render'd himself equally formidable to the Mandarin, and amiable to the People.

"This great Prince being satnated at some Distance from his Attendants, (says that Jeguit) and receiving an Old Man who wept bitterly, al'd the Cauze of his Tears. My Lord, I reply'd the Man, who did not know him, I had but one Child, in whom I placed all my Joy as well as the Care of my Family; and a Tartarian Mandarin has taken him from me, so that I am at present deprived of all Succour: for how can I, who am a poor weak Man, oblige the Governor to do me Justice? This is not so difficult as you think it, (reply'd the Emperor) get up behind me, and guide me to the House of this Rivalifer. The good Man obey'd without Ceremony, and in two Hours time they arriv'd at the Mandarin's Palace, who did not expect such an extraordinary Visit.

"Mean time the Guards and a great Company of Lords, after long rambling about, arriv'd at the Mandarin's; and without knowing what was the matter, some surrounded the House, while others enter'd with the Emperor: who having convicted the Mandarin of the Violence he was accus'd of, condemn'd him to lose his Head on the Spot. After this turning towards the afflicted Father, "Thou make you full Amends, said he to him with a serious Air, I give you the Employment of the guilty Perfon, who is put to Death. Take Care to behave yourself in it with more Moderation than he did; and let his Crime and Punishment be a Warning to you, that in your turn you be not made an Example of."

Lastly, Nothing can be more instructive, as well as proper, to keep the Mandarin in the Im-Order, and prevent their committing Faults, than the Gazette, which is printed every Day at Pecking, and dispers'd from thence into all the Provinces. There is nothing injurious in it, but what
what relates to the Government; and as that of China is absolutely Monarchical, and all Affairs however inconsiderable are refer'd to the Emperor; it contains nothing but what may be of great Use to direct the Mandarin in the Execution of their Offices, and instruct the Literati as well as the Commons. For Instance, you find there the Names of the Mandarins who have been deprived of their Employments, and for what Reasons; one, because he was negligent in gathering the Emperor's Tribute, or had imbezzled it; another for being either too indulgent or severe in his Punishments; this for his Opprobria, and that for want of Talents to govern well. If any Mandarin has been advance'd to a considerable Place, or remov'd to a woful, or if he has been deprive'd, for some Fault, of the Annual Pension he receive'd of the Emperor, it is immediately put into the Gazette.

It contains an Account of all Criminal Matters, which are punish'd with Death; likewise the Names of the Officers who fill the Places of the Mandarins that are remov'd, all the Calamities that happen in a Province, and the Relief given by the Mandarin of the respective Cities by the Emperor's Order; an Extract of the Expenditures disbursed for the Subsistance of the Soldiers, the Necesities of the People, the Public Works, and the Benevolence of the Prince; the Remonstrances made by the Supreme Tribunal to the Emperor, concerning his own Conduct or his Decisions; therein is mention'd also the Day when the Emperor plough'd the Earth, in order by his Example to excite Emulation in the People, and inspire their Governors with a Love of Labour and Application to Agriculture. The Time he has fix'd for assembling the Grandees of the Court, and all the Chief Mandarin of the Tribunals at Pecking, to be instruct'd by him in their Duty. There you meet with the Laws, and new Customs that have been effectual'd; as also the Prailies or Reprimands given by the Emperor to a Mandarin; for Infirnse, Such a Mandarin has no good Reputation, if he does not mend, I will punish him.

In short, the Chinese Gazette is so contrived, that it is of great Use to instruct the Mandarins how to govern the People; for which Reason they read it carefully, and as it gives an account of all the public Transactions in this vast Empire, most of them write down Remarks upon the Passages in it, that may help to direct their Conduct.

Nothing is printed in the Gazette but what has been presented the Emperor, or comes from him; those who have the Care of it not daring to add a tittle, not even their own Reflections, upon pain of Corporate Punishments.

In 1726, a Writer belonging to a Tribunal, and another employ'd in the Post-Office, were condemned to die, for having inserted certain Fallhoods in the Gazette; the Reason, upon which the Office of Criminal Affairs founded their Judgment, was, that what they had done he 'twas a Failure of Respect towards his Majesty, which is by the Laws declared Capital.

To conclude, the Laws prohibit the Mandarin most of the common Plesasures of Life. They are but seldom permitted to treat their Friends, and give them a Play; they would risk their Fortune if they took the Liberty to game or walk abroad, to make private Vistas, or frequent public Assemblies; being debar'd all Diversions but what they can take in the most private Apartments of their own Palace.

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**Of the Military Government and Forces of the Empire:** the Forts and Soldiers, their Arms and Artillery.

As there were formerly in France Knights belonging to the Army, and Knights belonging to the Laws, there are likewise in China Literary Doctors, and Military Doctors. Having already spoken of the first, upon whom the Government depends, we proceed now to the latter, who are appointed to preserve Tranquility in the Empire, to keep their Neighbours in awe, and to rule or prevent Rebellions.

The Military Mandarin, or Officers of the Army, must pass several Examinations, as well as the Literary Mandarin, and give Proof of their Strength, Dexterity, and Experience in the Art of War. Accordingly there are three Degrees among them, which they are to take, viz. those of Batchelor, Licentiate, and Doctor of Arms. The Batchelors are examined in the Capital of every Province, in order to be Licentiates, in the Manner explain'd elsewhere.

There are at Pecking five Tribunals of Military Mandarin, call'd U-fu, that is, The five Clauses, or Troops of Mandarin of War.

The first Clause is that of the Mandarin of the Rear-Guard, call'd Hui-fu. The second consists of the Mandarin of the left Wing, which is named T'ie-fu. The third is of the Mandarin of the right Wing, call'd Tung-fu. The fourth of the Mandarin of the Van-Guard of the main Body, named Ch'eng-fu. The fifth of the Mandarin of the Van-Guard, call'd Yen-fu.

These five Clauses have at their Head a Chief or President and two Ailifants, which are of the first Order of Mandarin. They commonly choose for their Puffs great Lords of the Empire, and
these are they who command the Officers and all the Soldiers. These five depend on a Supreme Tribunal of War, called Yung-ching-po, whose President is one of the greatest Lords of the Empire, and has Authority over the five Tribunals, and all the Officers and Soldiers of the Court; but to prevent the Abuse of too extensive a Power, which renders him Master of too many Troops, they give him a Literary Mandarin for an Affiant, with the Title of Super-intendant of the Army, and two Inspectors nam'd by the Emperor, who have their Share in all Affairs. Moreover, when the Execution of any Military Project is in Agitation, they depend absolutely on the fourth of the six Supreme Courts, called Ping-po, already spoken of, which has the whole Militia of the Empire under its Jurisdiction.

Tho' there are great Lords, who, holding in the Empire the Rank of Princes, Dukes, and Earls, are above all the Orders of Mandarin, by their Dignity, Merit, and Services; yet there is not one of them but thinks himself honour'd by the Title he derives from his Mandarinat, and the Quality of Chief of the five Tribunals of Military Mandarin. None can be more ambitious to command than the Chinese, placing all their Glory and Happiness in having Authority in the State.

The Rank and Business of the principal Military Mandarin is much the same with that of a General in Europe. He has under him in some Places four Mandarins, and in others only two, whose Employment is not unlike that of our Lieutenant-Generals, who have likewise four subordinate Mandarins, answering to Colonels; these again have under them others, who may be considered as Captains, and have likewise their subaltern Officers figuring our Lieutenants and Ensigns.

Each of these Mandarins has a Train suitable to his Dignity; and when he appears in Public, he is always attended by a Company of Officers belonging to his Tribunal. All of them together command a great number of Troops, partly Horse, and partly Foot.

These Officers exercise their Soldiers regularly: the Exercise consists in a kind of tumultuous and disorderly Marches, which they perform when they attend the Mandarin, or else in forming Squadrons, in filing off in Order, in encountering each other, or in rallying at the Sound of Horns and Trumpets; in a Word, they draw the Bow, and handle the Sabre with a great deal of Skill. They also from time to time review their Troops, examining carefully their Horses, Muskets, Sabres, Arrows, Cuirasses, and Helmets. If there be the least Ruft on their Arms, they are punish'd on the Spot for their Negligence; with thirty or forty Blows of a Battoon, if they are Chinse, or so many Lashes of a Whip, if they are Tartars. At other times they are at Liberty to follow what Trade they please, unless they are on some Duty which gives them full Employment; as when, for Instance, they are placed to guard a City-Gate, or to take Care of the high Roads.

As the Military Business does not take up much of their Time in a Country which has been so many Years at Peace; far from being oblig'd to infit Men by Force, or Money, as is practis'd in Europe, the Profession of a Soldier is commonly look'd upon as a Fortune, which they endeavour to procure by means of their Friends, or by Prefents to the Mandarin; the Service being generally in the Country where they dwell, and have their Families.

The three Northern Provinces furnish abundance of Soldiers, who every three Months receive their Pay; being five Sous of five Silver, and a Measure of Rice a day, which is sufficient to maintain one Man. Some have double Pay, and Horsmen have five Sous more, with two Measures of small Beans to feed their Horses, which also are provided by the Emperor.

They reckon more than eighteen thousand Mandarin of War, and above seven hundred thousand Soldiers distributed among the Forts, Cities, and Fortifications, belonging to the several Provinces, and along the Great Wall. These Troops being well clothed, and well arm'd, make a very fine Appearance in their March, or on a Review; but they are not comparable to the Soldiers of Europe, either for Courage or Discipline, being easily put into Disorder and rout.

Besides, that the Chinese are naturally effeminate, and the Tartars are almost degenerated to Chinese, the profound Peace they have enjoy'd, gives them no Opportunity to become Warlike. Add to this the Effect that they have for Learning preferable to every thing else; the Dependance which the Soldiers have on the Literati, and the Education that is given to Youth, (who see nothing but Books and Characters, who are instructed with a grave and serious Air, and hear nothing spoken of but Law and Politics,) are so many Obstructions to their being Warriors. These Troops are scarce ever employ'd, especially since Tartary has submitted, for any thing else, but to prevent Revolts, or to quash Combinations on their first Appearance in a City or Province. Twenty four Tartar Officers have at Court the Dignity of Captain-Generals, and there are likewise many Colonels. Besides these Officers, who were establisht by the Tartars, there are also Officers of the Ping-po, or Tribunal of War; who superintend the Chinese Troops throughout the Empire, and have always Nurses ready to carry necessary Orders into the Provinces, which is perform'd with great Secrecy. Their chief Employment is to purge the high Ways of Robbers, whom they follow and observe so carefully, that they seldom escape. On these Occasions, Orders are sent to the City, and, if there be a Necessity for it, the Forces of several Cities, nearest to the Place infelicit, which the Robbers, are employ'd. In War-time several Battalions are detach'd from every Province to form an Army.

Before the Union of the Tartars and Chinese, a prodigious Number of Troops were rang'd along the Great Wall, in order to guard it, and cover the Empire against the Attempts of such formidable Enemies; but at present only the most important Places are garrison'd.
Nature has taken care to fortify China in all other Places, where it might be liable to be attacked. The Sea, which washes fix Provinces, is so shallow near the Shore that no large Vessel can approach it, without being broken to Pieces; and Storms are so frequent that no Fleet can ride there in safety: On the West there are inaccessible Mountains, which are not left a Defence on that side, than the Sea and the Great Wall on the other two.

Great Wall, when and how built.

Two Hundred and Fifteen Years before Christ, this prodigious Work was built, by order of the First Emperor of the Family of Tsin, for securing three great Provinces against the Irrruptions of the Tartars. To execute this grand Design he drew every third Man, capable of working, out of each Province; and in laying the Foundation of it on the Sea-Coast, he ordered several Ships laden with Iron and huge Stones to be sunk: whereon the Wall was raised with so much Art, that the Workmen were not to leave the least Chink between the Stones on Fortitude of their Lives; hence the Work is almost as intire at present, as when it was first built. It is about 500 Leagues in Length, and broad enough for fix Horsemans to ride abreast upon it. [See p. 20.] The Wall is admirable on two accounts, First, That in its Course from East to West it runs in several Places with a gradual ascent, over very high Mountains; and is forti

Fortresses, forti- tuation.

The Forts, fortified Places, and Cittadels, are very numerous, and distinguiß'd in seven different Orders, named by the Chinois, Quang, Chey, So, Chin, Pau, Pi and Chay. There are about six hundred of the first Order, five hundred and upward of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, and three hundred of the last: which make above two thousand fortified Places, without reckoning the Towers, Castles, and Redoubts of the famous Wall, which have every one its particular Name and Garrison.

Amidst the latter, there are Places of Refuge in the middle of the Fields, whither the Husbandmen and Peasants retire with their Flocks and Moveables, in cave of Comminations, which rarely happen, or of the sudden Incursion of Robbers, where they are secure from all Infits. There are others built on the Tops of Rocks and craggy Mountains, inaccessible but by Ladders or Steps cut into the Rock. These Places are not encompass'd with Walls, their Strength consisting solely in their impregnable Situation, or in deep and broad Ditches capable of stopping the Rebels in their March. They reckon, besides these, more than three thousand Towers, or Castles called Tay; wherein are constantly kept Centinels and other Soldiers on Duty, who, when they discover any Disturbance, make a Signal: in the Day, by a Flag on the Top of the Tower, and in the Night, by a lighted Torch, to alarm the Neighbouring Garrisons; for there is not a Province, City, nor walled Town in the Empire, but what has Soldiers for its Defence.

Militia, strength of.

Artillery and Composder.

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Artillery is but a modern Invention among the Chinois, and tho' that of Gunpowder is very ancient, they have seldom made use of it but for Fireworks, wherein they excel. There are however three or four Bombards short and thick at the Gates of Nan-king, ancient enough to prove that they have had some Knowledge of Cannon, tho' they seem'd to be ignorant of their Use; for they serve for nothing but to be thrown as Curiosities. They had also a few Patreroes on Board their Vessels, but had not skill enough to make use of them.

In the Year 1621, the City of Ma-hau having presented the Emperor with three Cannon, and Men to manage them, the first Trial of them was made before the Mandarin; who were greatly surpriz'd at the Novelty, but more when they saw that one of the Pieces in recoil'd a Portuguese, and three Chinois, who did not get out of the way time enough. These Guns being employ'd against the Tartars, who came in swarms towards the Great Wall, they were to try their force at the Havock made by them, that they fled, and durst never approach it any more.

In the Year 1636, when the Persecution was rais'd against the Missionaries, who had not dar'd to appear for ten Years, the Tartars having made a new Irruption into the Empire, the military Mandarin consult'd about Measures for putting a stop to their Inroads, and talked of fortifying the Towns, and furnishing them with Artillery. On this occasion, remembering they had often heard Dr. Paul Syu say, that the Missionaries understand the Art of founding Cannon, they immediately besought the Emperor to command P. Adam Schall, President of the Tribunal of the Mathematicks, to come home. His Majesty was defruous to know before hand if this Father had ever actually founded any, or knew how to do it. But the Mandarin taking upon themselves to make the Enquiry, without letting him perceive their Design, intreated the Emperor to haften the Order, which they were not to make use of unless a proper Occasion offered. Having obtained what they desired, they made the Father a Vizir, under pretence of proposing some Difficulty in Astronomy, and putting him Questions concerning several parts of the Mathematicks: among the rest they asked him, as it were by chance, if he understood the method of casting Cannon; and
of the Chinese Monarchy.

the Father replying that he under stood its Principles, they immediately prefented him the Emperor's Orders. The Missionary excused himself, by alleging that the Practice was quite different from the Theory; but obey he must, and instruct the Workmen. Accordingly they assigned him a proper Place near the Palace, that he might be affil ed by the Eunuchs of the Court. After wards the several Pieces of Work relating to Optics, Statics, Architecture and Fortification, and several Instruments of Wood and Copper, made by P. Ferdinand Verbiest, for the Observatory at Peking, perfwaded the Mandarin that he must be equally skilled in founding Cannon; which they wanted in order to defend the Empire against its Enemies, and especially certain Robbers who infested the Coasts and Frontiers of China, from whence it was difficult to chafe them.

For this reason they prefented a Memorial to the Emperor, befeeching him to order P. Verbiest to instruct Workmen in the manner of founding and making of Cannon, for the Prefervation of the State. The Jefuits having read in the Register of the Church of Pe king, that a great number of Mandarinies have been brought into the Empire by the fame means, under the laft Family of the Chingi Emperors; and believing that such a piece of Service done for the Emperor would induce him to favour the Romish Religion, he cafl 130 Pieces of Cannon with wonder ful Success.

Some time after, the Council of the Chief Mandarin of War, having prefented a Memorial Caff. 130 to the Emperor, whereby they required 320 Pieces of Cannon, of different Bores, after the European Fashion, for the defence of the fortified Places; his Majesty granted their Requeft, and order'd that Nan-whay-jin (for the Chinefe called P. Verbiest) fhou'd oversee the Work, which was to be perform'd accordingly to the Patterns, to be painted and prefented him in a Memorial. Accordingly the 11th of February 1681, P. Verbiest having prefented the Patterns, they were approved of; and an Order was fent to the Tribunal, which has the Inspection of the Publick Buildings and Works, to furnish all things neceffary for the Purpofe without Delay.

It took up above a Year to make these Cannon, in which time the Father met with many Ob structions from the Eunuchs of the Palace, who, impatient to fee a Stranger fo much in favour with the Emperor, would their utmost endeavours to defeat the Undertaking; they complained ever Moment of the Slowness of the Workmen, while they caufed the Metal to be floen away by the Under-Officers of the Court. As soon as one of the largest Guns was cafl, before it could be polish'd on the infide, they forced an Iron Bullet into the Mouth of it, thinking thereby to ren der it useless; but Verbiest having charged it thro' the Touchhole, it was fired out with fuch a terrible Noise, that the Emperor hearing it in the Palace would neceffarily repeat it. When all the Cannon were finifh'd, they were taken to the foot of the Mountains, half a Day's Journey from Peking, whither several Mandarins went to fee them tried; whereof report being made to the Emperor, he went himfelf, with several Governors of Western Tartary, who were then at Peking, and the principal Officers of his Army, besides his whole Court, to fee the Experiment. Accordingly they were loaded in his Preleence, and discharged feveral times againft fuch Places as he directed.

Oberving that the Balls hit the Places they were levell'd at by the Jefuit with his Instruments, who had he was fo greatly pleafed that he made a folemn Feng for the Tartarian Governor, and principal Officers of the Army, in the middle of the Fields under Tents; drinking out of his Golden Cup, to the Health of his Father-in-Law, of his Officers, and even of tho' he had fo exactly directed the Cannon. At length finding for P. Verbiest, who by his Orders was lodged near his own Tent, he faid to him, The Cannon you caufed to be made for me the left Year were very ferioufly against the Rebell, in the Provinces of Shen-fu, Hoo-quang and Kiang-fu, and I am well fatisfied with your Services; then taking off his Veff furd with Martin-fkins of great value, and alfo his Gown that was under it, he gave them to him as a Testimony of his Friendship.

They continued feveral Days to make Proof of the Guns, in which time they discharged twen ty three thousand Bullets, to the great Satisfactory of the Mandarin, whole Officers aftified at the fame time. P. Verbiest compofed a Treatife on the founding of Cannon, and their Ufe, which he prefented the Emperor; with forty four Tables of Figures neceffary for understanding the Art, and of the Instruments proper to level the Cannon for shooting at any Mark. A few Months afterwards, the Tribunal for enquiring into the Defts of Perfons who have done Service to the State, prefented a Memorial to the Emperor, wherein they befought him to have regard to the Service P. Verbiest had done, by cafling fo many Pieces of Artillery. His Majesty granted their Petition, and befow'd on him a Title of Honour, like that conferr'd on the Vice Roys, when they have deferved well in their Government by their prudent Conduct. To prevent the Superftition of the Chinefe, who Sacrifice to the Spirit of the Air, Mountains and Rivers, according to the various natural Events, and the different Works they begin or finish, P. Verbiest fix'd a Day to blefs the Cannon in a Solemn Manner. For this purpofe he ered an Altar in the Foundary, on which he placed a Crucifix, and then in his Surplice and Stole, adored the true God, making fuch Proftrations, and beating his Forehead against the Ground; and as it is the Custom in China to give Names to fuch kinds of Works, the Father gave to every Piece of Cannon the Names of a he or the Saint of the Romish Church, tracing the Characters that were to be engraven on the Breech of the Gun.

Some Perfons, with a defign to render the Jefuits odious, published Libels in Spain and Italy against P. Verbiest; affirming, that it was unworthy of a Priest and a Regular to furnish the Infedts with Armes, and that he had incurred the Excommunications of the Popes who have forbid den its.
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The Father prudently reply'd, That the Intention of the Church in this Prohibition, was to hinder the Infidels from making use of those Arms against the Christians; that nothing like this could happen in China, since neither the Chinese nor Tartars could make war against the Christians; That, on the contrary, by this means the Romish Religion was established in China; since the Emperor, in recompence of such a Service, gave the Missionaries leave to preach throughout his Dominions.

But P. Verbois is cleared from these Invidious by the honourable Brief sent him by Pope Innocent Xth; who therein praises him for having to widely employed the profane Sciences for the Conversion of the Chinese, and exhorts him to continue, by his Zeal and Knowledge, to promote his Religion, promising him all the Assistance of the Holy See, and his Pontifical Authority.

Of the Polity of the Chinese, as well in the Cities for maintaining good Order, as in the great Roads for the Safety and Conveniency of Travellers; of the Customs, Houses, Ports, &c.

In such a vast Dominion as China, so prodigiously populous, and so full of Cities, there would be nothing but Confusion and Disorder, if the Regulations were not so exactly observed as to prevent the least Disturbances; the Repose which it enjoys being the Effect of the Wisdom of its Laws.

Every City is divided into Wards, each of which has a Head, who keeps an Eye over a certain Number of Houses, being responsible for whatever Passes within his Precinct; so that should any Trouble happen, and he neglect immediately to inform the Mandarin about it, he would be very severely punish'd.

Masters of Families are equally responsible for the Conduct of their Children and Servants; he who has all the Authority being deem'd culpable, when his Inferiors, who owe him Obedience and Respect, have committed any Crime. The very Neighbours themselves are obliged to lend mutual Assistance when any Misfortune happens, for Instance, a Robbery in the Night; and in such Cases one House answers for the next.

There is always a good Guard at the Gates of every City, who examine all Passengers; and if they see any thing suspicious about a Man, if his Physiognomy, Air, or Accent, discover him to be a Stranger, he is immediately stopp'd, and Notice given to the Mandarin.

One of their principal Maxims, and which they believe contribute most to good Government, is, not to suffer Foreigners to settle in the Empire; for besides their hereditary Pride, and Contempt of other Nations, whom they look upon as barbarous, they are persuaded, that a Mixture of People would introduce a Diversity of Manners and Customs, which would gradually produce personal Quarrels, Parties and Rebellions, fatal to the Tranquility of the Empire.

As soon as Night falls, the Gates of the City, as also the Barricades at the End of every Street are carefully shut; and at proper Dintances there are Centres, to stop those who are abroad. In some Places there are Horlmen continually patrolling upon the Ramparts; The Night, say they, is for Repose, and the Day for Work. This Law is so well observed, that no People of Credit will be seen at Night in the Streets; and if any one happens to be found, he is look'd upon as a Scoundrel or Robber, on the Lurch to do Mischief by favour of the Darkness, and therefore he is stopp'd: So that it is very dangerous to be abroad at unseasonable Hours; it being difficult, however innocent, to escape the Severity of the Magistrates.

There are in every City large Bells, or a Drum of a very extraordinary Size, with which they distinguish the Watches of the Night. Every Watch lasts two Hours. The first begins about Eight in the Evening, during which they strike from time to time a Stroke, either on the Bell or on the Drum; in like manner, they strike two Strikes throughout the second Watch, three in the third, and so on; infomuch that at any Time of the Night, one may know within a Trifle what it is o'Clock. The Sound of their Bells is not very harmonious, because the Hammer which they strike with is not of Metal, but of Wood.

The Gate of Arms is only for the Ufe of Soldiers, who seldom are in their military Accoutrements but when on Duty, as in time of War, when they keep Guards; when they are in Review, or when they attend the Mandarins; at other times they apply themselves to Trade, or follow their own private Professions.

If there happens to be a Quarrel among the Populace, and from abusive Language they come to Blows, they are extremely careful not to shed Blood; for which Reason, if they chance to have any Stick or Iron Weapons in their Hands, they lay it aside, and fall a Boxing.

They commonly end their Quarrels by complaining to a Mandarin, who fitting in his Chair of State, and surrounded with his Officers, very calmly hears both Parties plead their own Cause; after which he cautions the culpable, and sometimes both Parties, to be bated moderators in his Presence.
There are common Prostitutes in China as well as elsewhere; but as they generally cause Disturbances, they are not permitted to live within the Walls of the City, or have private Houses to themselves; but several of them lodge together, and often under the Government of a Man, who is responsible for any Disorder. After all, these loose Women are but barely tolerated, being looked upon as infamous; and some Governors of Cities will not permit them to live within their Districts.

In short, the Education they give to Youth, contributes much to the Repute which the Cities enjoy; for as Offices and Dignities are obtained according to the Progress made in the Sciences, young Persons are kept continually to their Studies, being wholly debauch'd from Play, and all Diversions likely to promote Idleness: by which close Application to cultivate their Minds, and exercise their Memories, they are accustomed to moderate their unruly Passions, and free from a great Part of those Vices that necessarily attend Idleness and Sloth.

Nor is the Government less careful to render the great Roads safe, handesome and commodious, The great Roads, than to preserve Peace in the Cities. The numerous Canals, so useful for the transporting of Merchandizes into several Provinces, are bordered with Quays of hewn Stone; and in low, marshy, and watery Places, very long Cauways have been raised for the Convenience of Travellers.

Great Care is taken to keep the Roads even, and often to repair them; and as in many Places the Soil is light, it dries almost as soon as the Rain ceases. They have made Ways over the highest Mountains, by cutting thro' Rocks, levelling the Tops of Hills, and filling up the Valleys.

In some Provinces the high Roads are like so many great Walks, having very tall Trees, and sometimes Walls on each Side, eight Foot high, to prevent Travellers from riding over the Fields; with Openings into the Cross-ways leading to different Villages.

In the great Roads there are at proper Distances resting Places, very neat and conveniently with reposing fenced, as well against the Winter Cold as the Summer Heat. Most of the Mandarin's on their Return to their own Country, after being dismist from their Employments, endeavour to recommend themselves by Works of this Kind.

There are also Temples and Pagods, which afford a Retreat in the Day time, but it is with great Difficulty that any Person is permitted to stay there all Night, except the Mandarin, who have that Privilege. The Boors wait on them with great Affection, receiving them with the Sound of Musical Instruments, and lodging them in their own Apartments: They also take Care of their Baggage, their Servants and Porters.

This sort of Gentlemen make very free with their Gods; for they put their Temples to all manner of Uses, not thinking such Familiarity inconsistent with the Reverence due to them.

There are some charitable Persons, who hire Men to distribute Tea to poor Travellers in the Summer, and in the Winter a kind of Water with Ginger infused in it; requiring no other Return, but that they would not forget the Name of their Benefactors.

Inns are numerous enough on the Roads; but nothing can be more wretched or ill contrived, excepting those on the great Roads, which are very large and handesome; but Travellers must carry their Beds along with them, or else be forced to lie on a plain Mat. The Chinefe, especially the meaner sort, never use Blankets, being content to wrap themselves, sometimes quite naked, in a Corse-lid lined with Linnen; so that their Beds are easily carried. The Entertainment is tolerable to the Lodgers, for you will have very good Luck if you meet with any Fifth or the least Bit of Meat. In several Places, however, Pheasants are cheaper than other wild Fowls; for sometimes four may be bought for ten Sols. 'Tis true some of these Inns afford better Accommodations than others, but the best of them are very mean; confisting for the general of four Mud Walls without any Plastering. All the Rafters in the Roof appear, and 'tis well if you do not see thro' it in many Places; besides the Rooms which are seldom paved are full of Holes. In some Provinces these Inns are built only of Earth and Reeds, but in the Cities they are of Bricks, and pretty convenient. In the Northern Parts one meets with what they call Rann's; being great Brick Eltrades, the whole Breadth of the Room, with a Stove underneath, and a Mat made of Reeds on the Top, wherein you may lay your Bed if you have one.

They have taken Care to publish an Itinerary, which contains all the Roads, with the Distances of Places both by Land and Water, from Pe-kong to the Borders of the Empire (1). The Mandarin make use of this Book when they set out from the Court, to take Possession of their Employments in the Provinces. At the End of every Stage there is a House called Kung-pan, appointed to receive the Mandarin, and all those who travel by the Emperor's Order, who defray their Expenses.

The Day before a Mandarin sets out on his Journey, a Courier is sent forwards, who carries a Tablet, wherein is written the Name and Employment of that Officer; on Sight of which the Lodgers are immediately prepared for him, according to his Dignity; and he is furnished with all Necessaries, such as Provisions, Porters, Horfes, and Chairs, or Barks if he goes by Water. The Couriers, who publish the Approach of the Mandarin, always find Horfes ready; and some Merchants have supplied the Want of the Journals of their own Travels over the Provinces, when they made the Maps.

(1) Had the Mifcellany sent a Translation of these Itineraries, it would have been very acceptable to the Curious: thereby we might have improved the Maps with the Roads, and in

"some Places they have supplied the Want of the Journals of their own Travels over the Provinces, when they made the Maps."
that they may not be disappointed, one or two Li, before their Arrival, they strike very hard several times upon a Baxion, to give Notice that the Horse may be immediately saddled if it be not already done.

The Horse is appointed for Lodging of the Mandarin, are so handy as might be expected; for which Reason, when one reads of such things in the Relations of foreign Countries, be ought to make some Allowance: not that the Authors are given to magnify, but they often borrow the Descriptions from the Natives, to whom very mean Things seem magnificent. Besides, they are obliged to make Use of Terms, which convey very lofty Ideas to Europeans: When it is said, for Instance, that the Kong-quan are prepared for the Reception of the Mandarin, and those who are entertained at the Emperor's Expense, one would imagine them from hence to be noble Structures. When farther we read that an Officer is sent before hand with Orders to get every thing ready against the Mandarin arrives. It is natural to believe that they were in a Hurry to spread Carpets, and adorn the Apartments with handy Moveables; but the Chinese Frugality, and the great Number of Messengers, who are dispatched from Court, free them from this Trouble: the Furniture to be prepared consisting of a few Felts and Mats, two or three Chairs, a Table, and a wooden Bedstead cover'd with a Mat, when there is never a Kain. If he be a Mandarin of considerable Rank, and the Kong-quan not suitable to his Dignity, he is lodged in one of the best House of the City, where an Apartment is borrowed for him.

The Kong-quan are sometimes large and sometimes small, and there are some handsome and commodious enough. By that of Kan-ten which is one of the commonest, one may judge of the rest: It is of a moderate Size, consisting of two Courts, and two principal Buildings, one of which, at the Bottom of the first Court, is a Ting, or large open Hall, for receiving Vistors. The other, standing at the end of the second Court, is divided into three Parts; that in the middle serving for a Salon, or Anti-Chamber, to the two great Rooms that are on the Sides, with each a Closet behind. This Disposition is observed in most of the Houses belonging to Persons of any Distinction. The Hall and Anti-Chamber are each adorn'd with two or three great Lanterns of transparent Silk painted, hung up in the manner of a Branch, also the Gates towards the Street, and those of the Courts, are each enlighten'd with two large Paper-Lanthorns, adorn'd with large Characters.

On the great Roads, at proper Distances, there are a fort of Towers, with Centry Boxes upon them for Centinels, and Flag-flaps to make Signals in Cafe of Alarms. These Towers are made of Turf, or tempt'd Earth; they are square, about twelve Foot high, with Battlements, and are built flanting. In some Provinces there are large Bells of cast Iron on the Top of them; but most of those which are not upon the Road to Pe-king, have neither Centry Boxes nor Battlements. According to the Laws, these Towers ought to be found on all frequented Roads, at the Distance of every five Li [or half League] one small and another large alternately; with Soldiers continually upon Duty to observe what pass, and prevent any Disturbance. These Soldiers have their Guard-Houses, and place themselves in a Rank, when any considerable Officer passeth by. They are very regular, especially in Pe-che-hi, which is the Province of the Court, and there is always a Centry in the Box.

In some other Provinces these Towers falling to Ruin, Orders are given from time to time to repair and keep Guard in them; especially when they are apprehensive of Robbers, or any Disturbance. In which Case the Number of Soldiers not being sufficient, they oblige the Villagers to lend Affilance in their Turns. The Mandarin make a List, and the Inhabitants agree among themselves in dividing the Duty.

If this Law was observed strictly, there would be no Robbers in China; for at every half League there would be a Guard to fop fuscious Persons; not only in the Roads leading to the Capital, but also in those from one City to another; so that as the Cities are very numerous, and all the Country is crost with great Roads, these Towers occur almost every Moment. For this Reason Highway-Men are very rare in China; indeed they are sometimes found in the Provinces neighbothing to Pe-king; but they seldom murder those who rob, and when they have done their Business, they make off very dexterously. In other Provinces there are very few Robbers. These Towers are also of Use to determine the Distance from one Place to another, much in the same manner as the Roman Stones.

When the Roads are too rough to travel on Horseback, they make Use of Chairs, which the Chinese call Quan-quan, that is to say, Mandarin-Chairs; because the Chairs used by the Mandarin are of such a Fashion, that the Body of the Chair is not unlike that of the Hackney-Chairs of Paris, but it is larger, higher and lighter. It is made of Bamboo, a kind of Cane, very strong and light, laid a-crois each other in the Form of a Lattice, and tied together very strongly with Rattan; which is another sort of Cane very small but strong, excepting above the Earth, to the Length of eight hundred or a thousand Foot. This Lattice is covered from Top to Bottom with a Piece of coloured Linnen, Silk, or Woolen Cloth, according to the Season; over which, in rainy Weather, they put an Oil-Cloath [if we may call that so which is made of Taffy].

Howe'er'd. This Chair which is of a convenient Size for fitting at Eafe, is carried by Men like our portable Chairs or Sedans. If there be but two Chairmen, the Ends of the Poles rest upon their Shoulders; but if it be a Sedan with four Chairmen, then the Ends of the Poles as well before as behind, pass thro' two running Knots of a strong pliable Cord, hung by the middle to a thick Stick,
of the CHINESE MONARCHY.

Stick, whose Ends rest on the Shoulders of the Chairmen, (c) and then there are commonly eight in order to relieve each other.

When to avoid the Heats, they travel in the Night, especially along Mountains infected with Tygers, they wear Guards on the Spot with Torches, which serve both to light them and to scare those wild Beasts, who are naturally afraid of Fire. 'They are made of Branches of the Pine Tree, dried by the Fire, and prepared in such a Manner that the Wind and Rain do but make them burn the fatter, each Torch, which is six or seven Foot long, lasting near an Hour: and with the Help of four or five of these Guides, they travel all Night over the Hills, with as much Safety and Ease as at Noon Day in a plain Country; Wherefore in mountainous Countries these forts of Conveniences are to be found at proper Distances. However, scarce any Body but those sent from Court, the Mandarin, and other great Lords, travel in this Manner during the Night; for having a great Train they have nothing to fear either from Tygers or Robbers.

The great Number of Villages upon the Roads, full of Pagsos, is no small Convenience to Travellers. Over against these Pagsos, and in the great Roads, one meets with a great many Monuments, called Sbe-paes, with Inscriptions on them, being great Stones generally of Marble, standing upright upon Bales of the same; wherein a Morus being made, the Stones are fix'd in by means of Tenons cut at the Ends, and joined together without farther Trouble. Some of these Stones are Eight Foot high, two broad, and almost one thick; tho' commonly the Height is not above four or five Feet, and the other Dimensions in Proportion.

The largest of all are erected on a Stone Tortoise, in which the Chinese Architects (if they deserve that Name) have more Regard to Probability than the Grecian, who introduced Caryatides (h) and Supporters. Nay, what was still more extravagant, some put Cufions on their Heads for fear such heavy Burdens should incommode them.

Some few of these Sbe-paes are surrounded with large Halls; others to avoid Expence, are included in a small Brick Building, and covered with a neat Roof; they are exactly square except towards the Top, which is somewhat rounded or covered with some Grecian Figure, often cut out of another Piece of Stone.

When they are erected on Account of some Favour or Honours received from the Emperor, they carve two Dragons variously twisted: The Inhabitants of the Cities erect them in Memory of their Mandarin, when they are satisfied with their Government. The Officers erect them to perpetuate the extraordinary Honours bestowed on them by the Emperor, and for several other Reasons.

One great Convenience to those that travel by Land in China is, the Eafe and Safety where with their Goods are carried by Porters, who are very numerous in every City, and have their Tickets as they have hired Porters, by means whereof they are furnished in an Instant, and he becomes answerable for the Contents of their Bales. When the Porters have brought their Loads to the Place appointed, you give every one of them a Ticket, which they carry back to their Chief, who pays them with the Money you have advanced.

In much frequented Roads, as for Instance, that over the Mountain of Mey-lin, (which separates the Province of Kyang-f and Ryang-tong,) there are in the Cities between which they pass, a great Number of Officers, where all the Porters, both in the City and Country, give in their Names with good Security: so that if you have Occasion for three or four hundred, they will provide them. Having applied to the Head of the Office, he makes out an exact Lift in a Trice, of all you have to carry, whether they be Boxes or other things; and agrees with you for so much a Pound, the Price being commonly about ten Sols a hundred Weight for a Day's Carriage, which you pay before-hand, and then you have no farther Trouble: for the Principal gives every Porter his Load, with a Note of what it contains; and when you arrive at the City on the other Side, all that belongs to you is faithfully delivered by the Corps Subsidiary Office. The Burden is fastened by Cords to the Middle of a Pole of Bamboo, the Ends of which are carried by two Men on their Shoulders; and if the Weight be too great, then they make use of four Men with two Poles. They are changed every Day, and oblige to make the same Stages with those who employ them. When one Man carries a Bundle alone, he lightens his Load, by dividing it into two equal Parts, and fastening them with Cords or Hooks, to the Ends of a flat Bamboo Pole; afterwards he poises the Pole upon his Shoulders like a Balance, which bends and rises alternately as he goes along. When he is weary of carrying his Load on one Shoulder, he dexterously gives the Pole a twist round his Neck upon the other Shoulder, and by this Means some will carry a hundred and sixty French Pounds ten Leagues in a Day; for as they are paid by the Pound, they carry as much as they can at a time.

In some Provinces they make use of Mules for carrying the Bales and Merchandizes, but oftener with Carts, with one Wheel; which indeed are Wheel-barrows, excepting that the Wheel is very large, and placed in the middle. On each end of the Axle-Tree, which comes out on both Sides, they place a Lattice, whereon they lay Loads of equal Weight. This Custom is very common in several Parts of China; one Man only thrusts it forwards, or if the Load be heavy, another Man,

(c) The Chairmen must be supposed to follow one another, two behind the other, and two behind the Sedan, which is carried as it were in Slinges; for such the Stick and Rope seem to be by the Description.

(h) Caryatides, is a sort of Pillar representing the Figure of a Woman without Arms, and cover'd with a Robe down to the Heels, and the Supporters statues of Men.
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Man, or else an A6, is put before to draw it, and sometimes both. They have Axe-Trees resembling, with the Wheel plac'd forward, but they scarce ever make use of them in Journeys. When the Loads are car'd by Mules, the common Price for twenty five Days is four Tarsi and an half, or at most five, according to the different Seasons and Price of Provisions; return'd Mules may be hired a great deal cheaper. The Muleteers are oblig'd to maintain and bear their own Charges back, if no body hires them. Their Mules are very little if compared with those of Europe, but they are very strong; their usual Load being from one hundred and eighty to two hundred Chineje Pounds. The Chineje Pound is four Ounces heavier than ours.

There are Custom-Houses in China, but they are not so rigorous as those in the Indies, (where Pagengers are search'd without regard to Decency or Shame) or indeed any where else; for they search no Man's Perfon, and very rarely open the Bales. Nay, if a Man makes a tolerable Appearance, they not only bear far to open his Cheff, but take nothing of him, We see plainly, say they, that the Gentleman is no Merchant.

There are Custom-Houses where they pay by the Lump, and then Credit is given to the Merchant's own Bill of Parcels. There are others that require so much a Load, which is easily settled. Even the Emperor's Kang-fo [or Travelling Order] does not exempt one from paying Cuf trom; nevertheless the Mandarin out of Respect lets him passe, without requiring any thing; but at Pe-king they are generally more strict.

The Bales of Goods, which come from, or are sent to, the great Officers of the Court, have each a Fong-tyan pasted on it, which is a large slip of Paper, whereon is written the Time it was pack'd up, with the Name and Dignity of the Owner; and if these Officers are contiderable, they dare not venture to open them.

Formerly the Custom-Houses were shut up, and the Mandarin belonging to them changed every Year. This Mandarin by his Employ was a considerable Officer, who had the right of Memorial, that is, to address the Emperor immediately; but for twelve Years past the Emperor has committed the Care of the Custom-House to the Vice-Roy of each Province, who appoints a truly Mandarin to receive the Customs; however, they have been oblig'd of late to appoint particular Mandarins for those of Yang-tong and Po-kyen, on account of the Trouble occasion'd by the Sea Trade.

In every Place, where there is a Post-Houfe, there is a Mandarin to take Care of it. All the Post-Horfe belong to the Emperor, and no body is to make use of them but the Couriers of the Empire, the Officers, and others who are sent from Court. Those who carry the Emperor's Orders are commonly Persons of some Note, and attended by several Horfe-men; the Orders are inclofed in a great Roll, cover'd with a piece of yellow Silk, and wrap'd in a Scarf, which hangs at their Backs. Their Horfe are but ordinary to look at, but they are very good, and capable of performing long Journeys, for they commonly ride fifty or seventy Li's without changing them. One Post-Stage is call'd Chan; two Post-Stages two Chan.

These Stages where they change their Horfe are not always of the fame Length; the shortest contains fifty Li's, and rarely so few as forty. The ordinary Couriers carry their Wallets pack'd upon their Back, and when they ride, it rests upon a Cuf ion lying on the Horfe's Back. Their Wallets are not heavy, for they carry nothing but the Emperor's Despatches, or those of the Sovereign Courts, or Advice from the Officers of the Provinces. They also carry privately the Letters of other Persons; and in this confits their Perquisites.

The greatest and almost the only Inconvenience in travelling, especially in Winter time, and in the North Part of China, is the Dust, for it scarce ever rains in that Season; but there falls a great Quantity of Snow, in some of these Provinces, but not much at Pe-king. When the Wind blows very hard, it raises such Clouds of Dust, and that so frequently, that the Sky is darken'd with them, and one can hardly breathe. They are often obliged to cover their Faces with a Veil, or their Eyes with Glasses, fix'd in Leather or Silk, and tied behind the Head, whereby one may see and not be incommode'd with the Dust. As the Soil is very loofe, it easily flies off in Dust, when there has been a want of Rain for any confiderable time.

The same thing happens in other much frequented Roads of the Empire, where the continual Motion of such infinite numbers of People as travel on Foot, on Horseback, or in Wagons, raise's a thick Cloud of very fine Dust, which would blind them, if they did not take care to prevent it. The Southern Provinces are indeed free from this Inconvenience; but they have another to fear, which is the overflowing of the Waters, if they had not provided against it by building a vast Quantity of Wooden and Stone Bridges.

Of the NOBILITY.

Nobility not hereditary in China.

Nobility is not Hereditary in China, tho' there are Dignities belonging to some Families, which are bel ow'd by the Emperor on such of them as he judges to have the greatest Abilities. However illustrious any Man has been, nay, tho' he had arriv'd to the highest Dignity of the Empire, his Children have their Fortune to make; and if they want Parts, or love their Ease, they become like the common People, and are often oblig'd to follow the meanest Occupations. It is true that a Son may succe in his Father's Estate, but not...
to his Dignities or Reputation, to which he must raise by the same Degrees as his Father did.

For this Reason they place their chief Dependence on a constant Study, and they are sure to be advanced, let their Condition be what it will, if they have a Disposition for Literature. Thus one sees every Day several very surprisingly jump into Honours, not much unlike the Ecclesiastics in Italy, who, tho' of the meanest Extraction, are allowed to aspire to the Chief Dignity in the Romish Church.

All the Inhabitants of China are divided into three Classes, the People, the Literati, and the Mandarin. None but those belonging to the Family now reigning, have any Title of Distinction: they possess the Rank of Princes, in whose Favour five honorary Degrees of Nobility are established, much like those of Dukes, Marquises, Earls, Vicerouts, and Barons in Europe. These Titles are granted to the Descendants of the Imperial Family, such as the Children of the Emperor, and those to whom he gives his Daughters in Marriage, who have Revenues affixed to their Dignity, but not the least Power. However, there are Princes who are not at all allied to the Imperial Family; being either Descendants of the preceding Dynasties, or such, whose Ancestors have acquired the Title by the Services done to the Public. The Provinces are governed solely by Mandarin, sent thither by the Emperor, as has been already observed, after he has examined them himself.

The Prince now reigning is the third of the Family, which for ninety nine Years has governed all China and Tartary; but the fifth if you go back to his Great Grand-Father's Father. This latter having fabuced his own Country, conquer'd also Eastern Tartary, the Kingdom of Corea, and the Province of Lyau-ting, beyond the great Wall; fixing his Court in the Capital, call'd Sin-yang by the Chinese, and Midden (A) by the Mongol Tartars. They then gave him the Name Toy-lya, which is confer'd on all Conquerors, who are Founders of a Dynasty; and as his Brothers, who were very numerous, had contributed very much by their Valour to the Conquest of so many Countries, he gave them Titles of Honour, creating some Tin-yang, others Kyaun-yang, and Pii-yi. The Europeans have thought fit to give these sorts of Dignities the Appellation of Regulo's, or Princes of the first, second, and third Rank. It was then determined, that from among the Children of every Regulo, one should always be chosen to succeed his Father in the same Dignity.

Besides these three the same Emperor created others of an inferior sort, which are below'd on the other Children who are most worthy. Tho' of the fourth Rank, are call'd Poysie; those of the fifth Kung-ben, and so of the rest.

This fifth Rank is above that of the greatest Mandarin in the Empire; but the Princes of the inferior Ranks have nothing to distinguish them, like the former, from the Mandarin, either in their Equipage or Habits, except a yellow Girdle, which is common to all the Princes of the Blood, as well those who possess Dignities, as those who have none; but these latter hide it, being ashamed to let it be seen, when their Circumstances are too low to afford an Equipage suitable to their Rank and Birth. For this Reason we should have a false Notion of the Princes of the Blood in China, if we compare them to those in Europe, and especially France; where their Dignity from so many Royal Ancestors, raiseth them far above Persons of the highest Distinction in the State: Besides the small number of them attracts greater Regard and Veneration, which increases in Proportion as they are nearer to the Throne. On the contrary, in China the Orders of the Blood is no great Distinction, as being but five Generations backward; and yet their Number has increased to such a Degree, in so short a Time, as to amount at present to no less than two thousand. Hence, as their Multitude puts them at a Distance from the Throne, they are little esteemed, especially those who, having neither Titles nor Employments, cannot make a Figure suitable to their Birth; which makes a great Difference between Princes of the same Blood. Polygamy causing the Princes to increase exceedingly, they hurt one another in Proportion as they multiply, for they have no Distinction or Employment, which makes it not worth the while to take or by purchase; then they have no Estates in Lands; and as the Emperor cannot afford Pensions to them all, some of them live in extreme Poverty, tho' they wear the yellow Girdle.

Towards the End of the Dynasty of the Ming, there were more than three thousand Families of that Race in the City of Kiang-ewu, several of whom were reduced to submit upon Charity. The Banditti, who made themseles Masters of Pi-king,lew almost all those Princes, which is situated in that Part of the Country, called the Few that escaped quitting the yellow Girdle, and changing their Names, mix't themselves with the People. But they are still known to be of the Imperial Blood of the Ming; and one of them was a Servant of the Missionaries, in a House belonging to our Society in that City, which was built by one of those Princes who, knowing that the Tartars fought after him, betook himself to Flight and disappear'd.

The Princes, besides their lawful Wives, have commonly three others, on whom the Emperor bestows Titles, and whose Names are entered in the Tribunal of the Princes; their Children take Place next to those of the lawful Wife, and are more respected than those of common Concubines, of whom they may have as many as they please. They have likewise two sorts of Servants, the one are proper Slaves, the others are Tartars, or Chinge Tartarized; whom the Emperor bestows upon them in a greater or lesser number, according to the Dignity whereby he honours the Princes of his Blood.

These latter make the Equipage of the Regulo, and are commonly call'd the Men of his Gate. Their Equipage is to have twelve Mandarin, Vice-Roys, and even Tin-yang; who, tho' not Slaves like the first, yet they are almost equally subject to the Will of the Regulo, so long as

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(A) In the Original Mandarin, elsewhere and in the Map Mogen.
he endows his Dignity, and defend after his Death to his Children, in case they are honour'd with the same Dignity. But if one of these Princes is degraded from his Rank in his Lifetime, or if his Dignity does not descend to his Children, this kind of Domestics is kept in reserve; and they are belowe'd on another Prince of the Blood, when his Houhold is extirpate'd, and he is raised to the same Dignity.

The Employment of these Princes of the five first Orders is most commonly to assist at public Ceremonies, and to appear every Morning at the Emperor's Palace; after which they retire to their own Houses, and have nothing to do but to govern their Families, the Mandarin, and the other Officers of their Houhold: but they are not allowed to visit one another, nor to lodge out of the City without an express Permission.

It is easy to see for what Reason they are put under such Restraint: it may suffice to say they have a great deal of time upon their Hands, and that most of them do not apply it to the best Advantage. However, some are employ'd in public Affairs, and do great Services to the Empire; such was the thirteenth Brother of the present Emperor.

They reckon in the Rank of Nobility, First, Those who formerly have been Mandarins in the Provinces, whether they have been dismissed from their Posts, of which fort almost all of them are, or have retir'd, either of their own Accord with the Emperor's Consent, or else constrain'd thereto by the Death of a Parent; in which case a Mandarin ought to give public Proof of his Grief, by laying down his Contrain'd and the other Marks of Nobility which confer this Dignity upon him.

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Favours to you,

on you the same Titles of Honour.

Honour, which exalts the Care you have taken in the Education of your Children, and

have obliged me to place you at the Head of my

his Grandmother's Patent was to this Sense:

For this Reason, being willing to ascend to the Fountain of Merit, I extend my

Favours to you, Peter Verbist, who were the Grandfather of P. Verbist, whom I have

honoured with the Title of, &c. Your Virtue, like a well planted Tree, has taken deep

Root, and will never fall: It still upholds your Puerility, and continues in your Grand-

Honour, who by his extraordinary Merit, has made known to us what yours was. For this

Reason, considering you as the Origin of their Greatness, by a particular Grace, I confer

on you the same Titles of Honour.

His Grandfather's Patent was to this Sense: " We the Emperor, &c. When according

to the Indubitable Customs of our Empire, we would reward the Defers of those who

have faithfully served us, and, by those Rewards, excite them to continue their Ser-

vices to us; it is just that part of the Glory, which thereby redounds to them, should

pass to their Ancestors.

Wherefore, in Consideration of the Care you took in the Education of P. Ferdinand,

who so worthily acquires himself in the Charges and Employments which I have entra
ted to his Care, I confer on you by these Pretexts, the Title given to the Wife of him,

who is a Mandarin of the first Rank, under the Stile of, &c. Enjoy this Title of

 Honour, which excites the Care you have taken in the Education of your Children, and

will excite the Care of others; when they shall see, that our Imperial Favours extend

even to those who have any way contributed to Virtue, and to the Merit of Perfons

whom we honour. Your Puerility will thereby become more illustrious, and have for

you the greater Veneration; for this Reason it is that we are willing by these Patents

to raise the glory of your Name."

(1) I suppose the Word in the original Chinese is T'ien, which signifies Great Man, & Title of Honour, as appears from several Places of this Work.

From
Of AGRICULTURE in CHINA.

Of the Fertility of the Lands; of Agriculture, and the Value set on those who apply themselves thereto.

N an Empire of such vast Extent, as we have observed this to be, the Nature of the Soil cannot be everywhere the same; accordingly it differs in China, in proportion as the Lands are more or less Southward. But so indefatigably industrious and inured to Labour, are the Husbandmen, that every Province is very fruitful; and there is scarce one but what will yield Subsistence for an inconceivable Number of Inhabitants.

Besides the Goodness of the Land, the prodigious Number of Canals, wherewith it is intersected, contribute not a little to its Fertility; and tho they reap so many different Sorts of Grains, that great Quantities are used for making Wine and strong Waters, yet when Shortage is apprehended in any Place the more experienced Mandarin forbid the making such Liquors for a Time. Agriculture is in great Estimation; and the Husbandmen, whose Profession is look'd upon as the most necessary one in a State, are of a considerable Rank; for they are prefer'd to Merchants and Mechanics, besides having large Privileges.

The Attention of Husbandmen is chiefly employ'd in the Cultivation of Rice. They manure their Land extremely well, gathering, for that purpose with extraordinary Care, all Sorts of Order, both of Men and Animals, which they truck for Wood, Herbs, or Linseed-Oil. When they are not employ'd in the Fields, they go into the Mountains to cut Wood for this Sort of Traffic, or else cultivate their Kitchen Gardens; for the Chinese are very far from preferring the Agreeable to the Useful. They very seldom employ their Land for unprofitable Utes, such as Flower-Gardens, or fine Walks; believing it more for the Public Good, and what is still dearer to them their private Interest, that every Place should be sown in order to produce useful Things.

This kind of Manure, which elsewhere would burn up the Plants, is very proper for the Lands of China, where they have an Art of tempering it with Water before they use it. They gather the Dung in Pails, which they commonly carry cover'd on their Shoulders, and this contributes very much to the Cleanliness of their Cities, whose Filth is thus taken away every Day.

In certain Places, as in the Province of Che-kyang, when they sow Rice, they buy Balls of Hogs, or even human Hair, which according to them give Strength to the Land, and makes the Rice grow better. For this reason Barbers are very careful to save the Hair which they shave off Heads, to sell to the Inhabitants of those Parts, who come to purchase it, for about a Half penny a Pound, carrying it away in Bags; and you may often see Barks loaded with it.

When the Plant begins to ear, if the Land be watered with Spring Water, they mix quick Lime with it; saying, that it kills Worms and Insects, destroys Weeds, and gives a Warmth to the Ground, which contributes much to its Fertility.

This Country, like all others, has its Mountains and Plains, which latter are all cultivated; but one fees neither Hedges nor Ditches, nor scarce any Tree; so fearful they are of loosing an Inch of Ground. In several Provinces the Land bears twice a Year, and even between the two Crops, they sow small Grains and Pulse. The Provinces which lie to the North and West, as Pe-che-li, Shan-fi, Shen-fi and Se-chwan, produce Wheat, Barley, several kinds of Millet, Tobacco, Peas that are always green, also black and yellow Peas, which serve instead of Oats to feed their Horses; they likewise produce Rice, and that in several Places where the Earth is dry, but then not so plentifully; besides it is harder, and requires more boiling then the Rice of the Southern Provinces, especially Hu-quang, Kyang-nan and Che-kyang, which produce great Quantities, because the Lands lie low, and have Plenty of Water.

The Husbandmen sow their Grain at first without any Order; but when it has shot forth about a Foot, or a Foot and a half high, they pluck it up by the Roots, and making it into a sort of small Sheaves, plant it by a Line, and chequer-wife; to the end that the Ears, reeling upon each other, may stand more firmly, and reft the Violence of the Wind.

But before the Rice is transplanted, they are careful to level the Land, and make it very smooth, after the following Manner. Having plow'd the Ground three or four Times successively always up to the Ankles in Water; they break the Clods with the Head of
their Mattocks; then by the help of a wooden Machine (on which a Man stands upright and guides the Buffalo that draws it) they smooth the Earth, to the end that the Water, so necessary to the Rice, may be everywhere of an equal Height, infomuch that the Plains seem more like vast Gardens than open Fields; the Plains in those Provinces, where they are mingled with Hills and Mountains, are sometimes barren, but the greater part have good Soil, and are cultivated to the very Edges of the Mountains.

It is very receivable to behold in some Places Plains three or four Leagues in Length, surrounded with Hills and Mountains, cut from the Bottom to the Top, into Terrasses three or four Foot high, and rising one above another, sometimes to the number of twenty or thirty.

These Mountains are not generally rocky as they are in Europe, the Soil being light, porous, and easy to be cut; and so deep in several Provinces, that one may dig three or four hundred Foot without meeting with the Rock.

When the Mountains are rocky, the Chinefe loosen the Stones, and make little Walls of them to support the Terrasses; then they level the good Soil, and sow it with Grain. So painful a Talk shews how laborious the Chinefe are, which will appear still more plainly from what I am going to say.

The in some Provinces there are barren and uncultivated Mountains, yet the Valleys and Fields, which separate them in a vast number of Places, are very fruitful, and well cultivated, there being not an Inch of arable Land, but what is cover'd with fine Rice, being industrious enough to level all the unequal Places that are capable of Culture.

The Husbandman divides that Part of the Land, which is of the same Level, into Plots, and that along the Edges of the Valleys, which is unequal, into Stories, in form of an Amphitheatre; and as the Rice will not thrive without Water, they make Reverbs at proper Distances, and different Height's to catch the Rain Water, and that which descends from the Mountains, in order to distribute it equally among all their Rice-Plots: never grudging their Pains or Fatigue, either, in letting the Water run down from the Reverb above to the Plots below, or in cauing it to ascend from the lower Reverbs, Story by Story, even to the highest Plots. For this Purpose they make use of certain Hydraulic Engines, to convey the Water from Place to Place, continually, for moistening the Ground; infomuch that on the one hand the Husbandman is almost sure every Year to find a Harvest proportionable to his Industry and Labour; and on the other, the Traveller receives every Moment new Pleasures in beholding those charming Fields and Valleys, which, tho' uniformly green, present fo many Scenes wonderfully diversify'd by the various Appearances of the Mountains that surround him; and will be every Instant agreeably surprize'd by a new Landskip, offering to his View a constant Succeffion of verdant Amphitheatres, as he proceeds on his Journey.

This kind of Engine, which they make use of, is very simple, both with respect to its Make and the manner of playing it. It is compos'd of a Chain, made of Wood, resembling a Chaplet or Pair of Beads, t'wixt as it were with a great number of flat Boards, fix or even Inches square, and placed at equal Distances, parallel to each other. One half of this Chain is laid in a Trough or Gutter, made of three Planks, which is closed up with a fourth; on the Outside whereof the other half of the Chain lies. At the lower End of the Gutter, or Cavity of the Tube, whose Axis is fix'd in the two frames; and to the upper end is fasten'd a fort of Drums, set round with little Boards, to answer those of the Chain, which passes round both it, and the Cylinder: so that when the Drum is turn'd, the Chain turns also, and consequently the lower end of the Gutter or Tube being put into Water, and the upper or Drum-end fix'd to the height where the Water is to be convey'd, the Boards filling exactly the Cavity of the Tube, must carry up a continual Stream of Water, so long as the Machine is in Motion; which is perform'd three Ways: First, with the Hand, by means of one or two Handles apply'd to the ends of the Axis of the Drum. Secondly, with the Feet, by means of certain large wooden Pegs, about half a Foot long, set round the Axcel-tree of the Drum, for the Purpose. These Pegs have great longhith Heads, rounded on the outside, that is, of a proper Shape for applying the Soles of the naked Feet; infomuch that one or more Men, according to the number of the Rows of Pegs, either standing or sitting, may with the greatest Ease put the Engine in Motion, and raise a continual Stream of Water; their Hands being employ'd all the while, the one in holding an Umbrella, and the other a Fan. Thirdly, by the Assitance of a Buffalo, or some other Animal, made fast to a great Wheel, about four Yards in Diameter, placed horizontally; round its Circumference are fix'd a great number of Pegs or Teeth, which, tallying exactly with those in the Axcel-tree of the Drum, turn the Machine, tho' much larger, with a great deal of Ease.

When a Canal is to be clean'd, which often happens, it is divided at convenient Distances Useful in by Dikes; and every neighbouring Village, being allotted its Share, the Peaflants immediately clearing the appear in Companies, with their Chain-Engines, just now describ'd, to raise the Water out of the Canals into the Fields. As the Banks are very high, they place three Engines one above another, whereby the Water is convey'd from one to the other; this Labour, tho' long and painful, is often ended by means of the multitude of Hands employ'd therein.

That in some Parts, as the Province of Po-ken, the Mountains, which are not very Water con- high, are contiguous to each other, and almost without any Valleys between; yet they are all cultivated by the Art the Husbandmen have to convey the Water, in what Quantity they please, from Mountain to Mountain, through Pipes made of Bambus.

Vol. I.
The continual Labour and Pains of these poor People are oft times render'd ineffectual, especially in some Provinces, by the great number of Locusts, which destroy the Fruit of the Earth. It is a dreadful Plague, if we may judge of it from a Chinese Author: "There appears, "(says he) a prodigious multitude which covers all the Sky, being so thick together, "that their Wings seem to touch, and their Number so great, that in lifting up your Eyes, "you would think you saw over your Head very high green Mountains, (that is his Expression) "and the Noise they make in flying, is like the Sound of a Drum."

The same Author observes that this incredible Quantity of Locusts does not appear but when the Inundations are follow'd by a very dry Year; and, philosophizing in his own way, he pretends, that the Spawn of the Fih being left upon the Ground, and afterwards hatch'd by the Heat of the Sun, produce this prodigious multitude of Insects, that destroys, in a short time, the Hopes of the most plentiful Harvest.

It is then that one beholds the wretched Husbandmen sweat all the Day, underneath the burning Sky, to drive away these Insects, with Clouts which they spread over their Crop. This deadly Plague is very common in Shun-tong, in the time of a great Drought; but sometimes it does not extend above one League, the Harvest being very good in the rest of the Province.

That which makes these People undergo such incredible Fatigues in cultivating the Earth, is not barely their private Interest; but rather the Veneration paid to Agriculture, and the Esteem which the Emperors themselves have always had for it, from the Commencement of the Monarchy. The common Opinion is that it was first taught by Shen-nong, one of their first Emperors, who is reverenced to this Day as the Inventor of an Art so useful to the Public; which has full gain'd farther Credit from one of their Emperors, who was taken from the Plow to sit upon the Throne, as the Story is related in the Books of their ancient Philosophers. According to them the Emperor Yao, who began to reign 2357 Years before Christ, and sat on the Throne so long, having appointed the several Tribunals of Magistrates full subduing, had thoughts of freeing himself from the Weight of the Government. On this account, he confer'd with his principal Ministers, who reply'd, he could not do better than to commit the Care of the Empire, to the eldest of his Children, who was a wise Prince of a good Disposition, and of great Hopes. But Yao more thoroughly acquainted, than his Ministers, with the Genius of his Son, who was crafty and full of Diffimulation, look'd upon their Counsel to be the Effect of a foolish Complaisance; wherefore, without coming to any Conclusion he broke up the Assembly, and put off the Business to another time.

Some time after (having then reign'd seventy Years) he caus'd one of his most faithful Ministers to be call'd; and said to him, "You are endow'd with Probity, Wisdom and Experience; I believe you a fit Person to fill my Place, and accordingly appoint you to it. Great Emperor, (reply'd the Minister) I am altogether unworthy of the Honour you bestow on me; and I want the Qualifications requisite for an Office, whose Dignity is of so exalted a Nature, and Duties difficult to discharge. But since you are desirous of finding out a Person worthy to succeed you, and able to preserve the Peace, Justice and good Order, which you have already introduc'd into your Dominions; I affure you, with the greatest Sincerity, that I know of none more capable than a young Husbandman, who is yet unmarried. He is no less belov'd than admir'd by all who know him, for his Probity, Wisdom and Evenness of Temper; considering the Lowness of his Circumstances; and that he lives in a Family where he suffers intolerably from the ill Humours of a fretful Father, and the Fury of a Mother, who sets no Bounds to her Severity. His Brothers are so haughty, insolent, and quarrelsome, that no body has been able to live with them hitherto; he alone has had the Art to find Peace, or rather to bring it into an House composed of such fantastic and unreasonable Creatures. I judge, Lord, that a Man, who can conduct himself so much Wisdom in a private Condition, and joins to the Sweetness of his Temper, such Address, such Labour, and such an indefatigable Application, is the most capable of governing your Empire, and preferring the wise Laws establish'd therein."

Yao, equally charg'd with the Modesty of the Minister, who refused the Crown, and with his account of the young Husbandman, order'd him to fend for the latter, and oblige'd him to rejoin him at Court; where the Emperor observ'd all his Conduct for several Years, and in what manner he acquitted himself in the Employment which he bestow'd upon him. At length, finding himself declining with Age, he sent for him, and spoke thus, "Shun (for that was his Name) I have for a long time made a Trial of your Fidelity, in order to satisfy myself that you will not baulk my Expectation, but govern my People with Wisdom. I therefore give up to you my whole Authority; be rather their Father than their Master: and remember that I make you Emperor, not for the People to be your Servants, but to protect them, to love them, and to relieve them in their Necessity. Reign with Equity, and render them the Justice they expect from you."

The Choice of an Emperor out of the Country, has insin'd the Chinese with a great Esteem for Agriculture. Yao, who succeeded Shun, came to the Throne after the same Manner. At the beginning of the Empire several low Countries were still cover'd with Water, and it was he who found out the Art, by means of Canals, to drain off the Water into the Sea, and afterwards made use of them to render the Soil fruitful. He wrote several Books...
and the Privileges of Husbandmen.

concerning the manner of cultivating Land, by dunging, tilling, and watering it; which induced Shun to appoint him for his Successor.

So many Books written upon so useful a Subject, by an Emperor, have contributed much to raise the Credit of Agriculture; as they see it has been thought worthy the Care and Application of a great Prince.

Several other Emperors have expressed their Zeal for this Art: Kang-yung, who was the third Emperor of the Cheu, caused the Land to be measured and surveyed by Chau-kong, one of his Ministers; he himself visited all the Provinces in his Dominions, and caused Landmarks to be fixed, to prevent Disputes and Differences among the Husbandmen. Chou-kong heard their Complaints, and administered Justice under a Willow Tree; which was held in Veneration for a long time among the People.

Kang-yung, who was the twenty fourth Emperor of the same Family, and reigned at the same Time that Confucius was born, being 531 Years before the Christian Era, made a new Division of the Lands, and renewed the Laws that had been made for promoting Agriculture.

In a Word, no Emperor has raised its Esteem to so great a Pitch as Pên-ti, who reigned 179 Years before Christ; for this Prince, perceiving that his Country was ruined by the Wars, assembled his Council to consult on the Means to restore it to its former Condition, and engage his Subjects to cultivate the Land; he himself set them an Example, by ploughing, with his own Hands, the Land belonging to his Palace, which obliged all the Ministers and great Men of the Court to do the same.

It is thought that this was the Original of a great Festival that is solemnized every Year in all the Cities of China, on the Day that the Sun enters the fifteenth Degree of Aquarius; which the Chinese look upon as the beginning of their Spring.

On this Day the Governor, or the Chief Mandarin, comes out of his Palace, carried in his Chair, preceded by Banners, lighted Torches, and divers Instruments. He is crowned with Flowers, and marches in this Equipage towards the Eastern Gate of the City, as it were to meet the Spring: being attended with several Litters painted and adorned with Variety of Silk-Tapestry, exhibiting various Figures, and the Portraits of Illustrious Persons, who had practised Husbandry, with Histories relating to the same Subject. The Streets are covered with Tapestry, and at proper Distances, Triumphal Arches are erected; They also hang out Lanterns, and make Illuminations.

Among the Figures, there is a Cow of Earthen-Ware, so monstrously large, that forty Men can hardly carry it. Behind the Cow, whose Horns are gilt, is a young Child with one Foot naked, and the other hid: him they call the Genius of Labour and Diligence, who strikes the earthen Cow incessantly with a Rod, as thu’ it were to make it advance. All the Husbandmen follow with their Instruments; after whom proceed Companies of Masquers and Comedians, acting Plays.

In this manner they march to the Governor’s Palace, where they strip the Cow of her Ornaments, and drawing out of her Belly a prodigious Number of small Cows made of Clay, distribute them among the Multitude, as well as the Fragments of the Cow which they break in Pieces. Afterwards the Governor makes a short Discourse, recommending the Care of Husbandry as one of the things most conducive to the Good of a State.

When the Emperor and Mandarin to the Cultivation of the Land is so great, that when Deputies arrive at Court from the Vice-Rays, the Chinefe Monarch never forgets to demand in what Condition the Fields appeared to them; And the falling of a reasonable Shower furnishes a proper Occasion for visiting a Mandarin, to compliment him thereupon.

Every Year in Spring, the Emperor (according to the Custom of the antient Founders of this excellent Monarchy) goes himself in a solemn manner to plough a few Ridges of Land; in order to animate the Husbandmen by his own Example, and the Mandarin of every City perform the Ceremony. Tong-ching, who would only observe this ancient and laudable Custom; having a few Months before published an Instruction signed with the red Pencil, that is, with his own Hand, to exhort the People to apply themselves to Husbandry without Interruption.

The Order observed in this Ceremony, is as follows, at the Beginning of the Chinese Spring, which falls in the Month of February, the Tribunal of the Mathematics having received Orders to find out the proper Day for the Ceremony of Tillage, fixed on the twenty-fourth of the second Moon; whereof the Tribunal of Rites gave Notice to a Memorial to the Emperor, in which were set forth the following Particulars to be observed by him, preparatory to this Festival: First, that he should appoint twelve illustrious Persons to attend, and plow after him, six, three to be followed by the Emperors, and nine Presidents of the sovereign Courts; or the Assistants of the latter, in Cases they were too old or infirm.

Secondly, This Ceremony does not solely consist in the Emperor’s ploughing the Earth, in order to stir up Emulation by his own Example; but it also includes a Sacrifice, which He, as chief Pontiff, offers to Shang-ti, to procure Plenty from him in favour of his People. Accordingly in preparing for the Sacrifice, he ought to fast and observe Continence the three preceding Days; both the Princes and Mandarins, who accompany his Majesty, ought to prepare themselves in the same manner.

Thirdly,
Of Agriculture in China.

Thirdly, On the Eve of the Ceremony, his Majesty is to send several Lords of the first Quality to the Hall of his Ancestors, to prostrate themselves before their Mothers, and give them Notice, as tho' they were yet living, that the next Day he will offer the Great Sacrifice.

These are in brief, the Directions of the Tribunal of Rites to the Emperor. It likewise prescribes the Preparations to be made by the different Tribunals; one is obliged to prepare the Sacrifice; another to compose the Formula, which the Emperor repeats when he makes the Sacrifice; a third to carry and set up the Tents, under which the Emperor is to dine, in Case he should order it; a fourth is to assemble forty or fifty Husbandmen venerable for their Age, who are to be present when the Emperor ploughs the Ground, with forty of the younger Sort to make ready the Plough, yoke the Oxen, and prepare the Grain that is to be fown. The Emperor fows five Sorts of Grain, supposed to be the most necessary; under which all the rest are comprised, as Wheat, Rice, Beans, Millet, &c. and a kind of Millet called Kaufyang.

These are the Preparations. On the twenty-fourth Day of the Moon the Emperor went with his whole Court, in his Habit of Ceremony, to the Place appointed, to offer to Shang-ti the spring Sacrifice; by which it is implored to increase and preserve the Fruits of the Earth; for this Reason the Offering is made before they put their Hand to the Plough. The Place is a little Hillock made of Earth, a few Furlongs distant from the City to the South. On the Side of this Elevation (which ought to be fifty Foot four Inches high) is the Spot which is to be ploughed by the Imperial Hands.

After the Emperor had offered Sacrifices, he descended with the three Princes and nine Presidents, who were to plough with him. Several great Lords carried the valuable Cheifs, which contained the Grains that were to be sown. All the Court attended with profound Silence; then the Emperor took the Plough and tillied the Ground several times backwards and forwards. When he quitted a Prince of the Blood held it, and ploughed, as did all the rest in their Turn. After having ploughed in several Places, the Emperor sowed the different Grain; and the Day following the Husbandmen by Profession, (forty-four of whom were old and forty-two young Men) finished the Remainder of the Field which was left un till. The Ceremony concluded with the appointed Reward which the Emperor bestowed upon each of them; consisting of four Pieces of dy'd Cotton to make Cloaths.

The Governor of Pe-king goes often to visit this Field, which is cultivated with great Care, and examines all the Ridges thoroughly, to see if he can meet with any uncommon Ears, such as they reckon good Omens: On which Occasion he gives Notice that he found a stalk, for Instance, that bore thirteen Ears. In the Autumn, the same Governor gets in the Grain in yellow Sacks, which are flowed in a Granary built for that Purpose, call'd the Imperial Magazine. This Grain is kept for the most solemn Ceremonies; for when the Emperor sacrifices to Tyen or Shang-ti, he offers it as the Fruit of his own Hands; and on certain Days in the Year he presents it to his Ancestors, as if they were still living.

Among several good Regulations made by the same Emperor, he has thrown an uncommon Regard for the Husbandmen. To encourage them in their Labour, he has ordered the Governors of all the Cities to send him Notice every Year, of the Perfon of this Profession, in their respective Districts, who is most remarkable for his Application to Agriculture; for unblemished Reputation; for preserving Union in his own Family, and Peace with his Neighbours; for his Frugality and Aversion to all Extravagance.

Upon the Report of the Governor, the Emperor will advance this wise and diligent Husbandman to the Degree of a Mandarin of the eighth Order, and send him Patents of an honorary Mandarin: Which Distinction will entitle him to wear the Habit of a Mandarin, to visit the Governor of the City, to fit in his Presence, and take Tea with him. He will be respected all the rest of his Days, and after his Death will have funeral Obsequies suitable to his Degree; and his Title of Honour will be written in the Hall of his Ancestors. What Joy must this afford the venerable old Man and his whole Family! besides the Emulation such a Reward excites among the Husbandmen, the Emperor still adds fresh Lustre to a Profession which is of so great Importance to the State, and has always been had in Esteem thro' the Empire.

Of the Ingenuity of Mechanics, and the Industry of the common People.

The People divided into three Classes.

The People, as before observed, are distinguished into three sorts of Professions: that of the Husbandmen, which is in great Esteem; that of Merchants, of whom I shall speak, when I come to treat of the Chinese Trade; and that of Mechanics, who being constantly employed in the manual Arts, help to supply Necessities and Conveniences of Life.

The common People cannot provide for their own Maintenance without a continual Toil; and there is scarce any Nation more laborious and temperate than this. A Chinese will spend whole
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whole Days in digging the Earth, often up to the Knees in Water; and in the Evening, I will think himself happy with a little boiled Rice, Pot-Herbs, and some Tea.

It must be observed, that the Chinese always boil their Rice in Water, it being the same to them as Bread is to us, without ever closing. They are inured to Hardships from their Infancy, which greatly contributes to preserve the Innocence of their Manners.

The Japan'd Works, the beautiful China-Wares, and the Variety of well-wrought Silks, Ingenuity imported from China, are a sufficient Proof of the Ingeniousness of the Natives. They are not less in China.

skilful in making Commodities in Ebony, Shells, Ivory, Amber, and Coral. Their Works in Sculpture, as well as their publick Buildings, such as the Gates of great Cities, the Triumphal Arches, their Bridges, and their Towers, expects something great and noble. In a Word, they succeed equally in all Kinds of Arts that are necessary for the common Uses of Life; doing things with a certain kind of Elegance agreeable to their Taste: and if they have not arrived at so great a Perfection as appears in several Works in Europe, 'tis because they are restrained by the Chinese Frugality, which lets Bounds to the Expences of private Perfons.

It is true their Invention is not so good as that of our Mechanics, but the Tools they make of are more simple; and they imitate, well enough, any Patterns that is brought them, they never fail before. Thus at present they make Watches, Clocks, Glasses, Muffets, Pins, and several other things which they had no Notion of, or made but very imperfectly. There are Mechanics of all sorts in every City; some of whom work in their Shops at their Work-Houses, and others go about the Streets, offering their Service to such as want it; but the greater Part are employed in private Houses. For instance, if you want a Suit of Cloaths, the Taylor comes betimes in the Morning to your House, and returns home in the Evening: It is the same with respect to other Mechanics, who all bring their Tools along with them, even to the Smith with his Anvil and Stove, to make things of common Use.

A great Number of Barbers are seen in the Streets, with a kind of little Bell to give Notice of their Approach: They carry on their Shoulders a Stool, their Bason, their Pot and Fire, with Barbers.

a Towel and Cloaths; and immediately in the Street, in the middle of a Square, at the Door of a House, or wherever else it is desired, they shave the Head very dexterously, leaving only a long Lock of Hair behind, according to the Custom introduced by the Tartars: They let the Eyebrows grow, or cut the Eyebrows, with a very thin Scissors, which are united by little Boards, and disposed obliquely in such a Manner, that at the Top they leave a pretty wide Opening, and at the bottom a very narrow Cleft, while the Water, that falls between the Barks into the Canals, which run on the Backside of the Houses, and fill them at almost every Hour of the Day.

This Sight, in Cities so well governed as those of China, is very surprising to us Europeans; but in this Country it may be properly said, Lucrum bonus Odor ex re qualitatis. Gain much, has a good Smell let it come out of what it will. The Chinese are not less accustomed to see the Water-bearers in Europe. The Peasants buy and come in their Houses, endeavouring to forestall each other, and give in Exchange Wood, Oil, and Pulp. There are in every Street Conveniences for Passengers; whereof the Owners make a very good Advantage by this Sort of Traffic.

Yet it must be owned, that notwithstanding the great Sobriety and Industry of the Inhabitants of China, the prodigious Number of them occasions a great Deal of Misery. There are some so poor, that being unable to supply their Children with common Necessities, in the Head especially when the Mothers fall sick, or want Milk to nourish them; so that these little Innocents are in some Sort condemned to Death, as soon as they begin to live. In the great Cities, such as Peking and Kam-toun, this shocking Sight is very common, but in other Places it is very rare.

The Missionaries in populous Cities have Catechists, who, dividing the Place among themselves, walk out every Morning to baptize a Multitude of dying Children. With the Vol. I.
same View they have sometimes prevailed on the unbelieving Midwives to permit Christian Women to follow them to the Houses where they are called; for it often happens that the Chinese, not being in a Condition to maintain a numerous Family, engage the Midwives to stifle the Females in a Balcony of Water, as soon as they are born, on which Occasion these Christians take care to baptise them. The same Mucry produces a prodigious Multitude of Slaves, or rather Persons who mortgage themselves with a Condition of Redemption, a thing very common with the Chinese; for among the Tartars they are truly Slaves. A great number of Men and Maid-Servants are thus bound in a Family, tho' there are some to whom they give Wages, as in Europe. A Man sometimes sells his Son, and even himself and Wife, at a very moderate Price; but if he can he choses to pawn his Family only. It often happens that a great Tartar- rian Mandarin, or Chinese Tartar-burgher, (that is, lived under the Tartar Banner) who has a Parcel of Slaves for his Servants, is himself a Slave to some Court-Lord; to whom, from time to time, he gives a Present of considerable Sums. A poor Chinese, when he gives himself to a Tartarian Prince, if he has Merit, may hope to be a great Mandarin very soon; but this is not so common under the present Dynasty as formerly: if he be deprived of his Office he returns to his Master to serve in certain honourable Functions. When rich Folks marry their Daughters, they give them several Families of Slaves, in Proportion to their Wealth. It often happens that they give them their Liberty; and some have half their Freedom, on condition that they pay Yearly a certain Sum. If any of them grow rich by their Industry, or Buiness, their Master does not strip them of their Goods, but is contented with large Prefents; and lets them live in Credit, without confining however to their Redemption. These Slaves are of an approved Fidelity, and inviolably attached to their Master; who on his fide uses them as his own Children, and often trusts them with the most important Affairs. As to his Authority over his Slaves, it is confined to Matters relating to his Service; for should it be legally proved, that a Master had abused his Power, by taking criminal Liberties with the Wife of his Slave, he would be ruin'd beyond Remedy.

Of the Genius and Character of the Chinese.

The Chinese in general are of a mild, tractable, and humane Disposition. There is a great deal of Affability in their Air and Manner, wherein we see nothing that is either harsh, rough, or passionate: This Moderation is remarkable among the Vulgar themselves: I was one Day (says "Pere de Fontaney") in a very narrow and deep Road, where, in a short time, there happen'd a great Stop of Carts. I expected they would have fallen into a Pandemonium, given one another abusive Language, and perhaps come to Blows, as is common in Europe; but was surpriz'd to see that they treated each other, spoke mildly, as if they had been old Acquaintance, and lent their mutual Affiliation to make way": (A)

Above all things, they shew a great Dereference and Respect for their old Men, of which the Emperor himself sets the Example. An inferior Mandarin of the Tribunal of the Mathematics, about a hundred Years old, came to Court the first Day of the Chinese Year, to salute the late Emperor Kang-lii; who on the same Day, gave Orders to admit him. As the good old Man was but indifferently clad, every one was forward to lend him Garments. Being conducted into the Emperor's Apartment, his Majesty, who was sitting on an Elfrade after the Tartarian Manner, rose up and went to meet him; receiving him with great Tokens of Affection. The Mandarin was going to fall on his Knees, but the Emperor immediately raised him, and graciously thanking him by both his Hands, "Venerable Old Man, said he, I will admit you henceforth into my Prefence as often as you come to salute me; but I acquaint you, once for all, that I exempt you from all Sorts of Ceremony. As for me, I will rise upon your Arrival, and go to meet you; but it is not to your Perfon that I do this Honour, it is to your Age: a Man to give you real Marks of my Affection, I from this time appoint you Chief Prefident of the Tribunal of the Mathematics": This completed the Happiness of the old Man, who never tasted such perfect Joy before.

How Strangers should behave in conversing with them.

Their Ceremonies are the same to us.

(A) See something of this kind in that Father's Travels. p. 61.
The Character of the CHINESE.

Behaviour towards some, to whom uncommon Veneration is due, on certain particular Occasions; as the first Visits, a Mandarin's Birth-Day, &c. for after two Persons have been each other several Times, they lay aside all Reserve, and grow as familiar as the People of Europe; so that you should begin to use Ceremonies, they are the first as will lay, Pickpocket or Make no Stranger of the: No Compliments, No Compliments.

Tho' the Chinese are mild and peaceable in Conversation, and when they are not provoked, they are exceeding violent and revengeful when they are offended. The following is an Instance: In a certain Maritime Province it was discover'd that the Mandarin had applied to his own Ufe, great Part of the Rice sent thither by the Emperor in a Time of Scarcity, to be distributed to every Family in the Country; the People accused him before a Superior Tribunal, and proved, that out of the four hundred Loads of Rice received, he had only delivered out ninety; upon which he was immediately deprived of his Office.

When he had left the City to go on Board a Ship, he was greatly surpriz'd, instead of finding in his Paffage Tables loaded with Perfumes, and new Boots for Change, (as is customary for those who gain the Love and Esteem of the People) to see himself incommoded with a prodigious Multitude, not to do him Honour, but to insult and reproach him for his Avarice. Some invited him, by way of Derision, to fly in the Country till he had eaten all the Rice, the Emperor had intrusted him with, for the relief of his Subjects; some dragged him out of his Chair, and broke it; others fell upon him, tore his Garments, and filled Umbrella in Pieces; in short, all followed him to the Ship, loading him with Injuries and Curfs.

Tho the Chinese, are naturally vindictive when urged by Interest, yet they revenge them- selves in a methodical Manner; they imagine they deserve it; and as they rarely take violent Measures, especially People of any Figure, they prefer, even with their Enemies, so fair an Outside, that one would imagine they were innocent: but when an Opportunity of destroying their Enemy offers, they immediately strike it; and their having seemed so patient, was only with a Delight to strike the more Blow. These People are of a very litigious kind; that they mortgage their Lands, Houfs, Goods, and all that they have, for the Pleasure of going to Law, and procuring the Banishment to be given to their Enemy: and it sometimes happens that the Defendant, by giving a larger Sum privately to the Mandarin, finds Means to escape the Punishment himself, and cause the Blows to fall on the Back of the Plaintiff. Hence aribe mortal Enmities amongst them, which flick in their Hearts till they find an Opportunity of satisfying their Revenge.

One of their Methods, tho' rarely practis'd, is to fire their Enemy's Houfe in the Night-time; by their Laws, those who are convicted of this Crime are punished with Death, and the Mandarin are very expert in discovering the Authors. However, many abhor such Villanies, and become sincerely reconciled with their Enemies.

Their Modesty is surprizing; the Literati always appear with a composed Air, without Exceeding using the least Gaiture, but what is strictly agreeable to the Rules of Decency. It seems to be natural to the Female Sex, who live in a constant Retirement, and are decently covered even to their very Hands, which never appear, being constantly hid within their long and wide Sleeves; so that in presenting any thing, even to their Brothers or Parents, they lay it on the Table with the Hand always covered for their Relations to take it.

Interest is the Grand Foible of the Chinese, with whom you must act all sorts of Parts, even that of being disinterested. When they have any Gain in View, they employ all their Cunning, artfully to ininate themselves into the Favour of Persons, who may forward their Business, and endeavour to gain their Friendship by frequent Services; affuming all sorts of Characters with surprizing Address, and turning to their Advantage the most trifling Occasions to obtain their Ends. Interest is the Spring of all their Actions; for when the leaf Profit offers, they desiple all Difficulties, and undertake the most painful Journeys to procure it. In a word, this puts them in a continual Motion, fills the Streets, the Rivers, and the high Roads with infinite Numbers of People, who pass and repass, and are always in Action.

Tho' generally speaking, they are not so deceitful and knavish as P. Le Comte represents, they are however true that Honesty is not their favourite Virtue; especially when they have to do with Strangers, whom they seldom fail to cheat if they can, and then brag of it. Some of them are so impudent as, when detected, to plead in Excuse, their want of Dexterity; "You see I am but a Bungler, say they; You are more dextrous than I; Another time I will not venture to meddle with an European": And in reality it is said, that some Europeans have taught them their Trade.

Nothing can be merrier than what happen'd to a Captain of an English Ship. He had bargained with a Chinese Merchant of Kanton for several Bales of Silk; and when they of an English Bateau were ready, he went with his Interpreter to the Merchants House, and before the Silk was in a good Condition. On opening the first Bale it proved to his liking, but the rest contained nothing but rotten Silks: Upon which growing very angry, he reproached the Chinese in the severe Terms for his Dishonesty and Knavery; while the other heard him very unconcerned, and only made this reply; Blame, Sir, said he, your Regard of an Interpreter, for you were prostrated to me that you would not examine the Bales.

This
This knavery Wit is found chiefly among the Vulgar, who have Recourse to a thousand Tricks to adulterate every thing they sell. Some have the Art to open the Beak of a Capon, take out all the Feath, fill up the Hole, and then close it so nicely that the Chick is not perceived till the Fowl comes to be eaten. Others counterfeit the true Hams so exactly, by covering a Piece of Wood with a sort of Earth, and then wrapping it in Hogs Skin, that the Deceit is not discovered till it is served up at the Table, and going to be carvd. However, it must be confess'd they seldom practice these Tricks on any but Strangers; and in other Places [distant from the Sea-coast] the Chinee themselves will hardly believe them.

Robbers scarce ever make Use of Violence, endeavouring to gain their Ends by Subtilty and Craft; for some follow the Barks and hire among those who draw them along the Imperial Canal, in the Province of Shun-tang; where, being changed every Day, the Thieves are not easily known: In the Night they slip into the Barks, and by the Smoke, as is reported, of a certain Drug which they burn, cause those on Board to sleep so soundly, that they have Time enough to search all Places, and carry off what they will, unperceived. Some of their Thieves will dog a Merchant two or three Days together till they find a proper Opportunity to do their Bufsines.

Most of the Chinee are so swayed by Interest, that they can scarcely conceive a thing is ever undertaken with any other View: Hence it seems almost incredible to them, that the Millionaires should have no other Motive in leaving their Country, Friends, and all that is dear to them in this World, than to glorify God and save Souls. They know that it is not Necessity that makes them run the Danger of the Sea to get to China, since they subsist without asking any Favour, or expecting the least Affiliation; nor the Delire of Riches, since they are Witsnefs to the Millionaires Contempt of them: Some therefore are simple enough to imagine, that they come to bring about a Revolution, and by their Intrigues to make themselves Mafter of the Empire, as happen'd in the Affair of Tung-chang-fen (b). However their Diffideriedness is as much mistaken, as those that ascribe to them an extreme Love of Life is another Foible, wherein the Chinee exceed almost all other Nations; tho' there are some, chiefly Females, who make away with themselves, either thro' Anger or Despair: and indeed the Generality, especially among the Poor, seem lets afraid of Death, than of wanting a Coffin after it. It is astonishing to see how careful they are in this Refpect: Tho' who have but nine or ten Piftoles in the World will lay it out on a Coffin, above twenty Years before they want it; looking upon it as the most valuable Moveable in their Houfe. However, it must be confess'd, that the Chinee, for the most part, when dangerously ill, are willing enough to die, and even to be told they are near their End.

To omit nothing of the Character of the Chinee, I must add, that there is no Nation more proud of their pretended Grandaunt, and their assumed Phephemence over all others. This Haughtinefs, which is born with them, inspires even the Rable with the greatest Contempt for all other Nations. They are so full of their own Country, Customs, Manners, and Maxims, that they cannot be perfuaded there is any Thing good out of China, or any Truth but what their learned Men are acquainted with. However, they have seen their Miftake a little, since the Europeans came among them; tho', when they first faw them, they asked if they had any Cities, Towns, or Houfe in Europe.

Our Millionaires have often been Witsnefs of their Surprize and Confufion on Sight of a Map of the World. One Day one of the Literati defiring P. Chavagnac, to fhow them such a Map, they fought a long while for China; and at length took one of the two Hemifpheres for it, which contains Europe, Africa, and Asia; supposing America appeared too large for the reft of the World. The Father let them alone for a while in their Error, till one of them defiring an Explanation of the Letters and Names in the Map: You fay Europe, faid the other, Africa and Asia; In Asia here is Perlia, the Indies and Tartary. Where then is China, cry'd they? It is this little Corner of the Earth, reply'd he, and these are the Bounds of it: Upon this they looked about, and at one another, laying in Chinese, Sympa-thick. It is very small.

How far forever they fall short of the Perfection, to which Arts and Sciences are brought in Europe, there is no getting them to do any thing in the European Manner; the Chinese Archifects could hardly be prevailed on to build the Church, which is in the Palace, according to the Model brought from Europe.

Their Ships are very ill built, and they admire those that come from Europe; but when you talk of their imitating them, they are surpriz'd at the Proposition: It is according to the Fashions of China, fay they. But it is worth nothing, lay you. It matters not, reply they; since it is used in the Empire it is fufficient, and it would be a Crime to vary from it.

But this Answer, made by their Carpenters, proceeds not merely from their Fondnefs for their own Craft, but partly thro' Fear they Should not please the Europeans, who employ them, fo effectually as they follow his Method as their own, for those who are Artifts readily undertake and perform the Work let the Model be what it will, provided there is Money to be gotten, and you have Patience to give them Directions.

(a) Pray note not every Protestant think their Sufferings of the Chinee very wide and just, since they have the same Nations themselves, without not the most convincing Reasons, dear Experience; nay, they have been charg'd already, as well as the Barons, with fleecing their Proletiers.
Various Habits of the Chinese and Chinese Tartars.

A Country Woman
A Mandarin
A Mandarin's of War
A Mandarin's of Letters
Emperor of China

This Plate is humbly inscribed to the Honourable Edward Carteret Esq. Post Master General.
Character of the Chinese. 281

In a Word, to finish the Character of the Chinese, it is sufficient to say, that tho' they are vicious they naturally love Virtue, and those who practise it: tho' they are not chaste themselves they admire those that are, especially Widows; and when they find any that have liv'd a continent Life, they preserve their Memory by Triumphant Arches, and honour their Virtue by cutting Inscriptions. It is not decent for a Woman of Credit to marry again after her Husband is dead.

As they are full of vanity, they know how to carry a fair Outside, and cover their Vices with so much Cunning, that they conceal them from the Public. They have the greatest Respect for their Parents, and those who have been their Masters. They detect every Action, Word, and Gesture that seems to betray Anger, or the least Emotion; but they also know perfectly how to dissemble their Hatred. They are not permitted to carry Arms even when they travel, that being a Privilege peculiar only to the Soldiery. All their Esteem and Adour are engrossed by the Sciences, which are the Foundation of their Nobility; because, as I said before, all their Honours and Preferments are derived from thence.

Of the Air and Physiognomy of the Chinese: their Fashions; their Houses, and elegant Furniture.

We must not judge of the Air and Physiognomy of the Chinese by the Pictures on their Japan'd Works and China-Ware. Tho' they are skilful in painting Flowers, Animals and Landkips, they are very ignorant in drawing Human Figures, maiming and disfiguring themselves in such a Manner that they look more like Scaramouches than Chinese. It is true however, that as Beauty depends upon Taste, and conflits more in Imagination than Reality, their Notion of it differs somewhat from that of the Europeans; for, generally speaking, that which seems beautiful to us is agreeable to their Taste, and that which appears beautiful to them appears equally so to us. That which they chiefly admire, as making a perfect Beauty, is a large Forehead, a short Nose, small well cut Eyes, a large and square Face, great broad Ears, a middle-sized Mouth, and black Hair; for they cannot bear the Sight of yellow or red-haired People. However, there must be a certain Proportion among the several Features to render the whole agreeable.

A fine easy Shape is no Charm among them, because their Garments are wide, and not fitted to the Body, as those of the Europeans; they think a Man well made, when he is large and fat, and fills his Chair with a good Grace.

Their Complexion has been misrepresented by those who have seen only the Southern Parts of China; for tho' the extensive Heats which prevail there, especially in Quang-tong, make the young People, commonly to the Age of thirty, have a very fine Skin, and beautiful Complexion, as well as the Literati and the Doctors; these latter, especially if they are of base Extractions, never pare the Nails of their little Fingers, affecting to let them grow an Inch long, or more, with a Design to let People see that they are not driven by Necessity to work for their Living. As for the Women they are commonly middle sized, their Noses short, their Eyes little, their Hair black, their Ears long, and their Complexion ruddy; there is a certain Features of the Women. Gayety in their Countenance, and their Features are regular.

It is affirmed that they rub their Faces every Morning with a kind of Paint, to make them look fair, and give them a Complexion; but that it soon spoils their Skin, and makes it full of Wrinkles.

Among the Beauties of the Sex, small Feet is not the least; when a Girl comes into the World, the Nurses are careful to bind their Feet very close, to prevent their growing. It is true, that the Chinese Ladies all their Lives after feel this Constraint imposed on them in their Infancy, their Gate being slow, unfree, and disagreeable to foreigners; yet such is the Force of Custom, that they not only willingly undergo this Inconvenience, but they increase it, by endeavouring to make their Feet as little as possible; thinking it an extraordinary Charm, and always affecting to fawn them as they walk.

The Chinese themselves are not certain what gave Rise to this odd Custom. The Story current among us, which attributes the Invention to the ancient Chinese, who, to oblige their Wives to keep at home, are said to have brought little Feet into Fashion, is look'd upon as fabulous by some. The far greater number think it to be a politic Design, to keep the Women in continual Subjection. It is certain, that they are extremely confined, and seldom stir out of their Apartment, which is in the most retired Place in the House; having no Communication with any but the Women-Servants. However they have generally speaking the common Vanity of the Sex, and tho' they are not to be seen by any but their Dometicles, they spend several Hours every Morning in Dressing and setting themselves out.
Their Head-dress usually consists in several Curls, interspersed with little Tufts of gold and silver Flowers. Some adorn their Heads with the Figure of the Pong-sa-bang, a fabulous Bird, of which the Ancients speak many mysterious things. It is made of Copper or Silver, gilt, according to the Quality of the Person; its Wings are stretched gently over the back part of their Head-dress, and embrace the upper part of their Temple. Its long spreading Tail makes a sort of Plume on the Top of the Head; the Body is placed over the Forehead; the Neck and Beak hang down upon the Nose: but the Neck is joint'd to the Body by a secret Hinge, that it may easily play and vibrate at the least Motion of the Head, whereon the Bird is supported by the Feet, which are fix'd in the Hair. Women of the first Quality sometimes wear an Ornament of several of these Birds, interwoven together, which forms a sort of Crown, the Workmanship of which alone is very costly.

The young Ladies commonly wear a kind of Crown, made with Paffe-Board, and cover'd with a beautiful Silk; the Fore-part whereof rises in a Point above the Fore-head, and is cover'd with Pearls, Diamonds and other Ornaments. The Top of the Head is adorn'd with natural or artificial Flowers, mix'd with little Bodikins, with Jewels on their Points. Women who are advancing in Years, especially those of the common sort, are contented with a piece of very fine Silk, wound several times about the Head, which they call Pau-teu, that is to say, A Wrapper for the Head.

But what adds much to the natural Charms of the Chinese Ladies, is the uncommon Modesty which appears in their Looks and Dres. Their Gowns are very long, and cover them from Head to Foot, so that nothing is seen but their Faces. Their Hands are always conceal'd within their wide long Sleeves, which would almost drag on the Ground, if they did not take care to hold them up. The Colour of their Garments is either red, blue or green, according to their Fancy; only, scarce any but Ladies advance'd in Years wear violet or black.

What I here call the Fashions, is very different from the Idea which that Word carries in Europe, where a manner of Dress is subject to many Changes: but it is not so in China; nor is there any thing that more favours the good Order and Uniformity of the Government, even in the most trifling Matters, than the Fashions as to Dresses having been always the same, from the Commencement of the Empire, to its Conquest by the Tartars; who have changed nothing of the ancient Usage among the Chinese, except in obliging them to dress after their Manner.

The Garb of the Men is suited to the Gravity they affect; it consists in a long Vell, extending to the Ground, one of whose Lappets folds over the other, the upper one reaching to the right side, where it is fall'd with four or five gold or silver Buttons, not far alonfer. The Sleeves, which are wide towards the Shoulder, grow narrower gradually towards the Waist-bands, and end in the Shape of a Horseshoe, covering all their Hands, except the ends of their Fingers. They gird themselves with a broad filken Sash, whose ends hang down to the Knee; and fasten to it a Cope, containing a Purse, a Knife, and two small Sticks, which serve for a Fork, &c. Formerly the Chinese did not carry a Knife, and to this Day the Literati very rarely do.

In the Summer they wear under the Vell a pair of Linnen Drawers, which they sometimes cover with another pair of white Taffety; and during the Winter they put on Breeches of Satin, quilted with Cotton or raw Silk, but if it be in the Northern parts they are made of Skins, which are very warm. Their Shirts, (being of different kinds of Cloth, according to the Season) are very wide and short; and to keep their Garments from Sweat in Summer, several wear next their Skin a filken Net, which hinders their Shirt from sticking to it. During this latf Season they go with their Neck quite bare, but in Winter wear a Collar, made either of Sattin, or Sable, or the Skin of a Fox, and fall'd to their Vests; which in Winter are lind with Sheep-Skin, the same are only quilted with Silk and Cotton. People of Quality line them quite thro' with the rich Sables brought from Tartary, or finé Fox-Skin with a Border of Sable; in Spring they have them lind with Ermin. Over the Vell they wear a Soutvent with short Sleeves, that are lind or border'd after the same manner.

All Colours are not suffer'd to be worn indifferently by the People; none but the Emperors and Princes of the Blood may wear yellow Garments. Sattin, with a red Ground, is affect'd by certain Mandarin on days of Cerimoney; but they are commonly dres'd in black, blue, or violet; and the People are generally clad in blue or black Calico.

Hertefore they oyled their Hair very much, and were so exceeding fond of this Ornament, that many chose to die rather than shave their Heads after the Tartarian Fashions: though their new Mafiers did not meddle with the other Customs of the Nation. However, at present they let Hair enough grow on the hind part or Top of the Head, to braid into Tresses.

In Summer they wear a kind of small Hat or Cap, shaped like a Funnel; it is cover'd on the outside with Rattan, very curiously work'd, and lind with Sattin. At the Top is a large Lock of Hair, which spreads over it to the very Edge. This Hair, which is mighty fine and light, grows on the Legs of a certain kind of Cows, and is dyes of a very bright red; it is very much used, and allow'd to be worn by all sorts of People.

There is another sort of Cap proper to the Mandarin and Literati, which the People dare not wear; it is of the same Fashions with the former, but made of Paffe-Board, between two
two pieces of Sattin; that on the inside is commonly red or blue, and the outside Sattin is white, cover'd with a large Lock of the finest red Silk. People of Distinction often make use of the first sort, especially when they ride, or in foul Weather; because it keeps out Rain, and defends the Head both before and behind from the Sun.

In Winter they wear a very warm sort of Cap, edged with Sable, Ermin, or Fox-Skin, the Top of which is covered with a Lock of red Silk. This covering of Fur is two or three Inches broad, and looks very handsome, especially when made of the fine black thining Sable, which is fold at forty or fifty Tails.

The Chinefs, especially tho' of any Quality, dare not appear in Public without Boots; these Boots are generally of Silk, particularly Sattin, or of Callicoe, and fit exactly, but have no Tops nor Heels. When they go long Journeys on Horseback, their Boots are of Neats or Horse-Leather, so well dress'd that nothing can be more pleabe. Their Boot-Stockings are of Stuff, stitch'd, and lined with Cotton, whereof part comes above the Boot, and has a broad Border of Plush or Velvet. But these, tho' very commodious for keeping the Legs warm in Winter, are almost intolerable in hot Weather: for which Reason they have another cooler Sort; but it is not much used among the People, who, often to Favour Expend, have something of this kind made of black Cloth. Periwongs of Quality wear such in their Houses, made of Silk, which are very neat and handsome.

When they go abroad, or make a Visit of any Consequence, over their under Garments, which are usually of Linen or Sattin, they wear a long silk Gown, commonly blue, with a Girdle about them; and over all they have a short Coat of a black or violet Colour, reaching only to their Knees, but very wide, with large and short Sleevers: also a little Cap, flap'd like a short Cone, and cover'd with loose waving Silk or red Hair; lastly, Stuff Boots on their Legs, and a Fan in their Hand.

The Chinefs love to be near in their Houses, but they have nothing very magnificent. Their Houses are the most elegant, nor have they any regular Buildings, except the Emperor's Palace, some public Edifices, the Towers, Triumphal Arches, the Gates and Walls of the great Cities, the Dikes, Caufeways, Bridges, and Temples of the Bontee. The Houses of private Persons are very plain, for they have no regard to any thing but Convenience. The Rich adorn theirs with Japan Work, Sculpture and Gildings, which render them very pleasant and agreeable.

They commonly begin with erecting Pillars, and placing the Roof thereon; for the greater part of their Buildings being of Wood, they seldom lay the Foundation deeper than two Feet. They make their Walls of Brick or Clay, tho' in some Places they are all of Wood. These Houses are generally nothing but a Ground-floor, excepting those of the Merchants, which have often one Story above it, call'd Los, where they place their Goods.

In the Cities almost all the Houses are cover'd with very thick Ridge-Tiles; they lay the Roof, the convex Side downwards, and cover the Chinks where the Sides meet, by laying on others in a contrary Position. The Spars and Joists are either round or square: upon the Spars they lay either very thin Bricks, in the Shape of our large square Tiles, or else small pieces of Boards, or Mats made of Reeds, which are plaster'd over with Mortar; when it is a little dry, they lay on the Tiles, which those who are able to be at the Expence, join together with Roche-Lime.

In most of their Houses after passing through the Porch, you enter into a Hall, facing the Timber-Work within. The Hall is South, about thirty or thirty-five Feet long; behind the Hall there are three or five Rooms in a Range from East to West, whereof the middlemost serves for an Inner-Hall. The Roof of the House is supported by Pillars, in such sort, that if the Hall be thirty Feet long, it will be at least fifteen broad, and then there will be twenty four Pillars forward, and as many backward, with one at each end. These Pillars, which are commonly ten Feet high, are erected on Stone Bases, and support great Beams, laid lengthwise; and between every two Pillars they place a cross Beam, and on the two Pillars at the Ends, they lay other Pieces of Wood, which support the Timber-Work of the Roof, this done they begin to build the Walls.

The Magnificence of the Houses, according to the Chinefs Tafte, usually consists in the Thickness of the Beams and Pillars, in the Excellency of the Wood, and in the fine Carvings on the Gates or Doors. They have no Stairs but the Steps at the Entrance of the House, which is raised a little above the Level of the Ground; but along the Front there is a close Gallery, about six or seven Feet wide, and lined with fine hewn Stone.

There are several Houses whose middle Doors answering one another, discover on entering a long series of Apartments. The Houses of the Vulgar are made of unburnt Bricks, only in Front they are cased with burnt Bricks; in some Places they are made with tempered Clay, and in others of nothing but Hurdles cover'd with Lime and Earth; but in Houses of Persons of Distinction, the Walls are all of Ground-Bricks, very artificially curv'd. In the Villages, especially of some Provinces, besides being very low, the Houses are generally made of Earth, and the Roofs so obtuse, or else round, so much by Degrees, that they seem to be flat. They are compos'd of Reeds cover'd with Earth, and supported by Mats of small Reeds that lie upon the Rafters and Joists. In some Provinces instead of Wood they burn Pitt-Coal, or else Reeds or Straw. As they make use of Stoves with very small Chimneys, and sometimes none at all, when Fires are made in any place, besides the Kitchen, one is almost stifled with the
Their HOUSES and FURNITURE.

the Smoke; especially if the Feuvel be Reeds, which is unsupportable to those who are not used to it.

The Houses of the Nobility and rich People do not deserve to be mentioned, in comparison of others; it would be an Abuse of the Term to call them Palaces, they being nothing but Ground-Floors, raised something higher than common Houses; the Roof is next, and has several Ornaments on the Tops. The great number of Courts, and Apartments for lodging their Domesticks, makes amends for their want of Beauty and Magnificence; nor that the Chinese hate Pomp and Expanse, but the Custom of the Country, and Danger of appearing extravagant, restrain them contrary to their Inclination. The Tribunals of Justice are not more pompous: the Courts are large, the Gates lofty, and sometimes adorn'd with elegant Carvings; but the Inner Halls and Chambers of Audience are neither magnificent nor very neat.

It must be confessed, however, that the Palaces of the chief Mandarin, and the Princes, as well as of those who are rich and in Power, are surprizing for their vast Extent. They have four or five Courts, with as many Ranges of Buildings in each. Every Front has three Gates, that in the middle is the largest, and both sides of it are adorn'd with Lions of Marble. Near the great Gate is a Place, inclosed with Rails, finely Japan'd with either red or black; on the sides are two small Towers, wherein are Drums and other Instruments of Music, on which they play at different Hours of the Day, especially when the Mandarin goes in or out, or ascends the Tribunal.

On the inside there appears first a large open Place, where those wait who have any Cause or Petition to present; on each Side are small Housè, serving as Offices for the Officers of the Tribunal: Then there appear three other Gates, which are never opened but when the Mandarin ascends the Tribunal; the middlemost is very large, and none but Persons of Distinction pass through it. Beyond this is another large Court, at the End whereof is a great Hall, wherein the Mandarin administers Justice; lastly, follow successively two very next Halls, for receiving Visits in, furnished with Chairs and Variety of other Moveables. Such are generally the Tribunals of the great Mandarins.

The Officers just now spoken of are a kind of Notaries, Clerks, &c. there are six Sorts of them, each employed in Business of the same kind with one of the six Supreme Courts at Pe-kings; so that a private Mandarin does all that in little, in his Tribunal, which some time or other he will be called to do in one of the Supreme Courts, with respect to the whole Empire. They are maintained at the public Expence, and their Places are for Life; so that Business goes on without Interruption, tho' the Mandarins are often changed, either by being cashier'd, or removed into other Provinces.

You afterwards pass into another Court, with a Hall much handomer than the former, where none but particular Friends are admitted, surrounded by Out-Houses for the Mandarin's Domesticks. Beyond this Hall is another Court, where is the Apartment of the Women and Children, with a great Gate to it, thro' which no Man dares to enter. This Part is very neat and commodious, being furnished with Gardens, Woods, and Lakes, and every thing that is delightful to the Eye. Some delight in artificial Rocks and Mountains, pierced thro', and full of Windings like a Labyrinth, to take the fresh Air in. When they have Room enough, they make little Parks to keep Deer, and Ponds for Fowls.

The Palace of the Tschung-kîn, or General of the Tartarbs Troops at Kan-ton, is thought to be one of the finest in all China; it was built by that rich and powerful Prince called Pii-ning-nam-vung, that is, The Peace-maker of the South. The Emperor Kang-îi had made him in some Sort King of Kan-ton, for his Services in reducing some of the Southern Provinces under the Dominion of the Tartars: but forgetting his Duty a few Years after, he and all his Family fell into Disgrace; being forced to strangle himself with a Scarf of red Silk, presented him by a Gentleman of the Emperor's Bed-Chamber, sent Express from Pe-kings.

The Chinese Notion of Beauty and Magnificence, with regard to their Palaces, is very different from the Europeans: for tho' the Largeness of the Courts and Buildings bequeath them to be the Habitation of Perfons of Distinction, yet an European is not at all affected with this Sort of Magnificence, which only conficts in the Number and Extent of the Courts, the Largeness of the principal Halls, and the Thickness of the Pillars, and a few Pieces of Marble rudely cut.

Marble is very common in the Provinces of Shou-tang and Kyang-nan, but the Chinese don't know the Value of it; for they seldom make use of it but for lining Canals, or building Bridges and Triumphal Arches, in Tables for Inscriptions, in their Pavements, the Thresholds of their Gates, and the Foundations of some of their Temples.

The Chinese are not curious like the Europeans, in adorning and beautifying the Inside of their Houses, where neither Tapestry, Looking-Glasses, nor Gildings are to be seen: for as the Emperor owns the Palaces of the Mandarins, whose Offices are no more than Commissions, that are taken away when they commit any Fault; and as they are not fixed in any Place, be their Conduct ever so unblameable, but when they learnt think of it are removed into another Province; they do not care to be at any great Expense in furnishing a House, which they are in danger of leaving every Minute. Besides, as Visits are never received in the Inner Apartments, but only in the great Hall before the House, it is not surprising that they are sparing of Ornaments; which would be, in some measure, useles, as not being seen by Strangers.

The
The principal Things, that set off their Halls and Apartments, being kept with a great deal of Care, appear exceeding neat and agreeable to the Eye: Such as, large Silk-Lan
thorns, painted, and hanging from the Ceiling; Tables, Cabinets, Screens, Chairs, Japan'd
with their beautiful red and black Varnish, which is very transparent, so that the Veins of
the Wood appear through it, and as bright as a Looking-Glass; Variety of Figures, in
Gold and Silver, or other Colours painted upon this Japan, give it a new Lustre; more-
over, the Tables, the Bouffets, and the Cabinets, are adorned with that fine China-Ware,
which is so much admired, but could never yet be imitated in Europe.

Befides, they hang up, in several Places, Pieces of white Satin, on some of which are
painted Flowers, Birds, Mountains, and Landskips: On others are written, in large Characters,
Moral Sentences taken from their Histories, and generally couched in obscure Terms, bearing
a different Sense from the natural; these Sentences are commonly two and two together,
and conceived in the same Number of Words. Some are contented with whitening or papering
the Walls of their Rooms, wherein the Chinefe are very skilful.

Tho' they never are seen in their Bedchambers, where it would be unpolite to con-
duct a Stranger, the Beds, especially of the Nobility, are curious and handsome: the
wooden part is painted, gilt, and carved: the Curtains vary according to the Season;
during Winter, in the Northern Provinces, they are of double Satin, and in Summer, either
of plain white Taffety adorned with Flowers, Birds, and Trees, or of very fine Gauze,
which is both open enough to let the Air through, and close enough to keep off the
Gnats, that are extremely troublesome in the Southern parts. The common People use,
for the same purpose, a very thin Cloth made of a sort of Hemp; their Mattresses are
very thick, and stuffed with Cotton.

In the Northern Provinces they make Places of hollow Bricks, in the form of Beds, Store-Beds,
which are larger or smaller according to the Number of the Family: Beside if it is a small
Stove, of Charcoal, whose Flames and Heat are dispersed to all parts by Pipes, terminat-
ing in a Funnel, which carries the Smoak thro' the Roof. In the Houses of Persons of
Distinction the Stove comes through the Wall, and the Fire is lighted on the Outside;
by which means the Bed, and even the whole House, is warmed; so that they have no
occasion for the Feather-Beds of Europe. Those who are afraid of lying on the hot Bricks,
hang a sort of Hammock over them, made of Cords or Raffan, and not unlike the Sack-
ing of our Beds.

In the Morning every thing of this kind is taken away, and Carpets or Matts put in their Con-
venient. In their Rooms, on which they fit. As they have no Chimneys, nothing can be more conve-
nient; for the whole Family work upon them, without feeling the least Cold, or being obliged
to wear furred Garments. The meaner Sort drefs their Vietsuals, warm their Wine, and pre-
pare their Tea (for the Chinefe drink every thing hot) over the Mouth of the Stove. The
Beds belonging to the Inns are much larger, that there may be Room for several Trave-
llers at a time.

Of the Magnificence of the Chinefe, in their Journeys;
in their Public Works, such as, Bridges, Triumphal
Arches, Towers, Walls of Cities; in their Feasts, &c.

The Magnificence of the Emperor and his Court, and the Riches of the Mandarins surpas
alls that can be said of them; one is surprised at first to see nothing but Silks, Porcelain, Cabinets and other Furniture, which make a more glittering
Appearance, than the common Manufactures of Europe. But the principal Magnificence of
the Chinefe Lords is not seen in their Houses; for they commonly neglect themselves at
home, from whence the Laws banish Luxury and Pomp, permitting them the Ufe thereof
when they are seen in publick, when they make or receive Visits, or when they go
to Court, and are admitted into the Emperor's Presence.

I have already spoken of the pomp of the Mandarins, and the numerous Train of State of the
Officers attending them. Military Men, who travel commonly on Horseback; no lefs affect
an Air of Grandeur. Indeed their Horsefes are not very beautiful, but their Harnefs is exceed-
ing sumptuous, the Bitts and the Stirrups being either Silver or gilt. The Saddle is very rich;
the Rims of the Bridle are made of coarse, pinked Sattin two fingers broad. From the upper
part of the Chest hang two great Locks of fine red Hair (such as their Caps are cover'd
with) suspended by Iron-rings either gilt or silvered. Their Retinue consists of a great
number of Horfemen, part going before, and part behind them; without reckoning their Dogmaticks,
who are clad either in black Sattin or overpainted Callico, according to their Master's Quality.

But the Chinefe Magnificence never appears with so much Pageantry, as when the Em-
peror gives Audience to Ambassadors; or when sitting upon his Throne he beholds at his
Feet the principal Lord of his Court, and all the great Mandarins in their Habits of Cere-
mony, paying him Homage. It is a Spectacle truly August, to see a prodigious Number

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of Soldiers under Arms; an inconceivable Multitude of Mandarinis, with all the Marks of their Dignity, each placed according to his Rank, in exact Order; the Ministers of State, the Presidents of the Supreme Courts, the Regulo's and Princes of the Blood; the whole appearing with extraordinary Grandeur, and conveying a most lofty Idea of the Sovereign, to whom such profound Reverence is paid. Their very Ditigute about Precedence, but every one knows his distinct Place; the Name of each Office being ingraven on Copper-Plates fastened into the Marble Pavement.

In Europe People are not fond of making a great Figure upon the Road, instead of which they are commonly unprovided, and have nothing in Order, but the Custom is otherwise in China, where a great Mandarin always travels in State. If by Water, his own Bark is very splendid, failing at the Head of a great Number of others, which carry his Attendants. If he goes by Land, besides the Dometics and Soldiers who precede and follow him with Spears and Ensigns, he has for his own Person a Litter, a Chair carried by Mules, or eight Men, and several led Horses; making Use of these Vehicles by turns, according to his Fancy and the different Changes of Weather.

I have already observed that China is full of Broad Canals, which often run in a straight Line; there is commonly in every Province a great River, or broad Canal, serving for a Highway, with Caueways on each Side, caved with flat Stones or Marble.

Great Canal. That which is called the Great Canal crosses the whole Empire from Kuau to Pe-king; and nothing can be more commodious than to travel the fix hundred Leagues from the Capital to Ma-kau, as if he were all the while in his own House, without going above one Day's Journey by Land over the Mountain Mey-fin, that separates the Provinces of Kwang-fu and Quang-tong; tho' the whole may be performed in a Bark, especially when the Waters are high.

For this reason, the Mandarin who go to take possession of their Governments, and the Mellengers sent from Court, most commonly travel by Water: Being furnished with Barks maintained by the Emperor, which are equal in Length to four third-rate Men of War. These Imperial Barks are of three different Sorts, nor can any thing be more neat for they are painted, gilt, embellish'd with Dragons, and japaid both within and without. Those of the middle Size, which are most in Use, are above sixteen Feet broad, fourscore long, and nine in Depth from the Deck. As to the Form, they are square and flat, excepting that the Forepart is somewhat rounded.

Befides what the Master has for himself and his Family, (viz. his own Cabin, a Kitchen, and two large Places, one before, the other behind,) there is a Hall about fix or seven feet high, and eleven broad; next an Anti-Chamber, and two or three other Rooms; likewise a Bye Place without Ornaments, all upon the same Deck, which make up the Mandarin's Apartment. It is all japaid with the beautiful red and white Varnish, and the Sides as well as Ceiling adorn'd with plenty of carv'd Work, Painting and Gildings; the Tables and Chairs are japaid red. The Hall has Windows on each Side, which may be taken away upon occasion; and instead of Glass they make Use of very thin Oyster-shells or fine Stuffs, done over with thinning Wax, and embellish'd with Flowers, Trees, and variety of Figures. The Deck is furnished with Galleries, for the Sailors to go backward and forward without incommoding the Passengers.

The Hold. Over this Apartment is a sort of Platform, or Terrasf, open on all Sides, but apart for the Music, which consists of four or five Hands, whose Harmony can ravish nothing but the Ear of a Chinese. Underneath is the Hold, divided into several little Chambers for Stowing the Baggage. The Sails are made of Mats, and consist of several oblong Squares, which folding like a Fan, take up little or no Room. They are very convenient, because they are better than any other for failing near the Wind; besides, if the Braces happen to break, no Inconvenience arises from thence to the Bark.

To push forward these great Barks, they make Use of long thick Poles, shaped like a Gibbet, or the Letter T, thrusting one End to the Bottom of the Water, and applying their Shoulder to the other; or else they employ Oars of several Shapes, but the commonest is a long Pole made like a Shovel at one end, with a Hole in the middle, to receive the Pegs fixed on the Side of the Bark. There are others whose Extremities, being continually moved to the right and left in the Water, like a Fish's Tail, cut it obliquely, in the same manner as your Birds of Prey do the Air, when they fly with their Wings extended, making Use of their Tails for Oars. This Method is the more convenient, as the Rovers take up little or no Room in the Bark, for they are ranged on the Sides upon Planks. Their Oars, which do the Office of a Rudder, seldom break; and, tho' never taken out of the Water, confantly force the Bark forward.

Some of these Barks are hauled along with Ropes, when the Wind is contrary, or they are obliged to go against the Stream. These Ropes in some places are made of Hemp, and in other of very long and fine Splinters of Cane twisted, which are exceeding strong, and never rot with the Water.

Barks attending the Convoy, or Bark of the Provisons; on board which is the Kitchen, the Eatables, and the Cooks. Another is full of Soldiers for the Convoy; a third, much more small and light, may be called the Harbinger, because its Business is to hasten before to give Notice, and cause every thing to be prepared that there be no Occasion to wait. These Barks have their Rovers, and in case of Necessity,
are also drawn with a Rope along the Bank by Men, who are furnished by the Mandarin of each City, and changed every Day. The Number of these Supplies is determined by that of the Houses appointed by the Kang-kho, or Patent of the Emperor, viz., three Men for every House: Hence if eight Houses are appointed for an Envoy, they supply him with twenty four Men to draw the Bark.

All along the Roads by Water, there is, at the End of every League, a Tang, or Guard, who, tundering if there be an Occasion, are to give Notice to each other by Signals. In the Day time, the Signal is a thick Smock, made by burning Leaves and Branches of Pine, in three small Stoves, shaped like Pyramids, and open at the Top; in the Night the Signal is given by flooding off a small Cannon. The Soldiers of every Tang, who are sometimes ten, sometimes five, or less, according to the Place, usually stand in a Rank along the River side, out of Respect to the Mandarin, one of them bearing an Ensign display'd, and the rest with their Arms in their Hands.

If the Bark carries an Envoy, they put at the Head and Stern four Lanterns, with these Words in great Characters of Gold, King-chow-ta-jin, that is, The Great Essay from the Court: These are accompanied with Flags and Streamers of Silk, of several Colours, waving in the Wind.

Every Morning and Evening, when they have left and cast Anchor, the Guard salute the Mandarin with a discharge of their Fire-Arms, followed by the Sound of Trumpets. Towards Night, they light the Lanterns at the Head and Stern, as well as thirteen others of a smaller Size, hung in the Form of a Chaplet, by the Side of a Mast, viz. ten in a perpendicular Line, and three above them cross-wise.

When the Lanterns are lighted, the Captain of the Place appears with his Company opposite to the Banks, and with a loud Voice calls over the Names of the Men whom he hath brought to watch and Stand Centrally all Night; then the Master of the Bark pronounces a long Harangue to the Soldiers, reminding them of all the Accidents that are to be feared, as Fire, Thieves, &c., and that if any of them should happen, they must be accountable for it.

The Soldiers at the end of every Article give a great Shout; after which they withdraw to form a Guard, leaving one of their Company to Stand Centrally, who walks to and fro in the Quay, continually striking two Pieces of Bamboo against each other, to signify his Vigilance, and that he is not asleep. These Centrines are relieved every Hour, performing by turns the same Duty, and making the same Noise the whole Night: If he be a principal Mandarin, or a great Court-Lord, they pay him the fame Honours.

The great Number of Canals to be seen in China is something very extraordinary: They are often lined on each Side to the height of ten or twelve feet, with fine square Stone, which in many Places seem to be a kind of grey Marble, of the Colour of Slate. The Banks of some of the Canals are twenty or twenty five foot high, and there is a great number of Chaplet-Engines to raise the Water into the Fields.

Some run above ten Leagues in a straight Line; as that from Sá-chew to Ví-fe-hyén. In like manner the Canal to the North-west of the City Hang-chew extends very far in a Right-line, and is every where more than fifteen Times as Broad as Breach; it is laid on each Side with hewn Stone, and bordered with Banks close together, and as full of People as those in the City. Both Sides of the Canal are cover'd with Banks, and in Parts where the Bank is low and flooded, there are flat Bridges of great Stones seven or eight foot long, placed three and three in form of a Causeway.

The great Canals in every Province discharge their Waters into several small ones on each Side; which afterwards forming a great number of Rivulets, are dispersed in the Plains, and reach to the Villages, and often to the great Cities. From Space to Space they are cover'd with Bridges of three, five, or seven Arches; that in the middle is sometimes thirty fix, Bridges, may forty five Foot wide, and so high, that Barks may pass through, without taking down their Masts; those on each side are seldom less than thirty, and diminilish in proportion to the Sloping of the Bridge.

Some of these Bridges have but one Arch, which is semicircular, and built of arched Stones, five or fix Foot long, and only five or fix Inches thick; some of them are Polygonal, Arch.

As these Arches are not very thick at Top, they cannot be strong, but then Carts never pass over them, for the Chines make use only of Porters to carry their Bales. Several Bridges instead of Arches have three or four great Stones placed on Piers, like Planks; many of them being ten, twelve, fifteen and eighteen Feet long. There are a considerable number of this sort neatly built over the Great Canal, whole Piers are so narrow that the Arches seem to hang in the Air.

It is no hard matter to learn how the Chines build their Bridges, for, having finished the Sides of the Arch next to the Land, when the Bridge is to have only one Arch, or raised the Piers when it is to have several, they then take Stones four or five Foot long, and half a Foot broad, and place them alternately upright and crosswise, in such a manner that the Key-Stones may be laid horizontally. The Top of the Arch is commonly no thicker than one of those Stones; and because the Bridges, especially when they have but one Arch, are sometimes forty or fifty Foot wide between the Piers, and consequently much higher than the Causeway, the Arches on each end is by very flat easy Stairs, with Steps about three Inches thick, so that it would be difficult for Horses to pass over some of them. The whole Work is generally well contrived.

Many
Magnificence of the Chinese.

Many of these Bridges are very handsome. That call'd Lu-hou-lan, two Leagues and a half Westward of Pe-king, was one of the finest that ever was seen, before part of it was broken down by the Hand-films. The whole was of white Marble well work'd, and very curiously built. There were on each side seventy Pillars, separated by Carriages of fine Marble, whereon were delicately carved Flowers, Foliated, Birds, and several sorts of Animals. On each side of the Entrance of the Bridge on the East-end, there were two Lions of an extraordinary Size, on Marble Pedestals, with several little Lions in Stone, some climbing on the Backs of the great ones, some getting off them, and others creeping between their Legs; at the West-end, on Marble Pedestals also, stood the Figures of two Children, carved with the same Skill.

Among the public Works ought to be rank'd the Monuments which the Chinese have erected almost in every City to eternize the Memory of their Heroes; that is to say, the Captains, Generals, Princes, Philosophers, and Mandarins, who have done Service to the Public, and signalized themselves by great Actions.

There is for Instance, near the City of Nan-king, in the Province of Kyang-nan, an high Mountain (A), (from whence proceed two Rivers) which was formerly inaccessible till a Ko-lan, born in that Country, undertook to cut a Passage through it, for the Sake of Travellers. To perpetuate the Memory of so signal a Service received from that great Man, they erected a Monument on the Top of the Mountain, and placed his Statue there, before which they burn Perfumes. They reckon more than eleven hundred Monuments erected in Honour of their Princes, and illustrious Men, renown'd for Knowledge or Virtue. The Women participate of this kind of Glory; History taking Notice of several, who have merited and obtain'd the like Titles of Honour, and whose Heroic Virtues are daily celebrated in the Works of the most famous Poets.

These Monuments consist principally in Triumphal Archs, call'd Pay-fang, and Pay-lee, which are very numerous in every City. Many of them are very clumsily made, and defend little Notice; but others are worth Attention. Some are wholly of Wood, except the Pedestals, which are of Marble. Those at Kung-pa have generally three Gates, that is, a large one in the middle, and two small ones on the sides; the Peers or Jambes are square Pillars or Posts consisting of one Stone; the Entablature is composed of three or four Faces, generally without any Projection, or Moulding, except the last or the last but one, which is in place of a Frieze, and has some Inscriptio engraven on it.

Instead of a Cornice, the Piers support a Roof, that makes the Top of the Gate, and is only to be described by the Pencil, our Gothic Architecture itself not having anything so odd in it. Every Gate consists of the same Parts, which differ only in Size, and those of Stone, are join'd together by Tenons and Mortises, as if they were made of Wood. The Rails or Breast-Walls of the Bridges on the Canals, are in the same Taste, being large square Pannels of Stone, fix'd in Grooves cut in the Pufs for that purpose.

These Triumphal Archs, which are seldom above twenty or twenty-five Feet high, are set off with Figures of Men, Antics, Flowers, and Birds, jutting out beyond the Arch in various Attitudes, with other Ornaments indifferently well carv'd; the Relievo is so great, that many of them seem to be almost seperated from the Work; among the rest are several small Cordons or Pieces of Net-work, pierc'd very artificially. In a word, these Pageants, tho' flight enough, have their Beauties; and several of them placed at certain Distances in a Street, especially if it be narrow, discover something grand, and make an agreeable Show.

I have already given some Account of the Chinese Magnificence, with respect to public Works, in speaking of the Walls and Gates of Pe-king; and as many Cities have the like, I shall only add, that their Walls are so high, that they hide the Buildings, and so broad that one may ride on Horseback upon them. Those of Pe-king are made of Brick, and forty Feet high; they are flank'd at the distance of every twenty Tofles, with small square Towers kept in good Repair; and in some places have great Ramps, that the Cavalry may get upon them.

As for the Gates, tho' they are not adorn'd with Figures in Baffo Relievo, like other public Works, the Sight is extremely affected by the prodigious Height of the two Pavilions that form them; by their Arches, that in some places are of Marble; by their Thickness, and by the Strength of the Work.

The Towers, call'd Pau-ta, erected in almost every City, are some of their greatest Ornaments; they consist of several Stories, one less than another the higher they go, with Windows on every Side. The most famous Structure of this kind, is that in the City of Nan-king, in the Province of Kyang-nan, commonly call'd, the Great or Porcelain Tower, which I have already spoken of in the Beginning of this Work; but as P, Le Comte has given a more exact Description of it, it deserves to be repeated here:

"There is (says he) without the City, and not within it, as some have written, a Temple, call'd by the Chinese, the Temple of Gratitude, built by the Emperor Ying-ho. It is ered on a Pile of Bricks, which form a great Perton, surrounded with Rals of unpolish'd Marble and a Stair-case of ten or twelve Steps. The Hall, which serves for the Temple, is a hundred Feet high, and standing on a small Marble Basis, no more than a Foot in height, but jutting out two Feet beyond the reft of the Wall all round. The Front is adorn'd with a Gallery and several Pillars. The Roofs (for according to the Custom of China (4) The Mountain meant here, is double the famous My Amer, mention'd p. 286 and often before, particularly p. 115."
China, these often are two, one bearing on the Wall, the other covering that again) are of japan'd Tiles, green and shining. The Joiners Work on the Inside is painted, and adorn'd with an infinite number of Pieces, engaged, in different manners one within another: which is no small Ornament among the Chinois. It is true that this Forest of Beams, Joists, Rafter, and Spars, that appears in all these, has something so fygurall and surprizing; because one is apt to imagine that there is a vast deal of Labour and Expend in Works of this kind: tho' in reality the Confusion proceeds from the Ignorance of the Workmen, who have yet not discover'd that lovely Simplicity, wherein the Strength and Beauty of the European Buildings consist.

"The Hall has no Light but what it receives through the Doors, of which there are on the East-side three very large ones, leading into the famous Tower I am going to speak of, which makes part of the Temple. It is an Octogon, about forty Feet in Diameter, so that every side of it is fifteen Feet in length. It is encompass'd on the Outside by a Wall of the same Figure, which is two Tokes and an half distant from the Edifice, and at a moderate Height supports a Roof, cover'd with japan'd Tiles, that seems to proceed from the Body of the Tower, and makes underneath a very handsome Gallery. The Tower has nine Stories, each adorn'd with a Cornice, three Feet above the Windows; and a Roof like that of the Gallery, except that it does not jut out so far, as not being supported by a second Wall: These Stories grow smaller, as the Tower rises higher, and its length in Circumference. The Wall on the Ground-Floor is of twelve Feet thick, and eight and an half high, cased with Porcelain. It is true, the Rain and Dust have impair'd its Beauty, but yet it is still entire enough to shew that it is made of China Ware, tho' of a coarse fort, for it is not probable Bricks could have continued three hundred Years in so good Condition.

"The Stair-Cafe, which is made on the Inside, is small and inconvenient, because the Steps are extremely high. Every Story is separated by thick Beams, placed cross-ways; which support a Floor, and form a Room, the Ceiling of which is adorn'd with variety of Paintings, if the Chinois Painters be capable of embellishing an Apartment. The Walls of all the upper Stories are full of Small Niches, containing Images in Bullo-relievo, which make a very pretty fort of Inlaid Work. The whole is gilded, and seems to be of Marble, or polished Stone, tho' I believe it to be nothing but Brick made in a Mould; for the Chinois are surprizingly skilful in stamping all sorts of Figures on their Bricks: the Earth of which, being extremely fine and well temper'd, is much fitter than ours for taking the Impression of the Mould.

"The first Story is the highest of all; the rest are of an equal Height. As I reckon'd one hundred and ninety Steps, almost every one ten Inches thick, which I measur'd exactly, they must make one hundred and fifty eight Feet; if to this we add the Height of the Person, the ninth Story which has no Steps, and the Roof, the Tower will be from the Ground about two hundred Feet high.

"The Top of all the Work is one of its greatest Beauties; for it is a thick Mast, reaching from the Floor of the eighth Story, whereon it stands, more than thirty Foot above the Roof. It seems to be inclin'd in a large Iron Hoop of the same Height, which winds round it [like a spiral Line or Screw] at the Distance of several Feet; so that it looks like a fort of hollow Cone, pierced through, rising in the Air, with a golden Ball on the Top of an extraordinary Magnitude. This is what the Chinois call the Porcelain Tower, though some Europeans perhaps will name it a Brick Tower; but let that be as it will, it is certainly the most contriv'd, most solid, and magnificent Work in all the East.

Among the most famous Buildings of the Chinois we ought not to omit their Temples or Pagods, erected to fabulous Divinities by the Suppliition of the Princes as well as of the People. Of these there is a prodigious number in China, and the most celebrated are built in barren Mountains, to which however the Industry of the Natives has given the Beauties and Conveniencies deny'd them by Nature: the Canals cut at a great Expence to conduct the Water from the Heights into Basins and Reservoirs appointed for that Purpose; The Gardens, Groves, and Grottes, made in the Rocks for Shelter, against the excessive Heat of a burning Climate, render their Solitudes charming. The Structure consists partly of Porticos, pav'd with large square polished Stones, and partly of Halls, and Pavilions, which stand in the Corners of Courts, and communicate by long Galleries, adorn'd with Statues of Stone, and sometimies of Brads. The Roofs of these Buildings shine with beautiful Tiles japan'd green and yellow; and are adorn'd at the Corners with Dragons of the same Colour, projecting forward.

There are few of these Pagods but what have a great Tower, standing by itself, and terminating in a Dome, to which they ascend by a handsome Stair-Cafe that winds round about it. A square Temple commonly occupies the middle of the Dome, which is often adorn'd with Mosaic Work, and the Walls cover'd with stone Figures of Animals and Monsters in Relievo.

This is the Form of most of the Pagods, which are larger or smaller, according to the Devotion and Abilities of those who have contributed towards building them. These are the Habitats of the Boneus and Idol-Prists, by whom all sorts of Frauds are practis'd, to impose on the Credulity of the People; who come from far in Pilgrimage to these Temples con-
Magnificence of the CHINESE

...sacrificed to the Devil; but as the Chinese are not very consistent in the Worship they pay to their Images, it often happens that they shew but little Veneration either for their Gods or their Ministers.

Generally the Bouzas are in great Contempt, nor will any Chinese of Fashion embrace their Condition; so that being almost all taken from the Dregs of the People, they are often, to encrease their number, oblig'd to buy young Children, whom they bring up in their way of Life, in order to succeed them in the Ministry.

In speaking of the Magnificence of the Chinese, I should omit what is very essential, if I find nothing of their Festivals, whereof principally two, are celebrated with vast Expenditure. The one is the Beginning of their Year, and the other, which falls on the fifteenth of the first Month, is call'd The Feast of Lanterns. By the Beginning of the Year I mean the End of the twelfth Moon, and about twenty Days of the first Moon of the following Year, which is properly their Vacation-Time. Then all Buffoons, scalks, they make Presents, the Poets are fluent, and the Tribunals are shut up throughout the Empire. This is what they call the Shutting up the Seals; because at this Time they, with a great deal of Ceremony, shut up the little Coffers, wherein the Seals of each Tribunal are kept. This Vacation lasts a whole Month, and is a Time of great Rejoicing; especially the last Days of the old Year, which are celebrated with great Solennity. Their inferior Mandarin go to salute the Superiors, the Children their Fathers, the Servants their Masters, &c. This is what they call taking Leave of the Year. In the Evening all the Family meet together, and a great Feast is made.

In some Places a very odd piece of Superstition prevails, for they will not suffer a Stranger among them, nor one of their nearest Relations; for fear that the Moment the new Year begins, he should catch the good Luck which was to light on the House, and carry it away with him, to the Prejudice of his Halt. On this Day therefore every one keeps close at home, and rejoices with none but his own Family; but on the Morrow, and the following Days, they express Signs of extraordinary Joy, for all the Shops are shut, and every body is wholly taken up with Sports, Feasts and Plays. The poorer sort on this Day put on their best, while such as can afford it dress themselves richly, and visit their Friends, Relations, eldest Brothers, Patrons, and all those they have any Interest in. They aft Plays, treat each other, and mutually with all kinds of Prosperity; in a word, all the Empire is in Motion, and nothing is heard of but Mirth and Pleasure.

The Fifteenth of the first Month is likewise a solemn Festival, when all China is illuminated, and to look from some high Place seems to be on Fire. It begins on the thirtieth in the Evening, and continues to the sixteenth or seventeenth. Every Perfom, both in City and Country, on the Sea-Coast, or on the Rivers, lights up painted Lanterns of several Fashions; even the poorest Hapjes that are, have them hanging in their Courts, and at their Windows, every one being desirous to distinguish himself. Those used by the Poor do not cost much, but the Rich lay out sometimes two hundred Franks in Lanterns; and the chief Mandarin, the Vice-Roys, and the Emperor, three or four thousand Livres.

This being a Spectacle free for every body, the People flock thither from all Parts of the City, and the more to satisfy their Curiosity, the Gates are left open every Evening: They are even permitted to enter into the Tribunals of the Mandarin, who adorn them in a splendid manner, to shew their Magnificence.

These Lanterns are very large, the Frames of some, containing fix Panes, being of Japan'd Wood, ornament'd with Gildings. These Panes consist of fine transparent Silk, wherein are painted Flowers, Trees, Animals, and human Figures; which being dispofed with Art, receive as it were Life from the great number of Lamps and Candles, wherein the Lanterns are lighted up. Others are round, and made of blue transparent Horn, very beautiful to the Sight. The Top of this Machine is adorn'd with Variety of carved Works, from the Corners whereof hang several Streamers of Sattin and Silk of divers Colours.

Several of them represent Signs purporting to amuse and divert the People; there you see Horses galloping, Ships sailing, Armies marching, People dancing, and several other things of the same Nature; the respective Figures being put in Motion by means of imperceptible Threads, managed by Perfoms unseen. Some by Shadows represent Princes and Princesses, Soldiers, Buffoons, and other Characters; whose Gestures are so conformable to the Words of the Operator, who moves them with extraordinary Art, that one would think they really spake. Others carry a Dragon sixty or eighty foot long, full of Lights from the Head to the Tail, which they cause to wind and turn like a Serpent.

But what gives a new Splendor to this Feast is the Fire-Works, which are plaid off in all Parts of the City; and wherein the Chinese are more exact than any. P. Magalhaens relates, that he was extremely surprized with one he saw, representing a Vine-Tree, which burst'd without consuming; and the Foot of the Vine, the Branches, Leaves, and Grapes confined exceeding handsomely: The Grapes appeared red, the Leaves green, and the Colour of the Stem was imitated to artificiably, that any Perfom might have been deceived. But the Reader will be better able to judge of these Fire-Works from the Description of one which the Emperor Kang-bi caused to be play'd off for the Diversion of his Court; whereas the Missionaries, who were of his Train, were present.

(a) The hard Names behav'd by the Author will not take of the Relish of the two Religious. Their Practice is the very same, they only differ as the Objects of their Worship.
It began by setting Fire to half a dozen Cylinders planted in the Earth: these spouted Flames in the Air, which at the Height of twelve Foot fell down again in golden Rain or Fire. This was follow'd by a fort of Bomb-Cart supported by two Stakes or Pillars, from whence proceeded a Shower of Fire with several Lanterns; many Sentences were wrote in large Characters; the Colour of burning Sulphur and half a dozen branched Candlesticks in the Form of Pillars, confiding of several Kings of Lights, one above another, cast a white or silver Flame, and in a Moment turn'd Night into Day. At length the Emperor, with his own Hands, set Fire to the Body of the Machine, which presently became all in a Blaze, being eighty Feet long, and forty or fifty broad: The Flame having caught hold of several Poles, and Paper Figures placed on all Sides, a prodigious Quantity of Squibs flew up into the Air, and a great many of Lanterns and Branches were lighted all over the Place. This Show lasted for half an Hour; and from time to time there appeared in some Places violet and bluish Flames, in the Form of Bunches of Grapes, hanging on a Vine-Arbor, which, joined to the Splendor of the Lights, that were like so many Stars, yielded a very agreeable Spectacle.

There is one very remarkable Ceremony observed at this Festival: In most Houses the Old Cere- Head of the Family writes in large Characters on a Sheet of red Paper, or japan'd Board, the following Words, Ten-ii, San-kyo, Sia-jaun, Vau-lyin, Chin tai: the Sense of which is, To the true Governor of the Heaven, the Earth, the three Limits, (that is, the whole World) and of the ten thousand Intelligences, (that is, an innumerable Multitude.) This Paper is either put in a Frame, or pasted on a Board; at Court they place it on a Table, on which is set Corn, Bread, Meat, or some other Thing of that Nature, and then prostrating themselves on the Earth, offer Sticks of Pafil.

Of the Ceremonies observed by the Chinefe in their Compliments, Visits, Presents, Letters, Feasts, Marriages, and Funerals.

I. Their SALUTATIONS and COMPLIMENTS.

HERE is nothing in which the Chinefe seem more scrupulous than in their Ceremo- nies and Compliments. They are persuaded that a due Attention in performing the Duties of Civility goes farther than any thing else to purge the Mind of a certain Ruggness that is born with us; to infuse a Sweetness of Temper, and to maintain Peace, good Order, and Subordination in a State: It is, say they, by Modesty and Politenefs in civil Society, that Men are diftinguifh'd from Brutes.

Among their Books, containing the Rules of Civility, there is one which has upwards of three thousand, every thing being set down at large. The common Salutations, the Visits, the Presents, the Feasts, and whatsoever is done in public or private, are rather to many Standing Laws, than Fashions gradually introduced by Custom. Almost the whole of these public Ceremonies may be reduced to the Manner of bowing, kneeling down, and prostrating one or more times, according to the Occasion, Place, Age or Quality of the Person; especially in visiting, making Presents, or treating Friends.

Foreigners, who are obliged to conform to these fatiguing Ceremonies, are frighten'd with them, and therefore they are brought up to them from their Infancy, instead of being discouraged, are greatly pleas'd with them, and believe that for want of the same like Education other Nations are become barbarous. And, that the Observation of these Customs may not wear out in time, there is a Tribunal at Pe-king, where principal Subjects is to preferve the Ceremonies of the Empire; wherein it is so strict that it will not exempt even Strangers from the Obligation: for which Reason, before the Ambassadors are intro- duced to Court, the Custom is to instruct them privately for forty Days together, and exercife them in the Ceremonies of the Country; much after the same manner as our Comedians prac'tice before they come to act their Parts on the Stage.

It is reported that one of the former Cears of Ruffia, having in a Letter to the Empe- ror of China befought his Majesty to pardon his Ambassador, if, for want of being well acquainted with the Ceremonies of the Empire, he committed any Blunder; the above mentioned Tribunal, called Li-po, reply'd gently in these Terms, (which the Millionaires at Peeking translated faithfully by the Emperor's Order) Legatus eius non habet ficti rigiti; Tur Ambassador has done many things in a very unpolite Manner.

This Affection of Gravity and Politenefs appears ridiculous at first to an European; but he must comply with it, unless he has a mind to pass for a Clown. After all, every Nation has its Genius and Manners; nor ought we to judge of them according to the Prejudice of Education. If on comparing the Ceremonies of China with ours, we are tempted to look upon so wise a Nation as fantastical; the Chinefe in their Turns, agreeable to their own Notions of things, look upon us as Barbarians: But both are mistaken, most Actions of Man- kind being indifferent in themselves, and standing just for nothing but what People please to make of them; hence that which is look'd upon as a Mark of Honour in one Country, is a Sign of Contempt in another. In many Places it is an Affront to a Gentleman to take
Ceremonies of the CHINESE.

Ceremonies of the Chinese.

The Emperor of China is a kind of square Table, on which was written the Royal Family, the Emperors, Grandees, and the very Dregs of the People perform all the Formalities prescribed them, and in their Meetings observe Politeness and Compliance; as will appear from the Account I am going to give of these Ceremonies.

On certain Days the Mandarin go to salute the Emperor in their Robes of Ceremony; and if he does not appear himself, they do reverence to his Throne, instead of his Person. While they wait for the Signal to enter the Court of the Chau, facing the Hall of the Throne, they sit on their Cushions in the Court, before the South-Gate of the Palace, which is paved with Bricks, and as clean as a Room. The Cushions vary according to the Degree of the Mandarin: those who are intitled to one, for all are not, have it in Summer of Silk, the Colour making the Distinction, through the Difference of the Rank, appearing chiefly from the middle of the Cushion; and in the Winter they use Skins, which are distinguished by the Price. In this great multitude, where one would expect to meet with nothing but Confusion, every thing is admirably well regulated, and perform'd in the greatest Order; for each knows his Place, there are no Disputes about Precedence.

When the Body of the late Empress was carrying to be inter'd, one of the Princes of the Blood calling a Ko-lau to speak with him, the Ko-lau approach'd him on his Knees, the Prince left him in that Posture without bidding him rise. Next Day a Ko-lic accosted the Prince and all the Ko-lau's before the Emperor; the Prince for suffering such a considerable Officer to appear before him in so humble a Posture, and the Ko-lau's, chiefly him who kneel'd down, for dishonouring the highest Post in the Empire, and the rest for not opposing, or at least giving the Emperor Notice of it. The Prince excused himself, in that he was ignorant of what Custoim or the Law directed in the Case, and did not require that Submission; but the Ko-li in Answcr alleged a Law of an ancient Dynasty: Whereupon the Emperor order'd the Li-pi [or Tribunal of Ceremonies] to search for such Law in the Archives, and in Case it could not be found, to make a Rule on that Head, which might take place for the future.

The Ceremonial is likewise regulated, on all other Occasions, which the Grandees may have to compliment the Emperor: Such for Instance (and it is the only one I shall mention) was that when the present Emperor [Tong-ching] declar'd the Choice he had made of one of his Wives for Empress. Immediately two of the most considerable Doctors, who are Members of the great Council, were deputed to make the Compliment, (for to them only it belongs to compose these pieces of Eloquence) and remit it to the Tribunal of Rites; who, as soon as they receiv'd it, prepar'd themselves for the Ceremony.

On the Day appointed, in the Morning, there was carry'd to the front or Eastern Gate (*) of Palace, a kind of square Table, on the Corners whereof were erected four Pillars, which support a sort of Dome: This little portable Cabinet was set off with yellow Silk and other Ornaments. At the prefixed Hour a little Book (wherein was written the Compliment that was compos'd for the Emperor, with the Names of the Princes, Grandees, and those of the supreme Courts, who came in a Body to perform this Ceremony) being plac'd on the Table, some Mandarins clad suitably to their Office, took up the Machine, and went forward. All the Princes of the Blood with the other Princes and Noblemen had gone before, each according to his Rank, and waited near one of the inner Gates of the Palace. The rest of the great Officers, such as the Prime Ministers, the Doctors of the first Rank, the Presidents of the supreme Courts, and the other Tartarian and Chinese Mandarins, as well Literary as Military, all magnificently dress'd in their Habits of Ceremony, follow'd the Table on Foot, every one in his proper Place. Several musical Instruments made a very agreeable Concert, the Drums and Trumpets resounding from different Parts of the Palace. They began the Procession; and when they were near the Gate call'd U-muen, the Princes join'd them, placing themselves at their Head. In this manner they walk'd together as far as the great Hall of Audience (+), which having enter'd, they took the Compliment off the portable

(*) For the great Gate, facing the South, is never open'd but for the Emperor, or for the Ceremonies which relate to his Ancestors.

(+) This is the Hall where the Emperor gives Audience to Ambassadors, where he gives public Instructions for precepts two or three times a Year, and where on the 10th Day of the Year he receives the Compliments of all the Officers who are at Peking.
Table, and plac'd it on another Table, prepar'd for that Purpose, in the middle of the Hall. Then all being rang'd in handomre Order, and standing in their proper Places, they made their usual Reverences before the Imperial Throne, as if his Majesty had been there himself; that is, they fell upon their Knees, struck their Foreheads three times against the Ground with great Respect, and then rose up again, performing the same Ceremony three times. After this, every one keeping in his own Place with great Silence, the Music began to play again; and the Presidents of the Tribunal of Rites acquainted the chief Eunuchs of the Presence, that all the Grandees of the Empire beheld his Majesty to come and sit down on his precious Throne. These Words being carry'd to the Emperor, he appear'd and ascended the Throne; when immediately two Doctors of the first Rank, appointed for that Purpose, having advanced near the Table, made several Reverences on their Knees; and then rising up, one of them took the little Book, and read distinctly with a loud Voice the Compliment made by this August Company to his Majesty, which was not very long. As soon as the Doctors had finish'd it, and retired to their Places, the Emperor, descending from his Throne, return'd to his Apartment.

After Noon the Princecefs of the Blood, the other Princecefs, and Ladies of the first Quality, with the Wives of all the great Mandarin, above-mentioned, went every one, according to their Rank and Dignity, towards the Palace of the Empire, no Lord or Mandarin daring to appear; they were conducted by a Lady of Discretion, who on this Occasion perform'd the part of a Mistress of the Ceremonies, as the Presidents of the Tribunals had done that of Masts.

As soon as all the Ladies were arriv'd near the Emprefs's Palace, her first Eunuch present'd himself, the Mistress of the Ceremonies address'd him in this Manner: "I humbly beseech the Empress, (said she) in behalf of this Assembly, to condescend to come out of the Palace, and place herself on the Throne." The Women's Compliment is not carry'd in a small Book like the Emperor's, but they present a Leaf of a particular sort of Paper, wherein it is written, with Variety of Ornaments about it. The Empress accordingly came out; and being seated on her Throne, erected in one of the Halls of her Palace, after the Paper was presented, the Ladies standing up made two Curtseies, like those made by the Women of Europe, which is the Fashion in China. This Respect is call'd Fan-fo; Fan signifying ten thousand, and Fo Happiness, or Good Luck; Van-fo, All Happiness attend ye.

In the Beginning of the Monarchy, when Simplicity reign'd, Women were permit't, in making a Curtsey to a Man, to use these two Words, Van-fo: but afterwards, when the Purity of Manners began to corrupt, this sort of Address to Men was not thought decent in Women, whose Salute was then confined to the mute Curtsey; and to defray the Custum entirely, they were not permit't to say the Words even in saluting one another. The Ladies having made the two Curtseies, fell on their Knees, and knock'd their Fore-head once against the Ground, as the Tribunal of Rites had prescrib'd; then they rose and stood up in the same Order with profound Silence, while the Empress descending from the Throne withdrew.

It is not at all strange that there should be a Ceremonial regulated for the Court; but the Surprise is, that they should go so far as to establish particular Rules for the Behaviour of private Persons towards any but the Emperors. No Person whatever can dispence with these Rules, but from the highest Mandarin to the meanest Mechanick, every one observes punctually the Subordination that Rank, Merit, or Age require.

The common way of Saluting, is to clap the Hands together before the Breast, moving them in an affect'd Manner, and to bow the Head a very little, saying Fan-fo; which is a Word of Compliment, of an unlimited Signification. When they meet a Person to whom they ought to pay greater Deference, after joining their Hands, they first lift them up, and then let them fall almost to the Earth, bowing their Body very low at the same time. When two Persons who are acquainted meet, after a long Separation, they both fall on their Knees and bow to the Earth, then rise up again, and perform the same Ceremony two or three times. They commonly make use of the Word Fo in their Civilities: if any Person is newly arriv'd, the first Question they ask him, is Na-fo, that is, If all things have happen'd Compliment well in his Journey; when they are affect'd, How do they, they reply, Kau lau-y ye kung-fo, Very well Express'd well, Thanks to your abundant Felicity; when they see a Man who is in Health, they accept him with tung-fo, which is as much as to say, Prosperity is painted on your Face, or You have a happy Countenance.

Regard is had to the Rules of Civility no less in the Villages than the Cities; and whether even among they are walking together, or saluting each other, they always make use of Terms full of Respect and Complaisance. When, for example, one takes any Pains to please them, people Say-fo, they say, You are lovely of your Heart; If you have done them any Service, the Expression is, Sye-pa-fo. My thanks can never have an end; If they hinder a Person ever so little who is busy, Fan-lau, say they, I am very troublesome; Te-tshu, I have commit't a great Fault in taking this Liberty; When one is beforehand in doing them a Kindness, they cry, Pa-kan, Pa-kan, Pa-kan, I dare not, I dare not, that is, I dare, suffer you to take so much trouble on my Account; If you speak the least in the Praise, they reply, Ki-kan, How dare I? meaning, How dare I believe the Things you say of me? When they
Ceremonies of the Chinese,

take Leave of a Friend who has been at Dinner with them, they say, Yew-man, or Tey-man, We have receiv'd you after a very ordinary manner; we have treated you as a very ordinary Man. The Chinese have always in their Mouths such Words as these, which they utter with an affected Tone; but it does not follow from hence, that they generally proceed from the Heart.

Among the common People, the chief Place is constantly given to the most aged; but if there are Strangers, it is befor'd on him who lives farthest off, unless his Rank or Quality requires it to be otherwize. In those Provinces where the Right Hand is most honourable, (for in some they use the Left) they never fail to give it.

When two Mandarins meet in the Street, if their Rank be equal, they salute, without either leaving their Chair or rising, by letting fall their joint Hands, and afterwards lifting them up to the Head, which they repeat several times till they are out of each other's Sight; but if one of them be of an inferior Rank, he must stop his Chair, or alight, if he is on Horseback, and make a profound Reverence; for which Reason the Inferiors avoid such Encounters as much as possible.

Nothing is comparable to the Respect which Children have for their Fathers, and Scholars for their Masters, speaking little, and always standing in their Presence, their Custom is especially at the beginning of the Year, their Birth-Days, and on several other Occasions, to salute them on their Knees, knocking their Foreheads several times against the Ground.

When the Chinese converse together, they express themselves in the most humble and respectful manner; and unless they are talking familiarly to intimate Friends, or Persons of an inferior Rank, they never speak in the first or second Person; for to say I and You, would be a gross Incivility; wherefore instead of I am very forc'd of the Service that you have done me, they will say, The Service which the Lord, or the Doctor, has done for his meanest Servant, or his Scholar, has forc'dly affected me. In the same manner a Son speaking to his Father, will call himself his Grand-Son, tho' he is the oldest of the Family, and has Children himself.

They often make use of their proper Names to testify their great Respect; for it must be observ'd that the Chinese have several Names, suitable to their Age and Rank. The Parents give their Child at his Birth the Name of the Family, which is common to all who are descended from the same Grandfather. About a Month after they give him a Diminutive or Milk-Name, as they term it, being commonly that of a Flower, Animal, or fuch like thing. When he begins his Studies, he receives from his Master a new Name, which is join'd to the Family-Name, and this he is call'd by at School. Being arriv'd to Man's Erate, he takes among his Friends another Name; and this is it which he retains, and commonly signs at the end of his Letters or other Writings. In a Word, when he attains some considerable Office, he then assumes a Name agreeable to his Rank and Merit, which is the Name that Politicians requires to be used in speaking to him. It would be an Incivility to call him by his Family-Name, unless the Person who did so were of a much superior Rank.

These polite and modest Manners, infused to early into the Chinese, give them the most profound Veneration for their Governors, whom they look upon as their Fathers; but their way of expressing this Veneration seems to us very extraordinary. When the Governor of a City withdraws into another Province, after having acquitted himself in his Office to the public Satisfaction, the People strive to pay him the greatest Honours. For two or three Leagues together at certain Distances they fix Tables, on some of which (let round with Long Pieces of Silk, that hang down to the Ground) they burn Perfumes and place Candlesticks, Wax-lights, Meats, Puffs and Fruits; furnishing others with Wine and Tea. As soon as the Mandarin appears, they fall on their Knees, and bow their Heads to the Ground: some weep, or at least pretend to do so; others beseech him to alight to receive the last Testimony of their Gratitude. They then present him with the Wine and other Provisions prepar'd for him, and thus he is continually flipp'd as he advances. But the most pleasant part of all is to see People drawing off his Boots, every now and then, to give him new ones. All the Boots that have touch'd the Mandarin, are held in Veneration by his Friends, who preserve them as precious Relics in their House. The first that are drawn off are by way of Gratitude put, in a sort of Cage, over the Gate of the City through which he pass'd.

In the same manner when the Inhabitants of any City would honour their Governor on his Birth-Day, the principal Persons meet and go in a Body to salute him at his Palace. Besides the common Presents, they often take with them a long Japan'd Box, adorn'd with Flowers of Gold, and divided into eight or twelve small Cells, which are filled with several sorts of Sweet-meat. When they come to the Hall, where the Ceremony is to be perform'd, they all stand in a Rank, and make a profound Reverence; then they fall on their Knees, and bow their Heads to the Ground, unless the Governor prevents them, as he commonly does. Oftentimes the most considerable among them takes a Cup of Wine, and lifting it up on high, with both Hands offers it to the Mandarin, and says aloud, by way of wish; Fou-fou, this is the Wine that brings good Luck; Shou-tseu, this is the Wine that brings long Life. Immediately after another advances, and holding up the Sweet-Meat, presents them very respectfully, saying, This is the Sugar of long Life. Then others repeat the same Ceremonies three times, still uttering the same Wishes.
In their Salutations and Compliments.

But when the Mandarin has distinguished himself in an extraordinary manner by his Equity, Zeal, and Goodness to the People, and they are devout of giving a remarkable Testimony of their Gratitude, they have a particular way of letting him know how highly they esteem his happy Government. The Literati caufe a Garment to be made, consisting of small Squares of Satin, of various Colours, as red, blue, green, black, yellow, &c. and on his Birth-Day carry it with great Ceremony, accompanied with Mulick. Being arrived in the outward Hall, which serves for a Tribunal, they beseech him to come out of the inner Hall into the public one; and then present this Garment, requesting him to put it on. The Mandarin pretends to make a Difficulty of it, saying, that he is unworthy of such an Honour; but at length giving way to the Inreaties of the Literati, and People who crowd the Court, he suffers them to strip off his upper Garment and cloath him with that which they brought with them. They intend by the various Colours to represent all Nations, who wear different Habits and to signify that all People consider him as their Father, and that he is worthy to be their Governor; for which Reason these Garments are called Wan-jin-i, that is, The Habits of all Nations. 'Tis true, the Mandarin never wears them except at this Time; but they are carefully kept in the Family, as a Mark of Honour and Distinction. They never fail to acquaint the Viceroy with it, and the News is often carried to the Supreme Courts. P. Contarini happened once to be present at this Ceremony, on going to pay his Compliments to a Governor on his Birth-Day.

All Visitors to a Governor, or other Person of Distinction, must be made before Dinner; or if the Perfon has eaten any thing, he ought at least to abstain from Wine: for it would shew want of Respect to a Man of Quality to appear before him with a Countenance which discovered they had been drinking; and the Mandarin would be offended, if the Visitor smelled ever so little of Wine. However, when you pay a Visit the same Day you receive one, it may be done after Dinner; for then it is a Sign of your Halle to honour the Perfon who visittted you.

'Tis also an indispensible Duty of the Literati, who alone are capable of having a Share of the Government, to pay extraordinary Honours to the ancient Legislators, and most famous visitors and Philosophers of the Empire, especially Confucius; who in his Life-time contributed greatly to establish a perfect Form of Government, and left behind him the principal Maxims thereof. All that is to be done on such an Occasion is regulated by the Ceremonial of the Empire.

In every City a Palace is erected, which serves for the Assemblies of the Literati, who have given it several Names, as Pwan-king, or the Royal Hall; Ta-fsing-ten, The Hall of Virtue, Wisdom, or Perfection; Ta-byo, The Great College, or School} of the Philosophy of the Empire. On the Walls are hung divers small Boards, gilt and japanned, incribed with the Names of those who have distinguished themselves in the Sciences, Confucius being at their Head; and all the Learned are obliged to honour this Prince of their Philosophers, according to the following Ceremonies:

Those who, after rigorous Examinations, are judged fit for the Degree of Syce-foy, or Batchelors, go to the Threshold of the Tri-byo-tau, or Mandarin, with black linen Garments, and a Silk-Cap on. As soon as they are admitted into his Presence they bow themselves down on their Knees, and then prostrate themselves several times, on the Right and on the Left, in two Lines; till the Mandarin gives Orders for presenting them with the Habits proper for Batchelors, which consist of a Velt, a Surtout, and a silk Cap. Having put them on, they return in order to prostrate themselves again before the Tribune of the Mandarin. From hence they march very gravely to the Palace of Confucius, where they bow their Heads four times to the Ground before his Name, and before those of the most eminent Philosophers, as they had done before in the Mandarin's Houle. This first Devoir of the Batchelors is performed in a City of the first Rank, nor can any Perfon whatever be excused from doing it, unless he is in Mourning, or dangerously ill. When the Syce-foy are return'd to their own Country, those of the same District go in a Body to prostrate themselves before the Governor, who expects them; and having received their new Marks of Honour in his Tribunal, he riles, and offers them Wine in Cups, which he first lifts up in the Air. In several Places pieces of red Silk are distributed among them, on which they make a kind of Belt; they also receive two Wands adorned with Flowers of Silver, which they set on each of their Caps like a Caduceus; and then they walk with the Governor at their Head to the Palace of Confucius, to finish the Ceremony with the usual Salutation before mention'd. This is as it were, the Seal for Teft] which establishes them, and puts them in Possession of their new Dignity; because then they acknowledge Confucius for their Master, and by that Action profeis to follow his Maxims in the Government of the State.

Besides this, the Emperors have order'd that the Doctors and Literati should celebrate, as it were in the Name of the Empire, a Festival to that Great Man. Every thing is prepared the Evening before: a Butcher comes and kills a Hog, and the Servants of the Tribunal bring Wine, Fruits, Flowers and Herbs, which they place on a Table, set with Wax-Candles and Perfuming-Pans. On the Morrow, the Governors, Doctors and Batchelors repair with Drums beating, and Hautoys founding to the Feast-Hall: where the Master of the Ceremonies, appointed to regulate the whole Affair, commands them sometimes to bend forwards, sometimes to kneel down, sometimes to bow to the very Earth, and sometimes to stand up.

When
Ceremonies of the Chinese

When the Hour for beginning the Ceremony is come, the chief Mandarin takes successively Meat, Wine, Pulse, and presents them before the Tables of Confucius; the Music playing all the while to Verses sung in Honour of this great Philosopher. They afterwards repeat his Encomium, which is seldom more than eight or ten Lines, in praise of his Knowledge, Wisdom, and good Morals. The Formula is the same throughout all the Cities of the Empire; and their Honours, which are in Effect paid to all the Learned in the Person of Confucius, inspire the Doctors with great Emulation.

The Ceremony is concluded with repeated Bows and Reverences at the Sound of Flutes and Hautboys, and with reciprocal Compliments among the Mandarins. Last of all, they bury the Blood and Hair of the Animal that has been offer'd; and burn in Token of Joy a large Piece of Silk, which is fasten'd to the end of a Pike, and hangs to the Earth in manner of a Streamer. They afterwards go into the second Hall, to pay certain Honours to the ancient Governors of Cities and Provinces, who are famous for behaving well in their Employments. Then they pass into a third Hall, where are the Names of Citizens illustrious for their Virtues and Talents, and there perform some farther Ceremonies.

It is reported, that the Chinefe Emperor K'ya-frag, before he began his Studies, went to the Palace of Confucius to offer him Presents, and before his Tablet spoke to him in this manner:—

"I, the Emperor, come this Day to offer Prizes and Presents, as Marks of my Respect

"for all the ancient Doctors of our Nation, especially for the Prince Chien-kung and Confucius: I then, who do not surpass in Genius the least of their Disciples, am oblig'd to apply

"my self to the Works, that is, the Books left us by these great Men, and Sage Masters of

"Antiquity; and to the Collection of their Maxims, according to which Poffertory ought to

"regulate their Manners. For this Reason, being resolv'd to set my self to study them on the

"Morrow, I will seriously employ the whole Force of my Understanding to read them over

"and over without ceasing, as the least of the Disciples of these incomparable Doctors; in

"order to instruct my self thoroughly therein, and to finish happily the Course of my

"Studies."

2. Their Visits.

Ceremonies on those occasions.

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2. Their Visits.

Certain Visits, Payed to publick Individuals.

When they make a Visit they must begin by delivering to the Porter a Visiting-Billet, called Tyce-fe, which consists of a Sheet of red Paper, slightly embellish'd with Flowers of Gold, and folded up like a Screen. On one of the Folks is written their Name, with the Addition of some respectful Terms, according to the Rank of the Perfon who is visited: They say, for Instance, The tender and fonere Friend of your Lordship, and the perpetual Disciple of your Doctine, presents himself in this Quality, to pay his Duty, and make his Reverence even to the Earth; which they express by their Words, Tan-fie-fe pay. When the Perfon visited is a familiar Friend, or an ordinary Body, common Paper will serve, only if he be in Mourning it ought to be white.

A Mandarin sometimes contents himself with receiving the Tyce-fe from the Porter, (which, according to the Chinefe manner, is the same as if he received the Visit in Person) and defiring the Visitor, by a Servant, not to be at the Trouble to alight from his Chair: Then on the same Day, or one of the three following, he goes to return the Visit, and present a Tyce-fe like that which he received. If he receives the Visit, and the Visitor is a Perfon of Distinction, his Chair is permitted to pass thro' the two first Courts of the Tribunal, which are very large, as far as the Entrance of the Hall, where the Mandarin comes to receive him. When you enter into the second Court, you find before the Hall two Domestics, who sometimes hold the Umbrellas, and great Fan, belonging to the Mandarin, inclining toward each other, in such a Manner, that you can neither see the Mandarin, who advances to receive you, nor be seen by him: When you have alighted from the Chair, your Domestic without detracting the great Fan that likewise conceal'd your Person, and then you are at a proper Distance from the Mandarin, to pay your Reverence.

At this Instant begin the Formalities, which are set down at length in the Chinefe Memorial: where you may find the Number of Bows that you are to make; the Expressions you are to use; the Titles that you are to give; the mutual Genuflexions; the several Turns you are to make, sometimes to the right, sometimes to the left; (for the Place of Honour is different in different Places;) the silent Gestures by which the Master of the Houfe in-
in their VISITS.

vites you to enter, laying nothing but Thun-fen; the decent Refusal to enter, first, by laying Pi-kan, I dare not; the Salutation that the Master of the House is to make to the Chair you are to fit in, for he must bow respectfully before it, and dress lightly with the Skirt of his Garment. As soon as you are seated, you are to declare, in a grave and serious manner, the Occasion of your Visit; and you are answered with the same Gravity, and a great many Bows. you are likewise to fit upright in your Chair without leaning against the Back; to look down a little without turning your Eyes either to one Side or the other, having your Hands fretched out upon your Knees, and your Feet placed exactly even. After a Moment's Conversation, a Servant finely drest comes in, bringing as many Dishes of Tea as there are Perfons; and here again you must be very careful to observe the Forms in taking the Dishes, in putting it to your Mouth, and in returning it to the Servant. At length, the Visit being ended, you withdraw, making use of other Ceremonies. The Master of the House conducts you to your Chair, and when you are entered, advances a little, waiting till the Chairmen have taken it up; then being ready to depart, you bid him alone, and he returns an Answer to your Civility.

The first Ceremonies are observed with the greatest Strænaths. When a King-chay, or Envoy from the Court, pays a Visit to the chief Mandarin of the Cities thro' which he passes, at letting out, about thirty Perfons go before his Chair, marching two in a Rank; some with Copper-Bafons in their Hands, which they beat at times like a Drum. Some carry Colours, and others small japan'd Boards, wherein are written in large Characters of Gold, King-chay-ta-jin, that is, The Lord, the Envoy from the Court. Some bear Whips in their Hands, others Chains. Many carry on their Shoulders certain Instruments, painted with variety of Figures, and gilt; some in the Form of huge Croffes, with Dragons Heads at the Top, and others like Vergers Staves. Among the rest there are fome with high Caps of red Felt, in Form of a Cylinder, from which hang down two large golden Feathers, which are hired only to cry in the Streets, and bid the People clear the Way. At the Head of this Cavalcade is a Porter, or inferior Officer, in a large Letter-Cape the Ty-se, or Visiting-Billets, prepared for all the Mandarin and other Perfons of Distinction whom he designs to visit. On each Side of the Chair walk two or four of the King-chay's Domestic faults drest'd, and several others close the March; for all the rest are occasionally hired to attend on him, while he walks in the City: besides, there are fifteen who never stir from House; fix wait at the Door with Hautboys, Fifes and Drums, as if they were hired to deafen the Neighbourhood with the Noise of their Instruments, striking up every time any Perfon of Distinction enters or comes out of the House; the rest are employ'd within Doors.

The Manner wherein the Mandarin are to receive an Envoy from the Court, is likewise accompany'd with Ceremonies, which they dare not omit. The Reader may form a just Notion of them, from the Reception given to G. Boccet, at Nan-chang-fii. [See p. 59.] when he was sent, in this Quality by the Emperor, into Europe. He was accompanied by a chief Mandarin, named Tong-Lait-yo; and had made his Journey, partly on Horseback and partly in a Chair, as far as that City, where he was to embark. On their Arrival they found one of those large Barks representing a middle-rate Man of War, all painted and gilted, which was prepared for their Voyage. Before they went on Board, the Under-Secretaries of the Viceroy and great Mandarin, who had been sent to meet them, according to Custom, presented the Ty-sef, or Billets of Compliment, on Behalf of their Masters: who on their croffing the River, appeared on the Bank ready to receive them; and having invited them to Land, conducted them into a Kong-ffian, or great Palace, on the River-Side. When they were come into the middle of the Second Court, the Viceroy and all the Mandarin that accompany'd him fell on their Knees, over-against the Great Hall, at the bottom of the Staircase, and enquired after the Emperor's Health; of which being inform'd by Tong-laynà, he and the Mandarin rose up. Then the Envoy entering the Hall, two ranks of Chairs were prepared for the Company, who sat in the same Order as they entered: they were presented Tea after the Tartarit and Chinese Manner, which was drank in Form; that is to say, every one holding in his right Hand a Difh of Tartarit Tea, made a low Bow to the Viceroy who gave the Treat, both before and after they had drank. As for the Chinese Tea, the Cuftron is to take the Difh in both Hands, and making a low Bow to touch the Ground therewith: Then they drink it at feeral Sips, holding the Difh in their Left-hand. After the Billet of Pretexts, the Envoy with Ty-sef, or Billets of the Prefents (A), they were obliged to make them of Provisions to put into their Barks, and then invited them to fit at Table. The Dinner was prepared at the Bottom of the Hall, where there were two Rows of Tables, over-against each other; the Feast was partly after the Tartarit and partly after the Chinese Fashion, so that a great Part of the troublesome Ceremonies observed at the Chinese Entertainments were difpenfed with. The Feast being over, the Envos re-imbarked; and in a little time the chief Mandarin sent them Visiting-Billets, and came presently in Perfou one after another. The Chiffit, or Governor of the City, accompany'd by the two Chiffit, or Presidents of the two Inerior Tribunals, followed the Example of the chief Mandarin; and their Visits were attended with as many Ty-sef, or Billets of Pretests, which they were to make of Provisions and Re-

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...
Ceremonies of the CHINESE

Presets of a Vice-Roy.

In their Passage by Water, instead of Tables covered with Victuals, which the Mandarin of the Places keep in Readiness to regale the King-chany, the Custom is to send the same sort of Provisions on board the Bark that accompanies him. One may judge of the Nature of these Presents by that of the Vice-roy, the Lift of which follows: viz. two Measures or Buffett of fine white Rice, two Measures of Meal; one Hog, two Geese, four Fowls, four Ducks; two Bundles of Sea-Herbs, two Bundles of Stags Puzzles, which when pick'd and dry'd are deem'd in China exquisite Eating; two Bundles of the Entrails of a certain Sea-Fifth, two Bundles of dry'd Mr-yo, or Ink-Fifth, and two Jars of Wine. The Presents of the other Mandarins were much of the same sort. As it is customary in all the Cities that you pass thro', to receive this kind of Presents from the Mandarin, there is no occasion to make any other Provision on board the Barks, because there is enough and to spare for the Envoy and all his Attendants. When a Present is made, besides the Tye-chy, or Visiting-Billet, they add a Li-tin; which is a piece of red Paper like the Tye-chy, whereon is written the Name of him who offers it, and a Lift of Particulars.

When he who makes the Present comes in Person, after the common Civilties, he offers you the Billet, which you take from him, and give to one of your Servants to keep, making a low Bow by way of Acknowledgment. The Visit being over, you read the Billet, and take what you think proper: if you accept of every thing let down in the Lift, you keep the Billet, and send another immediately to return Thanks, acquaint him that you accept of the Whole; if you detain but part, you mention the Particulars in the Billet of Thanks; and in case you keep nothing at all, you fend back the Billet and the Present, with a Billet of Thanks; upon which you write Pi-yo, that is, These are precious Pearls, I do not touch them.

If the Person thinks fit to send the Present by his Servants only, or if he sends the things with the Billet, then you obviate the same Ceremonies as when he offers it in Person: but if he sends you the Billet before the things are bought, intending to bay them you pitch on, you take a Pencil, and make Circles on the things you accept of, which are immediately bought and sent to you. Then you write a Billet of Thanks, and mention what you have received. Adding Pi-yo, that is, The reft are precious Pearls. But when there is no Wine, the Servants never fail to seize themselves of some part of the Weight, without its being perceiv'd till the Pots or Jars come to be open'd. On several Occasions, when you accept of a Present, Compliance requires you should send another in return; this is principally put in Practice, in the Beginning of the Year, in the fifth Moon, &c. When the Present comes from a Person considerable, either by Birth or Office, the Receiver makes a low Bow before it.

Even the Letters that are written by private Persons are subject to a great number of Formalities, which often puzzle the Literati themselves. If you write to a Person of Diffidence you are obliged to use white Paper, wit. ten or twelve folds like a Screen; they are to be brought, with little Bags and slips of red Paper, which go along with the Letter. You begin to write on the second Folding, and put your Name at the End. A great deal of pains must be taken about the Stile, which ought to be different from that used in common Conversation; regard must also be had to the Character, for the smaller the size the more respectful; there are proper Distances to be kept between the Lines, and Titles to be made Ufe of according to the Rank and Quality of the Persons. The Seal, if any be used, is put in two Places, that is, over the Name of the Person who writes, and over the first Words of the Letter, but they are usually contented with putting it on the little Bag which encloses it. If the Writer is in Mourning, he puts a slip of blue Paper over his own Name. The Letter when written, is put in a little Paper-Bag, on the middle of which they paste a slip of red Paper, the length of the Letter, and two Fingers broad, and write thereon Nui-ban, that is, The Letter is within. They then put it in a second Bag, of thicker Paper than the former, with a Band of red Paper, as before, on which they put, in large Characters, the Name and Quality of the Person to whom it is addressed; and on the side, in smaller Characters, the Province, City, and Place of his Abode. The Opening at top and bottom of this second Letter are pasted together very neatly, and the Seal impressed on both with these Words, Ha-fong, that is, Guarded and Sealed; also between both from top to bottom, they write the Year and Day, on which the Letter is delivered. When the Mandarins send any Dispatches to Court that require more than ordinary Expedition, they fasten a Feather to the Packet, and then the Courier is obliged to travel Night and Day without stopping.

3. Their Feasts and Entertainments.

The Chinese, as well as other Nations, often invite one another to Feasts, wherein they make mutual professions of Esteem and Friendship; but it is chiefly in their Feasts that Polite and natural to the Chinese, is troublesome to Europeans, for the whole is made up of Compliments and Ceremonies. Their Feasts are of two Sorts: the ordinary, consisting of about twelve or sixteen Dishes; and the more solemn, which require twenty four upon each Table, as well as more Formalities. When all Ceremonies are punctually observed, the Feast is preceded by three Tye-chy, or Billets, sent to those who are invited: the first Invitation is made the Day or two Days before, but this last is rare; the second in the Morning.
in their FEASTS.

Morning of the Feast-Day, to put the Guests in mind, and intreat them not to fail coming; and the third, when every thing is ready, and the Master of the Houfe is disposed, by a third Billet, carried by one of his Servants, to let them know he is extremely impatient to see them.

The Hall, wherein the Feast is serv'd up, is commonly adorned with Flower-Pots, Pictures, China-Ware, and such like Ornaments. There are as many Tables as there are Persons invited; unless the Number of Guests obliges them to fit two at a Table, for they rarely put three, at these great Feasts. These Tables are ranged in a Row on each Side the Hall, in such a manner that the Guests face each other as they fit in their Arm-Chairs. The foremost of the Tables are set off with filk Ornaments of Needle-Work, resembling those belonging to our Altars; and tho' there are neither Table-Cloaths nor Napkins, the curious jollity makes them look very neat. The Ends of each Table are often covered with several great Dishes, loaded with Meats ready carved, and piled up like a Pyramid, with Flowers and large Citrons on the Top; but these Pyramids are never touched, being only for Ornament, like the Figures made of Sugar at Feasts in Italy.

When he who gives the Entertainment introduces his Guests into the Room, he salutes them all, one after another; and then calling for Wine in a little Cup, either of Silver, precious Wood, or Porcelain, placed on a little japan'd Salver, he takes it with both Hands, and bowing to all the Guests, turns towards the great Court of the Houfe, and advances to the Forepart of the Hall; when lifting up his Eyes and Hands, together with the Cup, towards Heaven, he straightway pours the Wine on the Ground, by way of acknowledging that whatever he is possessed of is the Gift of Heaven. He then caufts Wine to be poured into a China or Silver Cup, and after making a Bow to his principal Guest, places it on the Table, where he is to fit. The Guest returns this Civility by endeavouring to hinder him from taking the Trouble, and at the same time cauSing Wine to be brought in a Cup, advances a few Steps; as tho' he would carry it to the Place of the Master of the Feast, which is always the lowest, and who in his Turn prevents him with certain common Terms of Civility. Immediately after the Steward brings two small Ivory Sticks, adorned with Gold or Silver, which serve instead of Forks, and places them on the Table, in a parallel Position, before the Chair, if there were not any placed before, as there usually are. This done, he leads the chief Guest to his Chair, which is covered with a rich Carpet of flower'd Silk, and then making another low Bow (c), invites him to fit: But the Guest does not comply, till after a great many Compliments, excusing himself from taking so honourable a Place. The Steward next prepares to do the same to all the rest, but they will by no means suffer him to take so much Trouble. It is observable that, according to the ancient Custom of China, the first Place is given to Strangers, preferable to others; and amongst Strangers, either to those who come farthest off, or are most advanced in Years, unless some other Person of a considerable Distinction be in Company.

All these Ceremonies being over, they fit down to the Table; at which instant four or five Principal Comedians in rich Dreffes enter the Hall, and making low Bows all together, knock their Foreheads four times against the Ground. This they perform in the midst of the two Rows of Tables, with their Faces towards a long Table, set out like a Buffet, full of Lights and Perfuming-Pans. Then rising up, one of them presents the principal Guest with a Book, like a long Pocket-Book, containing, in Letters of Gold, the Names of fifty or sixty Plays, which they have by heart, and are ready to act on the Spot. The chief Guest refuses to choose one, and sends it to the second with a Sign of Invitation; the second to the third, &c. but they all make Excuses, and return him the Book; at last, he contents, opens the Book, runs it over with his Eyes in an Inflant, and pitches on the Play which he thinks will be most agreeable to the Company. If there be any thing in it not fit to be acted, the Player ought to apprise him of it; for instance, if one of the principal Persons in the Play had the same Name with one of the Auditors; after which the Comedian shews the Title of the Play that is chosen to all the Guests, who testify their Approbation by a Nod.

The Representation begins with the Music peculiar to that Nation: which are, Basons of Nature of Brafs or Steel, whose Sound is harsh and shrill; Drums of Buffalo-skins, Flutes, Fifes, and Trumpets, whose Harmony can charm none but Chinese. There are no Decorations for these Plays, which are acted during the Feast; they only spread a Carpet on the Floor, and the Comedians make use of some Rooms near the Balcony, from whence they enter to act their Parts. Beside the Guests, there are commonly a great number of other Spectators, who, led by Curiosity, and known to the Servants, are let into the Court, from whence they can see the Play. The Ladies, who are willing to be present, are placed out of the Hall over against the Comedians, where, through a Lattice made of Bamboo, and a sort of Silk-Net, they see and hear all that passes without being seen themselves. The counterfeit Murders, Tears, Sighs, and sometimes Shrieks of these Players will inform an European, tho' ignorant of the Language, that their Plays are full of Tragical Events.

(c) There is no Mention here of a Steward bowing before, and indeed all three this Account of the Feast, the Maitre d' Hotel, or Steward, seems to be confounded with the Maitre de Ville, Maitre de Maleure, or Maitre de Logis, the Master of the Feast, or Master of the House, that is, the Person of Quality who gives the Entertainment; this appears also from P. Bowyer's Account of a Feast, which comes afterwards.
Order of the Feast.

As the Feast always begins with drinking unmixed Wine, the Steward, on one Knee, says to all the Guests with a loud Voice, apyrus, men yu pay, that is, You are invited, Gentlemen, to take the Cup. On this every one takes his Cup in both Hands, and having first moved it up to his Head, and then down below the Table, they all put it to their Mouths at once, and drink three times, or four times, the Steward all the while prefling them to drink it up; after his example; turning the Cup upside down to shew that it is quite empty, and that each of them ought to do the same. Wine is served two or three times, and while they are drinking, on the middle of each Table is set a Chine-Dish full of Meat ragoin'd, so that they have no Occasion for Knives; then the Steward invites them to eat, in the same Manner as he did to drink, and immediately every one takes some of the Ragou very dexterously. Twenty, or twenty four of these Dishes, are served up [on each Table] with the same Ceremony every time one is brought in, which obliges them to drink more often; but then they may do it as sparingly as they please, besides the Cups are very small. The Dishes are never taken away as they are done with, but are put on the Table till the Repast is over. Between every six or eight Dishes they bring in Soup, made either of Fleth or Fish, with a fort of small Loaves or Pie, which they take with their Chopsticks, to dip into the Soup, and eat without any Ceremony;使之然而 nothing is eaten but Fleth. At the same time they serve up Tea, which is one of their most common Drinks, and taken hot as well as the Wine, the Chinfe never using to drink any thing cold; for this Reafon there are always Servants ready to pour hot Wine into their Cups out of Vessels for the purpofe, and to put back that which is cold into others of China. When the Guests have quitted their Sticks, and done eating, they bring in Wine, and another full or three times, and that it is quite empty, and that they make Large Draughts on the Ground in accordance to the Thole.

When every Thing is ready, a Table of twenty or twenty four Persons is set, and the Mafter of the Houfe invites them again to eat or drink, which is repeated every time a fresh Dish is served up. In serving up Vicks the Waiters order it so, that the twenty or twenty four Dishes is placed on [each] Table, just in the time, when the Comedy is to break off. Afterwards Wine, Rice, and Tea, is presented. Then rising from the Table, the Guests walk to the lower end of the Hall, to pay their Compliments to the Mafter of the Feast; who conducts them into the Garden, or another Hall, to chat and refit a little before the Fruit is brought in.

In the mean time the Comedians take their Repast; and the Domeftics are employed, some in carrying warm Water for the Guests to wash their Hands and Faces, if they think fit; others to take the Things off the Tables, and prepare the Delft; which likewise consists of twenty or twenty four Dishes of Sweetmeats, Fruits, Jarries, Hams, falted Ducks dried in the Sun which are delicious eating, and small Dainties made of Things which come from the Sea. When every Thing is ready, a Seruant approaches his Mafter, and with one Knee on the Ground, in a low Voice acquaints him with it, who as foon as every one is silent, rises up, and very complaiantly invites his Guests to return to the Feaf-Hall; where being come, they gather at the lower end, and after some Ceremonies about the Places, take theirfeves before. Now bigger Cups are brought, and they prefer you mightily to drink large Draughts; the Play also is continued, or elfe fometimes to divert themselves more agreeably, they call for the Book of Favours, and each chuches one, which he acts very neatly. There is at this Service, as well as the former, five great Dishes for State on the Sides of the Table; and while it last the Servants belonging to the Guests go to Dinner in one of the neighbouring Rooms, where they are very well entertain'd, but without any Ceremony. At the Beginning of this second Service, every Guest caufes one of his Servants to bring, on a Sort of Salver, several little Bags of red Paper, containing Money for the Cook, the Stewards (n), the Comedians, and thofe who waited at the Table. They give more or lefs according to the Quality of the Perfon who made them, but never any Thing under there is a Play, in every Domeftic carries his Salver to their Mafter, who after fome Difficulty fets it, and makes a Sign to one of them, to take, in order to distribute, it. These Fees, which laft about four or five Hours, always begin in the Night, or when it grows dusky, and do not end till Midnight; the Guests feparating with the Ceremonies used in Visits, already defcribed. The Servants, who wait on their Masters, walk before the Chairs, carrying great Lanthorns of Oil'd Paper, whereon their Quality, and fometimes their Names, are written in large Characters. The next Morning each of them fends a Tye-tie, or Billet, to thank him who had entertained them fo handsomely.

P. Bouvet was at one of these Feasts at Kaun-ton, when he was lent by the Emperor into Europe. He was invited, along with Tong-Lau-ya, [already mentioned, p. 297.] and two other Missionaries, by the Tfu-Ju of the Province; and as the usual Residence of that Mandarin was at Chou-king, he borrowed the Palace of the Tjyang-kyun for the Entertain-ment. Now, tho' the Ceremonies are mostly the fame with those already related, yet the Description Bouvet gives of that Feast, in a Letter fent just after into Europe, delerves the Reader's Notice, on account of the Singularities which it contains. The Place where the Feast was made is a vaft Edifice at the Bottom of two great Square Courts, composed of three large Halls, one behind the other, in such a Manner, that the middle communicates with, as well as his Servants: neither can we fuppofe two Masters of the House, as there may be Stewards, tho' we hear but one before.

Money gathered at the Delft.

Account of a Feast by P. Bouvet.

Palace described.

(a) Orig. Maitre & Houfe. This Circumstance proves what is obferved in the former Note, for it is not to be fuppofed Money is gathered for the Mafter of the Houfe, as well as his Servants; neither can we fuppofe two Masters of the Houfe, as there may be Stewards, tho' we hear but one before.
with the other two, by means of two long and wide Galleries, which have each their Courts on both sides. The Hall in the Middle, where the Feast was made, which is the largest and finest of the three, was remarkable for the Length, and extraordinary Thickness of the Pillars, Beams, and all the Wood-work in general. The Guests were received at their Arrival, in the first Hall, the Tjong-ti being at the trouble to go and meet the Principal as far as the Stair-Cafe to do them Honour; They also advanced a few Steps to meet the rest as they arrived; who, to return the Civility, having first saluted the Master of the Feast in particular, and the Company in general, afterwards went and saluted each in particular, according both to the Tartarian and Chinese Manner, and received from them a like number of Bows, with a surprising Politeness. These Ceremonies being over, they took their Places in the Elbow-Chairs ranged in two parallel Lines, over against each other, waiting for the rest of the Guests; during which time Tea was served up, in the Tartarian and Chinese Fashions.

Among those who were at this Feast, besides Tung Lan-ya, who conducted me, says P. Bown, and two other Missionaries who accompany'd me, all the General Officers of the Province were invited, viz. First, the Vice-Roy, the Tjiang-yun, the two Tsü-tong and the Yen-yuen (A), who were the most considerable Persons. Secondly, the Chief Mandarins of the Customs, who, as they are changed every Year, bear the title of King-chay, or, Essays of the Court, for which reason the following Mandarins give Place to him. Thirdly, the Phu-ching-tf, or Treasurer-general, the Neng-chia-tf, and the Tau: who the General-Officers and very considerable, yet being inferior in Rank to the former, sat in a different Line from them, that is, their Chairs were placed a little more behind; which Distinction was observed also at Table.

When all the Guests were come, they went out of the first Hall into the second, where were two Rows of Tables, one against each other, according to the Number of the Guests. On this occasion, as well as on that of sitting down at the Table, many Bows were made after the Chinese manner; which done, the Tjong-ti, and the chief Mandarins following his Example, did the King-chay the Honour to invite them to sit at the uppermost Tables. Afterwards, agreeably to what is practised in the Feasts made after the Chinese Fashion, he took a full Cup of Wine, on a Salver, with both Hands, and addressing himself to me, stepped forward to place it on my Table, with a pair of Rug-sf, or little Sticks used instead of Forks (a); but I went to meet, and hinder him from taking that Trouble. Then offering to do the same Honour to the rest of the Guests, they excused themselves in the same Manner, after which every one sat down at the Table designed for him. These Tables were all of the same Make, being square and japanned, to the Number of sixteen or eighteen, there having been so many Guests. There were two Rows of them opposite to each other, disposed in such a manner that the upper Tables, where the Persons of chief Distinction sat, were placed a little more forward than the lower Tables. They were all adorned before with Violet-coloured Sattin, embroidered with Golden Dragons with four Claws; and the Chairs, whose Arms and Back formed a kind of Semicircle in an oblique Position, were covered with the same sort of Furniture. As this Feast was interrupted, and divided, as it were, into two, that in the Morning was conducted without much Formality, but that in the Evening was conducted with all the Chinese Ceremonies; for which Reason, to give the Reader a just notion of them, I shall describe the latter.

When the Guests went to the Entertainment in the Evening they found all their Tables in a double, that is to say, there was a second Table placed before each, set with a Banquet for State-like, consisting of sixteen Pyramids of Fish, etc., each Pyramid being a Foot and a half high, all adorned with Painting and Flowers. I call it a Banquet for State, because both Tables are set merely for Show, and to entertain the Eyes of the Company; who were no sooner sat down, but they were all taken away, and at the end of the Feast distributed to the Servants belonging to the Guests, or rather to the Chairmen and Under-Servants of the Tribunal. The other Table had upon the Forepart a small Pedestal [or Stand] upon which were a little Bras Perfuming-Pan, a Box of Perfumes, a Vial of odoriferous Water, a Tube or Horn made of Agate, containing small Instruments, fit to put the Incense into the Perfuming-Pan, and to stir the Ashes. At each of the two Fore-corners of the Table was placed a small Japan'd Board, named Wey, adorned on one Side with an Emblem, and on the other with some little Pieces of Poetry: The other Corners of the Table were furnished with three small China Plates, full of Herbs, Pulses, and Pickles, to procure an Appetite, between which there was a little Silver Cup on a Salver.

As these Feasts are usually accompany'd with a Play, the Moment it began the Comedians ready dressed, came in to act their Parts; when the Head of the Company, advancing to the upper Part of the Hall, presented me the Book, which contained a Catalogue of all his Plays, and desired me to mark that which I had a Mind should be acted: for they have commonly fifty or sixty by heart, any of which they are able to perform off hand. As I was an entire Stranger to this kind of Ceremony, and knew but little of their Language, I was afraid there might be something in the Chinese Plays, not fit for a Christian to hear; for which reason I acquainted Tung Lan-ya our Conductor, that Plays were not a Diversion agreeable to Persons of our Profession. Whereupon the Tjong-ti and the other Mandarins had the Complaisance to deny themselves of

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(a) This seems to be the Superintendent of the Salf, called, elsewhere, House-Salt, perhaps by Mihake.

(b) These are by us commonly called Chi-Feete, which Name I have sometimes given them.
this Amusement, ( tho' innocent enough, as I understood afterwards) and contented themselves, with a Concert of Musick and Instruments, which, playing methodically and all together by Intervals, regulated the Time of each Course. During the Feast, all the Motions and Words, as well as the Servants as the rest of the Company, were so very formal and affected, that were it not for the Gravity of the Company, an European at first Sight would be apter to take it for a Play than a Feast, and have much ado to refrain from laughing.

The Feast was, as it were, divided into several Scenes or Courses, each being open'd by a Piece of Musick. The Preludes to the Feasts, were two small Cups of Wine, one after the other, containing about a Spoonful each, which two Masters of the Ceremony invited us to drink, in behalf of the Tjung-ta: They kneeled down in the Middle of the Hall, saying very gravely with a loud Voice, Ta Lau-ja Tjung-ji fan, that is, My Lord invites you to drink; and after every one had drank part of his Cup, he cry'd a second time Tjung-teu-bun, Drink it all, nay, even to the Drop. This Ceremony is repeated during the time of the Feast, not only when there is an Occasion to drink, but at all times as a fresh Difeh is plac'd upon the Table, touch'd by the Guests. As soon as a fresh Difeh is plac'd, the two Masters of the Ceremony kneeling down invite every one to take their Tjung-ta, or Chop-sticks, and taste the Vittuals new serv'd up; the Tjung-ta at the same time inviting them, they obey. The principal Difes of the Feast consist of Ragous, Meats haff'd or boil'd, (with divers sorts of Herbs or Pulic,) and serv'd up with the Broth, in fine China Vessels almost as deep as wide.

They place on each Table twenty such Difes, all of the same Size and Shape: those who serve them up, receive them at the lower end of the Hall, where as many Servants belonging to the Kitchen as there are Tables bring them, one by one upon Japan'd Salvers, and present them on their Knees. The Domelists who received them, before they brought them to the Table, rang'd them four and four in a Row; so that at the end of the Entertainment all the Difes which each remained on the Table form'd a kind of Square.

At the end of every Act of this Comic Feast, that is, at every fourth Difeh which appear'd on the Table, in order to distinguish the Courses, they serv'd up a particular kind of Broth, and a Plate of Mazarine Tart, but of a different Tafte: At length, the whole was concluded with a Difeh of Tea.

It was necessary to taste every thing, and observe the same Ceremony, which seem'd to me very troublesome, for it was the first time I had been at a Feast of this kind, though I had been often invited; but I always made such Excuses as satisfy'd those who had done me that Honour. When there is a Play it is customary at the end of the Repast, as I already observ'd, for the Guests to make a small Present to the Domelists in waiting. A Servant belonging to each of them brings in his Hand four or five small Bags of Red Paper with a little Money in every one; and by his Master's Order lays them on a Table that is sometimes plac'd at the lower end of the Hall, in the sight of all the Company; while the Master, (of the Feast) by divers Signs, seems to accept of this Gratification for his People with a great deal of Reluctance. At length the Ceremony of the Feast concludes with a great many mutual Proffessions of Thanks; and after a quarter of an Hour's Conversation, every one withdraws. The next Morning, according to Custum, I sent the Tjung-ta a Billet of Thanks for the Honours he had done me the Day before. Such are the Ceremonies which the Chinoje Politicns require, and are almost constantly observ'd at their solemn Feasts. However, the Tartars, who do not like Restraint, have retrench'd a great Part thereof; and tho' their Meat and Fish are cut in small Pieces, their Cooks have such an Art of feafoning them, that they are very palatable.

Their Broths are exceeding good, and to make them they use the Fat of Hogs, which in China are very excellent, or else the Gravy of different Animals, such as Pork, Fowls, Ducks, &c. and even in dressing their Hafhes or minced Meat, they boil it up in this Gravy.

In every Season of the Year they have several sorts of Herbs (as well as Pulic) not known in Europe, of whose Seed they make an Oil, which is much us'd in Sauces. The French Cooks, who have retrench'd so much in every thing which concerns the Palate, would be surpriz'd to find that the Chinoje can outdo them in this Branch of their Businefs, and at a great deal less Expence. They will hardly be persuaded to believe that, with nothing but the Beans that grow in their Country, particularly those of the Province of Shun-tong, and with Meat made of Rice and Corn, they can prepare a great many Dishes quite different from each other, both to the Sight and Tafte. They vary their Ragous by putting in several sorts of Spices and strong Herbs.

The most delicious Food of all, and most us'd at the Feasts of Great Men, are Stagg-Pizzles, and Birds-Nefts, which they carefully prepare. To preface the Pizzles, they dry them in the Sun in the Summer, and roll them in Pepper and Nutmeg. Before they are dress'd, they are soak'd in Rice-Water, to make them firm; and after being boil'd in the Gravy of a Kid, are seafon'd with several sorts of Spices.

As for the Nefts they are found on the sides of the Rocks, all along the Coasts of Tonking, Java, Kochin-China, &c. where they are built by Birds, which, as to their Plumage, resemble Swallows, and are suppos'd to make them with the little Fishes they catch in the Sea. However that be, this is certain, that the Birds themselves distil a viscous Juice from their Beaks, which serves them instead of Gum to fasten their Nefts to the Rock. They have also been observ'd to take the Froth that floats on the Sea, whereby they cement the Parts of
of their Nefts together, in the same manner as Swallows make use of Mud. This Matter being dry'd becomes solid, transparent, and of a Colour sometimes inclining a little to green, but while fresh it is always white. As soon as the young ones have quitted their Nefts, the People of the Place are very eager to get them down, and sometimes load whole Barks with them. They resemble the Kind of a large cand'y Citron, in Shape as well as Size, and mix'd with other Meats give them a good relish.

There are Corn every where in China, and great Plenty in some Provinces, yet they generally live upon Rice, especially in the Southern Parts. They even make small Loaves of it, which in less than fifteen Minutes are prepar'd in Balno Marie, and eat very soft; the Europeans bake them a little at the Fire, and they are very light and delicious. Also in the Province of Shan-tou, they make a kind of a thin Wheaten Cake, which does not taste amiss, especially when mix'd with certain Herbs for creating an Appetite. To grind their Corn, they make use of a very simple kind of a Mill, consisting of a round Stone Table, placed horizontally like a Mill-Stone, whereon they roll circularly a Stone Cylinder, which by its Weight bruises the Corn.

Th'o' Tea, as I have said, is their most usual Drink, yet they often drink Wine, made of Rice Bred, a particular kind of Rice, different from that which is eaten: There is a great Vent for it among the People. There are different Sorts, and various ways of making it; the following is one: They let the Rice fove in Water with some other Ingredients which they throw in, for twenty or thirty Days; afterwards boiling it till it is divolv'd, it immediately ferment, and is cover'd with a light Froth like that of our new Wines. Under this Froth is very pure Wine; and having drawn off the Clear into earthen Vessels well glaz'd, of the Lees which remain they make a kind of Brandy, as strong as the European, may, it is sometimes stronger, and will sooner take Fire. The Mandarin make use of Wine at their Tables that comes from certain Cities, where it is reckn'd very delicious; that of Tsan-chou [in Ktung-nan] is in great Esteem, owing its Excellence to the Goodness of the Water that found there; but that brought from Shanting is in greater Request, as being more wholesome. Both these Wines are sent all over China, and even to Pe-king itself.

They have a kind of Spirit or divillow'd Water, said to be drawn from the Fleth of Mutton, which the Emperor Kang-hi drank sometimes; but few make use of it besides the Tartars, as it has a disagreable Taste, and gets soon into the Head, being affirm'd to be very strong. They have another very extraordinary sort of Wine, which is made in the Province of Shen-hi, and calld Kau-yang-tew, or Lamb Wine. It is very strong, and has a disagreable Smell; but among the Chinese, or rather the Tartars, it paffes for exquisite Wine. None of it is carry'd into other Countries, but it is all consumed at home.

4. Their Marriages.

We now come to their Marriages: The Laws regarding which, e&tabl'd by the Chiufi Policy, and particularly set down in the Ceremonial of the Empire, are regulated, First, by the Grand Principle, which is as it were the Basis of their Political Government; I mean the Veneration and Submission of Children which continues even after the Death of their Parents, to whom they pay the same Duties as if they were living. Secondly, By the absolute Authority that Fathers have over their Children; for it is a Maxim of their Philosophy, that Kings ought to have in the Empire all the Tenderness of Fathers, and Fathers in their Families ought to have all the Authority of Kings. It is in Conformity of these Maxims, that a Father lives in some sort of Dif honour, and is not easy in his Mind, if he does not marry off all his Children; that a Son is wanting in the principal Duty of a Son, if he does not leave a certain Sum to them (for in China they have no Fortunes) which is laid out in new Cloaths and other things for the Bride, who carries them with her on the Day of her Nuptials. This is the common Practice, especially among Persons of mean Rank; for the Grandees, the Mandarin, the Literati, and all rich People in general, expend much more than the Presents they receive amount to. For the same Reason a Chinese, who in mean Circumstances, often goes to the Hopital of Foundlings, and demands a Girl, in order to bring her up, that she may be a Wife for his Son: Wherein he has three Advantages; he saves the Money that he must otherwise have given to purchase one; the Maid is educated as one of the Family; and is accustomed by that means to have greater respect for the Mother-in-Law: There is Reason also to believe, that a Wife thus taken from the Hopital will prove more submissive to her Husband. It is very rare that any thing passes contrary to Decency, before the Nuptials, for the Mother, who never is from home, has always her Daughter-in-Law under her Eye; besides, the Modesty which prevails among the Sex in this Country, would alone be sufficient Security against any such Disorder;
It is said that sometimes the Rich, who have no Children, pretend that their Wife is with Child, and go privately at the Night-time and fetch one from the Hospital, who passes for their own Son. Their Children, being supposed legitimate, pursue their Studies, and obtain their Degrees of Bachelor and Doctor, a Privilege which is denied the Children taken publicly from the Hospital. It is observable that, with the same View of leaving Poverty, the Chinese, who have no Male-Issue, adopt a Son of their Brother, or some of their Relation. They may also adopt a Son of a Stranger, and sometimes give Money to the Relations; but, generally speaking, these Adoptions require much Solicitation, and often the Credit of their Friends is employ'd to bring them about.

The adopted Child is intituled to all the Privileges of a real Son; he assumes the Name of the Person who adopts him, goes in Mourning for him after his Death, and becomes his Heir. And if it happen afterwards that the Father has Children of his own, the Son by Adoption shares the Inheritance equally with the rest, unless the Father does something more for his own Son. It is also with the same View of preventing the want of Poverty, that the Chinese are permitted by the Laws to take Concubines before the Marriage of Wives. The Name of Concubine, or rather of Second Wife, is not at all reproachful in China, their fort of Wives being inferior and subordinate to the first; but that which Occasion to this Law, is not always the Motive that induces the Chinese at present to take many Wives, for the being rich, and able to maintain them, is Pretence enough. However, there is a Law, that prohibits the People from marrying a second Wife, unless the first has arrived to the Age of forty without having any Children.

The Day of the Nuptials being come, the Bride is put into a Chair, pompously adorned, and follow'd by those who carry the Fortune she brings; which among the Vulgar consists of Wedding-Cloaths, laid up in Boxes, some Goods and Moveables, given by her Father. A Train of hired Men accompany her with Torches and Flanbeaux, even at Noon-Day; her Chair is preceded with Fifes, Haubois, and Drums, and follow'd by her Relations and the particular Friends of the Family. A trusty Servant keeps the Key of the Door belonging to the Chair, which he is not to deliver to any body but the Husband, who waits at his own Door, richly dress'd, to receive his Bride; as soon as she is arriv'd, he takes the Key from the Servant, and eagerly opening the Chair, is then a Judge, if he never saw her before, of his good or bad Fortune. There are some who, not content with their Lot, immediately shut the Chair again, and fetch back the Maid along with her Relations, choosing rather to loose the Money they gave, than be ty'd to so bad a Bargain; but this very rarely happens, by the Precautions that are taken. When the Bride is got out of the Chair, the Bridesroom placed himself at her side, they go both together into the Hall, to make four Reverences to Tyen; and having done the like to the Husband's Relations, she is put into the Hands of the Ladies invited to the Ceremony, with whom she passes the whole Day in Festive and Diversions, while the new-married Man treats his Friends in another Apartment.

Tho, according to the Laws, the Chinese can have but one lawful Wife, and in the Choice they make, have regard to Equality of Age and Rank, they are nevertheless permitted, as I before sa'd, to have several Concubines, whom they receive into the House without any Formality; all they do on these Occasions, being to sign a Writing with their Parents, whereby, on delivering the Sum agreed upon, they promise to use their Daughter well. These second Wives are entirely dependent on the legitimate Wife, whom they respect for the only Mistres of the House. The Children born of a Concubine are also deem'd to belong to the true Wife, and have equally a Right to inherit; none but she has the Name of Mother: and if the real Mother happen to die, they are not absolutely oblig'd to go in Mourning for three Years, nor to be absent from their Examinations, nor to quit their Offices and Governments, as it is customary to do at the Death of their Father, and the lawful Wife; however very few fail to express that Token of Tenderness and Respect for their own Mother.

There are some, who piquing themselves upon their Probitly, and desiring to gain the Reputation of good Husbands, take no Concubines without the Permission and Consent of their Wives, persuading them that their Intention in so doing is only to provide a greater number of Women for
in their Marriages.

for their Service. Others take a Concubine only with a View of getting a Son, and the Moment he is born, if she displeases their Wives, they send her away, and give her Liberty to marry whom she thinks proper; or which it most suits, procure her a Husband themselves. The Cities of Yang-chew and Shi-chew, are famous for furnishing great numbers of these Concubines: for which Purpose they bring up good handsome young Girls, whom they buy up elsewhere; teaching them to sing, to play on Music, and in short all sorts of Accomplishments belonging to young Gentlewomen, with a View to dispose of them at a good Price to some rich Mandarin.

The Men as well as Women, may contrive Matrimony again, when Death has broken the first Bonds; but tho' in the first Match they are obliged to regard Quality in their Wives, yet, they cease to be under the same Obligation, when they marry a second time: being at Liberty to elope with whom they think fit, and even to raise one of their Concubines to the Rank and Honours of a lawful Wife; but in these second Nuptials there are but few Ceremonies observed.

As for Widows when they have had Children, they become entirely their own Mistresses, so that their Parents cannot constrain them, either to continue in the State of Widowhood, or to marry anew. However, it is displeasurable for a Widow, who has Children, to marry a second time, without great Neccessity, especially if she is a Woman of Distinction: for the end was married but a few Hours, or but only contracted, she thinks herself obliged to pass the rest of her Days in Widowhood, thereby to testify the Respect she prefers for the Memory of her deceased Husband, or the Peron to whom she was engaged. But it is otherwise with those of a middling Condition, whose Relations being desirous to get back part of the Sum that they cost her first Spouse, may marry her again, if she has no Male Issue, and often force her to it; nay, sometimes the new Husband is actually procur'd, and the Man paid without her Knowledge. If there happen to be a Daughter yet unwed, by the Burgin, she goes along with the Mother: who has no way of avoiding this Oppression, unless her Relations are able to maintain her, or the either reimburses those of her deceased Husband, or becomes a Bawbee; but the Condition of those Nuns is so contemptible that she cannot embrace it without dishonouring herself. This violence is not so common among the Tartars. As soon as a poor Widow has been fold in this Manner, they bring a Sedan, with a number of truly Perfons, and carry her to her Husband's House. The Law, which forbids the selling of a Woman before the Time of their Mourning expires, is sometimes neglected, so eager they are to get rid of them; however, when this Trepass is complain'd of, the Mandarin must look to himself, if he has in the least conniv'd at it.

The Marriages duly solemniz'd, according to the prescribed Ceremonies, cannot be dissolved by the Law. The Party who start the Dispute is taken as the Guilty one; or if the other has some Reason or Other, he is allowed to prove it. The proposing a Dissolution, without a Prove, is considered as an Insult to his Relations; and is sometimes punished with a fine, and other Trades; and in Cases thus grievous, the Mandarin may have the Authority to put an End to the Matter, and to his Relations; and in Cases thus grievous, the Mandarin may have the Authority to put an End to the Matter, and to his

There are other Cases, wherein a Man cannot contract a Marriage, and which, if he should, would make it null and void; viz.

I. If a young Woman has been promised to a young Man, so far as that Prefents have been sent and accepted by the Relations of both Families, the contract cannot marry any other Person.

II. If any Deceit has been made use of, for Instance, if instead of a beautiful Person, Impediments which has been given to the Match-makers or Go-between, they substitute a disagreeable one; or if the Daughter of a Freeman be marry'd to his Slave; or if a Man gives his Slave to a Free-Woman, and persuades her Relations that he is his Son, or his Relation; in such Cases the Marriage is declared null, and all those concern'd in the Fraud are rigorously punished.

III. A Literary Mandarin is not allow'd to marry into any Family of the Province or City where he is Governor; and should he be found to transgress this Law, the Marriage would not only be null, but he would be condemn'd to be severely banish'd.

IV. During the time of Mourning for a Father or Mother, Marriage is prohibited their Time of Children; nay if Promises were given before the Death, the Obligation ceases; and the young Man, who has left his Parent, ought by a Billet to acquaint the Relations of the betrothed Daniel: However, the latter do not on this Account think themselves dispos'd, but wait till the time of Mourning is expir'd, and write in their turns to the young Man, to put him in

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(1) This seems to clash with what has been already related, p. 178, where the Men seem to have a Liberty of selling their Wives and Children. Perhaps Neccessity may give them lawful Authority.
Ceremonies of the Chinese

Since the Chinese Policy has taken such great Care in regulating the Ceremonies that are to accompany publick and private Actions, as well as all the Duties of Civil Life; and since the Ceremonial is so very particular in these Requets, it would be strange if filial Piety should be forgotten: on which, as I have observed more than once, the whole Frame of the Chinese Government is built. Young Persons being Witnesses of the Veneration paid to deceased Relations, by the continual Honours that are done them, as if they were still alive, become acquainted betimes with the Submission and Obedience which they owe to their living Parents.

The ancient Sages were convinced, that the profound Respect which is infused into Children for their Parents, renders them perfectly submissive; that this Submission preserves Peace in Families; that Peace in private Families produces Tranquility in Cities; that this Tranquility prevents Insurrections in the Provinces, and establisheth Order throughout the Empire; for this Reason they have prescribed the several Forms to be observed in the time of Mourning, and at Funerals, as well as the Honours to be paid to deceased Parents.

This usual time of Mourning ought to be three Years; but they commonly reduce them to twenty seven Months; and during this time they cannot exercise any public Office. So that a Mandar in is obliged to quit his Government, and a Minister of State the Administration of Affairs, to live retired, and give himself up to Grief for his Loss; unless the Emperor, for some extraordinary Reasons, dispenses therewith, which very rarely happens; nor can he reassume his Office till the three Years are expired. Their continuing so long in this melancholy Situation, is to express their Gratitude for their Parents Care of them, during the three first Years of their Infancy; wherein they hold in continual Need of their Affass. The Mournings for other Relations are longer or shorter, according to the Degree of Kindred.

This Practice is so inviolably observed, that their Annals perpetuate the Piety of Yen-kong, King of Tsin: who being driven out of the Dominions of his Father Hsien-kong, by the Cunning and Violence of Li-ki, his Step-Mother, travel'd into several Countries to divert his Unsuccess, and avoid the Snare; this ambitious Woman was continually laying for him. When he was informed of his Father's Death, and invited by Mo-kong, who offered him Soldiers, Arms and Money, to put him in Possession of his Dominions, his Answer was: "That as being as it were a dead Man, since his Retreat and Exile, he no longer esteemed any thing but Virtue and Piety towards his Parents; that this was his Treasure, and that he chose rather to lose his Kingdom, of which he was already disposed, than to be wanting in those Left Duties, which did not permit him to take Arms at a Time defined to Grief; and the Funeral Honours which he owed to the Memory of his Father".

White is the Mourning Colour both among Persons and the meanest Mechanics. Those who wear it compleat, have their Cap, Veeft, Gown, Stockings, and Boots all white. In the first Month after the Death of a Father or Mother, the Habit is a kind of Cotton, in order to keep the Emperor and his Son to a Daughter of a Widow whom he takes to Wife. The

Their Mournings and Funerals.
The Procession at a Chinese Funeral

To the Rev. Nicholas Carter, D.D. of Deal & to James Carr Esq. of the
said Town, Collector of the Customs, this Plate is Inscribed.
The Chinese are prohibited from burying their Dead within the Walls of the Cities, or any inhabited Places, but they are permitted to keep them in their Houses, included in such Coffins as I have described; which they often do for several Months, and even Years, like so much Treasure, nor can the Magistrate ever oblige them to inter them. They may even transport them from one Part of the Empire to another; as is commonly practiced, with regard not only to Persons of Distinction, but to those Employments out of the Country, but even among the lower sort of People who die in a distant Province, which often happens to Merchants and Dealers. If a Son did not cause the Corps of his Father to be laid in the Tomb of his Ancestors, he would live without Reputation, especially in his own Family, who would refuse to place his Name in the Hall where they pay them Honours. In carrying them from one Province to another, they are not permitted to bring them into, or pass with them through, the Cities without an Order from the Emperor, but must keep on their way without the Walls.

They do not bury several Persons, the Relations, in the same Grave, so long as the Sepulchres keep their Form. They come sometimes a great way to visit them, and examine the Colour of the Bones, in order to discover whether a Stranger has died a natural or violent Death; but it is necessary that the Mourners should be present at the opening of the Coffin, and there are under Officers in the Tribunals, whose Employment it is to make this Enquiry, in which they are very skilful. Some indeed open the Tombs to steal Jewels or rich Dresses, but it is a Crime that is punish'd very severely.

The Sepulchres there are built without the Cities, and as often as may be, upon Eminences; Place of So it is also usual to plant Pine and Cypresses round them. About a League from every City, one meets with Villages, Hamlets, and Houses scatter'd up and down, diversify'd with little Groves; also a great many Hillocks cover'd with Trees, and enclos'd with Walls, which are so many different Sepulchres, affording no disapprov'd Prospect.

The Form of their Sepulchres is different in different Provinces; they are for the most part very prettily built in Shape of a Horse-shoe, and well white wash'd, with the Names of the Family, written on the principal Stone. The Poor are content to cover the Coffin with Stubble, raised five or six foot high like a Pyramid: Many incline the Coffin in a Place built with Brick, like a Tomb.

As for the Grandees and Mandarins, their Sepulchres are of a magnificent Structure: they build a Vault, in which they put the Coffin, and raise a Heap of tempr'd Earth over it, not unlike a Hat in Shape, about twelve foot high and eight or ten in Diameter; covering it with Lime and Sand made into a Cement, that the Water may not penetrate, and planting it round with Trees of different kinds ranged in very nice Order. Near to it stands a large long Table of white polished Marble, wherein is a perfuming Pan, two Vessels and two Candlesticks, which are also of Marble, and curiously made. On each side are placed in several Rows a great many Figures of Officers, Emperors, Soldiers, Lions, Saddle-Horses, Camels, Tortoises, and other Animals in different Attitudes, discovering Signs of Grief and Veneration; for the Chinese are skilful in imitating and expressing all the Passions in their Sculptures.

Many Chinese, to give the greater proof of their Respect and Tenderness for their deceased Fathers, keep their dead Bodies by them for three or four Years; and during the whole time of Mourning, their Seat in the Day is a Stool covered with white Serge. As for the dead, they lie near the Coffin, on nothing but a Matt made of Reeds: they deny them selves the Ufe of Meat and Wine, frequenting no Feasts, nor any public Assemblies; and if they are oblig'd to go out of the City, which is not usual till a certain time be over, the Chair they are carry'd in is sometimes cover'd with white Cloth. The Tris, or solemn Rites, which they render to the Deceas'd, commonly continue seven Days, unless some good Reason obliges them to reduce the number to three. During that time all the Relations and Friends, whom they take great care to invite, come to pay their last Duty to the Deceas'd; the nearest Relations remaining together in the House. The Coffin is expos'd in the principal Hall, which is hung with white Stuff, sometimes intermix'd with Pieces of black, and violet Silk, and other Ornaments of Mourning. Before the Coffin they set a Table, and place on it the Image of the Deceas'd; or else, a carved Piece of Wood, whereon his Name is written, with Flowers, Perfumes, and lighted Wax-Candles on each Side.

Those who come to make their Compliments of Condolence, salute the Deceas'd after the Ceremonies of Condolence.

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Many Chinese, to give the greater proof of their Respect and Tenderness for their deceased Fathers, keep their dead Bodies by them for three or four Years; and during the whole time of Mourning, their Seat in the Day is a Stool covered with white Serge; and in the Night they lie near the Coffin, on nothing but a Matt made of Reeds: they deny them selves the Use of Meat and Wine, frequenting no Feasts, nor any public Assemblies; and if they are oblig'd to go out of the City, which is not usual till a certain time be over, the Chair they are carry'd in is sometimes cover'd with white Cloth. The Tris, or solemn Rites, which they render to the Deceas'd, commonly continue seven Days, unless some good Reason obliges them to reduce the number to three. During that time all the Relations and Friends, whom they take great care to invite, come to pay their last Duty to the Deceas'd; the nearest Relations remaining together in the House. The Coffin is expos'd in the principal Hall, which is hung with white Stuff, sometimes intermix'd with Pieces of black, and violet Silk, and other Ornaments of Mourning. Before the Coffin they set a Table, and place on it the Image of the Deceas'd; or else, a carved Piece of Wood, whereon his Name is written, with Flowers, Perfumes, and lighted Wax-Candles on each Side.

Those who come to make their Compliments of Condolence, salute the Deceas'd after the Ceremonies of Condolence.
the Diffiance of the Place, or some Indisposition, they send a Servant with a visting Billet, and their Presents, in order to make their Excuse. The Children of the Deceas'd, or at least the eldest Son, are afterwards obliged to return all those Visitors; but then they are not under an absolute necessity, of seeing so many Perfons; it being sufficient to go to the Door of every House, and carry a Billet by a Domestic, in the Name of the Deceas'd. When the Day for the Funeral is fix'd, Notice is given to all the Relations and Friends of the Deceas'd, who are sure to be there at the Time. The ProceSSION is begun by Men carrying various Paffboard-Figures representing Slaves, Tygers, Lions, Hories, &c. Several companies follow, marching two and two; some carry Standards, Flags, and Perfuming-pans full of Perfumes; others play doleful Tunes on divers musical Instruments. In some Places the Picture of the Defunct is elevated above all the rest, with his Name and Dignity written in large Characters of Gold; then follows the Coffin under a Canopy, in form of a Dome, made entirely of violet-colour'd Silk, with Tufts of white Silk at the four Corners, which are embroidered, and very curiously intermix'd with Twiff. The Machine whereon the Coffin is plac'd, is carry'd by fifty four Men; but those who are not able to bear the Expence, make use of one that does not require to great a Number of Bearers. The eldest Son, at the Head of the other Sons and Grand-children, follows on Foot, cover'd with a Hempen Sack, and leaning on a Staff, with his Body bent as if ready to sink under the Weight of his Grief. Afterwards appear the Relations and Friends all in Mourning; and other Children return by exterior Gates, the eldest return by exterior Gates, and with profound Silence. At the Burying-Places of great Lords, there are several Appartments; and after the Coffin is brought to inter, many of the Relations play there for a Month or two together, to renew their Grief every Day with the Sons of the Deceas'd. At the Funerals of Christian's the Crofs is carry'd on a great Machine handomely adorn'd, and supported by several Men, with the Images of the Virgin, and St. Michael the Archangel. The Reader will find an Account of the other Ceremonies in the Description I shall hereafter give of P. Verbiest's Burial (c). Those that were obser'd at the Interment of P. Boglia appear'd so magnificent to the Chinese, that they printed the Description of them. The Emperor honour'd his Tomb with an Epitaph; and, to defray the Expence, sent ten Pieces of white Cloth for Mourning, and two hundred Ounces of Silver, with a Mandarin and other Officers to assist on his Behalf at the Funeral. If at any Time Death attacks the Throne, the whole Empire goes in Mourning. When the Empress, Mother of the late Kang-li, died, all went in deep Mourning for fifty Days; during which time, the Tribunals were shut up, and they never spoke of any Business to the Emperor. The Mandarin sent the whole Day at the Palace, intirely taken up with weeping, or at least the Appearance thereof; several of them pass'd the Night there, sitting in the open Air, tho' it was very cold Weather: even the Emperor's Sons slept in the Palace without putting off their Cloaths. all the Mandarins on Horseback, clad in white, and with few attendants, went for three Days together to perform the usual Ceremonies before her Picture; and as the red Colour was prohibited, their Caps were stripp'd of their red Silk, and all other Ornaments. When her Corps was carry'd to the Place where she was to lie in Public-State, the Emperor order'd that the shool pass through the common Gates of the Palace: affecting to shew by this how much he deplored the superfluous Notions of the Chinese, with whom, it is customary to make new Doors to their Houses on purpose for carrying out the Bodies of their Relations to be buried: after which they close them up again to prevent the Grief becoming excessive by too frequent a Remembrance of the Deceas'd, which would be renewed every time they pass through that Door (n). Out of the City they built a vast and stately Palace (all of new Mats, with Courts, Halls, and Appartments) for the Body to remain in, till it was carry'd to the Imperial Burying-Place. Four young Ladies, who had served her affectionately while she liv'd, (being defivors of bearing her Company in Death, that they might attend her likewise in the other World) had taken their Attire, according to an ancient Usage of the Tartars, in order to go and sacrifice themselves before their Militres fs Corps: but the Emperor, who disapprov'd of so barbarous a Practice, prevented their putting it in Execution. He likewise prohibited, for the future, another extravagant Cultum among that People of burning the Riches, and even sometimes Domestic of Great Men, along with their Bodies, on the Funeral Pile.

The Ceremonies of the CHINESE,

The Funeral ProceSSION.

Entertainment at the Place of Burial.

Ceremonies observed on the Death of the Empress.

Extravagant Cultum of the Tartars at the Funerals of their Princes.

[**n**] The Irish still put forth as many doleful Cries over the Death of the Chinese, and perhaps died as many Tears; whereas as unfeignedly I will not say, because the Irish Mourners are for the most part hired.

[**o**] See Vol. 2. p. 29.

[**p**] According to this Account, the Cultum is grounded on Filial Affection, and not Superstition.

The
The Ceremonies observ'd at the obsequies of the Grandees are very magnificent, as the Reader may judge, by those perform'd at the Death of Ta-tung-je, the eldest Brother of the late Emperor Kang-ki, at which some of the Millionaires were oblig'd to affix. The Procession began with a Band of Trumpeters and Musicians, after which marched two and two in the following Order: Ten Mace bearers, whose Maces were of gilt Copper, four Umbrellas, and four Canopies of Cloth of Gold; six unloaded Camels, with Sable-skins hanging at their Necks; six Camels carrying Tents and Hunting-Equipages, cover'd with great red Howlings, which trail'd upon the Ground; six Hounds led in a Leath; fourteen led Horses unfaddled, with yellow Bridles, and Sable-skins hanging down; six other Horses carrying magnificent Portmanuca's full of Habits that were to be burnt; six other Horses with embroidered Saddles, gilt Stirrups, &c. fifteen Gentlemen carrying Bows, Arrows, Quivers, &c. eight Men bearing a couple Tartarian Gir-dles, from whence hung Purfes fill'd with Pearls; ten Men carrying in their Hands, Caps proper for every Season; an open Chair, like to that in which the Emperor is carry'd in the Palace; another Chair, with yellow Cushions; the two Sons of the deceased Prince supported by Eunuchs, andweening; the Coffin, with it's great yellow Canopy, carry'd by sixty or eighty Men, cloth'd in Green with red Plumes in their Caps; the Ages in Companies surround'd with their Servants; the Regulus and other Princes; two other Coffins containing the Bodies of two Councillors, who were hang'd, that they might serve the Prince in the other World, as they had done in this; the Grandees of the Empire; the Chairs of the deceased Prince's Wife, and the Prince, his Relations; a Multitude of People, Lama's, and Benz'a's clos'd the Procession.

The eight Banners with all the Mandarin great and small, were gone before, and rang'd themselves in order of Battle, to receive the Body at the Entrance of the Garden, where it was to be deposited till the Tomb was built; in a word, they reckon'd above sixteen thousand Perfons at this Ceremony.

The Duties and Honours that are paid by every Family to their deceased Ancestors, are not Honours paid solely confin'd to those which regard the Mourning and Funeral; there being two other Sorts of Ceremonies that are annually observ'd with reference to them. The first are perform'd in the Tong or Hall of Ancestors, in certain Months of the Year; for every Family whatever has such a Place, built on purpose for this Ceremony, which is frequented by all the Branches thereof, amounting sometimes to seven or eight thousand Perfons; since some of these Assemblies have consist'd of eighty seven Branches of the same Family. At this time there is no Distinction of Rank; the Mechanic, the Husbandman, the Mandarin, are all confin'dly mixt together, and own one another; it is Age here that gives Precedence; the oldest, tho' the poorest, having the first Place.

There is in the Hall a long Table standing against the Wall, with Steps to go up to it, wherein constant is plac'd the Image of the most eminent Ancestor, or at least his Name; and on small Tablets, or little Boards about a Foot high, rang'd on both sides, are written the Names of the Men, Women, and Children of the Family, together with the Age, Quality, Employment, and Day of the Decease of each.

All the Relations assemble in this Hall in Spring, and sometimes in Autumn. The Richest among them prepare a Feast; several Tables are loaded with Variety of Dishes of Meat, Rice, Fruit, Perfumes, Wine, and Wax-Candles, and much the fame Ceremonies perform'd, as their Children observ'd with Reference to them while they were living, and are practis'd, in respect of Mandarins, on their Birth-Days, or when they take Possession of their Governments. As for the Common People, who are not able to build proper Places for this Use, they content themselves with hanging the Names of their nearest Ancestors in their Parts of their Houses, where they may be most in view.

The other Ceremonies are practis'd at least once a Year, at the Burial-Place of their Ancestors; and at their which being without the City, and often in the Mountains, the Descendants, both Men and Children, refer this every Year. Some time in April they begin with plucking up the Weeds and Bushes from about the Sepulchre; after which they express Signs of Veneration, Gratitude, and Grief, according to the same Forms that were observ'd at their Death: they then place upon the Tomb, Wine and Viowals, with which they afterwards regard themselves.

It cannot be deny'd but that the Chinese carry their Ceremonies to Extremes, especially with respect to honouring the Deceased; but it is a Maxim establish'd by their Laws and Customs, that they ought to render the Dead the fame Honours that were paid them when living.

In the Book Lien-yu, that the same Duties must be paid to the dead as if they were yet present and alive. In explaining which Words one of his Disciples tells us, that when his Master made the accosted Offering to the Dead, he did it with great Affection, and to raise his warmth the more, he imagined that he saw them and heard them speak; and because they had been long dead, he often called them to mind.

In the Book of the Li-ki, the famous Pe-bu-tung, who liv'd under the Dynasty of the Han, and Grandees (A) says, The Reason for making that little Representation is, because the Soul or Spirit of the Dead for this Conf being invisible, a Child stands in need of a fisible Object to put him in mind of his Parents, to attract tom. his Eyes and Heart, and give him Conjunction. As a father is inter'd, nothing remains with the Children capable of fixing their Hearts, that Consideration first induc'd them to make a Picture, in order to do him Honour.

(A) in the French the Empire of the Han-choh. See my Reaso for not using this last Term, p, 136. Note (c).
The Prison in China,

The ancient Chinese made use of a little Child, as a living Image, to represent the Deceased, in place of whom their Successors have substitut'd an Image or Tablet; because it is easier to procure a Tablet than a Child, as often as they have occasion to make their Acknowledgments to their dead Relations, for the Life, Fortune, and good Education received from them.

It is true that Idolatry having been introduced in the Empire, the Banza, or Tai, engaged by views of Interest to deceive the People, have ming'd with these Ceremonies several superstitious Practices: such as, burning gilt Paper in the Form of Money, and even Pieces of white Silk, as if those things could be of Service to them in the other World; and teaching that the Souls of the Deceased hover about the Tablets inscrib'd with their Names, and feed on the Smell of the Meats, and Perfumes that are burnt. But these ridiculous Customs are very opposite to the true Chinese Doctrine, and prevail only among an ignorant Multitude, who follow such Seclas, even the Banza themselves, notwithstanding the Corruptions they have introduced, always consider the ancient Ceremonies as so many signs of Filial Respect, which Children owe to their Parents.

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Of the Prisons in China, and Punishments inflicted on Criminals.

Though Justice in China seems slow, by Reason the Proceedings are lengthen'd out, that Men may not be unjustly depriv'd of such considerable Benefits as Life and Honour; yet Criminals are severely punish'd, and the Penalty proportion'd to the enormity of the Crimes.

Before the Criminal Matters come to a definitive Sentence, they commonly pass thro' five or six Tribunals, subordinate to one another; which have all a Right to review the whole Proceedings, and to receive exact Information concerning the Life and Manners of the Accusers and Witnesses, as well as of the Crimes of the Persons accused. This Dilatoriness proves favourable to the Innocent, who by that means are seldom oppress'd, altho' they lie a long while in Prison.

These Prisons are neither so dreadful nor loathsome as the Prisons of Europe, and besides are much more convenient and spacious. They are built almost in the same Manner, through-out the Empire, and situated at a small Distance from the Tribunals. Having pass'd thro' the first Door towards the Street, you meet with a long Passage, which brings you to a second Door, leading into a Safe-Court, which you cross over to a third Door, belonging to the Jailor's Apartment. After that, you enter a large square Court, on the sides whereof are Prisoners Rooms, erected on large Pillars of Wood, which form a kind of a Gallery.

At the four Corners are secret Prisons, wherein the more notorious Rogues are hurl'd, who are never set out in the Day-time to converse in the Court, as sometimes the other Prisoners are; and yet Money will purchase this Liberty for a few Hours; but at Night they take care to load them with heavy Chains, which are fasten'd to their Hands, Feet, and Middle, squeezing the Sides so hard that they can scarcely stir. However, a little Money rightly apply'd may even soften this Severity of the Jailors, and make their Irons fit easier. As for those whole Faults are not very heinous, they have the Liberty of the Courts of the Prison in the Day-time to walk about to take the Air; but in the Evening they are all call'd one after another, and shut up in a large dark Hall, or else in the little Rooms which they may hire for lodging more conveniently. A Sentinel watches all the Night, to keep the Prisoners in profound Silence; and if the least Noise is heard, or the Lamp which is to be kept lighted happens to be put out, immediate Notice is give to the Jailors, that they may remedy the Disorder.

Others are oblige'd to walk the ROUNDS continually, so that it would be in vain for any Prisoner to attempt an Escape; because he would immediately be discover'd and severely punish'd by the Mandarin, who visits the Prisons very often, and ought always to be able to give an account of them: for if any fall sick, he must answer for them, being oblige'd not only to provide them with Physicians and Remedies, at the Emperor's Expense, but also to take all possible Care for their Recovery. When any die, they are to inform the Emperor, who often orders the superior Mandarin to examine, if the inferior have done their Duty. At these Times of visiting, those who are guilty of any capital Crime, appear with a melancholy Air, the Face pale and ghastly, the Head hung down, and the Feet trembling, whereby they endeavour to excite Compassion; but it is to no purpose, for the Design of their Imprisonment is not only to secure but also to affright them, and become part of their Punishment.

In large Prisons, such as that of the supreme Court at Pecking, Tradesmen and Mechanics, as Tailors, Butchers, Sellers of Rice and Herbs, &c. are allow'd to enter, for the Service and Convenience of those who are detain'd in them: there are even Cooks to dres their Victuals, and every thing is done in order, thro' the Care of the Officers.

The Women's Prison is separate from that of the Men, and there is no speaking to them but through a Grate, or at the Turning-Box, by which their necessaries are convey'd, but very rarely any Man goes near them.
and Punishment for Criminals.

In some Places when a Prisoner dies, his Body is not carry'd out thro' the common Door of the Prison, but through a Passage made in the Wall of the first Court, which serves only for carrying the Dead. When Prisoners above the common Rank find themselves in Danger of Death, they desire, as a Favour, that they may go out before they expire, because they look upon it as an infamous thing for their Corps to be carry'd thro' that Passage, in so much that the greatest Curfe a Chinia can bestow on the Person to whom he wishes ill, is to say, May you be carry'd thro' the Prison-Hole.

In China no Offences whatever escape Punishment, that of each being fix'd. The Baffonado is commonly apply'd for flight Faults, and the number of Blows proportion'd to the Quality thereof. It is the usual Châtiment inflicted by the Officers of War on the Soldiers, plac'd as Centinels in the Night-time in Streets and public Places of great Cities, who, when found asleep, are often punish'd on the Spot. If the number of Blows does not exceed twenty, it is accounted a Fatherly Correction, and is not disgraceful; for the Emperor himself caueth it to be given to Perons of great Distinction, and afterwards fees and carries it to them as usual. A very small matter will incur this Fatherly Châtiment, as having fich'd any Trifle, used for what Faults in-flicted.

When the Mandarin fits in Judgment he has before him on a Table, a Cafe full of small Sticks, about half a Foot long, and two Fingers broad, and is surrounded by Officers, holding Pen-fe, or Battons in their Hands; who, upon a Sign given by the Magiftrate taking out and throwing down those Sticks, fixe the Offender, and lay him along with his Face towards the Ground, pull his Breeches over his Heels, and as many small Sticks as the Mandarin throws on the Ground, so many Officers give him five Blows each, with the Pen-fe on the bare Skin. They are charg'd every five Strokes, or rather two stroke alternately five Blows, that so they may fall the heavier, and the Correction prove more severe. However, it is observ-able that four Blows are always reckon'd as five, which they call the Grace of the Emperor, who as a Father, out of Compaffion for his People, conftantly leffens the Punishment something. There is a way of mitigating it alto by bribing the Officers, who have the Art of making the Blows fall fo lightly as to be scarcely felt. A young Chinife, beholding his Father condemn'd to this Punishment, and ready to suffer, threw himself upon him to receive the Blows; which Act of Filial Piety fo affected the Judge, that he pardon'd the Father for the Sake of the Son.

A Mandarin has Power to give the Bafionado not only in his Tribunal, but also wherever he is, even out of his own District; for which Reason when he goes abroad, he has always Officers of Justice in his Train, who carry the Pen-fe. If one of the People happening to be on Horseback, when the Mandarin passeth by, does not alight, or crosses the Street in his Presence, it is sufficient Offence to incur five or fix Blows by his Order; which is execute'd so nimbly, that often the honest Man has got his due, before those about him know any thing of the matter. Masters give the same Correction to their Scholars, Fathers to their Children, and Nobleman to their Domestick, with this Difference, that the Pen-fe is neither fo long nor fo large.

Another Punishment, less painful but more infamous, is the Wooden Collar, which the Punishment is composed of two pieces of Wood, hollow'd in the Middle, to fit the Neck of the Offender, and when it is condemn'd by the Mandarin, they take the two pieces of Wood, lay them on his Shoulder, and join them together. By this means the Peron can neither see his Feet, nor put his Hand to his Mouth, so that he cannot come to his Vittuals without some other Peron feeds him. Night and Day, he carries this disagreeable Load, which is heavier or lighter, according to the Nature of the Fault. The Weight of the common fort of Kan ghe's is fifty or fifty Pounds, but some weigh two hundred, and are so grievous to Criminals, that sometimes through Shame, Confufion, Pain, Want of Nourishment, and Sleep, they die under them. Some are three Foot square, and five or fix Inches thick.

The Criminals, however, find different ways to imitate this Punishment, some walk in Contrivances with their Relations and Friends, who support the four Corners of the Kan ghe, that it may not press their Shoulders; some relit it on a Table or on a Bench; others have a Chair made with four Pillars of an equal Height, to bear up the Macke; some lie on their Bellies and make use of the Hole, their Head is in, as a Window, through which they impatiently gaze at all that passeth in the Street. When they have fix'd the two pieces of Wood about the Neck of the Criminal, in the Mandarin's presence, they passe on each side over the Place where it joins, two long Slips of Paper, about four Inches broad, on which they clap a Seal, that the Kan ghe may not be open'd without its being perceiv'd. Then they write in large Characters the Crime for which this Punishment is inflicted, and the Time that it ought to last; for Influence: This is a Thief; this is a disorderly and licentious Person; this is a Disturber of the Peace of Families; this is a Gamester; &c. be bail weigh the Kan ghe for three Months in such a Place.

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Offence written on it.
The Prisons in China,

The place, where they are exposed, is generally at the Gate of a Temple which is much frequented, or at the Corners of crowded Streets, or at the Gate of the City, or in a public Square, or in the principal Gate of the Mandarin’s Tribunal. When the Time of Punishment is expired, the Officers of the Tribunal bring back the Offender to the Mandarin, who, after exhorting him to amend his Course, frees him from the Kan gho; and to take his Leave of him for that Time, orders him twenty Strokes of the Pan-fe; for commonly in China all Punishments, except Pecuniary ones, begin and end with the Baftonado, to so much that it may be said, the Chinese Government subsists by the Exercise of the Batton.

This Punishment is more common for Men than Women, nevertheless, an ancient Missionary, P. Contacens, visiting a Mandarin of a City of the first Rank, found a Woman near his Tribunal carrying the Kan gho. She was a Bonco, that is, one of those Females who live in a kind of Nunnery, where Entrance is forbid to all Persons whatever; who employ themselves in worshipping of Images and in Labour; and who do not keep their Vows, yet are oblig’d to live a Life of Chastity. Bonco being accus’d of having had a Child, the Mandarin cited her before his Tribunal, and after giving her a severe Reprimand, told her; that since she could not live continently, it was fit she should quit the Convent, and marry. However, to punish her, he condemn’d her to carry the Kan gho, and to the Note containing her Crime, it was added, That in Cafe any Person would marry her, the Mandarin would set her at Liberty, and give her an Ounce and an half of Silver, to defray the Expenses. Of this Sum, which is equal to seven Livres and ten Sous French Money, fifty Sous were to hire a Chair, and to pay the Musicians; and the five remaining Livres were for bearing the Expence of the Wedding-Feast, to which the Neighbours were to be invited. It was not long before the met with a Husband, who demanding her of the Mandarin, she was accordingly deliver’d to him.

Before the Punishment of the Kan gho, there are still others, which are inflicted for flight Faults. The same Missionary entering into a second Court of the Tribunal, found young People upon their Knees; some bore on their Heads a Stone weighing seven or eight Pound, and others held a Book in their Hands, and read very diligently. Among these was a young marry’d Man, about thirty Years old, who lov’d Gaming to excess, and had lost part of the Money given him by his Father, to carry on some little Business. Exhortations, Reprimands, and Menaces, proving ineffectual, his Parents deftious, if possible, to cure him of so pernicious a Vice, carry’d him before the Tribunal. The Mandarin, who was a Man of Honour and Probity, having heard the Father’s Complaint, caus’d the young Man to draw near; and, after giving him a severe Reprimand, as well as very good Advice, with regard to Submission, was going to order him the Baftonado; when his Mother entred of a sudden, and throwing herself at the Mandarin’s Feet, with Tears in her Eyes, besought him to pardon her Son. The Mandarin being mov’d to Pity, order’d a Book to be brought, compos’d by the Emperor, for the Instruction of the Empire, and opening it, chose the Article which related to Civil Obedience. You promise me, said he to the young Man, to return Play, and to listen to your Father’s Directions; I therefore pardon you this Time, but go kneel down in the Gallery on the side of the Hall of Audience, and learn by Heart this Article of Civil Obedience: you shall not leave the Tribunal till you repeat it, and promise to observe it the Remainder of your Life. This Order was punctually executed, the young Man remain’d three Days in the Gallery, learn’d the Article, and was dismiss’d.

There are certain Enormities for which Offenders are mark’d on both Cheeks with a Chino Character, signifying those Crimes; for others they are condemn’d to Banishment, or to draw the Royal Barks, which Servitude scarce ever lasts longer than three Years. As for Banishment it is often perpetual, especially if Tertary is the Place of Exile; but before their Departure they are order’d to be provided with a number of Bullets, and to give a report of their Execution.

There are three different ways of punishing with Death, the first and mildest is Strangulation, which is inflicted for the smaller fort of Capital Offences; as, when a Man kills his Adversary in a Duel. The second is beheading, and this Punishment is inflicted for Crimes of a more enormous Nature, such as Affassination. This Death is look’d upon as the more shameful, because the Head, which is the principal part of a Man, is separat’d from the Body; and that in dying they do not preserve the Body as intire as they receiv’d it from their Parents. In some places they strangle with a kind of Bow, the String of which being put about the Criminal’s Neck, they draw the Bow, and by that Means choke him. In other Places they make use of a Cord, seven or eight Foot long, with a running Knot, in which the Neck being put, two Servants belonging to the Tribunal draw it hard at each End, and loose it of a sudden a Moment after, then they draw it as before, and the second time they are sure of doing the Criminal’s Business. Perious above the common Rank are always carry’d to the Place of Execution in Chairs, or covered Carts.

When the Criminal is to be condemn’d, the Mandarin orders him to be brought into the Tribunal, where commonly there is prepar’d a short Repast; at least before Sentence is given, they never fail to offer him Wine, which is call’d Ts’ao-fen (†). After the Sentence is read, the Criminal sometimes breaks out into abusive Language and Invectives against those who condemn’d

[1] This Word Ts is (written in the French T) is the same, with that word T of in offer any thing to their An-

Author, can be of no great use to the Reader, without further

Explanations. All I can conjecture from it is, that Ts signifies offered or Offering Wine.]
Punishments for CRIMINALS.

condemn'd him; when this happens the Mandarin hears all with Patience and Compassion, but afterwards they put a Gag in his Mouth, and lead him to Execution. Some of those who go on Foot, sing all the Way, and drink cheerfully of the Wine presented them by their Acquaintance; who wait their coming, in order to give them this last Proof of their Friendship.

There is another kind of Punishment which favours of Cruelty, and wherewith Rebels and Traitors are usually punish'd; this they call Cutting in ten thousand Pieces. The Executioner softens the Criminal to a Poft, and tearing the Skin off his Head pulls it over his Eyes: he mangles him afterwards in all Parts of his Body, which he cuts in many Pieces; and when he is tired with this barbarous Exercise, he abandons him to the Cruelty of the Populace and Spectators. This has been often practised under the Reigns of some Emperors, who are looked upon as barbarous; for according to the Laws, this third Punishment consists in cutting the Body of the Criminal into several Pieces, opening his Belly, and throwing the Carcasse into the River, or a Ditch, as is done by great Malefactors.

Unles in some extraordinary Cases, which are mentioned in the Body of the Chinese Laws, or None can be wherein the Emperor permits Execution upon the Spot, no Mandarin or Superior Tribunalian pre-

nounce definitive Sentence of Death. The Judgments passed on all Persons for Crimes worthy of Death, are to be examin'd, agreed to, and subscrib'd by the Emperor. The Mandarins send to Court an Account of the Trials with their own Decision, mentioning the particular Law on which their Sentences are grounded; for instance, Such a one is guilty of a Crime, and the Law declares, that those who are convict'd of it, shall be strangled, for which Reason I have condemn'd him to be strangled. The Information being arrived at Court, the Superior Tribunal of Criminal Affairs, examines the Facts, the Circumstances, and the Sentence. If the Fact is not clearly stated, or the Tribunal has need of fresh Informations, it presents a Memorial to the Emperor, containing the Case and the Judgment of the inferior Mandarin, with this Addition: To form a Right Judgment, it is necessary to inform us of a Fact which is not stated in the Memorial, but which has not been by the Mandarin of such Light therein as we could wish to have. The Emperor makes what Order he pleases, but his Clemency always inclines him to do what is desired; that the Sentence, which concerns a Man's Life, may not be pronounce'd rashly, and without the most convincing Proof. When the Superior Tribunal has receiv'd the Informations requir'd, it presents a second time its Deliberation to the Emperor, who either confirms the same, or else diminishes the Rigor of the Punishment; nay, sometimes he remits the Memorial, writing these Words with his own Hand: Let the Tribunal deliberate farther upon this Affair, and make their Report to me.

In China every thing is canvased with the strictest Care, when they are about condemning a Man to death. The Emperor [Tung-ching] gave Orders in 1725; that thenceforward none should be put to Death till after his Trial was presented to him three times. Agreeable to this Order the Criminal-Tribunal observe the following Method: Some time before the appointed Day, they cause to be transcribed in a Book, all the Informations that, during the Course of the Year, have been sent them from the inferior Judges, to which they join the Sentence given by each, and that of the Tribunal of the Court. This Tribunal afterwards affable to read, review, correct, add, or retrench whatever they think fit. When every thing is settled two fair Copies are made out, one of which is present'd to the Emperor for his private Reading and Examination; the other is kept to be read in the Presence of all the principal Officers of the Supreme Courts, that it may be amended as they shall advise. Thus in China the most vile and despicable Wretch enjoys a Privilege, which in Europe is granted to none but Persons of the greatest Distinction; namely, the Right of being judged and condemn'd by all the Houses of Parliament assembled in a Body. (a) The second Copy having been examin'd and corrected they present it to the Emperor; then it is written over again ninety eight times in the Tartarian Language, and ninety seven in the Chinese: All which Transcripts being put into his Majesty's Hands, he gives them to be examin'd by his most skilful Officers of both Nations who are at Pe-k'ing.

When the Crime is very enormous, the Emperor, in signing the dead Warrant, adds: At Dead War-

foon as this Order shall be record'd, let him be executed without any Delay. For ordinary Crimes, which have nothing uncommon in them, the Emperor writes this Sentence underneath, Let the Criminal be kept in Prison till Autumn, and then be executed. For there is a fix'd Day in Autumn, whereon all Capital Offenders are put to Death. The Exécution of the Torture in China, to extort Confession, is extremely acute and painful. This is inflicted both on the Feet and Hands; for the former they make Use of an Instrument composed of three cross Pieces of Wood, of which that in the middle being fixd, the two other move in a Machine they put the Feet of the Criminal, and squeeze them very violently, that they make the Ankle Bone quite flat. They inflict it on the Hands by placing little

(a) Nay, it is a much greater Privilege, and such as alone may confer on nobles, both of the executing Happi-
nets of the People and Ministers of the Government. For absolute and limited Monarchies are but Names, that is limited and eligible, where the Constitution is not calculated for securing the Rights of the Subject, and preventing the Op-
Plenty in CHINA.

little Pieces of Wood between the Fingers of the Criminal, and tying them very hard with Cords, leave him for some time in this Torment. The Chinese have Remedies to diminish and even stop the Sense of Pain during the Torture; others to heal the Prisoner who indeed recovers by their Assistance, sometimes in a few Days, the former use of his Limbs (b). From the ordinary Torture I pass to the extraordinary, which is inflicted for great Crimes, especially High Treason, in order to discover the Accomplices, when the Fact has been proved; it consists in making flight Gashes on the Offender's Body, and flipp ing off the Skin in narrow Slips like Fillets.

These are all the kind of corporal Punishment appointed by the Chinese Laws for Male-factors; tho' as I said before, some Monarchs have inflicted others of a more inhuman Nature, but they have been detected by the Nation, and look'd upon as Tyrants for it: Such was the Emperor Chao, whose horrible Cruelties are mention'd in the Annals of the Empire. [p. 157.] This Prince, at the Indigation of Ta-kyo, one of his Concubines, with whom he was desperately enamour'd, invented a new kind of Punishment call'd Pan-li: It was a column of Brails twenty Cubits high, and eight in Diameter, hollow in the middle like Phalaris's Bull, with openings in three Places for putting in Jewels. To this they fasten'd the Criminals, and making them embrace it with their Arms and Legs, lighted a great Fire in the Infinite; and thus roasted them till they were reduc'd to ashes, in the Presence of that Monifter of a Woman who seem'd to take Delight in so dreadful a Spectacle.

Of the Plenty which Reigns in China.

Great Plenty of all Things in China, is fay'd, without Exaggeration, that China is one of the most fruitful, as well as large and beautiful Countries in the World: A single Province of it might make a considerable Dominion, and flatter the Ambition of no mean Prince. Almost all that other Kingdoms afford may be found in China, but China produces an infinite Number of Things, which are to be found no where else.

This Plenty may be attributed as well to the Depth of the Soil, as to the painful Industry of the Inhabitants, and the great Number of Lakes, Rivers, Brook s, and Canals, wherewith the Country is water'd. There are few Cities or even Burroughs in the Southern Provinces, but what one may go to by Water, because no Part is defittle of Rivers or Canals. Rice is sown twice a Year in some Provinces, and is much better than that which grows in Europe. The Land produces various other Sorts of Grain, such as Wheat, Barley, Millet of several kinds, Beans, Pea that are always green, besides black and yellow Pea, which they make use of instead of Oats to feed their Horses; but in the Southern Parts all these Grains are of no eftem, in companion of Rice, which is their common Food, as Wheat is in the Northern.

Of all the Flesh of Animals, eaten in Europe, that of Hogs is reckon'd most delicious by the Chinese, especially the Rich who love their appetites; they prefer it to all the reft, and make it, as it were, the Foundation of their Feasts. Almost all People keep Hogs in their Houfes, to fatten, for they eat them the year round; it must be own'd that they are far better tafled than thofe in Europe, nor is there finer Eating in the World than a Chinese Ham. Wild-Mare's Fleff is alfo in great Eftem; and besides Fowls, Hares, Rabbits, and other Animals, that we have in Plenty, Stags-azzles, (c) Birds-nefts already spoken of [p. 302.] Bears-Paws, and the feet of diverfe Wild Creatures, which are brought ready falted from Siam, Kambaya, and Tartary, are Dainties fit for the Tables of Great Lords. The People are very well pleas'd with the Fleth of Horses and Dogs, even tho' they dye of Age or Sickness; nay, they do not scruple eating Cats, Rats, and fuch like Animals, which are openly fold in the Streets. It is very good Diftrifion to fee the Butchers, when they are carrying the Fleth of Dogs to any place, or dragging five or six to the Slaughter: for all the Dogs, draw'n together by the cries of thofe going to be kill'd, or the smell of thofe already slain, fall in a Body upon the Butchers, who are oblig'd to go always arm'd with a long Staff or Whip to defend themselves from their Attacks; and to keep the Places close that where they kill them, if they would do it undifturb'd.

Besides the domestic Birds, they have on the Rivers and Lakes great Plenty of Water-fowl, efpecially Wild-ducks; the manner of taking which deferves mention. They put their heads into the Shells of large Gourds, with holes made in them to see and breathe through; then going naked into the Water, they walk or swim fo low that nothing appears but the Gourds. The Ducks being accufptom'd to See Gourds floating on the Surface, and to play about them, approach them without Fear, when the Duck-hunter, taking them by the Feet, pulls them under Water to prevent their making a noife, wrings their Necks, and fatten them to his Girdle, pursing his Exercise till he has gotten a great number.

Game is exceeding plenty. In several parts of Pe-king, during the Winter, are to be seen great Heaps of Animals, and Fowl of various kinds, harden'd by the Froft and free from Corruption.

(c) If this be true, methinks the Chinese Surgeons mull far exceed the Europeans and their Method of curing Wounds and Contusions be well worth enquiring after.

(c) These Dainties are in great Request in several Parts of
Cattle, Game, Fish, &c.

There are a prodigious number of Bucks, Does, Wild-boars, Goats, Elks, Hares, Rabbits, Squirrels, Cats, Field-Rats, Geese, Ducks, Wood-cocks, Partridges, Pheasants, Quails, and several other Creatures not to be met with in Europe, which are sold exceeding cheap.

The Rivers, Lakes, Pools, and even Canals are full of all sorts of Fish: nay, they abound in the very Ditches, which are made in the middle of the Fields to preserve the Water, whereof the Fish, Rice and Flax are raised in continual Need. These Ditches are stocked with the Water mixt with the Spawn of Fish, which, as we have already mention'd, are carry'd in Boats into all Parts of China. The young Fry being small, and almost imperceptible, are fed with Lentils that grow in the Marshes, or yelks of Eggs, much in the same manner as domestic Animals are nourish'd in Europe; they prefer the large Fish by means of Ice, and filling great Boats with them, carry them as far as Po-king. There is scarce any part of Fish in Europe but what is to be met with in China, as, Lampreys, Carps, Soals, Salmons, Trout, Sharks, Sturgeons, &c. besides a great many others of an excellent Taste, quite unknown to us; whereof I shall mention a few by way of specimen, it being impossible to give an account of all the different kinds.

There is a prodigious number of Bucks, which the People of the Country call the Meal-Fish, on account of being very extraordinary Whiteness, and because the black Pupils of their Eyes are inclin'd with two Circles resembling very bright Silver. There are also prodigious Shoals of them in the Sea near the Province of Kwang-nan, that they commonly take four hundred Weight of them at one draught of the Net.

One of the best sorts of Fish China affords, resembles a Sea-Bream: it is caught in the fourth Sort of Sea-fish and fifth Moon, and commonly fold for a little more than a Farthing a Pound, whereof it weighs five or six, and far above twice as much, twenty Leagues up the Country, where it is carried. When this Fishing time is over, there comes from the Coasts of Cho-kyang large Barks, loaded with another kind of fresh Fish resembling New-Foundland Cod; it is incredible what a Consumption of this Cod there is of them, in the proper Season, along the Coasts from Po-kyen to Shan-tong, besides the prodigious Quantity that is sold in the Country where they are caught. The plenty of this fishery appears in that they are sold at a very low Price, notwithstanding the Merchants are at great expense to procure them: for they must first buy a Licence of the Mandarin to trade, then they must Salt-Fish hire a Bark, buy the Fish as soon as it is caught, and lay them in the Hold, on Beds of Salt, in the same manner as they pack up Herrings in Tuns at New-Bedford; by which means the Fish is transported into the most distant Provinces, even in the time of the greatest Heat. There is likewise brought in a prodigious Quantity of other Salt-fish from the Sea-coast, from the sixth to the ninth Month. In the Province of Kwang-nan, one meets with very large Fish, which, coming out of the Sea or yellow River, throw themselves into vast Plains cover'd with Water; but matters are so ingeniously contriv'd (I) that the Water runs off as soon as the Fish are entered: so that being left on dry Land they are taken without Difficulty, salted, and sold to the Merchants, who load their Barks with them at a very cheap Rate.

In the great River Tang-te kyang, over against the City Kyow-kyang fi, where it is above half a Wang yu, or League broad, they catch all sorts of excellent Fish, and among others, one call'd Whangs-yu, or Yellow Fish, that is, the yellow Fish. It is of an extraordinary Size (some of them weighing upwards of eight hundred Pound) as well as an exquisite Taste, nor is there any Fish in the World that eats more firm; they are caught only at certain Seasons, when they come out of the Lake Tong-teng hao into this River. This Lake, which is also call'd the Lake of Zhau [or Tsoo chau] is form'd by the Confluence of four Great Rivers, each as large as the Loire, which come from the Province of Kyang-fi. It is thirty Leagues in Circumference, and is subject to Storms like the Seas of China, it being the greatest Lake belonging thereto: for almost every Province has Lakes of prodigious Extent, such as the Hang-te Hua, the Ta Hua, the Poyang Hua &c.

We have already spoken, in the general View of this Empire, of a very extraordinary Fish Kion yu, or call'd the Golden or Silver Fish, which the Grandees keep in their Courts or Gardens as an Ornamental Fish, and exhibit to their Palaces; and P. Le Comte, from whom we gave the Account, adds some farther Particulars which ought not to be omitted. "These Fish (says he) are commonly of the length of one's Finger, and proportionately thick. The Male is of a beautiful Red from the Head to the Tail, and the Body is covered with Gildings, that is, the Body, and the white part of the Body, have a perfect resemblance of Silver. The Tail of neither kind is smooth and flat, like that of other Fish, but forms a sort of Tuft, thick and long, which adds a particular Beauty to this little Creature, whose Body be干燥 is finely slapp'd. Those who feed them ought to take great Care, because they are tender, exceeding delicate, and capable of the least Injury from the Weather. They are kept in a very large and deep Basin; at the Bottom of which there is commonly put an earthen Pan, turn'd upside down, and made with Holes in it, that in hot Weather they may retire and have a Shelter from the Sun. The Water is chang'd three or four times a Week, but
but in such a manner, that the fresh runs in while the other runs out, that the Bafon may never be dry; they likewise flow on the Surface certain Herbs, which keep the Water always green and cool. If they are oblid to transport the Fish from one Vefel to another, great Care must be taken not to handle them, for tho' those which are touch'd die soon after or decay; there- fore they make use of a small Net, the Mouth of which is fatten'd round a Hoop, wherewith they take them up by degrees, the Threads being woven together so that they have time to put them into fresh Water before the old runs out. A great Noise, like that of Guns or Thunder, a strong Smell, or a violent Motion, hurts and sometimes kills them; as I observ'd upon the Sea, where we carry'd some of them, every time the Guns were fired, or Pitch and Tar were melted. Besides, they live upon almost nothing; the imperceptible Worms that are bred in the Water, or the little earthy Particles mixt with it, are sufficient to keep them alive. Nevertheless from time to time they throw in small Bits of Pafl'e: but there is nothing better for them than Wafer, which foak'd make a kind of Broth they are extremely fond of, being in reality, very proper Food for fuch delicate Creatures.

Very proli- ke. In hot Countries they multiply exceedingly, provided the Spawn, that swims upon the Surface of the Water, be carefully taken away; for otherwise they would devour it. Being plac'd in a particular Vefel expos'd to the Sun, it is kept there till the heat animates the young Fry. They are at firft quite black, which colour fome always retain; but the rest change by degrees to red or white, to Gold or Silver, according to their different kinds. The Gold and Silver begin to appear at the end of the Tail, and extend more or less towards the middle of their Bodies, according to their refpective Natures.

Further Re- marks on the golden Fifth. Some new Informations gain'd from the chinese, who deal in thofe small Fifth, and get their Livelihood by breeding and felling them, give me occafion to make fome farther Remarks.

I. Tho' they are commonly no longer than one's Finger, fome grow to the length and thick- nefs of the largest Herrings.---

II. It is not the red or white Colour that distinguifhes the Male from the Female: but the latter are known by feveral small white Spots about their Gills, and little Fins that are near them; and the Males, by having their places bright and fhining.

III. Tho' the Tail is commonly in the Shape of a Tuft, yet often it is like that of other Fifth.

IV. Befides the small Balls of Pafl'e above mention'd, they give them the yolks of Eggs boil'd hard, or lean Pork, dry'd in the Sun, and reduc'd to very fine Powder. They fometimes put Snails into the Bafon where they are kep't, because their Šlime, which flicks to the fides of the Vefel is excellent Food for thofe little Creatures, who struggle about getting it. They are alfo very fond of little reddie Worms, found in the Water of fome Refervoirs.

V. They feldom multiply after they are fhu't up in thofe Vefels, because they are too much con fidèd: for if you would have them breed, you muft put them in Refervoirs, where the Water runs, and is deep in fome Places.

VI. After the Water is drawn out of the Well, to fill the Vefel where the Fifth are put, it ought to be left to fettle, five or fix Hours, otherwise it would be too crude and unwholfole.

VII. If you perceiv'e that the Fifth are fawning, which happens about the Beginning of May, you fhould fatter Grafs upon the Surface of the Water that the Spawn may cling to it; and when you perceiv'e the fawning is over, or that the Males cafe to follow the Females, the Fifth muft be remov'd into another Vefel, that the Spawn may be expos'd in the Sun for three or four Days: and at the End of forty or fifty Days, the Water muft be chang'd, because the small Fry begin then to appear diftinclly.

Thefe Remarks will not be useless, in cafe the Golden Fifth fhould ever be brought into Europe, as they have already been carry'd to Batavia by the Dutch.

In the Morning when the Sun rises, one may feethe on the Rivers a coniderable Number of Boats, and several of thefie Birds sitting at the Head of them. Then the Fisher-men turning their Boats about, at the Signal given by ftriking the Water with an Oar, the Cormorants fly into the River, one here, another there, and diving to the Bottom, feize the Fifth they light on by the middle; then riling up again, they carry it to the Bark: where the Fisherman receiving it, takes the Bird and holding its Head downwards, paffes his Hand along the Neck to make it difgorge the small Fifth that it had fwallov'd, but is hindered from going into the Gullet by a Ring put on the lower Part of the Neck; which, after the fhining is quite over, they take off and give them fomethin'g to eat. When the Fifth happens to be too large for one Bird, they mutually allit each other; one takes the Tail, another the Head, and bring it to the Boat to their Match.

There is another way of taking Fifth, which is very simple, and gives but little Trouble; for this Purpose they make use of long narrow Boats, nailing on each fide, from one end to the other, a Plank two Foot broad. This Plank is japon'd with very white fhining Varnifh, and flants gently till it almost touches the Top of the Water; in the Night-time, when it is us'd, they turn it towards the Moon, that the Reflection may increaf'e its Splendor: for that the Fifth, which are sporting, eaily mistake the Colour of the japon'd Plank for that of the Water, leap often on that Side, and fall either on the Plank or into the Boat.

In

In some Places the Soldiers shoot the Fifth very dexterously with Arrows, which are fastened to the Bow with a Pack-thread, as well to prevent their being lost, as to draw out the Fift when it is shot. In other Places there is such a great Quantity in the Mud, that when standing up to the Girdle in the Water, pierce them with a three-fold Spear.

The Land is not left productive in the multitude and variety of Fruits, than the Rivers and Lakes are of Fifth. Here are Pears, Apples, Peaches, Apricots, Quinces, Figs and Grapes, especially a kind of excellent Muscadine; likewise Nuts, Plums, Cherries, Chaplins, Pomegranates, and almost all other Fruits to be met with in Europe, besides many other Sorts not to be found there at all.

However it must be confessed that none of these Fruits, except the Muscadine-Grapes and Pomegranates, is to be compared to ours, because the Chinese are not so skillful as the Europeans in cultivating the Trees, and improving the Flavour of the Fruit: They have too much Occasion for their Land to propagate Rice and Wheat; yet their Peaches are as good as ours, nay one kind of them is better. In some Places they are unwholesome, and must be eaten sparingly, because they bring on a Dyspepsia, which is very dangerous in China. Their Apricots would not be bad, did they but give them Time to ripen.

It is from China that our Oranges came, but we have only one Kind, whereas they have several excellent Sorts, especially one, which is in great Esteem: they are small, and the Rind is thin, smooth, and very soft. There is another Sort that comes from the Province of Fok-ken, that has an admirable Taste; they are larger, and the Rind is of a beautiful Red: The Europeans commonly say that a Dish of these Oranges would become the topplingest Tables in Europe. They have larger at Kan-ten, which are yellow, agreeable to the Taste, and very wholesome; they give them even to sick Persons, roasting them first in hot Embers, then cutting them in two, and filling them with Sugar; the Juice being reckoned a great Pectoral. Others have a sharp Taste, and are us'd by the Europeans in Sauces.

Lemons and Citrons are very common in some Southern Provinces, and extraordinary large; Lemons and Citrons, but these are scarce ever eaten, being only made use of for Ornaments in Houses, where they put seven or eight in a China Dish, to please the Sight and Smell; however, they are exceedingly good when candied. Another sort of Lemon, not much larger than a Walnut, is likewise in great Esteem; it is round, green, and sharp, being reckoned excellent for Ragouts. The Tree that bears them is sometimes put in Boxes, and serves to adorn the outward Courts or Halls of Houses.

Besides Melons of the European kind, there are two other Sorts in China; one of which is very small, and yellow within, has a sweet Taste, and may be eaten Rind and all in the same manner, as we sometimes eat Apples. The other kind, which is call'd a Water-Melon, is very large and long; the Inside is white, and sometimes red, containing a sweet cooling Juice, that quenches Thirst, and never does any Harm, even in the hottest Weather. To these may be added another Sort still better, which comes from a place in Tartary call'd Hami, at a great Distance from Pe-king. These Melons have this peculiar Quality, that they keep fresh for five or six Months together; great Provision is made of them every Year for the Emperor, but we have already spoken of them elsewhere.

The above-mention'd Fruits, which we are acquainted with, we ought to add those that are known to us only by the Relations of Travellers, and seem to have been imported into China from the neighbouring Islands, where they are found in very great Plenty: I mean the Ananas, the Guavaes, the Bananas, the Cocoas, &c. But besides all these Sorts of Fruit, which it has in common with other Countries, there are several others of a peculiar kind, and very good Taste, not to be met with anywhere else; such are the Tje-te, the Li-chi, and the Long-yen (a), which I have already described. [See p. 8.]

The Plains are so much taken up with Rice, that there is scarce a Tree to be seen in them; but the Mountains, especially those of Shen-fi, Ho-nan, Quang-ton, and Fok-ken, are cover'd with Forests, containing large strait Trees of all kinds, very proper to be used in public Edifices, and especially for building Ships; there are Pines, Alres, Elms, Oaks, Palm-Trees, Cedars, and several others little known in Europe.

Other Mountains are famous for their Mines, containing all sorts of Metals; for their Medicinal Caverns, Simplex, and Minerals. There you meet with Mines of Gold, Silver, Iron, Copper, Tin, white Copper, Quicksilver, Lapis Armenus, Cinnabar, Virrion, Allum, Jasper, Rubies, Rock-Cryftal, Lead-Stones, Porphyry, and Quarries of different kinds of Marble.

The Mountains also, especially those in the Northern Provinces, afford vast Quantities of Pitch-Coal, of which there is a very great Consumption; it is black, and is found between the Rocks in very deep Veins: then being broken into Pieces, it is burnt in the Stove belonging to the Kitchen. Some point it out, and wetting the Dust with Water, make it into Lumps, which sort of Fuel is us'd especially by the common People. This Coal is very difficult to light, but when once it is kindled, it casts a great Heat, and lasts a long time. It sometimes yields a very bad Smell, and will suffocate those who sleep near it, if they have not the Precaution to keep close by them a Vessel full of Water; which draws the Smoke in such a manner that at length it smells disagreeably itself.
Plenty in China.

The Cooks belonging to the Mandarin and other great Men commonly make use of it, as well as Mechanics: such as Vichutters, Dyers, Black-Smiths, Lock-Smiths, &c. however these latter find that it makes the Iron hard: It is also much used in Wind-furnaces, for smelting Copper. Their Coal-Pits are likewise found in the high Mountains near Pekin, and seem to be inexhaustible, considering this great City and the whole Province have been constantly supply’d from thence; and yet there is not a Family, how poor soever, but what has a Stone heated with this sort of Fev, which looks a great deal longer than Charcoal.

Their Kitchen-Gardens are well furnish’d with Herbs, Roots, and Pulle of all sorts; besides the Kinds that we have, they have many others we know nothing of, which are more valuable than ours. They cultivate them very carefully, as being in conjunction with Rice, the chief Food of the People: Every Morning an infinite Number of Waggons and Beasts loaden with them enter Pekin.

As it would be difficult to transport Salt from the Sea-Coasts into the Western Parts bordering on Tartary, Providence has wonderfully supply’d their Wants in that particular: for beside the Salt-Pits found in certain Provinces, there is in other parts a sort of grey Earth scattered up and down several Districts in Spots, containing between three and four Acres each, which yield a prodigious Quantity of Salt. The manner of getting this Salt out of the Earth is remarkable: they make the Surface of the Land as smooth as Glass, with a little sleaping, that the Water may not lie on it; and when the Sun has dry’d it very well, so that it appears white from the Particles of Salt which are mix’d with it, they take it up, and rafe it in little Heaps, beating it very well all over, that the Rain may soak into it. Afterwards spreading it upon large Tables, that are a little inclining, and have Ledges about four or five Fingers high, they pour a certain Quantity of fresh Water thereon; which soaking through dissolves all the Particles of Salt, and carries them along with it into a large Earthen Vessel, whereinto it runs, Drop by Drop, by means of a little Tube made on Purpose. The Earth, thus drain’d, does not become useless, but is laid aside, and in a few Days time becoming quite dry, they reduce it to Powder, and lay it in the same Spot from whence it was taken: where having lain seven or eight Days, it becomes impregnated as before with abundance of Saline Particles, which are again leapt from it in the manner as above.

While the Men are working in this manner in the Fields, their Wives and Children are employ’d, in Huts built on the Place, in boiling the Salt Water, in very large, deep Iron Bafons, over an Earthen Stove; with Holes made in it, in such manner that the Fire is communicated to all the Bafons alike, the Smoak being carry’d off by a long Funnel, made in form of a Chimney, at the end of the Stove. When the Water has boil’d for some time, it grows thick, and changes by degrees into a very white Salt, which they filter incessantly with a large Iron Spatula, till it is quite dry. Whole Forests would scarce suffice to maintain the Fire necessary for the Salt which is making all the Year round; but as often there are no Trees in these Places, Providence supplies that Defect with large Quantities of Reeds, which grow in their Neighbourhood.

To say the Truth the Soil of China produces no sort of Spice, except a kind of Pepper, very different from that of the East-Indies; but the Chinese meeting with it in Countries very near their own, procure it with so much Ease by their Commerce, that they have as great Plenty of it as if it grew at home.

Tho’ most of the Necessaries of Life are found in all parts of the Empire, yet each Province yields something different from, and in greater abundance than, another; as appears from the Geographical Description already given of them.

Tartary, tho’ full of Forests and Sand, is not entirely barren: for it furnishes the fine Skins of Sables, Foxes, and Tygers, whereof the rich Furs are made; plenty of Roots and Simplest very useful in Physic; an infinite Quantity of Horses for the Service of the Army; and numerous Herds of Cattle, which supply the Northern parts of China with Food.

Notwithstanding this great Plenty it is however true, though a kind of a Paradox, that the most rich and flourishing Empire in the World is in effect poor enough; for the Land, though so very extensive and fruitful, hardly suffices to support its Inhabitants. One may venture to say, that to live comfortably they have need of a Country as large again: the City of Kan-ton only, where such numbers of Europeans resort every Year, contains more than a Million of Souls; and in a large Town, not above three or four Leagues distant, there are more People than at Kan-ton itself. Extreme Misery forces them sometimes to terrible Extremes; so that if one examines things at Kan-ton a little closer, he will not be so much surpriz’d at Parents exopling several of their Children in the Streets, and giving their Daughters away for Slaves, or that such an immense People should be so much sway’d by Interest. It is rather to be wonder’d at, that nothing more tragical happens; and that in a Time of Scarcity, when such multitudes are ready to perish with Hunger, they should not have recourse to violent Methods, as well as the People of Europe: the Histories whereof furnish us with many Examples.

Tho’ I have spoked a good deal already of the Animals and Trees to be found in China, yet I shall here give some farther Account of the more extraordinary Kinds: If I omit the rest, it must be consider’d that it is not my Design to write a Natural History of the Empire, as has been already observ’d.
One of the most singular Trees, and which is not to be met with elsewhere, is the Tallow-Tree, call'd by the Chinese U-tawu-mi, being very common in the Provinces of Che-hyang, Kyang-nan, and Kyang-fi. P. Martini has given a pretty exact Account of it in his Description of the City of Kin-taeh, in the Province of Che-hyang. This Tree, which he compares to our Pear-trees, and is sometimes as tall as the larger fort of them, has also a great resemblance of the Alpin, and Birch-Tree, at least with respect to the Leaves, and long Stalks; but the Trunk and Branches are for the most part of the Shape of our Cherry-Trees. The Bark is of a whitish Grey, somewhat folt to the Touch. The little Branches are long, fliender, flexible, and furnished with Leaves only from the Middle to the End; where they grow in a sort of Tuft, but more small than elsewhere, and often turning at the Edges so as to appear hollow like a Gundola. These Leaves are of a dark Green, fleck on the upper part, and liue with Underside; very thin, dry, and large, and in form of a Lozenge, only the Angles on the fide are rounded off, and the End lengthen'd into a Point. They are joint'd to the Branches by long Stalks, dry, and small; the Ribs of the Leaf, as well as its Fibres, are round, dry, and fliender. In the latter Season, that is, towards November and December, they become red before they fall off, as happens to the Leaves of the Vine and Pear-Tree.

The Fruit grows in Bunches, at the Extremity of the Branches; to which they are joint'd by a very short woody Stalk, that seems to be a Continuation of the Branch itself. This Fruit is inclos'd in a hard, woody, brown Capsula, or Huft, a little rough, and of a triangular Figure; the Angles being rounded off, much in the fame manner as thofe of the small Fruit, or red Berries of the Privet or Prime-Pint, vulgarly call'd Privet-Cap. These Heads or Caps commonly inclofe three small Kernels, each about the Size of a Pea, and round, excepting on the Sides where they touch, which is a little flat. Every Kernel is inclos'd with a thin Covering of white Tallow, pretty hard. The Stalk divides itself, as it were, into three other smaller, or rather Strings; which pass through the middle of the Fruit, between the three Kernels, in fuch manner, that the ends of the Strings enter the upper ends of the Kernels, whereat they seem to hang. When the Huft, which is composed of fix small hollow oval Leaves, begins to open and fall off, as it does by degrees, the Fruit discovering itself makes a very agreeable Sight, especially in Winter-time; for then theire Trees appear cover'd over with small white Bunches, which one would take at a Distance for fo many Nolegays. The Tallow that envelopes the Fruit, being broken off, one's Hand easily melts, and yields a greasy Smell, not much unlike that of common Tallow.

Before the Fruit is quite ripe, it appears round, which is probably the Reason why P. The Kernel of the Fruit yields Lamp Oyl.

The Kernel, or Seed, in the Tallow, is the principal Part of the Tree, and is call'd the Cap. It is of a very hard Shell, including a kind of small Kernel, about the Bignefs of a large Hempseed, which is cover'd with a brown Skin, and affords a great deal of Oyl; fo that the fame Fruit supplies the Chinese both with Tallow for their Candles, and Oyl for their Lamps.

These Candles are like the Segment of a Cone, which they light at the broad End; and the Wick is a little Stick, or hollow Reed, round which they wrap Cotton Thread, or elle the Fih of a Ruth of the fame Bignefs: this Ruth serves also for the Wick of Lamps. One end of the Reed or small Stick serves for lighting, and the other for fixing on the Candlestick, which is made of Wood; very thin, dry, and the Hollow of the Reed. This fort of Candle, besides being thick and heavy, readily melts when touch'd with the Hand. The Light it gives is pretty clear, but a little yellow; and as the Wick is solid, and changes while burning into a hard Coal, it is not easily fuff't, they ufed Cigars made for the Purpofe.

In order to separat the Tallow from the Fruit, they pound the Shell and Nut both together, and boil it in Water; skimming off the Fat or Oyl as it rifes to the Top, which condenes like Tallow when it is cold. To ten Pound of this Grease they sometimes put three of Linseed-Oyl, and a little Wax to give it a Body; whereof they make exceeding white Candles, tho' they also make red ones, by mixing Vermillion with the Composition.

One of the moft useful Shrubs in all China is that producing the Cotton; which the Huft-handmen, the fame Day that they get in their Harvest, low in the fame Field, only breaking the Surface of the Ground with a Rake. After the Earth has been moisten'd with Rain or Dew, there grows up by degrees a small Shrub about two Foot high; the Flowers of which appear towards the beginning or middle of August, being generally yellow, but sometimes red. This Flower is succeeded by a small Button, growing in the Shape of a Pod of the Bignefs of a Nut.

The Cotton grows in a Figure as the Cod of a Silk-Worm. They are taken off to the Bottom of the open Pod, and contain Seed for the following Year. It is then time to get in the Crop; but in fair Weather the Fruit is left exposed to the Sun two or three Days more, that fo being swell'd by the Heat the Profit may be greater.

As all the Fibres of the Cotton are strongly fasten'd to the Seeds which they inclofe, they make use of a sort of Wheel to separate them. This Engine consists of two very smooth Rowsers,
One of Wood and the other of Iron, about a Foot long, and an Inch thick. They are placed so close together that there is no Vacancy between; and while one Hand gives Motion to the first Rowel, and the Foot to the second, the other Hand applies the Cotton, which, loosening by the Motion, passes on one side of the Engine, the Seed remaining on the other. Afterwards they take card and spin the Cotton, whereby they make Calico.

There is another Tree call'd Ko-fiu, resembling our Fig-Tree, both with respect to the Wood of its Branches, and its Leaves; the Root commonly sends forth several Stalks or little Trunks like a Bunch, and sometimes only one. The Trunk of some is round, and nine or ten Inches thick. The Branches consist of a light pithy Wood, and are covered with a Bark like that of the Fig-Tree. The Leaf is deeply indented, especially in two Places, whereby it becomes as it were divided into three Leaves, curiously hollow'd on each side. In Colour on both sides, as well as the Contexture of the Fibres, it resembles the Leaf of the Fig-Tree; only it is larger, thicker, and rougher on the upper side, but the under side is very soft, being covered with a fine Down. Some of them are not hollow'd at all, and have the Figure of a longish Heart.

This Tree yields a Milk, made use of by the Chinese in gilding with Leaf-Gold, which is drawn off in the following manner: They make in the Trunk one or more Horizontal and Perpendicular Incisions, and in the Sift put the Edge of a Sea-shell, or some such Receiver; into which the Milk distilling they afterwards put it all together, and in using it draw a Pencil what Figures they please upon Wood or any other Matter whatever; this done they apply Leaf-Gold, which sticks so firmly thereon that it never comes off.

The Tree, which the Chinese call Lung-ju-fiu, has a Trunk as large as our biggest Plum-Tree. It divides betimes into two or three thick Branches, and these again into smaller. The Bark is of a reddish grey Colour, and spotted like the Filbert-Tree; but the Extremity of the Branches is knotty, crooked, rough, and full of Pith, like the Walnut-Tree. The Fruit is somewhat oval, and when green, nearly spherical, but as the Silt put the Edge of a Sea-shell, or some such Receiver; into which the Milk distilling they afterwards put it all together, and in using it draw a Pencil what Figures they please upon Wood or any other Matter whatever; this done they apply Leaf-Gold, which sticks so firmly thereon that it never comes off.

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This Fruit has a very hard Stone, like a Cherry-Stone, but a little oblong, and indented with five, fix, and sometimes seven Furrows. This Stone receives its Nourishment through a pretty large round Hole, that grows straighter, as it approaches the inclined Kernel, which is small, and covered with a blackish Skin, not so hard as that of the Pippin of an Apple. Of the Trunk of this Tree they make Boards for common uses.

If the Chinese delighted, as we do in Europe, to adorn their Gardens, and make fine Alleys, they might, by cultivating their Flowers, and employing certain Trees peculiar to their own Country, have very agreeable Walks and Chains, each whereof has one of their Trees; which yet are wider, and more envelop'd in Leaves, than any other Tree in Europe, but neither are they so fit for the Writer, nor so well suited for that Purpuse, when they are not in the fullness of their decorative Splendour, as the Sycamore, which is so well adapted to this Office, and is so well beloved by the Chinese, that they have given it a great many names, and have adorned their Gardens with it in a thousand different Manner.

Among the Trees that I am speaking of, there is one call'd Ma-ron, as thick as the trunk of one's Leg, its Branches are slender, full of Pith, and covered with a red Rind, speckled with white Spots, like a Filbert-Tree. They have not many Leaves, but to make amends for that Defect, they are very large, being broader towards the Top than in the Middle or lower part. They are thin and pretty dry; their Ribs and principal Fibres are covered with a fine whitish Down. They are join'd to the Tree by Stalks, which spread so much towards the Bottom, that it may be said they embrace the Branch, and that the Branch proceeds from it, as out of a little Tube, making an Elbow in this Place.

From amidst the Stalks proceed little Buds of an oval Figure, cover'd with Down; which, opening in December, or the Depth of Winter, become large Flowers, like the Mountain-Lilly, composed of seven or eight Leaves full of long Fibres, of an oval Figure, and pointed at the Extremities. Some of their Trees bear yellow Flowers, some red, and others white; the Leaves fall at the same time, and often even before the Flowers are open'd.

Another Tree call'd Lu-nou has some resemblance of our Bay-Tree as to the size and figure, as well as the shape of its Branches; which yet are wider, and furnished with Leaves opposite each other, growing by Pairs on short Stalks. The greatest Leaves are almost as large as those of the common Laurel, but neither so thick, nor so dry; growing less and less in proportion to their Distance from the end of the Branch. In the Depth of Winter there proceed from between the Leaves small yellow Flowers, of a agreeable Smell, not much unlike that of the Rose.

Nothing can be fitter to adorn a Garden than the Tree call'd U-tong Chi, which is very large, and resembles the Sycamore; its Leaves are long, broad, and join'd to a Stalk of a Foot in Length. This Tree is so boughy, and crouded with Tufts, that the Rays of the Sun cannot penetrate. The manner of bearing its Fruit is very extraordinary; towards the end of August there grow at the extremities of the Branches, instead of Flowers, small Tufts of Leaves, which are different from the rest, being more white, soft, and not so broad. On the Edge of every Leaf are generated three or four small Grains of the bigness of a Pea, containing a white Substance, of a Taste not unlike the Kernel of a Hazle-nut before it is ripe.
of uncommon Trees, Plants, Roots,

The Tree call'd Cha-soba would also be a great Ornament for Gardens. There are four kinds of it, which bear Flowers, and resemble our Spanish-Laurel in the Wood and Leaves; these latter do not fall off during the Winter. The Trunk is commonly as thick as one's Thigh. The Top is shaped like the Spanish-Laurel. Its Wood is of a whitish Grey, and very sleek. The Leaves, which are rangy alternately on each side of the Branches, are as large as those of the Spanish-Laurel, but of an oval Figure, pointed at the ends, and indented on the edges like a Saw; they are also more thick and firm, being of a dark Green on the upper side, like the Leaf of an Orange-tree, and yellow underneath, with pretty thick Stalks.

At the Place where the Stalks join to the Tree proceed Buds of the Bignets, Figure, and Colour of a Hazle-nut; they are cover'd with fine white Hair, and have a Ground like that of Satin. In the Month of December these Buds become Flowers, which are double and of a reddish Colour like small Roses; they are supported by a Calix or Cup, and join'd immediately to the Branch without any Stalks.

The Trees of the second kind are very high: the Leaf is rounded at the end, and the Flowers, which are large and red, being intermix'd with the green Leaves, make a very agreeable show. The other two kinds bear Flowers also, but they are smaller and whiter: the middle of this Flower is full of small Filaments, which have each a yellow flat Top, much like those in common Roses, with a small round Puff in the middle; at the bottom whereof is a small green Ball, which as it grows, forms the Film, inclosing the Seed.

There is another remarkable kind of Tree, partaking somewhat both of the Juniper and Cypress, which Professor Leclerq calls it Tung-fong, that is, Juniper, and Tung-pe, or Cypress. The Trunk, which is about a Foot and a half in Circumference, lends forth Branches almost indistinguishable from the very Ground, subdivided into a great number of others, which stretching out at some distance from the Trunk, form a thick green Bath. The Tree is cover'd with a Multitude of Leaves, some like Cypress, and the rest like those of Juniper; these latter are long, narrow, and sharp, having this peculiarity, that they are disposed along the Boughs in Rows of four, five, or six in Number; so that looking on the Boughs from the end, they appear like Stars of four, five, or six Rays; the Leaves of the first Row covering those of the under Rows so exactly, that thro' the Spaces between, one may see distinctly to the bottom of the Bough. The Boughs or Twigs, which are cover'd with these long Leaves, are found principally at the lower part of the Branches, for towards the Top you behold nothing but Cypress.

Nature seems to have taken Pleasure, in mingling these two sorts of Leaves in such a manner, that some Branches are entirely Cypress, and there are the more large and numerous; others mix'd of the upper Rows of Leaves; some are half one and half the other: in short, sometimes one beholds a few Cypress Leaves grafted at the end of a Juniper Bough; at other times some small Juniper Bough growing from the bottom of a Cypress Branch. The Bark of this Tree is somewhat rugged, and of a greasy brown Colour, inclining a little to the red in some Places. The Wood is of a reddish white, like that of the Juniper, with a spic of Turpentine in it. The Leaves, besides the Smell of Cypress, have an aromatic Scent, but their Taste is tarish and very bitter. The Tree bears small round green Berries little larger than those of Juniper; the Pulp is of an Olive green, and has a strong Smell. The Fruit is join'd to the Branches by long Stalks of the same Nature as the Leaves: it contains two reddish seeds in the shape of Hearts, and as hard as Grape-Stones. The Trunk of some of these Trees is tall and slender, having Branches no where but at the top, which ends in a Point almost like the Cypress: there are others of the Dwarf-kind, growing no higher than seven or eight Foot; but as their Trunk and Branches are crooked and wrinkled, there is reason to believe the Chines call it Tung-fong their Growth by cutting them. When the Tree is young, all the Leaves are long, like those of Juniper; but when it is old, they resemble the Cypress.

I should never have done were I to describe the rest of the uncommon Trees or Shrubs, to be met with in China; and yet I cannot possibly neglect to speak of the famous Plant call'd Jin-fong, which is so much esteem'd in the Empire, where it bears a very great Price, and is consider'd as the most excellent Cordial. It grows no where but in Tartary, for which reason it comes under the Territory of Se-chuan is not worth mentioning. As P. Jartors had full Opportunity and Leis-ure to examine this Plant attentively on the Spot, when he affixed in making the Map of the Country by the Emperors Order, he has drawn it according to its proper Dimensions, and explain'd its Properties and Use as follows:

"The most skilful Physicians of China, says he, mix it in all the Medicines they prepare for their great Lords; the Price being too high for the common People; they pretend that it is a Medicinal Remedy for Decays caus'd by Excessive Labour, either of Body or Mind; that it warms the Stomach and creates an Appetite; cures the Vapours, and shortens the Breathing; strengthens the Breast and fortifies the Vital Spirits, generates Lymptha in the Blood; in short, is good for Vettigo's and Dimness of Sight, and prolongs the Life of old Persons.

"It is hardly to be imagin'd that the Chines and Tartars would let go a great value on this Root, if it did not constantly produce good Effects; even those who are in Health frequently use it to strengthen their Constitution. As for me I am persuaded that if it was in the Hands of European, who understand Pharmacy, it would prove an excellent Remedy, after they had examined the nature of it, and found the proper quantity to be given in different Disorders.

"It is very certain that it rarifies the Blood, as well as warms and puts it in motion; that it afflicts Digestion, and strengthens in a sensible manner. After having descri'd what I shall describe Vol. I. 4 M
in the Sequel, I felt my Pulse to know what Condition it was in: I then took one half of the root quite raw and unprepared, and an hour after found my Pulse more full and quick, my Appetite also return'd, I felt my self much stronger, and was more fit for travelling than before. 

"However, I did not depend much upon this Proof, attributing the Change I found, to the Rest we had taken that Day: but four Days after, finding my self so fatig'd and exhausted with Labour, that I could hardly fit upon my Horse, a Mandarin of our Company perceiving it, gave me one of these Roots, whereof I immediately took the half, and about an Hour after my strength return'd. I have often used it since, and always with equal Benefit: I likewise observed that the Leaf, and especially the Fibres, chew'd while it was fresh, produce'd very near the same Effect.

"We often made use of the Leaves of Jindi feng instead of Tea, as the Tartars do; after which I found myself so well, that I prefer'd them to the very best Tea. The Colour is also agreeable, and when one has taken it two or three times, both the Smell and Taste prove very grateful.

"As for the Root it requires a little more boiling than Tea, in order to draw it sufficiently: this Practice is observ'd by the Chinese when they give it to sick Persons, in which case they seldom use above the fifth Part of an Ounce of the dry Root. As for those who are in Health, and take it by the way of Prevention, or for some slight Disorder, I would not advise them to take more than a tenth Part of an Ounce at a time, nor ought they to use it every Day.

the manner of preparing it is this: they cut the Root in small Slices, and put them in an earthen Pan well glaz'd, on which they pour a Gallon of Water; then taking care that the Pan can be cover'd very close, they put it on a flow Fire, and let it boil slowly all away, to about a cup-full, it must be drank immediately. They then pour in the same quantity of Water as before, and boil it after the same manner to extract all the Juice, and the fructiforous Parts of the Root that remain. These two Doses are taken one in the Morning, and the other in the Evening.

"With respect to the Places where this Root grows, it may suffice to say in general: that it is found between the thirty ninth and forty seventh Degree of North Latitude, and between the tenth and twentieth Degree of Longitude, East from Fe-king. Within these Limits there is a long Chain of Mountains cover'd and surrounded with thick Forests, which render them almost inaccessible. On the Declivity of these Mountains, and in these thick Forests, on the Brinks of the Channels, made by the Torrents, or about the Rocks at the Foot of Trees, and amongst all sorts of Herbs is the Jindi feng found; but it is never to be met with in Plains Vales and Marshes, at the Bottom of these Channels, or in Places too much exposed.

"If the Forest be confirm'd by Fire, this Plant does not appear again till three or four Years after, which shews that Heat is an Enemy to it; accordingly it hides itself from the Sun as much as possible: whence it may be presumed, that if it is to be found in any other Country in the World, Canada is the most likely Place; but for our Mountains, and according to the Report of those who have lived there, very much resemble those I am speaking of.

"The Parts where the Jindi feng grows, are separated from Ryang-tong, call'd Lyau-tong in our ancient Maps, by a Barrier of wooden Stakes, which encloses that whole Province; in the Neighbourhood of which the Guards are continually patrolling to hinder the Chinese from going out to seek this Root. But in spite of all their Vigilance, the Chinese are tempted, by the Thrill of Gain, to fill into those Deserts, sometimes to the Number of two or three thousand; at the Hazard of losing their Liberty and the Fruits of their Labour, if they be fortunate; or, after going out of the Province, or returning into it.

"The Emperor chusing that the Tartars, rather than the Chinese, should reap the Advantage made by this Root, gave Orders, in 1709, to ten thousand Tartars to go and gather all the Jindi feng they could find; on Condition that each of them should give his Majesty two Ounces of the best, and for theRemainder they were to be pay'd its Weight in fine Silver: by this means it was reckond that the Emperor got that Year about twenty thousand Chinese Pound Weight of it, which did not cost him above the fourth part of the Value. We met by chance some of the Tartari in the middle of those frightful Deserts, whole Mandarins were not far out of our Road, and came one after another to offer us Oxen for our Subsistence, according to the Command they had receiv'd from the Emperor.

"The following, is the order observ'd by this Army of Herbalists: after they have divided the Country according to their Standards, the Soldiers of each Company, being a hundred in Number, extend themselves in a Line, till they come to the limits appointed them, leaving a certain Difance between every ten: then they carefully seek after the Plant, advancing indefatigably on the same Point of the Compass; and in this manner they pass over the space of Country allotted them, in a certain number of Days. When the time is expir'd, the Mandarins fixing their Tents in Places, where there is good Pature for their Horses, send their orders to every Company, and to know if their number be compleat; for in case any Person is wanting, as it often happens, either by their flagging too far, or being devoured by Wild-beasts, they search for him a Day or two, and then fall to work again, in the same manner as before.

"These poor People suffer greatly in this Expedition, for they carry neither Tents nor Beds with them, every one being sufficiently loaded with his Provision of Millet baked in an Oven, which is to serve him the whole Time of his Journey: so that they are obliged to sleep under
Uncommon Plants, Roots, &c.

A Tree, covering themselves with such Branches or Pieces of Bark, as they can find. The

emandans lend them, from time to time, Pieces of Beef or other Meat, which they devour

after they have warmed it at the Fire. In this manner ten thousand Men spent six Months

of the Year, and yet, notwithstanding their Fatigues, they seem'd robust and good Soldiers.

The Tartars, that attended us met with no better Treatment, having nothing else but the

Remainder of an Ox, that was killed every Day, after fifty Persons had fed upon it.

To give you some Idea of this Plant, so much esteemed by the Tartars and Chinese, I shall

eplain the Figure, which I send herewith, and drew with all the Exactness possible.

A. represents the Root of its natural size: when I waff'd it I found it white, and some

what rugged as the Roots of other Plants commonly are.

B. C. D. represent the Stalk in its full Length and Thickness, which is smooth and almost

dround, its colour is a pretty deep red, except towards the beginning, B, where it is whiter as being

near the Ground. The Point D. is a kind of Knop, formed by the rise of four Branches, which the Branches

proceed from it as from a Center, shooting forward at equal Distances from each other.

The lower Part of the Branch is green mix'd with white: the upper part is much like the

Stalk, that is, of a deep red, a little inclining to the Colour of a Mulberry, but towards the

Edges the two Colours gradually unite. Each Branch has five Leaves of the size and figure as The is ven;

represented in the Plate. It is observable that these Branches are equally distant from each other

as well as from the Horizon, for they fill with their Leaves a round Space very nearly parallel

to the surface of the Ground.

From D the Center of the Branches of this Plant rises a second Stalk D E, very frrat The Fruit or

and smooth, of a whitish Coaf, from the Beginning to the End, where there is a Clufter of

Berry.

twenty four very round Berries, whose Skin is of a bright Colour, very fine and smooth,

including a white fofifh Pulp, which is not good to eat. I have only descri'd two of them,

which are of their natural size, and mark'd with the Figures 9, 9. As these Berries

were double, (for some of them are fingle) each contained two rough Stones of the Biggenls

and Shape of common Lentils, but separated, tho' they lay on the fame Level. This

Stones are not sharp on the fides like Lentils, but is nearly all over of an equal Thickness.

Every Berry adheres to a smooth Filament or Stalk, equal on all fides, pretty fine, and of

the Colour of that of our small red Cherries; which Filaments, proceeding like Rays from

the fame Center, gave the Bunch of Berries its round Form. The Stone, which like the

Stone of other Fruit is hard, and inclines a Kernel, always lies in the fame Position with

the Filament that bears the Berry, whence it comes that the Berry, instead of being round,

is a little flat on each side. When it is double there is a little Dent between the two Parts,

of which it is compos'd; it has also a little Bead on the Top. When the Berry is dry, there

remains nothing but a wrinkled Skin, that adheres to the Stone, and becomes of

dark red, almost black.

As this Plant dies and grows again every Year, its Age is discover'd by the number

of Stalks already put forth, whatsoever there always remains some Signs, as may be seen in the Figures

sixteenth. As for the Flower, having never seen, I cannot

defcribe it: some have told me that it is white and very small; others that the Plant

bears none, no body ever having seen any. I should rather believe, that being very small

and no way remarkable, it has not been minded; what confirms me the more in this

Opinion is, that those who search after the sirin fang, wanting nothing but the Dead, and

reject all the rest as useless.

There are Plants which, besides the Clusters of Berries already describ'd, have a Berry Other Species

or two altogether like the former, standing an Inch, or an Inch and half, below the Clufter;

and then they say one ought to observe the Ramb to which these Berries point, because

they seldom fail to find another Root or a few Places from those on the same Point of

the Compass or therabouts. The Colour of the Berries, when there are any, distinguishes this

Plant from all others, and discovers it at once; but then it often happens that they are

none, tho' the Root be very old: such was that mark'd in the Figure by the Letter H,

which bore none, tho' it was in its sixteenth Year.

There is no propagating this Plant by Art, since none have ever seen its Seed; which Circum-

stance probably gave rise to a Fable current among the Tartars, who say: that a Bird picks it up,
as soon as it is in the Ground, and not being able to digest it, it purifies in his Stomach, and

grows in the Place where the Bird dunges. I rather believe that the Stone remains a long

time in the Earth before it takes Root; and this Opinion seems confirm'd from the Roots

that are found no longer, but smaller, than the little Finger, tho' they have produce'd more

than ten Stalks in as many different Years.

Tho' the Plant I have describ'd, had four Branches, yet there are some that have but Variable in

two. The Branches.
Uncommon Plants, Animals, &c.

But not in Leaves.

"two or three, others again have five, and even seven, which last are the smallest of all.

However, every Branch has always five Leaves as well as that which I have digg'd, unless the number has been diminished by some Accident. The height of the Plant is proportionable to its Thickness and number of Branches; those who have no Berries, are commonly small and very low.

"The Root that is largest, most uniform, and has the fewest Strings, is always the best, for which Reason that mark'd H is preferable to the other. I cannot tell why the Chinese have call'd it 'Jin jeng', which signifies the Representation of a Man. For my part I never saw any in the least inclining to human Shape; and those whole Trade is to gather it, have asfird me, that they as seldom find any Resemblance of a Man in the 'Jin jeng', as in other Roots, which are sometimes by Chance of an odd Figure. The Tartars call it with great Reason 'Orloa', that is, the Chief of Plants. For the rest it is not true, that this Plant grows in the Province of Pe-chi, as P. Martini tells us on the Authority of some Chinese Authors. But they might easily have been deceived, because that is the Place where it is brought to when it comes from Tartary.

"Those who search for this Plant prevere nothing but the Root, burying in one Place all they can procure of it in the Space of ten or fifteen Days. They take great Care to wash the Root, and clean it well with a Brush; then dipping it for a Moment in scalding hot Water, they dry it in the Smoke of a kind of yellow Millet, which communicates a little of its Colour to it. The Millet is boild with a little Water over a flow Fire, and the Roots being plac'd upon small Sticks of Wood layed cross-wise over the Vessel, and cover'd with a Linnen-Cloth, or another Vessel, by Degrees become dry. They may be also dry'd in the Sun, or even at the Fire; but tho' they prefer their Virtue this way, they are not of the Colour that the Chinese admire. When they are dry'd they must be kept in a dry place, otherwise they will corrupt or grow worm-eaten.

With Respect to Animals, besides those already spoken of, China produces a great number of Fallow-Beasts of all sorts, except Lions, such as wild Boar, Tigers, Buffaloes, Bears, Camels, Stags, Rhinoceroses, &c. But these kinds of Beasts are well known, I shall only speak of two others, which are peculiar to China, and are seldom met with in other Countries.

The first of these is a kind of Camel or Dromedary, no taller than an ordinary Horse; having two Bunches on his Back, cover'd with long Hair, which make a fort of Saddle. The Bunch before seems to be form'd by the Back-bone and the upper part of the Shoulder-bones, being bent backwards, not unlike the Bunch which the Indian Cows have on their Shoulders; the other Bunch joins to the Buttocks. Its Neck is shorter than the common Camel, and much thicker, cover'd with thick Hair, as long as that of Goats; some of them are of a yellowish Dun-Colour, others are a little upon the Red, and blackish in some Places. The Legs are not so long and slender in Proportion as those of other Camels, so that it seems more fit to carry Burdens.

The other Animal is a kind of Roe-Buck, call'd by the Chinese Hyang-chang-tsö, that is, The Ochreous Roe-Buck, or The Musk Roe-Buck. Chang-tsö signifies a Roe-Buck, and Hyang properly a Sweet Smell; but it also implies Odorous, when joint'd to a Substantive, because then it becomes an Adjective. One of the 'fejui' Missionaries, who describes it, relates nothing but what he was an Eye-witness of: "I bought one, (says he) when it was juft kill'd, in order to sell it me; and preferv'd the Part which they usufally cut to take out the Musk, which is dearer than the Animal itself. The thing happen'd as follows:

"As the Musk-Deer is found in a Chain of Mountains on the Weft-side of Pe-king, while I was discharging the Duty of my Mission, in the middle of those Hills, (where there is a small Church, and Congregation of Christians) the poor Inhabitants of the Village went a hunting, and among other birds that I would purchase the Game, to carry with me to that City, and when they had kill'd two, a Male and a Female, they brought them to me, while they were yet warm and bleeding. Before we agreed on the Price, they said if I was for having the Musk as well as the Fleas (because some buy only the latter, leaving the former to the Hunters, who sell it to those that deal in this Commodity) and as it was chiefly the Musk which I wanted, I reply'd, I would buy the whole Animal, and got it for a Crown; then they immediately took the Male and cut off the Bag, left the Musk should evaporate, and tied the Top of it close with a Pack-thread. Thofe who would keep it out of Curiosity dry it.

"The Musk is generated in the inward part of the Bag, and Hicks all round it like a kind of a Salt. There are two forts: but that which is in Grains, and call'd Tan-hyang is the most precious, the other nam'd Mi-hyang is the leat excellent, because it is too small and fine. The Female produces no Musk; or at leat the Matter which the Projectors having the Appearance of Musk, has no Scent.

The usual Food of this Animal, as I was told, is the Fleas of Serpents, which tho' of an enormous Size, are easily kill'd by it; because when they are at a certain Distance from the Roe-Buck, they are suddenly overcome with the Scent of the Musk, and grow so feele that they are not able to fly. This is so certain, that when the Peafants go to cut Wood, or make Char-coal in the Mountains, they have no furer way to preferve themselves from these Serpents, whose Bite is exceeding dangerous, than to carry about them a few Grains of Musk: being thus arm'd they sleep quietly after their Dinner; and if any Serpent advances towards them, it is putrid by all of a Sudden, by the Smell of the Musk, and can approach no nearer.

That
"That which happen'd on my Return to Pe-king, was in some Measure a Confirmation that the Flesh of Serpents is the principal Food of the Mulk-Animal. Part of the Roe-buck being dress'd for Supper, one of those who was at Table happen'd to have an exceeding Aversion for Serpents, and this to so great a Degree, that the bare mentioning of them in his Presence would make him extremely sick. As he knew nothing of what was reported of this Animal and the Serpent, I was very careful to say nothing at all about it, but I observ'd his Complaisance very attentively. He took some of the Roe-Buck, as others did, with a Design to eat it, but he had no sooner put a bit in his Mouth, than he found an extraordinary loathing at his Stomach, and would not touch any more. The ref defiant eat of it very heartily, he having been the only Person that had an Aversion for this sort of Meat."

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**Of the Lakes, Canals, and Rivers of China:**

The great Plenty which China so happily enjoys, is owing much to the Goodness and Depth of its Soil; but chiefly to the great number of Rivers, Lakes, and Canals, whereunto it is water'd: there not being a City, nor even a large Country Town, espedially in the Southern Provinces, but what is situated upon the Banks of some River, Lake, or Canal, wherein as I have had Occasion to speak at large in several Places of this Work, I shall, to avoid Repetition, only mention some few over again to refresh the Reader's Memory.

Among the Lakes, to be met with in most of the Provinces, the Chief are: (1) The Tong-chiang, in the Province of Hi-quang, which is eighty Leagues or more in Circumference; (2) The Ho-chi, or Ho-chi, one part of which is in the Province of Kyang-nan, and the other in that of Cho-kyang; and (3) the He-yang Ho, in the Province of Kyang-ki, otherwise call'd the Lake of Zlung-chew, or [Jau-chew]. This last being thirty Leagues in Compass, is formed by the Confluence of four Rivers, each as large as the Lake, which come out of the Province of Kyang-ji. It is also subject to Hurricanes like the Seas of China; for in less than a quarter of an Hour the Wind will veer round all the Points of the Compass, and sometimes sink the largest Barks.

In approaching the most dangerous part of the Lake, a Temple appears built on a steep Rock; on right of which the Chinese Mariner's beat a kind of Brafs Drum, to inform the Idol of their Arrival, and lighting Wax Candles in Honour of it, upon the Fore-part of the Bark, burn Incense, and sacrifice a Cock. 'To prevent these Inconveniences Barks are station'd here on Purpose to succour those who are in Danger of being cast away; altho' it often happens that those who are appointed to give the Alarm, are the most forward to work the Merchants Defraution, in order to enrich themselves with the Spoil, espedially if they think they can do it without being discover'd. Nevertheless, the Vigilance of the Magistrates of China is very great: A Mandarin places his chief Glory in affisting the People, and shewing that he has a Paternal Affection for them. In tempestuous Weather you see the Mandarin of Jau-chew, after giving Order not to crost the Lake, go in Person to the Side of it, and there continue all Day long; with Design to hinder, by his Presence, any one from rashly exposing himself to the Dangers of perilishing, thro' Greatinff of Gain.

Besides these principal Lakes there are many others in the several Provinces, which, together Canals', with a multitude of Springs, Rivulets, and Torrents, that descend from the Mountains, have given Occation to the indifluous Chinese of cutting numberles Canals, wherewith all their Lands are water'd. There is scarce a Province but what has a large Canal of clear and deep Water, includ'd between two Carreways, cas'd with flat Stones, or Marble Slabs, laid on the Ground, and fasten'd in Poits of the same Materials, by means of Grooves. The Canals are cover'd with Bridges at convenient Distances, consisting of three, five, or seven Arches, in order to open a Communication between the several parts of the Country. The middle Arch is always exceeding high, that Barks may pass with their Masts up: The Tops of the Arches are well built, and the Piers so narrow, that at a Distance the Arches seem to hang in the Air.

The principal Canal discharges itself on the Right and Left into several other small ones; which are divided again into a great number of Brooks, that run to so many different large Towns, and even considerable Cities. They also often form Fonds and small Lakes, whereby the neighbouring Plains are water'd. The Chinese, not contented with their Canals, which are of infinite Convenience for Travellers and trading People, have dug many others with admirable Industry and Art, for the Reception of Rain, to water the Plains cover'd with Rice; for Rice requires to be almost continually in Water.

But nothing of this Kind is to be compar'd to the great Canal, call'd Yen-lang, or Royal Yen-lang, Canal, which is three hundred Leagues in Length. The Emperor Shi-fu, who was Chief of the Wetter Tartars, and Founder of the twentieth Dynasty of the Yuen, undertook and executed this great Work, which is one of the Wonders of the Empire. This Prince having

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conquer'd
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Occasion of its being made.

conquer'd all China, and being already Master of Western Tartary, (which extends from the Province of Pe-chi-li, as far as the Great Mogul's Empire, Pejja, and the Caspian Sea,) resolv'd to fix his Residence at Pe-king, to be, as it were, in the Center of his vast Dominions, that he might govern them with the greater Ease. But as the Northern Provinces were unable to furnish Provisions sufficient for such a large City, he caus'd a vast number of Vessels and long Bars to be built along the Coast from the Maritime Provinces Rice, Calices, Silks, Merchandizes, and other Commodities necessary for the Maintenance of his numerous Court and Troops.

But finding this Method dangerous, and that Calms depair'd the Provisions too long, and Storms occasion'd many Ship-wrecks, he employ'd, at an infinite Expense, innumerable Workmen, who with incredible Industry carry'd on through many Provinces this prodigious Canal, upon which all the Riches of the South and North are convey'd. After it has cross'd the Provinces of Pe-chi-li and Shan-tang, it enters that of Kyang-nan, and discharges itself into the great and rapid Wang-lo, or Yellow River; whereon having sail'd for two Days you come to another River, and presently after find the Canal again, which leads to the City of Wang-nan. From thence passing by many Cities and Towns, it arrives at Yang-chew, one of the most famous Ports of the Empire; and a little beyond it enters the great River Tang-te-kyang, one Day's Journey from Nan-kang. Continuing your Course on this River to the Lake Pe-yang in Kyang-fi, you cross it, and enter the River Kan-kyang, which divides that Province nearly into two equal Parts, and ascend the Stream as far as Nan-nan. From thence you go by Land to Nan-kang, the chief City of Quang-tang, where you embark upon a River, that carries you to Nan-ten: so that you may travel very commodiously, by means of the Rivers and Canals, from Pe-king to the farthest part of China, being about six hundred Leagues by Water. To facilitate the Navigation of this Canal, they commonly allow a Fathom and a half Water; but when the Stream is swell'd and threatens to overflow the neighbouring Fields, they take care to make Trenches in divers Places, in order to keep it within Bounds. There are Inspectors appointed, who visit the Canal continually, accompany'd with Workmen to repair the damag'd Places.

China abounds also with navigable Rivers, as appears from the Description already given of the Provinces; wherefore it will be sufficient to speak here of the two great Rivers which run across this vast Empire.

The first (call'd Tang-te-kyang, commonly translated, The Son of the Sea, or Ta-kyang, that is, The Great River, or simply Kyang, The River, by way of Eminence) runs from West to East, riving in the Mountains belonging to the Country of the Ta-fan, about thirty three Degrees of Latitude. It receives different Names, according to the different Places it passes through; and, dividing into several Branches, forms a great many Islands full of Cafhes, which serve as Pewel for the Cities round about. First crossing a Skirt of the Province of Tun-nan, it afterwards runs through those of Se-chewen, Ho-kyang, and Kyang-nan. Its Stream is very rapid, but after making many Windings and Turnings in those Provinces, (where it loses and returns its Name of Ta-kyang) as far as the City of Kin-chew, it begins to slacken'd by the Sea Tide, (which meets it at the City of Kyang-kyang,) and glides along more slowly; thenceforward it is so gentle at all times, but especially at the new and full Moon, as to admit being sail'd upon. It passes next by Nan-king, and falls into the Eastern Sea, over-against the Isle of Yung-ming.

This River is broad, deep, and exceeding full of Fish. The Chinese have a common Saying, That the Sea is without a Shore, and the Kyang without a Bottom; Hay ou-pin, Kyang ou-ti. They pretend that in several Places they find no Bottom with aounding-Lead, and that in others there are two or three hundred Fathom Water; but it is probable in this they exaggerate, and that their Pilots have judg'd too, only because they found no Bottom with their Lines, which do not exceed fifty or sixty Fathom.

It seems they are mihaken likewise in translating Tang-te by the Son of the Sea; for the Character us'd in writing Tang, is different from that which signifies the Sea; while the Sound and Accent are the same. Among its various Significations that given to it formerly strengthens this Conjecture: for in the time of the Emperor Yu it denoted a Province of China, bounded on the South, by this River, which it is thought took the name thereof, because the Emperor diverted the Waters which overflowed the Province into its Channel.

The second River is call'd Wang-lo, or, the Yellow River: A Name given to it on account of the Colour of its Waters, which are mix'd with yellowish Clay, wash'd off its Banks by the Force of its Stream. It rives about the thirty fifth Degree of Latitud, in the mountainous Country of the Tartary of Koko nor, which having past'd th'o', it runs for a while along the side of the great Wall, and then taking a sweep round the Lands of the Orto Tartari, re-enters China between the Provinces of Shen-fi and Shen-fi. Next it crofs the Province of Ho-nan, with part of Kyang-nan; and after a Course of about six hundred Leagues, discharges itself into the Eastern Sea, not far from the Mouth of the River Tang-te-kyang.

Altho' this River is exceeding large, and travels a great Extent of Land, yet it is not very navigable, because it is almost impossible to pull up it, without a strong, as well as fair Wind. Sometimes it makes great Havock in the Places thro' which it passes, where breaking its Banks, it suddenly overflows the Country, and lays whole Villages and Cities under Water; for which Reason they are oblig'd to make long and thick Dikes in certain Places to restrain the Waters. The Lands of the Province of Ho-nan being low, and the Banks liable to be broken down, as
Barks and Ships of CHINA.

I have elsewhere observed, that, as they rise, by way of Precaution, round the mouths of the Cities, at the Distance of more than a Quarter of a Mile from the Wall, a strong Inclosure or fort of Bark made of Earth, covered with Sods. The Canals, as well as Rivers, are all covered with Barks, of various Sizes; which sometimes lie close together for more than three Quarters of a Mile, that it is impossible to squeeze in one more amongst them. They reckon about ten thousand which belong to the Emperor, and are wholly employed in carrying Tributes and all sorts of Provision from the Provinces to the Court. These imperial Barks, called Lyang-clown, or Barks of the Provinces, have all flat Bottoms, and are of equal Breadth from Head to Stern. There are others which are appointed to carry Stuffs, Brocades, Pieces of Silk, &c. which are called Long-clown, that is, Barks with Dragon-habits; because the Emperor's Arms are Dragons with five Claws, and his Garments and Moveables are always adorned with the Figures of Dragons in Embroidery or Painting.

Each Bark makes but one Voyage in a Year, and carries no more than one fourth Part of its full Burden. They pay the Master of the Bark a certain Sum out of the Royal Treasury, according to the Place from which he sets out is distant from the Court: for instance, if he comes from the Province of Kyang, which is above three hundred Leagues from Pe-king, they give him a hundred Taels. This Sum, is true, seems too little for defraying his Expense; but then he gets what does that and a good deal more, by the Liberty of taking in Passengers as well as Goods, which passes the Custom Houses Toll-free.

There is a third sort of Barks, higher and smaller than others called Tso-clown, which are appointed to carry the Mandarins to their respective Governments in the Provinces, and Persons of carrying the Difference, who are sent from, or called to Court. They have two Decks, upon the first of which, there is a complete Apartment reaching from one End to the other, about seven or eight Foot high; its Rooms are painted within and without, varnished, gilt, and extremely neat: but I have given a particular Description of them in another Place, [p. 286.] There a Mandarin may sleep, eat, study, write, receive Visitors, &c. In short, has every thing as convenient and neat about him as in his own Palace: Indeed it is impossible to travel moreagreeably than in these Barks.

There are besides an infinite number of Barks belonging to private Persons, some very commodious, which are hired to the Literati or rich Folks, who have Occasion to travel; others much larger, made use of by the Merchants, for carrying on Trade; and lastly, there are a prodigious Multitude of Barks where whole Families dwell, having no other Habitation, and live more conveniently than in Houses on Land. In the smallest fort, which have no Cabins, they make a sort of Tent or Arch of thin Mats about five Foot square, to defend them from the Rain and Heat of the Sun.

You see likewise some that may be called a kind of Galleys, which are convenient for sailing Kind of Galleys upon the Rivers, along the Sea-coast, and among the Islands. These Barks are as long as Merchant-men of three hundred and fifty Tuns. But as they are shallow, and draw no more than two Foot of Water; as also their Oars are long, and do not extend a crook the Sides of the Bark like those in Europe, but are placed on the Outside, in a position almost parallel to the Body of the Bark, every Oar is easily moved by a few Hands, and the Vessel made to go very swiftly. I shall say nothing here of certain small Barks, built in Form of a Dragon, and drawn out every Year on a Festal-day, whereof an account has been given already [p. 101]

The Merchants trading in Timber and Salt, who by the way are the richest in all China, Rafts or Floats on the Rivers. instead of Barks to carry their Goods, use a fort of Rafts, or Floats, made in the following manner: After the Timber, which they cut down in the Mountains, and neighbouring Forests, of the Province of So-clown, is brought to the side of the River Kyang, they take what is necessary to make a Raft, four or five Foot high, and ten long. Then boring Holes in both ends of the Pieces of Wood, they run through them twisted Oziers, with which they fasten the rest of the Timber together, and so form a Raft, floating on the River, of any length; which is proportioned to the Wealth of the Merchants, there being some half a League long. The several Parts of the Raft thus put together, move easily any way, like the Links of a Chain. Four or five Men on the Fore-part guide it with Poles and Oars; while others, placed all along the side at Distance, help to conduct it. They build thereon, from Space to Space, Booths covered with Boards, or Mats, where they put their Moveables, dress their Victuals, and take their rest. In the different Cities which they touch at, they sell their Houses along with their Timber; and thus they float above six hundred Leagues, when they carry their Wood to Pe-king.

As the Chinese fall upon the Sea, as well as Rivers, they have always had pretty good Ships; Ships for the Indian Seas, and pretend to have crossed over the Indian Seas long before the Birth of Christ. But what are called Clowns, or Crows, are the most to be reckoned. They have had of Navigation, they have not brought it to a greater Perfection than their other Sciences.

Their Ships, which they call Clown in common, with Boats and Barks, are nam'd by the Portuguese Some, or Soma, but for what Reason is not known. These Vessels are not to be compared to ours, the largest of them carrying no more than from two hundred and fifty to three hundred Tuns. They are properly no other than flat Barks, with two Masts, and not above eighty or ninety Foot in length. The Fore-part is not made with a Beak, but rises up somewhat like two Wings or Horns, which make an odd Figure: the Stern is open in the middle to receive the Rudder, and shelter it from the beating of the Waves. This Rudder, which is about five or six Foot broad, may be easily raised or lowered by means of a Cable, fastened to it from the Stern. These
Barks and Ships of CHINA.

Their Masts, Sails, and Rigging.

These Vessels have neither a Mizzen-mast, Bow-sprit, nor Scuttles; all the Masting consists of a Main-mast, and Fore-mast, to which they add sometimes a very small Top-mast of no great use. The Main-mast is plac'd near the Fore-mast, which stands very forward upon the Prow; the Proportion of one to the other is commonly at two or three, and the Length of the Main-mast is usually two thirds of the Length of the Vessel.

Their Sails are made of Mats of Bambú, (a kind of Canes common in China) divided into Leaves like a Pocket-Book, and jointed together by Poles, which are also of Bambú. At the Top there is a piece of Wood, serving for a Sail-Yard; and at the Bottom, a sort of Plank, above a Foot broad, and five or six Inches thick, which keeps the Sail steady, when they have a mind to lower it, or hoist it up. These sorts of Ships are no good Sailors; tho' they hold much more Wind than ours, because of the Stiffness of their Sails, which do not yield to the Gale; yet as they are not built in so commodious a manner, they lose the Advantage they have over ours in this Point.

Their Masts are not cou'd with Pitch and Tar, as those of Europe, but with a particular sort of Gum; which is so good, that a Well or two, made in the Bottoms of the Hold of the Ship, is sufficient to keep it dry; for hitherto they have had no Knowledge of a Pump.

Their Anchors are not made of Iron, like ours, but of a hard and heavy Wood, which for that Reason they call Tree-mat, that is, Iron Wood. They pretend that these Anchors are much better than the Iron ones; because, say they, there are apt to bend, which tho' of the Wood they use never do; however, they commonly tip both the Flukes with Iron.

The Chinese have on Board neither Pilot nor Master, the Vessel being wholly under the Management of those who steer her. It must be confess'd, however, that they are tolerable Seamen, and very good Coaft-Pilots, but indifferent Pilots in the main Sea. They lay the Head of the Ship, from the Prow, on which they propose to sail; and without giving themselves any Pain about the Deviation of the Vessel, thus hold on their Course as they think convenient. This Negligence proceeds, no doubt, from their making no long Voyages, yet when they have a mind they sail tolerably well.

As the five Œufat Missionsaries, who went from Siem to China, in 1687, (embarking the seventeenth of June, on Board a Chinese Soma, the Captain of which belong'd to Kan-ton,) had Leisure enough, during their Voyage, to examine the Structure of these sorts of Vessels; the particular Description which they made of them, will give the Reader a most exact Knowledge of the Chinese Navigation.

The Ship they embark'd in, according to the way of reckoning among the Indian Portuguese, carry'd nineteen hundred Picas; which at the Rate of one hundred Catis, or one hundred and twenty five Pound a Pic, comes to near one hundred and twenty Tuns: A Tum Weight is computed two thousand Pounds. The Model of it was tolerably handsome, except the Fore-part, which was flat, and without a Beak. Its Masting was different from that of our Vessels, with respect to the Disposition, Number, and Strength of the Masts. Its main Maat was plac'd within a small matter where our Fore-Maat stands, so that the two Maats were near to one another. For Stay's and Shrouds it had a simple Rigging, which reach'd from Star-board to Lar-board, that it might be always fasten'd out of the Wind. It had also a Bolt-sprit and Mizzen-mast, which was plac'd to the Lar-board. As for these latter they were very small, and scarce defer'd the Name; but to make Amends, the Main-mast was extremely large in Proportion to the Vessel; and to strengthen it still more, it was supported by two Fiibres, or Side-beams, lash'd to it, reaching from the Keelson up to the second Deck. Two flat pieces of Wood strongly fasten'd by Pegs on the Top of the Main-mast, and jointed together at the upper ends, extending seven or eight Foot above the fame, supply'd the Place of a Top-mast.

It had two Sails, the Main and Fore-Sail both made of Mats; the first was forty-five Foot in Height, and twenty-eight or thirty Foot in Breadth; the second was proportionable to the Mast that carry'd it. They were furnish'd on both sides with several Rows of Bambú, laid along the Breadth of the Sail, near a Foot aunder on the Outside, and somewhat farther aunder on the Side next to the Mast; on which they were strong by means of several Chaplets, or Rings, that took up about a fourth part of the Breadth of the Sail, reckoning from the Side where there were no Braces. So that the Maats divided the Sails into two very unequal Parts, leaving more than three Quarters of them on the Side of the Braces, whereby each Sail was dispos'd to turn upon its Mast as upon a Hinge, and run without Difficulty towards the Stern, at least twenty fix Points, when it was necessary to tack about, sometimes bearing upon the Mast, and sometimes only upon the Chaplets. The Yard serv'd for Rat-lines above; and a great round Pole as thick as the Yards, performed the same Office below: It likewise serv'd to keep the Sail straight, which, to prevent its tearing, was supported in two Places with Planks, suspend'd by two Ropes, hanging down from the Top of the Mast for this Purpose. Each of the Sails had but one Brace, one Bow-line, and what the Portuguese call a Spider; which is a long Parcel of small Tacklings on the Edge of the Sail from Top to Bottom, about two Foot aunder, whose ends are fasten'd to the Brace, where they make a strong Knot.

This sort of Sail folds and unfolds like a Skreen. When they would hoist the main Sail, they made use of two Wind-laffes, and three Halliards or Ropes, which pass thro' as many Pulleys fix'd at the Head of the Main-mast. When they were about furling the Sail, they had
laid hold of it with two Iron Hooks, and after loosing the Ropes, they folded the Plates one after another, hauling them down forcibly with the Hooks.

The Rigging being ill-contrived, the ordering of it takes up a great deal of Time; wherefore the Chinefe, to save Trouble, let the Sail flap to and fro during a Calm. It is easy to see that the enormous Weight of this Sail, joined to that of the Wind, which acts upon the Mast, as upon a Lever, would drive the Prow under Water, if they had not prevented this Inconvenience by their Method of flowing; for they lead Vessels much more behind than before, to counter-balance the Force of the Wind: hence it happen'd, that when they were at Anchor, the Prow was all above Water, while the Stern lay very deep under it. Indeed there is this Advantage in the Largeness of their Sail, and its Situation upon the Fore-castle, that they proceed very swiftly, when steering right before the Wind; nay, can, if we believe them, keep up with our best Sailors, and even leave them behind. But then with a quarterly or Side-Wind they cannot hold it, and are driven out of their Course: not to mention the Danger they are in of being turned about, when they are surpriz'd with a sudden Flurry of Wind.

In fine Weather they carry'd, besides a Spirit-Sail and a Top-Sail, a Driver, (which was placed on the Side of the Sail that had no Braces) Bonnet-Sail, or Drabblers, and a Square Sail on the Mizzen-mast; all of them made of Calicoe.

The Stern was cleft in the middle to make Room for the Rudder, to lie in a kind of Chamber, which thelter'd it from the beating of the Sea in stormy Weather. This Chamber was form'd by the two sides of the Poop, which leaving a large Opening outwards, approach'd nearer within, and form'd an accurate Angle, the Point whereof was cut off, to give the Rudder sufficient Room to play.

This Rudder hung by two Cables, the two ends of which were wound about a Capstan. The Rudder, plac'd on the highest part of the Stern, in order to raise or lower it, as Occasion serv'd; then two other Cables (a) passing under the Vessel, were carry'd up to the Fore-part of the Prow, where they were kept tight by the help of a Capstan, and when slacken'd serv'd in place of the Hinges, by which ours are serv't to the Stern-post. To augment the Force of the Steersman, the Rudder had a Whipstaff, seven or eight Foot long, but without either a Handle or Palley: there were also four or five Drabblers, two to each Side of the Vessel, and one of each Couple was turn'd several times over the end of the Whipstaff, to enable the Steersman to keep the Rudder in its proper Position.

A Rudder made after this manner can scarcely be felt by a large Vessel; partly because the very inconvenient Ropes, by whose means it communicates its Motion, easily stretch, but chiefly by reason of its continual Wabbling, occasion'd by the inconstant Trembling of those Ropes: whence arises another Inconvenience, namely, that there is all the Difficulty in the World to keep the Vessel steady on the same Rumb. They have begun to make Soma, which the Portuguese call Mysias, because they fix Rudders to them after the European manner, without varying in other Respects from the Chinese form of Building. The King of Siam had some of them made, carrying seven or eight hundred Tun each, which were much the largest that ever were seen of the sort.

The Pilot made no use of a Mariner's Compass, but steer'd his Course by a Card of a very simple make. The Rim of the Box was divided into twenty four equal parts, which mark'd the Points or Winds, and were plac'd upon a Bed of Sand; which did not serve so much for lowering them soft and secure against the Agitation of the Vessel, which every Moment destroy'd the Equilibrium of the Needle, as to hold the Paftiles, werewith they perform'd them incessantly. But this was not the only Regale these Compasses received from the superfluous Chinefs, who look'd upon them as sure Guides in their Voyage; for their Blindness was so exceeding great as to offer them Virtues by way of Sacrifice.

The Pilot took great Care to furnish his Binocle well with Nails, by which it appears how they are unskilful this Nation is in Navigation. The Chinese are a firm in Islands the Mariner's Compass, but if this be true, they have made little Advantage of it. They directed the Head of the Ship to the Rumb they design'd to steer upon, by the help of a Silken Thread, which divided the Surface of the Card in two equal parts, from North to South. These they perform'd in two different manners: for Instance, to sail North-East, they put this Rumb parallel to the Keel of the Ship, and then turn'd the Vessel about, till the Needle became parallel to the String; or else, which comes to the same thing, putting the Thread parallel to the Keel, they made the Needle point to the North-West. The Needle of the largest Compass was not above three Inches long; at one end there was a kind of Flower-de-Luce, and a Trident at the other. They were all made at Nanga fabulous [in Japan].

The Bottom of the Hold was divided into five or six large Chambers, separated by strong Woden Partitions. Instead of a Pump they had only a Well at the Foot of the Main-mast, from whence they drew the Water with Buckets. 'Tho' the Sea ran very high, and the Vessel was deeply laden, yet thro' the Strength of its Planks, and Goodness of its caulking, it scarce let in any Water.

This Caulk is a kind of Composition of Lime, Oil, or rather Rosin, which diffus from the Tree call'd Tong feu, [see p. 9] and Ockam of Bambú. The Lime is the principal Ingredient, and 

(a) These two Cables, I suppose, were join'd to the lower end of the Rudder.
when the Stuff is dry, one would take it for Lime, and nothing else. This fort of Caulking, when being more cleanly, is free from that loathsome Smell of Tar, which reigns on board our Ships, and is intolerable to those who are not accustomed to it. But there is a still more considerable Advantage in this fort of Caulking; in regard their Ships are thereby secure against Accidents of Fire, which ours are exposed to by the Pitch and Tar.

The Anchors were of Wood, except the Sheet-Anchor, whose Flukes were covered with Plates of Iron.

All the Tackling, as well as the Cables, are made of Ratan Cane, or of Hard Wood. The Pilot had nothing to do but to set the Compas, and appoint the Course; the Stereorman directed the working of the Ship; and the Captain provided Necesaries for the Men without giving himself any farther Trouble: and yet every thing was done with surprizing Readiness. This Harmony proceeds from the interest of the Crew to preserve the Ship; every one having a Share in the loading, and the Officers and Sailors, being under a strict Though, have the Liberty of putting a certain Quantity of Merchandizes on Board the Vessel, where each has his particular Apartment; the Space between the Decks being divided into different Cabins. In short, it may be said in general, that the Chinese are diligent, attentive, and laborious, wanting nothing but a little Experience to make them very good Sea Men.

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**Of the Money which, at different Times, has been current in China.**

ONLY two sorts of Metals, viz. Silver and Copper, are current in China, to purchase Necessaries, and to carry on Trade. Gold is on the same Footing as precious Stones in Europe, for it is bought like other Merchandize, and the Europeans, who traffic there, make considerable Profit by dealing in it.

As for Silver, it is not coin'd as in Europe, but is cut into bits, great or small as Occasion requires; and its Value is rated by the Weight, not the Prince's Image. They generally carry about them, in a neat Packet, a pair of small Scales, not unlike the Roman Balance; and a Beam,可分为 twenty parts, which is divided into minute Parts on three sides, is suspended by Silken Strings at one of the ends, in three different Points, that they may more easily weigh things. This fort of Balance is exceeding exact, for any Money from fifteen or twenty Taels down to a Sous, and less, may be weigh'd therein, with so great Nicety, that the thousandth Part of a Crown will sensibly turn the Scale.

Their Silver is not equally fine: but as we fix the greatest Degree of fineness for Gold at twenty four Carats, they divide their Alloy into one hundred parts, which is the Degree of the finest Silver. However one meets with Silver from ninety to an hundred Parts; also some of eighty Parts: but this is reckon'd the basest Alloy, and will not pass unles the Weight be augmented, till it amounts to the Value of that which is current in Trade.

The Ingots, which are the finest Silver, are used only in paying large Sums. The Chinese are very skilful in judging at Sight of the fineness of Silver, and are scarcely ever mistaken. The Difficulty is to make use of the Ingots, in the Retale way: for sometimes they are forc'd to put it in the Fire, and beat it thin with a Hammer, in order to cut it more easily into little Bits, and give the Price agreed upon; whence it happens that they are always longer in making the Payment than the Purchase. They own it would be more convenient to have, as in Europe, Money of a fix'd Value, and determinate Weight: but then they say the Provinces would swarm with Clippers and Coiners, whereas that Inconvenience is not to be feared, while they cut the Silver, in order to pay for what they buy. As in cutting it so often, it is hard to avoid loosing some Small Particles, so you will see poor People very busy in gathering and washing the Dirt, that is thrown out of the Shops into the Streets, the Trifles they find being sufficient to subsist them.

Copper Money is the only Sort that has any Characters tampert thereon, and is of Ue in Retale Business: there are small round pieces or Deniers, with a hole in the Middle, which they put on Strings by hundreds, to the number of a thousand. The Metal is neither pure nor hammer'd. Ten of these pieces go to a Sous, ten Sous make the tenth part of a Chinese Crown, called Lyang, and, by the Portuguese, Tach, which are in Value about a hundred Sous of French Money. These small pieces have been the current Money of China in all times; and the Curious preserve some that were coined in the Reigns of the most ancient Empires, and have either passed from Family to Family, or have been found in the Ruins of Cities and Palaces.

(*) I am rather of Opinion this Harmony is owing to that great Law of Submission, Industry, and Good Nature, ingrained in the Minds of the Chinese, above all other People. See p. 51, 278, and elsewhere.
Ancient and Modern.

What I am going to relate, is taken from an ancient Book, concerning Coin of which I shall speak from the Matter and Form of Coins, their Inscriptions, Value, and the Dynasties in which they were current: and then I shall speak of Money, that is, Money, the whole Currency is unknown; foreign Coin introduced by Trade; and lastly, the several dynasties, in Process of Time, the People thought to have certain superstitious Notions.

The Word 'yen' was formerly used to express what we call Money, properly signifies *The Water of a Fountain that runs without ceasing,* and figuratively, that sort of Metal *watered,* which continually passes from Hand to Hand: but for a long time past, they have given it the Name of 'yen;' thus they say, *Tang-yaen,* Copper Money; *In-yaen,* Silver Money; for so they term at Kan-ton the Pfisters and French Crown.

The Copper used for this small Coin being not pure, as I said before, but always mixed, Copper Coin, the pieces of a good Alloy have four parts of Lead to six parts of Copper; which Mixture is the Caule that the red Copper takes its Colour, as well as Sound, and the Money made of it, though thick, may be easily broken with one's Fingers. These pieces serve for trifling Expenditures; but if the Sun laid out be any thing considerable, they give them Strung, in form of a Chaplet or Beads, each containing a thousand.

The Time was when Gold and Silver Coin were current in China, as well as Copper. The Chinese Author cites an ancient Book, which affirms that under the Reign of Ti, founder of the first Dynasty, called *Hya,* Gold, and Silver, and Copper were in use; and that under other Dynasties there were Emperors, who permitted the Use of foreign Pieces of Gold and Silver, throughout their Dominions.

There was also Money made of Tin, Lead, Iron, and even bak'd Earth, on which Figures Money of and Characters were stamp'd. It is reported, that after the Reign of the Han, a certain Prince caused Money to be made of bak'd Earth, compacted with a strong Glue; and taking a Fanci to put down Copper Money, he gather'd as much as he possibly could, amounting to a prodigious Quantity, and burying it very deep in the Earth, caus'd the Workmen employ'd therein to be blind, that none might know where it was hidden.

Certain little Shells, called *Psey* in China, and *Koris* in the Kingdom of Bengal, have like- *Koris* Shells, were serv'd for small Money, or Change, several of them going for one of the Copper Pieces; but they did not continue long in use.

With respect to the Form of Money, it has been of different Figures, under different Dynasties and Characters were stamp'd. It is reported, that after the Reign of the Han, a certain Prince caused Money to be made of bak'd Earth, compacted with a strong Glue; and taking a Fanci to put down Copper Money, he gather'd as much as he possibly could, amounting to a prodigious Quantity, and burying it very deep in the Earth, caus'd the Workmen employ'd therein to be blind, that none might know where it was hidden.

Another sort of Money was called *Taw,* which signifies *Confused,* as having been of that Shape: Another sort of Money was called *Ry,* and for this Reason was named *Ry.* Lastly, others named *Pe,* were of an extraordinary Form, as represented in the Plate. The round Money was commonly an Inch or an Inch and a half Diameter, and some was twice as large. That called *Pau* and *Taw,* was five Inches long, and seem to have resembled the Cupans of *Japan:* But, tho' pierc'd on the Top, it was very inconvenient for Use, and on that account was put down.

At one time there were Pieces so small, that they were call'd *Geese Eyes,* and so thin, that the Coin of the Sound, and in handling were in Danger of being broken. It required no less than ten thousand of them to buy a Measur of Rice, sufficient to subsist a Man for ten Days. The first appear'd under the Song, and did not continue long in Use, because People refused to take them in the way of Trade.

Under the first Dynasty of the Tang, the Banks of the Yellow River having tumbled down, Coins of the Emperor was inform'd that there were found three thousand three hundred Pieces of Money, with three Feet; the Characters impress'd thereon were defac'd, and the Earth had eaten into them. This very ancient Coin was double'd current under the first Dynasties of the *Hya,* and *Shang,* and *Chou:* for the Emperors of those Times kept their Court not far from that great River.

But what Mark or Inscription is on this Money? That of *Europe* is stamp'd with the Head of the Prince; but in China it is other wise. According to the Genius of that Nation, it would be deem'd indecent and disrespectful to the Majesty of the Prince, for his Image to be perpetually palming thro' the Hands of Dealers, and the Dregs of the People.

The Inscriptions on their Coin are commonly the pompous Titles given by the reigning Princes, to the different Years of their Reign: as for Inscription, *The Eternally Shining,* *The Supreme Peaceful,* *The Magnanimous,* &c. The Learned are not deceiv'd by these Inscriptions, so as to take every new Title for a new Emperor; as some Europeans, unacquainted with the Customs of the Empire, have done, and by that means multiply the Number of the Emperors. The late Kang-bi is perhaps the only Monarch, who, throughout one of the longest Reigns, never affected to assume such Titles.

On
The Money of China,

On other Money may be seen the Names of the reigning Family, of the Tribunal that presides over the Mint, or of the City where it was coin'd. Some are mark'd with the Value set upon them by the Prince: such, for Instance, as Pawan lyang, which signifies half a Tael. There is another fort, whose Inscription is figural enough, consisting of these four Characters: 項鳄令, that is, Money has its Run, and at length returns to the Emperor. With regard to the Characters on the ancient Money, such as the Pd and Teu, they are difficult to explain; the most skilful Chinese ingeniously confessing that they can neither understand nor read them.

Some of the ancient Coin being cover'd with Figures, are supposed to have been current in the earliest Ages; and that, to avoid the Labour and Expence, they afterwards were content with more simple Devices, such as Characters are. There are three sorts of them engraved, consisting of a Mixture of Silver and Tin. One of them, which is round, and weighs eight Taels, represents a Dragon in the midst of Clouds; on another, which is of a Square Form, and weighs fix Taels, there is a Horse galloping; the third is oblong and fla'pt like the Back of a Tortoise, with the Word Fang, that is, King, in every Compartment of it: this last weigh'd but four Taels.

A certain Author attributes the Invention of this Money to Ching-tang, Founder of the Dynasty of the Shang; the Characters on the Reverse were defac'd. The Chinese give a miftorious Sense to these Figures: The Tortoise, say they, signifies those who are attach'd to the Earth; the Horse, such as are left wedded to it, and rise above it from Time to Time; and the flying Dragon represents those who are entirely differing from earthly Things. There are other ancient Coins to be found, stamped with Dragons; doubtless, because the Dragon is the Symbol of the Chinese Nation, as the Eagle was of the Roman.

It is hard to affign what was the just Value of this ancient Money: tho' in my Opinion it ought to be determined by the Nature and Weight of the Metal. It is true that Regard has not always been paid to that Rule: The Princes, who fix the Value, having often rais'd or lower'd it, as their own Occasions require, or the particular Species grew scarcer.

But for the better understanding the Value of Money, whether ancient or modern, it must be observ'd, that the Chinese Pound, call'd Lyang, is sixteen Ounces; the Lyang nam'd by the Portuguese Taels, is divided into ten Parts, call'd by the Chinese Tjin, and by the Portuguese Max; the Tjin or Max are divided into ten Fawns, which are equivalent to ten French Sols; and the Fawn or So is divided into ten Li of Silver. The Beam of the Chinese Scales carries these Divisions no farther; and yet with respect to Gold or Silver of a considerable Weight, the Division is more minute, and almost extends to imperceptible Parts: for which Reason it is scarce possible to convey a just Idea of them in our Language. They divide the Li into ten Wu, the Wu into ten Se, the Se into ten Fu, the Fu into ten Chin, the Chin, which signifies a Grain of Duf, into ten Yau, the Yau into ten Myau, the Myau into ten Mo, the Mo into ten Tjin, and the Tjin into ten Sun.

This being known, it will be yet impossible to ascertain the just Value of the ancient Coin: for tho' the Weight is mark'd thereon, some of them pass'd for much more than their intrinsic Value came to. There was a Time when the Scarcity of Species oblig'd the Emperor to raise the Value of the very small Copper Pieces so excessively, that one of them was worth ten of the same sort, current in former Times. This has often occasion'd popular Turmults, because the Merchants rais'd the Price of Commodities in Proportion.

This Scarcity of Species happen'd either thro' the sudden Intervention of Foreigners, who loaded whole Barks with this Coin, and carry'd it away; or else thro' the Cautiousness of People, who bury'd it in time of War, and dy'd without discovering where it was hid. Copper was once so scarce, that the Emperor caus'd near four hundred Temples of Fu to be demolish'd, and all the Copper Images to be melted down in order to coin them into Money: at other times the People have been strictly prohibited the Use of any Vessels or other Utensils of Copper, and oblig'd to deliver them in at the Mint.

Matters were carry'd still farther in the Beginning of the Reign of Hong-ud, Founder of the second Dynasty, call'd Ming, when Money was become very scarce, that they paid the Mandarin and Soldiers partly in Silver and partly in Paper; giving them a Sheet of Paper feal'd with an Imperial Seal, which pass'd for a thousand little Copper Pieces, or a Tael of Silver. These Sheets are yet much sought after, by such as build, who hang them up as a Rarity to the chief Beam of the House; the People and even some of the Quality being so simple as to imagine, that it prefers it from all Misfortunes.

Such Money as this could not have any great Run; Shop Keepers could never consent to give their Commodities for a Scrap of Paper: So that the Quarrels, Law Suits, and other Inconveniences, which happen'd every Day, oblig'd the Emperor to put it down.

It had been introduced before with as little Success under the Dynasty of the Fawn: but Marco Polo is mistaken in affirming, in the eighteenth Chapter of his second Book, that the Bark of the Mulberry-Tree was employ'd to make the Paper which compos'd this Money; for such Trees are too precious to be destroy'd by the Chinese. In effect it was made of the Bark of the Kû-chû, a Tree of little Value, and full of Pith like the Elder, whereof they make a stronger Paper than that of Bambù.

The Copper Money is not hammer'd as in Europe, but cast, and is coin'd no where at present but at Court. Formerly indeed Money was coin'd at twenty two several Places, but then there
there was an express Order for it from the Emperor; and even at a Time when there were Princes so powerful that, not contented with the Quality of Duke, they assumed the Title of Kings, yet none of them ever dared claim the Right of coinage: the Money current in their Dominions, having always been the Emperor's Mark, however weak his Authority might have been.

It is easy to judge that there would be many Deceivers of Money in China, if the Silver was coin'd as well as Copper, since their small Pieces of Copper are so often counterfeited. The Chinese, who follow this Trade, stamp the false Coin with the same Characters that are upon the true, but neither the Metal nor the Weight is so good. If they happen to be detected they ought to be put to Death by the Law: and yet some Princes have been contented with ordering the Hand to be cut off, others, with banishing the Offender; nay, in the Time of extraordinary Scarcity of this small Money, some have wink'd at the counterfeit Coin, till it has been dispersed all over the Empire, and then confiscating it, have put it upon the same Foot with the Imperial Money.

There are certain Pieces of Money which are no longer current, such as have any of them beat them out with a Hammer, till they are as broad as the Pieces now in Use; and being put upon a String among the rest, are not perceived by the Merchants. Nay, some have gone so far as to cut Pasteboard in the same Form, and mixt them with the rest upon the String; and the Deceit is not perceived till they come to lay out the Pieces separately.

Of the Coins anciently current in China, I have caus'd several to be engravi'd, of which no certain Account can be given: some belong to foreign Countries; but it is hard to determine what Countries, because the Chinese alter the Names so much that there is no Possibility of knowing them: for instance, they call Holland, Hung mau gua, The Kingdom of red-beir'd Men, because they have seen some of the Dutch with fair Hair and red Beards. Now, How is it possible to find out any Country by such a Mark? (a)

There are other Money whole Original is very uncertain: only it is conjectured that they belong'd either to the Tartars of Lyaou-tong, who for a time were Masters of the Province of Pe-chi-lu; or else to some great Lords, or petty Kings, who had revolted, and taken the Title of Emperor.

In a word, there are certain Coins, with respect to which the People at present entertain superstitious Ideas, never thought of in the Ages when they were current. The Characters or Figures impressed thereon, relate to Epochas of Time, or Historical Facts, the Remembrance of which is lost: such as, for instance, the Coin stamped with the lung-wbang and Ki-luu, two fabulous Animals, whereof the Chinese relate a thousand Stories. The first is a Bird frequently mention'd by us already; and the latter is, according to them, composed of different Parts of several Creatures: it has the Flight and Chief of an Ox; the Body is cover'd with broad hard Scales; it has a Horn in the middle of the Forehead, with Eyes and Whiskers, like those of the Chinese Dragon. This Animal is the Symbol of the Military Mandarins of the first Order.

The late Emperor Kang-li had a Cabinet wherein he had gather'd all Sorts of Coin, both ancient and modern; plac'd according to the Order of the Dynasties, by the Care of a Mandarin call'd T'jyang, President of the Academy of the chief Doctors of the Empire. The most ancient Coins in this curious Collection, are those current in the Time of Tao. There are those also of Ching-tang, the Founder of the Second Dynasty; and a great Number belonging to the three celebrated Dynasties (mention'd in the Canonical Book Shu-hia) of Hya, Shang and Chiese, especially this last. If these Pieces of Money are not genuine, but were counterfeited in latter Times, they might as well have forged Money for all the Emperors of the first Dynasties; but we find the Coin belonging to these latter Ages wanting, as well as those of the most distant Times. It is true, they have supply'd the Deficiency with Pasteboard Money, made according to the Idea the ancient Books give of those old Coins; which indeed are so nicely imitated, as well with regard to Proportion of Parts as the Colour of the Metal, that this counterfeit Coin seems to be real. This Series of Coins is a concurrent Testimony of the Truth of the Chinese History; for who can doubt there was such a Dynasty, and such an Emperor, since the Money coin'd in their Times has been preferred for so many Ages by the Chinese?

Of the Chinese Trade.

The Riches peculiar to each Province, and the Facility of conveying Merchandize, by Domestic Means of the Rivers and Canals, have render'd the domestick Trade of the Empire always very flourishing. As to its foreign Trade it is scarcely worth mentioning; for the Chinese not finding among themselves all Things necessary for the Support and Pleasures of Life, seldom go far from home. So long as China was govern'd by Emperors of its own, the Ports were always shut that

(a) The Chinese know Holland by that Name well enough, tho' we don't. So we know their Country by the Name of China, but what Chinese, as we wrongly call them, could find it out by that Name? it is the same with regard to Prefer Jobs's Country, the May's Empire, Territory, the Land of St. Lawrence, Newfoundland, and innumerable other Places to which Europeans have given fantastick Names utterly unknown to the Natives.
I. The Trade of China is so great, that the Commerce of all Europe is not to be compared with it; the provinces being like so many Kingdoms, which communicate to each other their respective productions. This tends to unite the several inhabitants among themselves, and makes plenty reign in all the cities. The provinces of Hu-kuang and Kyang-fe supply those with rice that are not well provided; that of Che-kuang furnishes the finest silk; Kyang-nan Varnish, Ink, and all sorts of curious works; Tun-nan, Shen-fe, and Shan-fe, yield iron, copper, and several other metals, Horsetails, Mules, Furs, &c. Po-ken produces sugar, and the best tea; so-cloven Plunts, medicinal herbs, Rhubarb, &c. and of the rest; for it is not possible to give a particular account of the commodities peculiar to each province.

All the rivers, which are readily convey'd from place to place along the rivers, are fold in a very short time; you may see, for instance, dealers who, in three or four days after their arrival in a city, sell six thousand caps proper for the season. Trade is never interrupted except on the two first days of the first moon, which they spend in diversions, and the usual visits of the new year: at all other times every thing is in motion, as well in the cities as in the country. The Mandarin's themselves have their shares in business; there being some among them who put their money into the hands of trusty merchants, in order to improve it in the way of trade.

In short, there is not any family to the very poorest of all, but what with a little good management can find means to subsist very easily by trade. There are many of them, whose wealth is so vast as to amount to above a crown, and yet the father and mother, with two or three children, are maintain'd out of the profits of it, procure silk garments for days of ceremony and in a few years time, enlarge their little commerce to something considerable. Although this may seem not very easy to comprehend, yet it is no more than what happens every day; for instance, one of these small merchants, who has about fifty sous, will buy sugar, meal, and rice, and make small cakes, which he has bakk'd an hour or two before day, to kindle, as they express it, the Heart of Travellers; which done, his shop is hardly open before all his ware is carried off by country people, who come in crowds in a morning to every city, by the workmen, the porters, the children of the ward, and those who are in law. This little trade in a few hours produces a profit of twenty sous, the half of which is sufficient to maintain his small family.

In a word, the most frequented fair affords but a faint resemblance of the incredible crowds of people to be seen in the generality of cities, who are busy in buying or selling all sorts of commodities. It were only to wish that the Chinese merchants were a little more honest in their dealings, especially when they trade with foreigners; they always endeavour to sell as dear as they can, and often make no scruple of adulterating their goods. Their maxim is, that he who buys is for getting things as cheap as possibly he can, and would even give nothing at all the seller content to it; and upon this principle they think they have a right on their side to ask the greatest price, and to take it if the buyer is so simple or ignorant as to give it: It is not the dealer who deceives, say they, It is the buyer who deceives himself. The buyer is under no complexion, and the profit which the merchant gets is the fruit of his industry. However, those who act according to these detestable principles, are the first in praising honesty and durability in the goods of others, to do that they stand self-condemned.

Trade flourishing at such a rate, as I have observe'd, in all the provinces of China, it is not at all surprizing that the inhabitants should be so negligent of foreign trade, especially considering their contempt for all other nations: Thus by sea they never pass the Straits of Sunda, their farthest voyages that way reaching only to Batavia, which belongs to the Dutch; in like manner on the side of Malacca, they do not go beyond Achen, and the limits of their navigation northwards is Japan; I shall therefore, as briefly as possible, mention the places they trade in to those seas, as well as the sorts of merchandises which they import and export.

That to Japan.

Commodities every'ddi-...
The Commodities which the Chinese Traders load with their Vessels in Return, are

1. Fine Pearls, which cost more or less in Proportion to their Beauty and Bigness, gaining sometimes a thousand per Cent. by them. (2) Red Copper in Bars, which they buy from their Trade to four and an half, selling them in China for ten or twelve; also wrought Copper, such as Scales, Chafing-Dishes, Perfuming Fans, Basons, &c. they go off at a great Price in their own Country, the Copper being fine and agreeable to the Sight. (3) Sabre-Blades, they cot but a Piaster in Japan, and sell sometimes for ten Pfasters in China, where they are much esteem'd. (4) Smooth flower'd Paper, of which the Chinese make Fans. (5) Porcelain, which is very beautiful, but not so useful as that of China, because it will not bear boiling Water; it is sold in Japan much at the same Price as China Ware is sold at Kan-ton. (6) Japan'd Works, which are not to be paralleled in any part of the World. There is no settled Price for them; and the Chinese seldom meddle with them, for fear they should not get them off, but when they do import any, they sell them extremely dear. A Cabinet not above two Foot high, and but a little more in Breadth, has been sold in China for a hundred Pfasters. Those who venture most to deal in them, are the Merchants of A-mow and Ning-po; because they carry them to Manilla and Batavie, gaining considerably by the European, who are fond of these sorts of Works. (7) Gold, which is very fine, and a certain Metal call'd Tombak, by which they gain fifty or sixty per Cent. at Batavie.

Could the Europeans depend on the Honesty of the Chinese, they might easily carry on a Trade with Japan by their means: but they could not possibly do any good that way, unless they bore them Company, were Masters of the Cargo, and had a sufficient Force to prevent their Inflicts.

II. The Chinese also trade to Manilla: but scarce any go thither besides the Merchants of A-mow, who carry a great deal of Silk, stripp'd and flower'd Satin of different Colours, Embroidery, Carpets, Cushions, Night-Gowns, Silk Stockings, Tea, China Ware, Japan'd Works, Druggs, &c. by which they are generally Gamers fifty per Cent., and bring back nothing but Pfasters.

III. The Trade which the Chinese carry on the most regularly, as finding it most easy and gainful, is that to Batavie: whither Vessels sail every Year from Kan-ton, A-mow, and Ning-po; putting to Sea towards the eleventh Moon, that is, in December. The Merchandizes they are loaded with are:

1. A kind of Green Tea, which is very fine, and of a good Smell, but Song-lo and Batavie Commodities Tea are not so much sought after by the Dutch. (2) China Ware, which is sold as cheap there as at Kan-ton. (3) Leaf-Gold and Gold Thread, which is nothing but gilt Paper; some of this is sold not by Weight, but in small Skains, and is dear, because it is cover'd with the finest Gold. But that which the Chinese bring to Batavie is sold only by Weight. It is made up in Parcels, with large Hanks of red Silk, put in on Purpose to set off the Colour of the Gold, and to make the Parcels weigh heavier: The Dutch make no use of it, but they carry it to the Country of the Malayans, where they make consideralbe Profit of it.

(4) Tintak [or Tatteneague] a Metal, which partsakes of the Nature both of Tin and Iron, yielding a hundred and sometimes a hundred and fifty per Cent. (5) Druggs especially Rubarb. (6) A great Quantity of Utensils of yellow Copper, such as Basons, Chafing-Dishes, great Kettles, &c. They import from Batavie: (1) Silver in Pfasters. (2) Spiccs, particularly Pepper, Cloves, Nutmegs, &c. (3) Torteillo-Shells, of which the Chinese make very neat Toys, and among other Combs, Boxes, Cups, Knife-Handles, Pipes, and Snuff-Boxes, after the European Fashion, which they sell for ten Sous. (4) Sandal-Wood; also red and black Wood, proper for Cabinet-Work, with another red Wood, commonly call'd Bird's-Wood, which serves for dying. (5) Agate-Stones, ready cut, whereof the Chinese make Ornaments for their Girdles; Buttons for their Caps, and a kind of Neck-lace. (6) Yellow Amber in Lumps, which they buy very cheap. (7) Laitly, European Cloth, which they have also at a moderate Price, and fell again at Japan.

This is the greatest Trade the Chinese drive abroad. They likewise go, but very seldom, to Achen, Malacca, Ibor, Patana, Ligor, which belongs to the Kingdom of Siam, to Cochinchina, &c. The Trade they carry on at Ibor, is the most easy and profitable. They would not get even as much as would pay the Expence of their Voyage by going to Achen, if they fail'd of being there in November and December; at which time the Ships of Surat and Bengal are upon the Coast.

They seldom import any thing else from these Countries but Spices, such as Pepper, Cinna-Commodities, &c. Birds-Nests, which are counted Delicacies at the Chinese Table, Rice, Camphire, &c. are still very dear, and brought from thence. Ratan, (a kind of very long Canes, which they twist together like small Cords,) Torches made of the Leaves of certain Trees, that burn like Pitch, and serve for Flambeaux when they walk in the Night; also, Gold, Tin, &c.

It remains only to speak of the Trade carry'd on in China by the Europeans; who have the Liberty of trade any Port, except that of Kan-ton, which is open to them at certain times of the Year. Not that they go up as far as the City itself, but cast Anchor at Wanking-pu, a Place about four Leagues short of it, in the River; which there is so crowded with a multitude of Vessels, that it looks like a large Wood. Formerly Cloths, Chrysfals, Swords, Clocks, Striking-Watches, Repeating-Clocks, Telescopes, Looking-Glases, Drinking-Glases, &c., were carry'd thither. But since the English come regularly every Year, all these are as cheap as
Of the CHINESE Varnish.

Plants much famous for varnish'd Works.

THOUGH the varnish'd Works, made at Kan-ton, are neither so beautiful nor serviceable by a great deal, as those that come from Japan, Tong-king, and Nan-king, Capital of the Province of Kyang-nan: it is not that the Workmen do not employ the same sort of Varnish and Oil, but because they fit them up too hastily; and then if they do not please the Eye of the Europeans, they are well content with them. To Japan a Piece of Work well, it ought to be done at Lisbon, a whole Summer being barely sufficient to bring it to Perfection; but the Chinese have rarely any by them that were made a considerable time beforehand; for they almost always wait till the Arrival of Ships, before they begin, that they may do them according as the Europeans shall direct.

This Varnish which gives to fine a Lustrous to their Works, and makes them so much esteemed in Europe, is neither a Composition, nor so great a Secret as some have imagin'd; to undeceive whom, it will be sufficient to give an Account where the Chinese get it, and afterwards how they use it.

The Varnish'd Trees.

The Varnish, call'd *Tf*., is a reddish Gum, distilling from certain Trees, by means of Incisions made in the Bark. These Trees are found in the Provinces of Kyang-fu and Si-chuen, but those of the District of Kan-chan, one of the most Southern Cities of Kyang-fu, yield that which is most esteemed.

The Varnish ought not to be drawn till the Trees are of seven or eight Years Growth, for which that is procur'd before, is not so fit for Use. The Trunk of the youngest Tree, from whence they begin to draw it, is a Chinese Foot in Circumference, and the Chinese Foot is much larger than the King’s Foot in France. It is said that the Varnish of such Trees is better than that which distills from those older, but that they yield much less: yet, whether there be any Foundation for this Report, is uncertain, because the Merchants make no Scruple to mix them both together. These Trees, whose Leaf and Bark are very like those of the Ash, are scarce ever more than fifteen Feet high; and when they are of that Growth, the Trunk is about two Foot and an Half in Circumference, and is arm'd that they bear neither Flowers nor Fruit, and that they multiply in the manner following:—

In the Spring, when the Tree begins to sprout, they choose the most promising Sprig that proceeds from the Trunk, not from the Branches; and when it is about a Foot long, they coat it with yellow Clay. This Coat begins about two Inches above the Place where it rises, and reaches four or five Inches lower: It is at least three Inches thick, is laid on very close, and cover'd with a Mat carefully ty'd about it, to secure it from Rain, and the Injuries of the Air. It is left in this manner from the Vernal to the Autumnal Equinox, and then they open the Earth a very little way, to examine the Condition of the Roots, which the Sprig usually shoots forth, and are divided into several Strings. If these Strings are of a yellowish or reddish Colour, they judge that it is time to separate the Sprig from the Tree, and then they cut it dexterously without doing it the least Damage, and afterwards plant it. But if the Strings are all white, it is a Sign they are too tender, and so they clothe up the Coat again, and defer cutting the Shoot till the next Spring. But whether it is planted in the Spring, or Autumn, a good deal of Ashes must be put into the Hole, prepar'd for that Purpose; otherwise the Pithines, as they affirm, would devour the tender Roots, or at least get out all the Sap, and so cause them to wither.

The Varnish is to be procured from these Trees only in the Summer Season; for in the Winter they yield none, and that which distills in the Spring or Autumn, is always mix'd with Water: besides, it yield it only in the Night-time, and never in the Day. In order to draw out the Varnish, they make several horizontal Incisions in the Bark, round the Trunk, which are either deeper or shallower, according to its Thickness. The first Row of
Of the CHINESE Varnish.

Of Incisions is but seven Inches from the Ground, the second is at the same Distance above the first, and thus at the end of every seven Inches there is a Row of Incisions, not only to the Top of the Trunk, but even along each of the Branches as are of a sufficient Thickness to bear it.

They use a little Knife with a semicircular Blade to make these Incisions, which must not be done directly downward, but flaring, nor deeper than the Bark is thick. While the Operator makes them with one Hand, he thrusts the Edge of a Shell, which he has in the other, as far as he can, that is, about half a Chiné Inch, and this is sufficient to support the Shell without any thing else. These Shells are very common in China, and much larger than our biggest Oyster-Shells. The Incisions being made in the Evening, next Morning they gather what is run into the Shells; in the Evening they fix them again in the same Incisions, and continue doing till the end of the Summer. The Proprietors of these Trees do not usually draw off the Varnish themselves, but let them for the Season at the Rate of two pence halfpenny a Foot to Merchants; who hire Labourers to attend, giving them an Ounce of Silver a Month, if they find their own Virtues, which is most common, if not, then they have but three half-pence a Day. One of these Labourers is sufficient to take care of fifty Feet of Tree.

It is necessary to use some Precautions, to secure the Labourers from the bad Effects of the Varnish; so that whether the Merchants maintain them or not, they are obliged to have a large Vessel of Oil, wherein has been boil'd a certain Quantity of the Fleasy Filaments which are found intermix'd with the Fat of Hogs, and remain after the Fat has been melted: The Proportion is one Ounce to a Pound of Oil. When the Workmen go to place the Shells in the Trees, they carry with them a little of this Oil, wherewith they rub the Face and Hands; and in the Morning, when they have gather'd the Varnish, and return to the Merchants, they rub themselves more carefully with it. After Dinner they wash their Bodies with hot Water, prepar'd by the Merchant, wherein has been boil'd a certain Quantity of the following Drugs, viz. the outward rough Shell of Chestnuts, the Bark of the Fir-Tree, Salt-Petre in Crystals, and a Seaweed Herbs called in China and the Indies; all which are to be of a cold Nature. With this Water every Labourer washes himself very carefully, in a little Tin Basin; for they will not use the common Copper Basins, wherein the Chiné is usually wash their Faces in the Morning, having some Objection to that Metal.

During the time they are at work at the Trees, their Heads are cover'd with a Linen Bag, tie'd about their Necks, wherein are only two Holes for their Eyes; before them they wear a fort of Apron, made of Doe-Skin, which is hung about their Necks with Strings, and tied round their Middles; they have also Bulkins of the same, and long Gloves on their Arms. When they gather this Varnish, they have a Vessel made of Nest's Leather, fasten'd to their Girdle; then with one Hand they take out the Shells, and scrape them with a small Iron Instrument, which they hold in the other, till they have got out all the Varnish: at the Bottom of the Tree is a Basket, wherein they leave the Shells till the Evening. To facilitate coming at the Varnish, the Proprietors take care to plant the Trees not far asunder, and when the Time of gathering it is come, they lay a great number of Poles from one to another, which fasten'd with Cords serve instead of Ladders to get up by.

The Merchant has always ready at his House, a great earthen Vessel, plac'd under a square wooden Frame, like that of a Table, supported by four Feet. On the Frame is a thin Cloth, (whofe four Corners are fasten'd to Rings,) lay'd very slack, whereon they pour the Varnish; and when the fluid part has run through, they wring out the remainder, all but a little that remains behind, which is fold to the Drippers, as being sometimes us'd in Phyfic. They are well enough satisfy'd with their Bargain, when a thousand Trees in one Night yield twenty Pound of Varnish. After the Gathering is over, the Merchant puts the Varnish in wooden Buckets, well caulk'd on the Outside, fastening on the Covers with Strong Nails. A Pound of Varnish while it is fresh, is valued at about forty Sous, and the Merchant gains double or more, according to the Distance of the Place to which it is carry'd.

The Labourers pay very dear for gathering the Varnish, if they do not take the above-mention'd Precautions. The Diseafe begins with a kind of Ringworm, which in the Space of a Day covers the whole Body, Face and all, for it spreads in a few Hours, and grows very red. Soon after the Perfon's Face becomes blouded, and his Body, which dwells to an extraordinary Degree, seems quite cover'd with a Leprofy. To heal a Man attack'd with this Diseafe, they give him immediately a considerable Quantity of the aforesaid medicinal Water for washing with to prevent the Accidents, which purge him violently: they afterwards make for him a strong Imagination with the same Water, wrapping him up very close. By this means the Swelling is remov'd, but the Skin is not so soon heal'd; for it cracks in several Places, from whence proceeds a great deal of Water. To remedy this, they take of the Herb that I call'd above a kind of Blits, dry and burn it; then upon the part most affected they put the Ashes, which imbibing the sharp Humpour, the chopp'd Skin dries and falls off, a new Skin succeeding in place of it.

The Chiné Varnish, besides the Beauty it gives to the smallest Piece of Wood, it is apply'd to, has likewise the Property of preserving the Wood, and hindering the leaff Moifure from the Varnish.

Excellencies to the Varnish.

1. Property of preserving the Wood.
2. Hindering the leaff Moifure from the Varnish.
Of the Porcelain, or China-Ware,

Porcelain, or China-Ware, or porcelain, is the most common Furniture us'd by the Chinese, and the chief Ornament of their Houses, has been so much fought after in Europe, and still makes so great a Branch of its Trade, that it will not be amiss to acquaint the Reader with the Manner of making it. Some Authors pretend that it is composed of Egg-Shells, or of Shells of a certain Fish, buried in the Earth for twenty or thirty, or even a hundred Years. But this is mere Invention of such Writers, who have boldly palm'd their own silly Conjectures on the World, in many other particulars also, concerning China; of which they have given the most false, and often the most ridiculous Accounts.

China-Ware is made no where but in one Town of the Province of Kiang-si, nam'd King-te-ching, which is a League in Length, containing upwards of a Million of Souls. It is not above three Miles distant from Teu-hyang, a City of the third Rank, wherein it depends, lying in the District of Jau-chow, one of the Cities of the first Rank in the Province. As P. Dursoricelles had a Church in King-te-ching, and among his Converts there were several, who both made China-Ware, and knew a considerable Trade in it, he obtained from them an exact Knowledge relating to every Branch of this curious Art. Besides this, he has seen every thing himself, and consulted the Chinese Books that treat on this Subject, especially the History or Annals of Teu-hyang: for it is a Custom in China for every City to print a History of its District, comprehending its Situation, Extent, and the Nature of the Country; an Account of the Manners of the Inhabitants, and the Perfons distingu'd for Arms, Learning, or Integrity of Life; the extraordinary Events, and especially the Merchandizes and Provisions which are exported or sold there.

This Missionary has search'd in vain to find out the Inventor of China-Ware, for the Annals say nothing of him, nor whether the Discovery was owing to Chance or Experience. They only say, that it was exquisitely white, without any Defect; and that whatever was transported into other Kingdoms, had no other Name but the precious Jewel of Jau-chow. And lower it is added, that the China-Ware, which is of a lively shining White, and a clear Sky-Blue, comes all from King-te-ching. It is made in other Places, but it is of a quite different Colour and Fineness.

In short (not to speak of the other fort of Earthen-Ware made all over China, but to which they never give the Name of Porcelain) there are some Provinces, as those of Kau-tou and Fo-kyen, where they make Porcelain, but Strangers cannot be deceiv'd therein; for that of Fo-kyen is as white as Snow, but has no Glass, and is not painted with various Colours. The Workmen of King-te-ching formerly carry'd thither all their Materials, in hopes of being considerable Gainers, by reafon of the great Trade then driven by the Europeans at Amsow; but they left their Labour, for they could never make it there with Success.

The Emperor King-ki, who defir'd to know every thing, caus'd some Workmen in Porcelain to be brought to Pe-hing, and every thing proper for that Manufacture. They did their utmost to succeed, being under the Prince's Eye, and yet we are assur'd that their Work fail'd. It

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[For a more particular Account of laying on the Varnish, see before, p. 9.]
and its Materials. 339

is possible the Reasons of Interest and Policy had a Hand in the Miscarriage; but however that be, King-te-ching alone has the Honour of supplying all parts of the World with Porcelain; even the Japanese come to China for it.

Every thing that relates to China-Ware, says P. D'Entrecolles (a), (for it is he who speaks in the rest of this Article) may be reduced to the following Heads: viz. The Materials whereof it is compos'd, and how they are prepar'd; the different Kinds of Porcelain, and the Manner of making it; the Oil which gives it the Gloze, and its Qualities; the Colours which embellish it, and the Art of laying them on; the Baking, and Measurements taken to give it a proper Degree of Heat; lastly, I shall make some Reflections on the ancient and modern Porcelain, as also on certain things, which render it impracticable for the Chinese to imitate those Patterns that have been or may be sent them.

But before I begin, it may be proper to undeceive those who imagine that the Name of Porcelain comes from a Chinese Word. Indeed there are some Words, the of which appear to have been borrowed by the Chinese from certain words of a language that have generally given to the Ware, which we call Porcelain, likewise of two words, which are both taken from the Chinese Mother Tongue, and signify Father and Mother. But as for the Name of Porcelain, it is so far from being Chinese, that none of the Syllables whereof it is compos'd, can be either pronounced or written by the Chinese, the Sounds not being to be found in their Language. It is likely that the Word came from the Portuguese, notwithstanding that with them Porcelana signifies properly a Cup or Porrenger; and that Laca is the Name they generally give to the Ware, which we call Porcelain, and the Chinese commonly Tse-ki.

1. The Materials of China-Ware, and how prepar'd.

The Matter of Porcelain consists of two sorts of Earth, one call'd Pe-tun-tse, and the other Kau-lin: This latter is mix'd with thinning Particles, the other is simply white, and very fine. At the same time that a great number of Barks ascend the River Tien-chou to King-te-ching, in order to load with China-Ware, nearly as many small ones descend from Kiu-mauen, laden with Pe-tun-tse and Kau-lin, in form of Bricks; for King-te-ching produces no Materials fit for Porcelain.

The Pe-tun-tse, whose Grain is so very fine, is nothing else but pieces of Rock, dug out of the Quarries, and made into that Form. All sorts of Stones are not proper for Pe-tun-tse, other than those which there would be no Occasion to go twenty or thirty Leagues distant in the next Province to look for. The Chinese say the right Stones ought to have a greenish Cast.

The first Preparation is in the following manner: They break the Stone with great Iron Mallets, and putting the Pieces into Mortars, reduce them to very fine Powder, by help of certain Petles, the Head whereof is made of Stone, and capped with Iron. These Petles work without ceasing, being put in Motion, either by the Labour of Men, or else by means of Water, in the same manner as the Hammers of Paper-Mills. They afterwards cast the Powder into a great Jar full of Water, and stir it up strongly with an Iron Shovel; then having rested a few Minutes, there rises on the Surface a sort of Cream four or five Fingers thick, which they take off, and pour into another Vessel full of Water. In this manner they agitate the Water in the first Jar several times, till gathering what swims on the Top, till there remains nothing but the gross part, which they take out and pound after.

With respect to the second Jar, wherein is call'd that which was gathered from the first, they wait till there is form of Bricks, and when the Water appears clear at Top, they pour it gently off, that the Sediment may not be disturbed, and throw the Paste into large Moulds to dry; But before it is quite hard, they divide it into small Bricks, which they sell by hundreds; and to this Shape, and its Colour, it owes the Name of Pe-tun-tse. The Moulds wherein this Paste is thrown, are a kind of large Boxes, whose Bottoms are cover'd with Bricks, plac'd upright, so as to make an even Surface, over which they lay a thick Cloth; then they pour in the Matter, which they cover soon after with another Cloth, and place thereon a second Bed of Bricks, laid close together flatwise: All this is done to get out the Water more readily, without losing any thing of the Substance, which as it grows hard, easily takes the Figure of the Bricks.

There would be nothing to add to this Article, if the Chinese were not addicted to adulterate their Goods; but People who roll small Grains of Paste in Pepper Powder, in order to mix them with the true Pepper, are not willing to tell Pe-tun-tse unmix'd with groffer Matter; for which reason they are oblig'd to purify it again at King-te-ching, before they use it.

The Kau-lin, which is another component part of Porcelain, requires somewhat less Labour in the Preparation than the Pe-tun-tse: They find Mines of it in the Heart of certain Mountains, to whose Surface is cover'd with a reddish Earth. These Mines are pretty deep, and the Matter we are speaking of is found in Lumps, which they make into Bricks, in the same manner as the Pe-tun-tse. I do not at all doubt that the white Earth of Malta, call'd St. Paul's Earth, white Earth is of much the same Nature with the Kau-lin, tho' the small thinning Particles have not been ob-
Of the Porcelain, or China-Ware.

Its Quality. The fine Porcelain receives its Firmness from the Kau-lin, which is as it were the Sinews thereof; and thus the Mixture of a soft Earth gives Strength to the Pe-tun-tse, which is got from the hardest Rocks. A rich Merchant informed me that some Years ago the English or Dutch (for the Chinese Name is common to both (c) Nations) bought a Quantity of the Pe-tun-tse, and carry'd it into their Country, to make China-Ware, but that having forgot the Kau-lin, their Design miscarried, as they afterwards own'd: On which Occasion the Chinese Merchant said with a Laugh, that They would have a Body, whose Fuss should be supported without Bones.

They have lately found another proper Ingredient in the Composition of China-Ware, which is a Stone, or kind of Clay, call'd Wha-fie, whereof a fort of Pfifan is made by the Chinese Physicians, who reckon it detestive, opening and cooling. They take five parts of this Stone, and one of Liquorice, which they pulverize; and putting half a Spoonful of the Powder into a Cup of fifti Water, give it the Patient to drink, pretending that this Pfifan cools the Blood, and allays the internal Heat. The Perfons concern'd in this Manufactory have thought it fit to use this Stone in the room of Kau-lin; and perhaps those parts of Europe that yield no Kau-lin may furnish Wha-fie. It is call'd Wha, because it is glutinous, and partakes something of the Nature of Sope. The China-Ware that is made with it, is scarce, and much dearer than the other. The Grain of it is exceeding fine, and as for the Painting, if compared with ordinary China-Ware, it as far exceeds it as Vellum does Paper; besides this China-Ware is so light, that it surprizes one who is accustomed to handle the other Sorts: It is likewise much more brittle than the common, and it is difficult to hit upon the true Degree of baking it. Some do not make use of the Wha-fie for the Body of the Work; contenting themselves with making a fine Glue of it, wherein they dip the Porcelain when it is dry, that it may take one Lay before it receives the Colour and Varnish, which is a Stone, or kind of Crayon, call'd Chino-Ware prepar'd with ordinary China-Ware, it as far exceeds it as Vellum does Paper. When it is dry, that it may take one Lay before it receives the Colour and Varnish.

I shall now explain the Manner of working the Wha-fie. (1) When they have taken it out of the Mine, they wash it in River or Rain-Water, to separate the remainder of yellow Earth that sticks to it. (2) They then break it, and put it into a Tub of Water to dissolve, preparing it in the same manner as the Kau-lin. It is affirmed that Porcelain may be made with Wha-fie alone, prepar'd in this manner, without any Mixture. However, one of my Convers, who had made some of this Kind, told me, that to eight parts of Wha-fie he puts two parts of Pe-tun-tse; and that for the reft he proceeded in the same manner as when he made the common China-Ware, with the Pe-tun-tse and Kau-lin. In this new kind of Porcelain the Wha-fie supplies the Place of the Kau-lin: but one is much dearer than the other, for a Load of Kau-lin cost but twenty Sou's, whereas that of the Wha-fie stands in a Crown; so that no wonder this fort of China-Ware should be dearer than the common.

(1) That is, I suppose, The Redhead'd Men. See before p. 131.

2. The Oil which gives the Gloss to the Porcelain.

Besides the Barks loaded with Pe-tun-tse and Kau-lin, which lye along the Bankside at King-ting-ching, there are others full of a whitish liquid Substanc. I knew a great while ago, that this was an Oil which gives the Ware its Whiteness and Gloss, but was ignorant what it was made of; a thing I have since learn'd. The Chinese Name is Wha, given to different Sorts of Oil, seems not to be suitable to this Liquid, as the Tse, which signifies Varnish, as I believe it would be call'd in Europe. This Oil or Varnish is procur'd from a very hard Stone; but this is no strange thing, since it is pretended that Stones are form'd of the Salts and Oils of the Earth, which mix and unite intimately together.
and the Oil which gives it a Gloss.

The Oil may be gotten from the Stone, whereof the Pe-tun-tse are made, yet they choose this fort, because it is whiter, and the Spots are of a deeper Green. The History of Few-hyang, tho' it does not enter into particulars, says, the Stone proper for the Oil has Spots of the Colour of Cypress Leaves, Pe-flou ye pan; or red Marks on a brownish ground, much like the Plant call'd Toad-flax, Ju chi ma tang.

After this Stone has been very well wash'd, it must be prepar'd in the same manner as the Pe-tun-tse: And when the Cream, or purest part of the Matter in the first Jar, or Vessel, has been put into the second, to about a hundred Pounds thereof, they add a Pound of Sho-ku, made red-hot in the fire, and beaten small. This is, as it were, the Runnet which gives it a Confinence, tho' they take care to keep it always liquid.

This Oil of Stone is never used alone, but is mixed with another, which is, as it were, the Oil of Lime Soul of it, and composed as follows: They take large pieces of Quick-Lime, whereon they throw a little Water with their Hands to reduce it to a Powder; over this they spread a Lay of dry Fern, and over that again another of Lime. Having thus put on several Layers, alternately one upon another, they let Fire to the Fern; and when the whole is confumed, divide the ashes between five or fix new Layers of dry Fern; or if there be more of them the Oil will be far much the better.

Hereof, says the History of Few-hyang, besides Fern, they made use of the Wood of a Tree, the Fruit of which is call'd Se-tse. To judge from the roughness of the Fruit before it is ripe, and by its little Crown, it seems to be a kind of Medlar. They now make no use of it, perhaps because it is become exceeding scarce; and probably it is for want of this Wood that the China-Ware made at present is not so beautiful as it was formerly. The nature of the Lime and Fern contributes to the goodness of the Oil; and I have observ'd what that comes from some Places is much more valuable than that which is brought from others.

When they have gotten a sufficient quantity of the Ashes of Lime and Fern, they throw them into a Vessel full of Water. In a hundred Pounds of it they dissolve a Pound of Sho-ku, then stirring the Mixture very well, let it rest till there appears upon the Surface a Skin or Crust; which they gather and put into a second Vessel, repeating the whole several times. When there is formed a kind of liquid Paste at the bottom of the second Jar, they prepare it, pouring off the Water very gently; and this is the second Oil, which is to be mixt with the preceding. In order to have a proper Mixture, the two kinds of Oil ought to be equally thick; for which reason they from time to time dip small Bricks of Pe-tun-tse into both, in order to discover by their Surface, when drawn out, whether the Oil be of an equal Confidence. So much for the Quantity of these two sorts of Oils: As to the Quantity, the best way is to mix ten Measures of Oil of Stone, with one Measure of that made of the Ashes of Fern and Lime; those who are most sparing, never put in less than three Measures. If the Merchants who sell this Oil are inclined to tricking, they may easily increase the Quantity, only putting Water into it; and to conceal the Fraud, adding Sho-ku in proportion, which hinders the Matter from being too liquid.

There is another kind of Varnish call'd Tji-ku, now, that is, Varnish of burn'd Gold: but I should rather call it Varnish of the Colour of Calft Bafs, or Coffee, or of a dead Leaf. To make this Varnish, which is a new Invention, they take common yellow Earth, and manage it in the same manner as the Pe-tun-tse, and when this Earth is prepar'd, they use not the finest Matter, which they cast into Water, and make a kind of Glue of, about the thickness of the common Varnish call'd Pe-yew, made of pieces of Rock-Stone. These two Varnishes Tji-ku and Pe-yew are mix'd together; and as for this purpose they ought to be of an equal Confidence, trial is made thereof by dipping a Pe-tun-tse into each, and if the Varnishes enter the Bricks, they are deem'd fit for incorporating. They likewise put into the Tji-ku, Varnish, or the Oil of Lime and Fern-Ashes prepar'd as above, and of the same Confidence as the Pe-yew; mixing more or less of these two Varnishes with the Tji-ku, according as they would have it deeper or clearer; to know which several Trials must be made: For instance, they put two Cups full of the Tji-ku to eight of the Pe-yew, and to four Cups full of this Mixture they put one Cup of Varnish made of Lime and Fern.

A few Years ago they found the Art to paint with the Tji, it is, with the violet Colour, and to gild the China-Ware. They have also try'd to make a mixture of Leaf-Gold with Varnish and Powder of Flint, which might be apply'd in the same manner as they do the red Oil; but this Attempt did not succeed, and they thought the Varnish Tji-ku look'd more beautiful and glossy. At one time they made Cups, applying the gilt Varnish on the Outside, and the pure white within: But they have varied their Method since. Thus upon a Cup or Vessel, which they design'd to varnish with the Tji-ku, they stuck on a round or square piece of wet Paper in one or two Places; then having laid on the Tji-ku, they took off the Papers, and painted the Places with red or blue, varnishing thole Parts also when the Ware was dry. Some fill'd up these empty Spaces with a blue or black Ground, in order to gild them after the first Baking.

3. Manner of making China-Ware.

Before I shew the Method of using this Oil, or rather Varnish, it will be proper to give an Account how China-Ware is made: in doing which I shall begin with the Work that goes forward in the least frequented Part of King ts ching. There, in a Place encompass'd...
...ard with Walls, they have built vast Pent-Houses, wherein appears abundance of Earthen Vessels in rows one above another. Within this inclosure an infinite number of Workmen live and work, each having his particular Talk. One Piece of China-Ware, before it is fit for the Furnace, passes through the Hands of above twenty Perfons without the least Confusion, they having doubtless found that by such means the Work goes on the faster.

The first Labour consists in purifying the Pe-tun-ťf and Kau-lin, from the coarse Parts it abounds with when it comes to them. To this end they break the Pe-tun-ťf in Pieces, and throw it into a Vessell full of Water, flirring it about with a large Spatula till it is diffolv'd: then they let it set a few Minutes; after which they gather what swins on the Surface, repeating the fame in the Manner before mentioned. As for the Pieces of Kau-lin there is no occasion to break them; for being put into a very clean Balket, and set down into a Vessell full of Water, they dissolve of themselves, commonly leaving Impurities behind that are thrown away. In a Year's time this Refufe gathers to a heap, is not well kneaded the China will crack, and split, run, and warp. From these Ele-

Thefe two Materials being thus prepar'd, they must be mix'd in a just Proportion: For making fine China-Ware, there goes the fame quantity of Kau-lin as Pe-tun-ťf; for the middle Sort, they put four Parts of Kau-lin to six of Pe-tun-ťf; and for the worst, they allow one Part of Kau-lin to three of Pe-tun-ťf. When fo far is done, they throw the Mass into a large hollow Place, well pav'd, and cemented every where: Then they tread and knead it till it grows hard.

This Work is very laborious; for the Christians who were employ'd at it seldom come to Church, not being able to obtain that Liberty, without getting others to supply their Places; because when this Labour ceases to go on, all the rest of the Workmen flop of course. The Matter being thus wrought, they take Pieces of it and spread them on large Slates, where they knead and roll it every way, taking great care that there be no hollow Places in it, or any foreign Matter mixt with it: For a Hair or two Grains of Sand, or if the Mass is not well kneaded the China will crack, split, run, and warp. From thence the Moulds are so many curious Works in Porcelain; which are made, some with the Wheel, others in Moulds only, and afterwards finish'd with the Chisel.

All the smooth Ware are made the first way: A Tea-Cup, for instance, when it comes from the Wheel is very imperfect, not unlike the Crown of a Hat before it is form'd on the Block. The Workman gives it the Wideness and Height requir'd, and parts with it as soon as he has taken it in hand: For he gets but three Deniers [or the value of half a Farthing] for a Board, and every Board contains twenty fix Pieces. The Foot of the Cup is nothing then but a shapel's piece of Earth; which is hollowed with a Chisel, when the Cup is dry, and has receiv'd all the Ornaments intended for it. From the Wheel the Cup passes immediately to a second Workman, who places it on its Foot; and soon after to a third, who puts it in a Mould, (which is fast on a sort of turning Wheel) and gives it the Figures: A fourth polishes the Cup with a Chisel, especially towards the Edges; and to make it of a proper Thiness to render it transparent, scrapes it several times, moistening it a very little if it be dry, lest it shou'd break. When the Cup is taken out of the Mould, must be roll'd gently thereon, without preffing it more on one side than the other; for else it would not be exactly round, or would warp.

It is surprizing to see with what Swiftness thefe Vessells run thro' fo many Hands. Some affirm that a Piece of China, by the time it is bak'd, passes the Hands of seventy Workmen; which I can easily believe after what I have seen myfelf.

The great Pieces of Porcelain are made at twice: One half is lift upon the Wheel by three or four Men, each of whom supports a Side of it, in order to give it the proper Shape; and the other half being almost dry is joint to it, by means of some of the fame Matter mollify'd in Water, which is instead of Mincer or Glue. When the whole is quite dry, they polisb the Places where the Pieces were joint with a Knife, both on the Inside and the Outside, which afterwards by means of the Varnish looks as smooth as the reft. In the fame manner they apply Handles, Ears, and other parts to the Vessels.

What has been said, chiefly regards the Porcelain made in Moulds, or by the Hands only: Such are thofe Pieces that are fluted, or representing several Fancies; as Animals, Grotteous Figures, Idols, Bulls, bespoken by the Europeans, and the like. Mould-Works of this fort confift of three or four Pieces, which are joint to each other, and afterwards finish'd with Infruments, proper to hollow and polish them, as well as to add several Strokes, which they do not receive from the Mould. As for Flowers and other Ornaments that are not in Relic, but as it were engravi'd, they are imprifi'd on the China with Seals and Moulds: They alfo apply Relic's ready prepar'd, much in the fame manner as Gold-Lace is put on a Suit of Clothes.

What follows, relating to Moulds, I have lately been an Eye-witnefs of myfelf. When a Model is given them, which they cannot imitate by the Wheel, they take the Impreffion of it with a sort of Earth fit for that purpofe, and then separating the Mould from the Model in several Pieces, let it dry gently.

When they are about to make ufe of this Mould, they fet it near the Fire for some time; after which putting in a quantity of the Stuff, according to the Thickefs the China is to be of, they prefl it in every where with the Hand; and then placing it for a Minute or fo before the Fire, the Figure loofens from the Mould, by the drying up of the Moisture that held them together. The different Pieces thus work'd seperately, are united again with the Stuff made some what liquid. I have seen Figures of Animals thus made that were quite foil'd. They firft let the
the Mafs harden, then giving it the Figure propord, afterwards finill'd it with a Chiffel, or added Parts that were made separately. These都是非常 troublesome to make, and, in great request. When the Work is finill'd, it is varnish'd and bak'd; after which they paint it, if it be defir'd, with several Colours, and gild it, baking it a second time. Pieces of Porcelain thus made are fold extremely dear. All these Works ought to be shelter'd from the Cold, for when they do not dry equally, the Parts that are moist crack: To avoid which Inconvenience, they sometimes make Fires in these Laboratories. The Moulds, abovemention'd, are made of a yellow fat Earth, which is as it were in Lumps, and as I imagine is common enough, being gotten in a Place not far from King te ching. They knead this Earth, and when it is become very firm, and somewhat hard, they take the proper quantity for the Mould that is to be made, and beat it very much: After they have given it the Figure that is defir'd they let it dry, and in the laft place finill it upon the Wheel. The Potter here is well paid for his Labour. To haffen a Work that is belpoken, a great number of Moulds are made, for employing several Companies of Workmen at the same time. If care be taken of these Moulds, they will last a long while, and a Merchant, who has them ready by him for those forts of Works which Europeans require, can deliver his Goods much sooner and cheaper, and yet gain considerably more by them, than another who has them to make. But, if they should happen to crack, or have the least Flaw in them, they are of no farther Service, unless for China of the same Fashion, but smaller Size: For in such a Cafe they put it upon the Wheel, and repair it, that it may serve a second time.

4. Of the Colours for embellishing the China, and the Art of laying them on.

It is now time to embellish the Porcelain, by letting it pass into the Hands of the Painters. The Painters Thcle Pha-psy, or Painters of China, are as poor as the other Workmen; and indeed it is no wonder, for, excepting some few, a Prentice in Europe, who had serv'd at the Trade side, but a few Months, could perform as well. What they do that way is the effect of Practice, assisted by none of the most excellent Imagination, being quite ignorant of all the excellent Rules of this Art; and yet, it must be confess'd, they have a knack of painting Porcelain, as well as Fans and Lanthorns, of a very fine Gauze, with Flowers, Animals, and Landkips, which are justly admir'd.

The Painting part is divided, in the same Work-house, among a great number of Operators. It is the sole Business of one to strike the first colour'd Circle, near the Edges of the Ware; another traces the Flowers, which are painted by a third; it belongs to one to draw Rivers and Mountains, to another Birds and other Animals: As for the Figures of Men, they are commonly the worst done of all. But we have no right to rally the Chinefs, for their manner of painting certain Landkips, and Plans of Cities, brought illuminated from Europe.

The China is made of all Colours, tho' one seldom meets in Europe with any fort, but that with a bright Blue upon a white Ground. However, I believe our Merchants have imported others. The Ground of fome is like our Burning-Cliffes; that of others is red, done other with Oily red or Blown-red, and frosted with little Points, like our Paintings in Water-colours. When both forts of Work are done to perfection, yet which is no easy matter, they are vastly priz'd, and extremely dear. In short, there is other China-Ware painted with Landkips, in almost all forts of Colours, and set off with the Luttre of Gilding: These are very beautiful when one will go to the expense of them; but as for the ordinary China of this kind, it is not compareable to that which is paint'd finely with Blue.

The Annals of King te ching say, that formerly People made use only of white Porcelain: None used formerly but white. Perhaps because they had not as yet found Blue in the Neighbourhood of Jan-chew, inferior to that used for the finest Ware, which last comes from far, and is sold very dear. They relate that a China-Ware Merchant, having been ship-wreck'd on a desart Coast, found by accident abundantly more Riches than he had lost, for wandering upon the Shore, while the Sailors were building a small Vessel out of the Wreck, he perceiv'd that the Stones for making the finest Azure or Blue were very common there: Wherefore he carry'd back with him a considerble quantity of them, and tis said, that fo charming a Blue was never seen at King te ching. But it seems the Chinefe Merchant could never afterwards light upon the Coast, which Chance had before conducted him to.

The Azure is prepar'd after the following manner: First they bury it in the Gravel, which is about the Depth of half a Foot in the Furnace, where they calcine it for twenty four Hours; then they reduce it into an incalpable Powder, in the same manner as they do other Colours, not upon Marble, but in great Porcelain-Mortars, the Bottoms of which are unglaz'd, as well as the Head of the Pettles which serve to beat it. With regard to this Affair, there are some few Remarks to be made: (1.) Before it is buried in the Gravel, of the Furnace, which is done before the Furnace is heated, it must be well wash'd from the Earth that sticks to it. (2.) It ought to be enclos'd in a Box made of Porcelain very well luted. (3.) When it is calcin'd they break it, and passing it through a Searfs, put it into a glaz'd Vessel, pouring thereon boiling Water then stirring it about, they take off the Scum which swims on the Top, and decant the

and Painting the China-Ware.
the Water very gently. This way of purifying the Blue with boiling Water must be repeated twice; after which they throw the Blue, while it is yet moist, and in the condition of a very fine Paste, into a Mortar, where they grind it for a considerable time.

I have been affur'd that this Azure [or Lapis Armenus] is found in Coal-Pits, or among the red Earth that lies near them: It is usual for some of it to appear on the Surface, which is an infallible Sign that if you dig a little in the same Place you will find more. It exists in the Mine in small Pieces, about the Bigness of the middle Finger, but flat and not round. The coarse Azure is common enough, but the fine is very scarce, and besides is not easily distinguishing'd by the Eye; wherefore to prevent being deceiv'd, it is necessary to try it. This Proof consists in painting a China Cup, and then baking it. Could Europe furnish this fine Lyaun or Azure, and the beautiful Tjyu, which is a kind of Violet, as a great deal of it would go in a little room, it would be a charming Commodity for King te ching, from whence the most lovely Porcelain might be brought back in exchange. I have already (p) said that the Tjyu is sold for a Lyang and eight Tjen the Pound, that is, for nine Francs; and a Box of fine Lyaun, containing only ten Ounces, is sold for two Taels, which is twenty Soits an Ounce.

They have attempted to paint some Vessels black, with the finest China-Ink, but without Success; for when the Ware was bak'd it became very white. Whence it may be presu'med that the parts of the Ink, not being subs tantial enough, were dissipat'd by the action of the Fire, or rather that they had not sufficient strength to penetrate the Lay of Varnish, nor to produce a Colour different from that of the Varnish.

Red Colour.
The Red is made of Tjyu, or Copperas; and as the Chino may have something particular in their Method of doing it, I shall give an Account thereof. They put a Pound of Copperas into a Crucible, which they lute well round, and make the Top of which last is a small Opening, cover'd in such a manner that it may be easily uncover'd when there is occasion: Then they put kindled Charcoal all about it, and to make the Reverberation the stronger, enclose it with Bricks. The Matter is not brought to perfection till the very black Smoak ceases, and a kind of small, fine, thin Cloud succeeds. Then they take a little of this Matter, moisten it with Water, and trying it upon Fir-wood, if it produces a bright Red, they take away the Fire which sur round's, and makes the Crucible. When it is quite cold, they find a small Cake of Red at the Bottom of the Crucible: But the finest red adheres to the Crucible that is above. A pound of Copperas yields four Ounces of Red, wherewith they paint the China.

This White is made with a Powder of transparent Flint, calcin'd in the Furnace after the same manner as the Lapis Armenus. To half an Ounce of this Powder they add an Ounce of powder'd Cerufe, or White-lead, which also enters into the Composition of the Colours. For instance, to make a Green, to one Ounce of Cerufe, and half an Ounce of powder'd Flint, they add three Ounces of what they call Tung-waha pyen; which, according to the Information I could get, must be the finest Scales of hammer'd Copper. The Green thus prepar'd becomes the Mother of the Violet, which is made by adding a quantity of the White, and is the deeper the more there is of the preparation of Green. The Yellow is made by mixing seven Drums of prepar'd white, mention'd before, with three Drums of the Copperas Red.

The Colours apply'd to Porcelain after it has been varnish'd and bâkt do not appear green, violet, yellow, or red till it has receiv'd the second Baking. The China Book says, these few Colours are laid on with Cerufe, Salt-petre, and Copperas; but the Christian Potter mention'd nothing to me but White-lead, which is mix'd with the Colour, when it is dissolv'd in Gum-water.

The red Oil-colour, called Yeow-li-long, is made with the Powder of red Copper, and that of a Stone or Flint which has a reddish Colour. A Christian Physician told me that this Stone was a kind of Allum, used in Physic. They beat the whole in a Mortar, mixing with it young Men's Urines and the Oil of Poyiew; but I could never discover the Quantities of these Ingredients, those who have the Secret being very careful not to divulge it. They lay this Composition on the China before it is bâkt, without employing any other Varnish; but they must take heed while it is baking that it does not run to the bottom of the Cup. They have affur'd me that the Ware whereon they lay this Red is not made of Pe-ten-je, but Kau-lin, of the yellow Earth, prepar'd in the same manner as the Pe-ten-je. It is very likely that such kind of Earth is most proper to take this Colour.

Perhaps you will be glad to be inform'd how this Copper Powder is prepar'd. It is well known, as I have elsewhere observ'd, that they have no coin'd Money in China, but instead of it make use of Silver in Ingots, many Pieces of which are of a base Alloy: however, on certain Occasions, there is a necessitv of reducing it to fine Silver; as when, for instance, the Taxes, or such like Contributions are to be paid: At which times they have recourse to Workmen, whose sole Business is to refine it, by separating from it the Copper and the Lead in Furnaces made for the purpose. And of this Copper, which probably retains some imperceptible Particles of the Silver and Lead, they make the Dull.

Before the melted Copper hardens and congeals, they dip a Brush swiftly in Water, and, striking the Handle of it, sprinkle the Water on the melted Copper. This causes a Skin to rise upon the Surface, which they take up with small Iron Tong's, and plunge into cold Water:

(4) Before, p. 335. The Violet Colour is call'd Tjyu, and no Price mention'd.
Preparing and laying on the Colours. 345

whence the Copper Powder is made, which increases as often as they repeat the Operation.

To my Opinion, that if the Copperas was dissolved in Aqua-fortis, this Powder of Copper would be fitter for the Red I am speaking of: But the Chinae have not the Art of making Aqua-fortis and Aqua-regia; all their Inventions being exceeding simple.

The other Kind with Choc-way-long or Blown-red is done in the following Manner: They take a Pipe, and covering one end with a fine Gauze, apply it gently to the red Powder ready prepared, which the Gauze takes up; then blowing thro' the other end upon the China, it appears cover'd over with small red Specks. This sort of Ware is still dearer and fancier than the former, because the making it is more difficult, if all the necessary Rules are observ'd.

They blow on the Blue in the same Manner as the Red, but it is much easier to succeed therein. The Workmen agree, that if any would be at the Ex pense, they would likewise blow Cold and Silver upon the China, the Ground of which should be black or blue; that is, they could spread equally over the Ware a kind of Gold and Silver Shewer. This sort of Porcelain being of a new Talle, would not fail to please. They sometimes blow the Varnish on. Thus, several Years ago they made some China-Ware, for the Emperor, so very fine and slender, that they were oblig'd to lay them upon Cotton for fear of breaking them by handling; and as they could not dip them in the Varnish, without taking them in their Hands, they cover'd them therewith by blowing it on.

I have observ'd that in blowing on the Blue, the Workmen, in order to lose as little as possible of the Colour, that does not stick upon the China, place the Ware upon a Pedestal, with a large Sheet of Paper underneath, which will serve for some time; and when the Azure is dry, they clear it off the Paper with a small Brush.

But for the better understanding the Method us'd by the Painters in mixing their Colours, Chinae, and thence making new ones, it will be proper to set down the Proportion of the Chinae Weights, Weights.

The Kin, or Chinae Pound, is sixteen Ounces, call'd Lyang, or Tael. (a) The Lyang, or Tael is, a Chinae Ounce; the Tyen, or Mas, is the tenth Part of a Lyang or Tael, the Fan is the tenth Part of the Tyen or Mas; the Li is the tenth Part of the Fan; the Hau is the tenth Part of the Li.

This being premis'd, I shall shew how they compound the Red which is made with Copp-ers, call'd Tsian-fan, and used upon the Porcelain that is bak'd a second time. To a Lyang or Tael of Cerufe they put two Tyen of this Red, and, mixing the two together through a Searce, mix them dry. Then they evaporate them with Water mix'd with common Glue, such as is sold, reduc'd to the Confinence of Fifth Glue: This causes the Red to stick when apply'd to the China, and prevents its running. As the Colours, if laid on too thick, would produce Incapacity in the Ware, they from time to time dip the Pencil lightly in Water, and then in the Colour they are about to paint with.

To make a White, they add to one Lyang of Cerufe, three Tyen and three Fan of the impalpable Powder of the most transparent Flints, cak'd in the Gravel of a Furnace, as before mention'd; making use of Water only, without Glue, to incorporate it with the Cerufe.

They make a deep Green by adding to a Lyang of Cerufe, three Tyen and three Fan of of Green. Powder of Flints, with eight Fan of a Green, call'd Tong unh. This last is nothing else but the Dross of Copper when it is melted; and I have observ'd that in using it to make the Green, it must be well'd, and separated carefully from the Grains of Copper mix'd with it, which are not proper for a Green; nor must any part of that Metal be us'd, excepting the Scales which fly off in hammering it.

As for the yellow Colour, it is made by adding to a Lyang of Cerufe, three Tyen, and three Fan of of Yellow. of the Powder of Flints, and one Fan eight Li of pure Red, that has not been mix'd with Cerufe: Another Workman has told me, that to make a fine Yellow, he put two Fan and a half of the said Red.

A Lyang of Cerufe, three Tyen and three Fan of the Powder of Flints, and two Li of of Violet. of the Azure, make a deep Blue inclining to a Violet. One of the Workmen, whom I consulted, thought that there should be eight Li of the Azure — The Mixture of Green and White, for instance, one part green to two parts white, makes a very bright Sea-Green. — The Mixture of Yellow and Green, for instance, two Cups-full of a deep Green to one of a Yellow, make the Kui-li Green, which resembles a Leaf somewhat faded.

To make a Black they moisten the Azure in Water, so as it may be a little thickish, mix- ing therewith common Glue macerated in Lime, and boil'd to the Confinence of Mouth-Glue. When they have painted with this Black the Porcelain that is to be bak'd over again, they cover the black Places with White; and, in the baking, the White incorporates with the Black, just as common Varnish incorporates with the Blue of common China-Ware.

There is another Colour, call'd Tsue, which is a Stone or Mineral resembling Roman-Vitriol.

According to the Answers made to my Questions, I am perswaded that it is gotten out of Lead-Mines; and that carrying with it the Spirits, or rather imperceptible Particles of Lead, it infuses itself into the China without the Assiduous of Cerufe, which is the Vehicle of other Colours that are laid on the double-bak'd Ware. Of this Tsue they make the deep Violet. It is found at Ku-an, and comes also from Pe-king: But the last sort is better, being sold for a Lyang and eight Tyen a Pound, that is, for nine Livres. The Tsue will melt, and when it is

(a) Lyang is the Chinese Apellation, and Tael the Punsag. The like is to be understood of the Terms that follow.
Manner of Painting China-Ware,

The Tyres,

The Tyres, as well as the other Colours I have spoke of, is used only upon China baked a second time. As to the Preparation of Tyres, they do not calcine it like the Lapis Armenus, but break it, and reduce it into a fine Powder, then throw into a Vessel full of Water; which having stirred about a little, they cast away when it becomes foul, preparing the Crystal that is fallen to the Bottom. The Mafs thus moil'en'd loses its fine Colour, and seems outwardly inclinable to an Ash, but recovers its Violet Hue again, as soon as the Porcelain is baked. The Tyres will keep as long as they define it, and when they go to paint, it is sufficient to moil'en it with Water, mixing therewith, if they think proper, a little common Glue: A thing which some think unnecessary, but in this Experience must teach us.

When paints were used for China-Ware, they add two Tyres of Ceruse, to two Tyres of Gold or Silver Leaves carefully differ'd; the Silver has a great Lustre upon the Varnish Tja-kin. But the Vessel that is Silver'd ought not to remain so long in the little Furnace [or Oven] as those that are gilt, because the Silver would disappear before the Gold would be baked long enough to attain a proper Lustrc.

There is a kind of colour'd China, which is cheaper than that painted with the Colours I have been speaking of; and, perhaps, the Account I am going to give of it may be useful in Europe with respect to Earthen-Ware, though we should never attain to the Perfection of China Porcelain. To make Ware of this Sort, there is no necessity that the Materials should be very fine. They take Dishes that have been already baked in the great Furnace, but not varnish'd, and consequently are quite white, without any Glos, and colour them by dipping each Ware as it is prepar'd, if they would colour or marbl'd all of the same Colour; but if they would give them different Colours, like the Ware call'd Whang-li-a-men, which are divided into Squares, whereof one is green, another yellow, &c. they lay on these Colours with a large Pencil. This is all they do to this fort of China, unless that after it is bak'd they put a little Vermillion in certain Places, as for instance, on the Mouths of some Animals: But this Colour is never bak'd, because it disappears in the Fire, neither is it very lasting. When they apply other Colours, they bake the China over again in the great Furnace, [or Oven] with other Ware not baked before. But care must be taken to place them at the Bottom of the Furnace, and under the Vent-Hole where the Fire is not so fierce; because a strong Fire would discharg the Colours.

Colours proper for this fort of Porcelain are prepar'd in the following Manner: To make a Green they take Tong-a-she-pen, Salt-Petre, and Powder of Flints; but in what proportion I could not learn. When they are reduc'd separately into an impalpable Powder, they are to be moil'en'd and incorporated together with Water. — The most common Blue, mix'd with Salt-Petre and Powder of Flints, makes a Violet; — the Yellow is made by adding, for instance, three Tyres of Copperas-Red to three Ounces of Powder of Flints, and three Ounces of White-lead. — To make the White, they put four Tyres of the Powder of Flints to a Lyang of Cerue; all these Ingredients are to be moil'en'd with Water. This is all that I could learn concerning the Colours of this fort of China, not having among my Converts any who were employ'd in making it.

Black Porcelain has also its Value and Beauty, and is call'd U-myen. This Black is of a Lead kind, resembling that of our Burning-Glasses; and the Gold they add makes it yet more agreeable. The black Colour is laid on the China when it is dry, and for this purpose they mix three Ounces of Azure with seven of common Green Stone. By the Tryal one may know exactly the Proportion, according as the Colour is to be more or less deep; when it is dry, they bake the Ware after which they apply the Gold, and bake it over again in a particular Furnace.

The Shining or Looking-Glafs Black, call'd U-kling, is given to the China by dipping it in a liquid Mixture compos'd of prepar'd Azure. It is not necessary to use the finest Azure, but it must be a little thickish, and mix'd with the Varnishes P-yeow and Tja-kin, adding thereto a little Oil of Lime and Fern-Ashes: For instance, to ten Ounces of powder'd Azure they put one Cup of Tja-kin, seven of P-yeow, and two of Oil of Ashes of Fern burnt with Lime. This Mixture carries its Varnish along with it, and does not stand in need of a new one. When this fort of Black China is bak'd, it ought to be placed towards the Middle of the Furnace, and not near the Arch where the Fire is most fierce.

They make another kind of Porcelain in China, which I have not yet seen; it is almost pierc'd through like pink'd Work. In the Middle is a Cup fit to hold Liquor, which makes but one Piece with the Part that is pink'd. I have seen other China-Ware, wherein the China and Tartarian Ladies were painted to the Life; the Drapery, the Complexion, and Features being curiously express'd, and at a distance appear'd to be enamell'd.

It is observable, that when the Oil of white Flints only is used on the Ware, it becomes a particular Sort call'd Tjiuy-ki, being marbled, and full of an infinite number of Veins; so that at a distance it seems as if it had been broken to Pieces, and put together again, exhibiting a fort of Mosaic Work. The Colour that this Oil gives is a White, a little upon the Ash-Colour; and if the China be Blue, on applying this Oil, it will appear marbl'd, and as if it were crack'd, when the Colour becomes dry.
Preparing and laying on the Colours

I have been shewn a kind of Porcelain inclining to an Olive Colour, which is at present the Fashion, tho' I never saw it but once. It is called Long-stiuen, and I have seen some of it nam'd Tjuing-ke, which is the Name of a Fruit much like an Olive. They give the China this Colour by mixing four Cups of the Tfjui-yew Varnish with four Cups of the Pe-yew, two Cups or thereabouts of Oil of Lime and Fern-Ahes, and one Cup of Tfjui-yew, or the Oil made of Flints. The Tfjui-yew causes a number of small Veins to appear on the Porcelain, but if apply'd alone, the Ware is brittle, and if struck has no Sound; when mix'd with other Varnish, the China is full of Veins, will ring, and is no brittleter than the common Ware.

They brought me another Piece of Porcelain, call'd Tau-pyen, or Transmutation: This Transmutation is made in the Furnace, [or Oven] and is owing either to the defect or excess of Heat, or else to other Causes not easily guess'd at. This Piece was not the least beautiful or least eftitem'd for being merely the effect of Chance: The Workmen intended to make VelVets of Blown-Red, but a hundred Pieces were entirely loft, and this which I am speaking of came out of the Furnace like a kind of Agate. If they would run the Silk and Exence of various Experiments, they might at length discover the Art of making constantl+ of Heat, or else to other Causes.

When they wou'd gild with Gold, they grind it small, and dissolve it in a China Cup, till they perceive it settle into a kind of a Golden Hemisphere. They let it dry, and when it is as hard as an Agate-Stone. But they muft take heed not to touch the Ware with the Powder, cause, when it is thoroughbred, it will infallibly crack in baking. They have it vein'd. This is done by means of a Pencil Varnish, which is made up of Oil-red, or long-stiuen, after a while, and go on with the Gilding afterwards with an Agate-Stone. But they must be careful to rub the Vessel always the same way, for instance, from the right to the left.

When they would apply a Varnish which gives the Ware an uncommon Durability, they put thirteen Cups of Pe-yew to one Cup of Fern-Pot-Ahes, made equally fluid with the Pe-yew, or지 QQ O

This Varnish is strong, and ought not to be laid on Porcelain that is to be painted blue, because, after baking, the Colour will not appear thro' it: But the China on which this strong Varnish is laid, may be expos'd to the intensest Heat of the Furnace. They bake this intirely white; either for the sake of that Colour, or else to gild and paint it of various Colours, and then bake it again. But when they intend to paint it blue, and would have the Colour appear after it is bak'd, they should put only seven Cups of Pe-yew to one Cup of Varnish, or the mixture of Lime and Fern-Ahes.

It is proper to observe once more, that the Porcelain done over with the common Whiteness, they put thirteen Cups of Pe-yew to one Cup of Fern-Pot-Ahes, made equally fluid with the Pe-yew, or지 QQ O

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Of the Furnaces or Ovens.

The Furnaces of this kind, when small, may be made of Iron, but they are generally of Earth: That which I saw was about the height of a Man, and almost as big as one of our largest Wine-casks. It consisted of several Pieces of the same Matter as the Cafes of the China-Ware are made of, being a fort of large square Tiles, about half an Inch thick, a Foot and half long, and a Foot broad. They were placed one upon another [edgewise] and very well cemented; having been so order'd before they were bak'd, as when laid together, to fuit the Roundness of the Furnace, [or Oven.] It stood about half a Foot from the Ground, upon two or three Ranges of thick but narrow Bricks; with a firm Incloure of Brick-work round it, which had at the Bottom three or four Vent-holes. Between this Incloure and the Furnace was a Space left of about half a Foot, except in two or three Places, which being fill'd up were a kind of Buttricks to the Furnace. I believe they raise both at the same time, otherwise the Furnace would have no Support.

They fill it with the Porcelain that are to be bak'd a second time, pil'd in the Manner just now mention'd: In doing which, Care ought to be taken to keep the Parts that are painted from touching one another, for that would certainly spoil them. But they may set one Cup standing within another, tho' it be painted, because the Edge of the Foot of the Cup that is put in has no Painting; but the Side of one Cup ought never to touch the Side of another: So that when the China cannot easily be put one within another, the Workmen dispose them in the following Manner. A Range of Vessels being place'd at the Bottom of the Furnace, they cover it with Plates made of the same Earth the Furnace is of, or even with Pieces of the Cafes belonging to the Porcelain; for in China every thing is of use; on this Covering they put another Range of Ware, and continue piling them in this manner to the Top of the Furnace, [or Oven.]

When all this is done, they cover the Top with Bricks properly formed, and of the same Matter with those the Sides are made of, which jambing one within another, are cemented with Mortar or tempered Earth; only a Hole is left in the Middle, that they may see when the China is bak'd. They afterwards kindle a good quantity of Charcoal under the Furnace, and likewise upon the Covering, from whence they throw it into the Space between the Incloure and the Furnace. When the Fire is fierce they look from time to time through the Opening, which is only cover'd with a piece of a broken Pot; and when the Vessels appear with a Glof, and the Colours bright and lively, they first withdraw the Fire, and then the China-Ware.

There comes a Thought into my Head, on occasion of those Colours which are incorporated with the bak'd and Varnish'd China-Ware by means of the Ceruf, to which former, according to the Annals of P'en-yang, they added Salt-Petre and Copperas. If Ceruf were likewise used in the Colours painted on Glass, and the Glafs afterwards bak'd a second time, might not the Art be recovered that we formerly had of painting thereon, without diminishing its Transparency? But this Experience must determine. Our Loss of this Secret among us put me in mind of another, which the Chineses also lament the Loss of, had they the Art of painting Fisht, or other Animals, on the Sides of a Porcelain Vessel, which did not flow themselves till the Vessel was full of Liquor. They call this kind of China-Ware Kya-yang, that is, Azur put in a Prefi, on account of the manner of placing it. I shall communicate what they have prefer'd of the Art. Who knows but the Europeans may supply that Part which the Chinese have forgot?

The China-Ware to be painted in this manner must be very thin. When it is dry they lay on the Colour pretty strongly, not outwardly according to Cufimonials, but on the Inside; they generally paint Fisht thereon, as most proper to appear when the Vessel is fill'd with Water. The Colour being dry, they spread on it a thin Lay of a kind of very fine Paste, made of the same Earth as the China; so that the Azur is close-presc'd between these two kinds of Earthen Plates. When the Lay is dry, they oil [or varnish] the Inside of the Vessel, and some time after put it on the Mould and the Wheel. As it has receiv'd a Body on the Inside, they make it as thin as possible on the Outside without penetrating to the Colour. Then they dip the Outside in the Oil, and when it is dry, bake it in the common Furnace.
For Baking the China.
Of the Furnaces or Ovens

ther at Top, at Bottom, and in the Middle by Pieces of Earth, placed so skilfully as to admit a
free Pallage for the Flame on all Sides.

All Earth is not proper to make Cakes for the China-Ware; there are three Sorts used; one
is yellow, and common enough, of which they make the Bottoms; another is called Laut-ah, and
is a strong Earth; the third, which is oily, is called Tal-th. Thee two last are got in
Winter from certain deep Mines, impofible to be work'd in Summer: If they are mix'd in
equal Parts, the Cakes colt somewhat morce, but will last a long while; they bring such Cakes
ready made from a large Village a League from King-to-cloing, down the River. They are yel-
lowish before Baking, but afterwards of an obscure Red: When for Cheapnes they use most of
the yellow Earth for the Cakes, they stick firm above two or three Bakings ere they break to
Pieces. If the Cake is but lightly crack'd, or even foil, they bind it with an Ozie Band, which
the'it takes Fire, preserves the Cake for this once, so that the China-Ware does not suffer.

They take Care not to fill the Oven with new Cakes; one half at least must have been bak'd
before; there are plac'd at the Top and Bottom of the Piles, and the unbak'd ones in the Middle.
The History of Feu-lang says, that in former times all the Cakes were bak'd in a Furnace by
themselves, before they were used to make the China; doublets because then, there being fewer
Workmen, they had less regard to the Expence than the Perfection of the Work.

Let us now come to the Structure of the Ovens or Furnaces; they are plac'd at the further
End of a long Porch, which serves instead of Bellows, and is withal a Warehouse; it is of the
same use as the Arch in Glufs-Houses: The Ovens are larger now than formerly, for then, according
to the China Book, they were only fixy, Foot high and fixy broad, but are now two Fathom
high and almost four wide: The Arch as well as Body of the Oven is sufficiently thick so that
one may walk upon it without being incommoded by the Fire: This Arch or Vault is not flat
on the Insale, nor does it rife in point, but grows narrower and narrower as it approaches the
great Vent-hole, at the Extremity, through which the Flame and Smoak arise.

Besides this Mouth, the Oven has five or six Openings about its Head, like so many Eyes,
which are cover'd with broken Pots, so as to allay the Air and Fire of the Oven. By means of
these Eyes they judge when the China is bak'd; they uncover the Eye, which is nearest the
great Vent-hole, and with Iron Tongs open one of the Cakes. If the Ware is done enough
they discontinue the Fire, and keep the Door of the Oven remaining shut for some time: This
Oven has a deep Hearth of equal Extent with itself, and a Foot or two wide, they ascend by a
Plank to enter the Range of China in the Oven: When the Fire is lighted, they immediately
that the Door, leaving only a proper Opening to throw in the first pieces of Wood a Foot
long. At first the Oven is heated for a Day and a Night, and then two Men relieved each
other, continually throw in Wood. One Baking generally consumes a hundred and eighty Load.
Nay, a China Book holds this Quantity not sufficient, affirming that formerly they burn'd two
hundred and forty Load, and twenty more, if the Weather was rainy, altho' the Ovens were
left by half than they are now. They kept but a small Fire during seven Days and Nights,
and on the eighth Day made a very brisk one. It must be observed, that the Cakes containing
the smaller Ware had been bak'd before by themselves.

It must be own'd, the Porcelain of the ancient Chinje is more substantial than that made
in latter Times; they observ'd also another Thing, now neglected, that is, they did not open
the Oven-Door of the large Ware till ten Days after the Fire was out, and of the small, not
till five. At present indeed they delay taking the large Vessels out of the Oven a few Days;
for if they do, the Ware would crack; but as for the small, if the Fire cases in the Evening,
they take them out next Morning, it should seem, that they may leave Wood in the next
Baking. As the China-Ware is then burning-hot, the Operator, who takes it out of the Oven,
makes use of long Slings hung about his Neck.

They discover that the Porcelain bak'd in the small Oven is fit to be taken out, if when looking
ther' the Opening above, they see that all the Ware is Fire-red to the Bottom, that they are
distinguishable one from another as plac'd in the Pile, that those that are painted look smooth,
and that the Colours are incorporated with the Ware, in the same manner as Varnish is
with the fine Blue, by the Heat of the great Oven. As for the Ware bak'd a second time in
the great Oven, this they judge sufficiently bak'd, (1) when the Flame comes forth no longer
red, but whitish, (2) when looking in at one of the Openings they see ther' the China
red-hot. (3) When after opening one of the top Cakes, taking out a Vessel, and letting it cool,
they find the Varnish and Colour to their Liking. And lastly, when they can see the Gravel shine at the Bottom of the Oven.

I have been surpriz'd that, after the burning at the entrance of the Oven 180 Load of Wood
in one Day, on the next no Ashes should be found on the Hearth. They should be well lason
above to the Fire that feed these Ovens. Tin said they put Salt in their Tea, that they may drink
as much as they will without being incommoded; but I can't conceive how this salt
Liquor should quench their Thirst.

Considering what I have related, it can be no wonder that China-Ware is so dear in Europe,
especially when you know yet further, that, besides the large Gains of the European Merchants
and their Factories, few Bakings succeed quite well, and, that often the whole is lost, and they
find, when the Oven is opened, that the Ware and Cakes red-hot to a Man as solid as a Rock.
The Finer the Fire, or insufficient Cakes may ruin all. It is no easy matter to regulate the pro-
per Degree of Heat: for the Alteration of the Weather has an immediate Effect, not only upon
the Fire, but on the Quality of the Subject on which it acts, and of the Wood that feeds it. Thus a hundred Workmen are ruin'd for one that grows rich; a hundred ruin themselves by still trying their Fortunes, in hopes to get enough to set up a Merchant's Shop. Besides, the China sent into Europe is almost always made from new Models, often so whimsical, that it is difficult to succeed, and the Europeans refuse it for the least Defect, in which case it must fall thick on the Muder's Hands, because it is not to the Chinese Tastes; consequently that which is must bear a good Price.

According to the History of King-te-ching, their Gain formerly was much more considerable; The Gain, but this is to be question'd, because they had not then such Demands for their China from Europe. For my part I believe the present Dearness of the Merchandise, and Poverty of the Merchants, arises from the Dearness of Provisions, and the Scarcity of Wood in the Neighbouring Mountains; add to this, the Workmen are now not so skilful as formerly, and the Mandarins, who employ a great many to make Prefents for their Patrons at Court, pay them well.

The Workmen do not undertake all the Models that come from Foreign Countries, they have some impracticable given them in China, tho' at the same time they perform such for Prizing Works as Strangers would think impossible. For Instance, I have seen a large Lanthorn, like that of a Ship, all of one Piece of China, thro' which one Candle sufficiently enlighten'd the whole Room. This was made seven Years ago at the command of the Hereditary Prince, who also order'd to be made divers Instruments of Music, particularly a sort of small Organ, call'd Tsing, about a Foot high, consisting of fourteen Pipes, whose Harmony is agreeable enough; but they attempted it in vain. They succeeded better in making Flutes, Flagellets, and an Instrument nam'd Yun-lo, which is compos'd of divers small round Plates, a little concave, each of a particular Note. They hang nine in a Frame, at different Heights, which they strike like a Dulcimer, and it returns a little Tinkling, which agrees in Concert with other Instruments, and the Singers Tone. I concluded they had the Secret of incorporating a little Metal with these Pieces, to diversify the Sound; but I was mistaken, Metal being so incapable of uniting with the China, that if a Copper Farthing be put on the Top of one of the Pieces in the Furnaces, it would, when it melts, pierce all the Caffes and Vessels, so that all the Vessels in the Pile would have a Hole in the Middle. Nothing can give a better Idea, than this, of the Effect of the Fire on all things in the Oven, which are not withstanding, seen Designs of Work perform'd, which were said to be impracticable: These were Urns above three Feet high without the Lid, which role like a Pyramid a Foot high. They consisted of three Pieces, so artfully put together that the Joining could not be perceived. But I was told, that only eight out of twenty-four succeeded well, the rest being spoiled. These Urns were bespoke by the Merchants at Kan-tou for the European Trade; Wares of so high Price not taking in China.

To come to the Works of the Chinese which are more curious than ordinary, they succeed best in Grotesque Work, and representing Animals: They make Ducks and Monsters, that will float on the Water. I have seen a Cat painted to the Life; in her Head they had plac'd a Lamp, the Flame of which made the two Eyes, and they affid'd me that the Rats were frigint with it in the Night. They also make abundance of Statues of Kuan-in, a Goddes famous in China. She is represened holding a Child in her Arms, and is invok'd by barren Women desirous of Children. We may compare her to the antique Statues of Venus and Diana, with this Difference, that the Statues of Kuan-in are extremely modest.

There is another kind of Porcelain, difficult to make, and therefore very scarce. Its Substance is extraordinary thin, and the Surface exceeding smooth within and without, and yet you see Mooldings on it engraven, as a Round of Flowers, for instance, or such like Ornaments. The Manner in which they do it is, as soon as they hang it on the Wheel, they clap it on an engraved Mold, whence the Inside takes off the Engraven Figures; the Outside of it they work with a Chisel, and make it as thin and fine as possible. Then they varnish and bake it in the ordinary Oven.

The European Merchants require sometimes China Slabs in one Piece, big enough to make the Top of a Table, or Seat, or Picture-frame; but this is impracticable, for the largest they can make are but a Foot or thereabout; if they exceed that, tho' ever so thick, they'll warp. The Thickest also renders these Works somewhat difficult, and therefore instead of moulding them solid, they make two hollow Outsidés, which they join, leaving a Vacancy within. They put but one Piece acrost, making on both Sides two Holes to frame them by, as in Cabinet-Work.

The History of King-te-ching mentions several Works commanded by Emperors, which were attempted in vain. The present Emperor's Father order'd some almost in the Fashion of our Orange-Tree Tubs, therein to breed the Red, Golden, or Silver Fish. These Vessels were to be three Foot and a half over, two Foot and a half high, the Bottom half a Foot, and the Sides a third of a Foot thick. They labour'd three Years together on these Works, and made two hundred Urns, but not one succeeded. The same Emperor order'd Slabs for the Front of a Gallery, each to be three Feet high, two and a half broad, and half a Foot thick; but they could not be made, and the Mandarins of the Province address'd the Emperor to put a Stop to the Work. Yet these Mandarins, knowing the Genius of the Europeans, have sometimes requested me to send for new and elegant Designs, that they might present them as Curiosities to the Emperor. On the other hand, the Christianz entreated me not to procure
Of the Furnaces or Ovens

To procure them such Models, because the Mandarinis were not so easy to be put off as our Merchants, when the Workmen tell them the Thing is impracticable; but often cause them to be well baited, before such a promising Project must be given up.

As every Profession has its particular Idol, and as the Divinity is as easily communicated here as the Quality of an Earl or Marquis in some Countries of Europe, it is no wonder there should be a God of China-Ware: The Pi-pa (an Idol so called) owes its Origin to their Models, which the Workman cannot succeed in. The Story is thus related: One of the Emperors absolutely commanded them to make him some Pieces, after a Model he gave them. They represented several times to him, that it was an impossible thing, but their Remonstrances made him only the more positive. For the Emperors are, whilst alive, the Divinities most feared in China; and they often believe that nothing ought to oppose their Defires. The Officers doubled their Diligence, and treated the Workmen with all sorts of Rigour, while, poor Workmen, they were at great Labour and Expense, and received nothing but Blows. At last one of them, quite in Defair, threw himself into the burning Oven, and was consumed in an Instant. The China-Ware then baking, 'tis said, proved perfectly fine, and entirely to the Emperor's liking; this Despardo paid ever after for a Hero, and became the Idol presiding over the Porcelain Works. But I don't find his Example was followed.

Porcelain having been in great Esteem for so many Ages, some may desire to know in what respects that of former Times differs from that of the present, and what the Chinae think on this head. They have doublet their Virtuosi's, who are prejudic'd in favour of Antiquity. Nay, they are all generally inclin'd that way; and yet we find some who give the Preference to the modern Works. But it is not with Porcelain as it is with old Medals, which give a little more to Antiquity. Old Porcelain perhaps is adorn'd with some Chinae Characters, but not such as fettle any point of History: The Curious therefore can find nothing but Fancy and Colours to give it the Preference.

I was told in Europe that the best Porcelain requires to be a long Time buried in the Earth; but this is a fallc Notion, and is laugh'd at by the Chinae. The History of King-te-ching, speaking of the finest Porcelain of old Times, says it was so catch'd up, that the Oven was scarce open, but the Merchants were disputing for the first Lot: so far were they from burying it in the Earth. 'Tis true, that in digging on old Ruins, and on cleansing Wells long out of Use, sometimes fine Pieces are found, which have been hid in troublesome Times, when People seek to secure their choice Effects. It is not therefore the being brought to Perfection by burying in the Earth, but its ancient Beauty being preferv'd, that acquires it such Esteem; for that alone bears such Price in China, that they will give great Sums for the least Utensil of the commonest Sort, that has been used by the Emperors Tan and Shun, who reigned many Ages before the Dynasty of the Tang. All that the Porcelain gets by lying long in the Ground, is a Change of its Colour, or, if you will, its Complexion, which shows it to be old. The same thing happens to Ivory or Marble, but much sooner; the China-Ware being guarded by its Varnish against Effects of the Moiiture. I have my self found, in old Ruins, Porcelain probably very ancient, and I could not observe any thing singular in it. If it really had acquired Perfection by growing old, it was not, when new-made, equal to the present Works. To my Opinion, there was then, as now, Porcelain of all Prices.

According to the Annals of King-te-ching, there were formerly Urns of the Price of 58 or 59 Ta-ch each, which is more than 80 Crowns. How much greater the Price in Europe! These Annals add, that for every Urn of this Value an Oven was made on purpose, and no Expence was spared. The Mandarin of King-te-ching, who is my Friend, adds Precepts to his Patrons at Court, of old Porcelain, which he had the Art to make himself, or rather to imitate that of the nearer times of Antiquity and to do it employ'd a great many Workmen. The Mandarin of these false Kua-tong, or Counterfeits of Antiquity, is a yellowish Earth got near King-te-ching, at a Place called Ma-rgan-flan. They are very thick; the Mandarin gave me a Plate of his making, and it was as heavy as ten common ones.

There is nothing particular in the working on this Sort of China Ware, excepting the Varnish, which is made of a yellow Stone, and being mixt with a larger Quantity of common Oil dyes the Vessels a Sea Green; when baid'd they throw them into very fat Broth made of a Cabbage and other Meats, then bake them again, and lay them in the naihest Puddles they can find, for the Space of a Month or more: after they are taken out they pass for 3 or 400 Years old, or at least of the present Dynasty of the Ming, when Porcelain of this Thickness was the Court Table. These false Antiques thus far resemble the true, that they don't ring when struck, nor yield the least Noise if held to the Ear.

They brought me from the Rubbish of a large Shop a little Plate, which I value beyond the finest Porcelain Piece, tho' a thousand Years old. On the Bottom is painted a Crucifix between the Virgin Mary and St. John. Formerly, they exported (as 'tis said) a great deal of this Sort to Japan, but the Enemies of Religion have hinder'd any of it being made these 16 Years. They are in China almost as curious in European Glasses and Crystal, as the Europeans are in China Ware; but yet this Curiosity has not made them cross the Sea to seek Glasses in Europe. They find their own Manufacture of more Use; for their Porcelain will bear hot Liquor, and you may hold a Dib of boiling Tea without burning your Hand, if you take it after their Way; which you can't do by a Silver Dib of the same Thickness and Figure. The Porcelain has its Luster as well as Glasses; and, tho' it be not so Transparent, it is left
The Plate representing the Silk Manufacture is gratefully inscribed to J. Nathanael Curzon, Esq. of the Shire for the County of Derby, and his Lady; both subscribers to this work, by their Humble Servant Edw. Cave.
Of the Silk Manufacture in CHINA.

brett. What happens to Glaß, when just made, happens also to Porcelain; and nothing better shows the Conformity of their Nature: Good Porcelain hath a clear Sound, as well as Glaß. A Diamond cuts Glaß; so also they use a Diamond in reuniting broken Porcelain. They make therewith, as with a Needle, little Holes in the Substance of the Ware, in which they twist a very fine Braie Wire, and so render it fit for Service again, the Place where it was broken being scarce perceptible. This Business is a Trade in China.

I have said that there commonly are at King-te-eling Banks laden with the Pot-tun-pie and trade of Kau-lin, and that after these have been cleaned, they lay the Dots that remain along in great Porcelain. of Heaps; that there were three thousand Kilns and Ovens in King-te-eling, and all full of Cakes what Uie. and Ware; that the Cakes could serve no more than three or four Batches, and that a whole Batch is often spoil'd. It is natural, after this, to ask, into what Abyss do they call all that 1300 Years Rubbish of Ware and Kilns?

The very Situation of King-te-eling, and the Manner in which it is built, will answer this Difficulty. This City was at first no large Place, but is now prodigiously increased; they build every Day, and there is not an House but is surrounded with Walls. The Bricks in these Walls are not laid flatways, nor are they cemented like Works of Masonry in Europe: The Walls in China are more beautiful, but not so solid. Long and wide Bricks incrustate, as I may say, the Wall: Every one of these has another on each Side, of which you only see the End even with the Middle one, to which they are the two Spurs. A flight Lay of Mortar round the middle one, binds all these Bricks together; and the Back of the Wall is laid in the same manner. These Walls grow narrower as they rise, till at Top they are no more than a Brick's Length or Breadth. The Spurs, or cross Bricks, no where answer those on the opposite Side, so that the Bulk of the Wall is like a sort of empty Coffer. When they have laid two or three Rows of Bricks on a shallow Foundation, they fill up the middle of the Work with Potheards, over which they throw Earth temper'd like thinnish Mortar; this binds the whole, and makes of it one Mafs, which includes the croffway Bricks on all sides, and these lock up the middle ones, which only bear upon the Thickens of the Bricks that are under them. However, at first, as tho' they were made of fine grey Stone, squared, and polished with the Child; and what is surprizing, if they take care to cover them at top with good Tiles, they will stand 100 Years. But in truth they don't bear any Timber-work, which is always sustained by mafty wooden Pillars; they only serve for Enclosures to Edifices and Gardens.

We see already in part what becomes of the Rubbish of the Porcelain and the Kilns. The Second Lieu. reft they commonly throw on the Banks of the River, below King-te-eling. Hence in time they gain upon the River; and the Rubbish being soak'd with the Rain, and trodden by the Passengers, the Ground soon becomes fit to hold a Market, or to build Streets on. Moreover in great Floods the River drags along with it large Quantities of those broken Pieces; so that its Bed is as it were pav'd with them, and affords a very agreeable Sight.

Of the Silk Manufacture.

GREECE made Italy the rich Prefent of Silk, which in the Time of the Roman Emperors was valued at its Weight in Gold. "The Grecians were beholden for it to the Persians; and their, according to Authors of most Credit, as M. d' Herbelot observes, confess that they had the Knowledge of Silk-worms, and the Art of breeding them, originally from China. The most Ancient Chinese Writers ascribe their Discovery to one of the Wives of the Emperor Wang-i, her Name Si-ling, and sunnamed, for Honour's Sake, Empress- Silke, by whom d'Iverd.

Before the Time of this Queen, when the Country was but newly cleared, the People were cloth'd in Skins of Animals; which being insufficient for so multiplying a People, Neccessity render'd them indiffluent, and they bent their Wits to make Cloth to cover themselves; but they were obliged to this Princes for the useful Invention of Silk.

Since her Time, several Empresses, recorded in Chinese Authors, have been agreeably employ'd in hatching and breeding of Silk-worms, in feeding them, taking the Silk, and manufactur-ing it; and an Orchard of the Palace was allotted for a Plantation of Mulberry-Trees. The Empress, attended by the Queens and the Prime Ladies of the Court, went in Ceremony to this Orchard; and gather'd with her own Hands the Leaves of three Branches, which her Handmaids bended down within her Reach. The finest Pieces of Silk, made by her self, or by her Order, and under her Eye, were devoted to the Ceremony of the grand Sacrifice offer'd to Shong-iu.

There is reason to believe that the Trouble the Empresses gave themselves, was chiefly with a politic View to engage, by such great Examples, the Princes, the Ladies of Quality, and all the People in general, to breed Silk-worms; on the same Account, the Emperors, to enno-ble, in some sort, Agriculture, and to excite the People to so painful a Labour, never omit, at the beginning of the Spring, the Ceremony of holding the Flow in Perfum; opening with it some Ridges, and laying Grain therein. The present Emperor still observes this Custom.

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As for the Empereurs, they have, for some time past, not troubled themselves about Silk; though there is yet to be seen, within the Venge of the Palace, a large Square of House, where Hands the Church of the French Jesuits, the Avenue to which is still call'd the Way to the Nuns, where Silk is made, for the Direction of the Empreurs and Queen. In the Books of the ancient Philosopher Mengis, we meet with a wise Regulation of the Magnificacy, which limited the Space appointed for the Mulberry Plantation, according to the Extent of every private Man's Possessions.

We may well call China the Silk-Country, for it seems to be inexhaustible. Besides furnishing the Nations of Asia and Europe with large Quantities, the Emperor, the Princes, and their Domestic, the Mandarins, the Literati, the Women, and in short, the Generality of the Chinese wear Silk, and are cloth'd in Satin or Damask. There is scarce any excepted, but the meanest of the People and the Peasants, who wear blue Cotton.

The several Provinces of this Empire furnish very fine Silks, those of Cho-yang are, without Comparison, the finest and best. The Chino judge of the Goodheath of Silk by his Whiteheath, Softness, and Fineness. If it feels rough, it is a bad Sign. Offentimes, to give it a Glos, they dress it with a Sort of Rice-Water, mix'd with Lime, which burns it, so that, when brought to Europe, it won't bear Milling: Tho' nothing takes the Mill better than found Silk. A Chinese Workman will mill this Silk above an Hour together without flooding, that is, without breaking a Thread; and 'tis certain, nothing can look finer or neater.

Their Mills are very different from those in Europe, and far less cumbrous. Two or three wretched Blades of Bamboo with a Cog-Wheel are enough: 'Tis surprizing to see with what simple Instruments they work the finest Stuff. Where the finest Silks are made.

There is at Kanton another Kind of Silk, that comes from Tong-kiang, but not comparable to that of Cho-yang, provided this latter be not too dapp'd; of this Silk are made the finest Stuffs in the Province of Kwang-nan, where are the greater number of good Workmen, and whence the Emperor is supply'd with Silk for his own Ufe, and for Prefixes to the Grandees and Lords of the Court. The great Trade they drive at Kanton, which is the Port for all Strangers, does not fail to draw thither a great Number of the best Workmen: They could make as rich Stuff as any in Europe, were they sure of Vent; but they usually confine themselves to the plainest Sorts, because the Chinese chuse the Ufeful before the Agreeable. They make Gold-Tillus indeed, but they don't draw their Gold into Wire, to twist with the Thread, as is done in Europe, but gild a long Sheet of Paper, which they cut into very small Slips, and very artfully wrap them about the Silk.

The Stuffs look very fine, coming out of the Workman's Hand, but are not lasting, nor fit for Garments, because the Air and Moisture soon tarnish the Lustrous of the Gold; they are hardly of any Use but for Church-Moveables and Ornaments; none but Mandarin and their Ladies wear them, and that but very seldom.

The Silks most in use are the Chinese, which are plain and flower'd Gauzes, which are their Summer Wear; Damasks of all Sorts and Colours; striped Satins, black Non-lang Satins, coarse Taffeties, or small Mohairs, which are very serviceable; and several other Sorts: some like flower'd Graceum; others with open Flowers like Gauze; some striped, in a very good Taste, or marquetered, or embroidered with Rose's, &c. Crapes, Brocades, Plush, and several Sorts of Velve. That of the crimson Dye is the dearest, but one may be easily deceiv'd in it. The Way to discover the Cheer is, to take Juice of Lemon mix'd with Lime, and sprinkle a few Drops upon the Cheer; if it changes Colour, 'tis counterfeit, if it remains the same, it is genuine.

In short, the Chinese make an infinite Number of Stuffs that we have no Name for, but there are two Sorts most commonly worn among them. (1.) A Sort of Sattin, stronger and less glossy than what is made in Europe; they call it Tsuan-tie. Some are plain, others varied with Flowers, Trees, Birds, Butterflies, &c. (2.) A particular Taffety, call'd Choo-tie, [Su sia] of which they make Drawers and Linings; it is close, and yet so supple, that tho' it be folded with the Hand, it will not take the Mark of the Fold; it will wath like Linen, without loosing much of its Glos.

Other Sorts: unknown in Europe.

The Chinese Workmen give their Choo-tie, or Taffety, a Glos with the Fat of a River-Porpus, which Creature they call Kyang-chu, that is to say, the Hog of the River Yang-tie-kyang; for in that great River, above 60 Leagues from the Sea, are seen Porpus, leeks in Bulk indeed on those parts of the Ocean, but which feed on Sashalls, by Banks, thro the fresh Water, with the same Leaps and Excursions as in the open Sea. This Fat is purified by washing and boiling: then with a fine Brush they spread it over the Taffty from Top to Bottom, the same Way, and on that Side they would give a Glos to. The Workmen burn the flame in their Lamps at their Work by Night instead of Oil. The Smell of it is very useful in driving away the Flies, which otherwise would damage the Silk.

The Province of Shang-tang yields a particular Silk, found in abundance on Trees and in Fields: It makes the Stuff call'd Kyen-chew. This Silk is produced by small Insects very like Caterpillars; they don't shape it into Caps like the Silk-worms, but in very long Threads, which fall to small Trees, or Shrubs; those Threads are gather'd, and made a coarser Silk than the Hoise-Worms spin: But the Worms are wild, and eat the Leaves of other Trees as well as that of the Mulberry. Such as are not acquainted with this Silk, would take it for a Roost Stuf, or a Coarse Duckett.

There are two Sorts of Worms which spin this Silk: One larger and blacker than ours, call'd Tsuan-kyen;
and the Silk-Worms, in CHINA.

The other, which is smaller, is called Tsou-kyou: The Cods of the first are of a millet grey, those of the latter more black, and the Silk has a mixture of these two Colours. This Silk is very thick, never cuts, lasts long, washes like Linnen, and when good, will not fray, even with Oil. This Silk is in great Vogue among the Chinese, and is sometimes as dear as Satin, or their best wrought Silks. As they are very dexterous in counterfeiting, they make a fake Kye-chew of the Waste of the Che-kyou Silk; by which, without Care, one may be easily deceived.

A Silk Manufactory has been set up at Canton, within these few Years, for making Ribbons, Stockings and Buttons, which has had very good Success: The Stockings are sold for a Twelv Fair, and a dozen of the largest Buttons, for no more than Six-pence.

As the Quantity and Goodness of the Silk depend very much on the way of breeding and feeding the Worms, from the time they are hatch’d till they spin, the Method observed in China may become as useful as it is curious. An Author of Reputation, who lived in a Province abounding with Silk Manufactories, under the Dynasty of the Ming, has wrote a pretty large Treatise on this Subject. Father Doutrelle sent me an Extract of it, from which I have taken all the Directions I thought necessary for the managing, with Success, to raise a Manufacture; concluding, that the new Lights given by the Chinese on so profitable a Work, that employs so many Ships, will not be altogether useless.

Extract of an old Chinese Book, which teaches how to rear and feed Silk-Worms, so as to have Plenty of the best Silk.

The Author begins immediately to direct how the Mulberry-Trees, whose Leaves still Wirms, the Silk-Worm feeds on, ought to be cultivated; because those Insects, says he, like other Animals, are fit for no profitable Labour, but in proportion as their Food is fit for their Organs and Functions. He distinguishes two Sorts of Mulberry-Trees; the true one, called Che, or Ye-fang, which does not produce Fruit so large as in Europe; it being cultivated with no other View than to have Plenty of Leaves, which only are useful.

The other Sort are small and wild, called Che, or Ye-fang; these have neither the Leaf nor Fruit of the Mulberry Tree. Their Leaves are small, rough, roundish, terminating in a Point, and their Edges crenell’d; their Fruit is like Pepper, one of which grows by the Stalk of each Leaf; their Branches thorny and clustering, like a Bush. These Trees thrive best on Hills, where they form a kind of Forest.

There are some Silk Worms, no sooner hatch’d in the House, but they are laid on these Field Silk-Trees, where they feed themselves, and make their Cods. These Field Silk-Worms being more worms, hardly grow thicker and longer than the domestic ones; and tho’ their Work is not so good, it is valuable and useful, as the Worms, by what I have said, is called Kye-chew. Suits for Musical Instruments are made of their Silk, because it is strong and refining.

’Tis not to be imagined that these Che, or Wild Mulberry-Trees, require no further Care than Wild Mulberry-Trees, the Conveniency of plucking up the Weeds growing under the Trees, and so far pernicious, as they harbour Insects, and especially Serpents that are greedy Devourers of these large Worms.

The Paths are also necessary for the Keepers, who constantly traverse the Woods, in the Day, with a Pole or Gun in their Hands, and at Night beating a Copper Banjo, to keep off the Birds that would prey on these Worms.

’Tis to be observed, that the Leaves not touch’d by the Silk-worms, in the Spring, ought to be pulled off in the Summer. If they are left on the Trees, the Leaves of the following Spring cultivated, have venemous and unwholesome Qualities. A Chinese Treatise on Plants shews the Circulation of their Sap in a very clear Light; hence they conclude, that the Sap which circulates from the old Leaves corrupts, by its Rankness, the whole Tree.

To render the Che Trees fitter to nourish House-worms, ’tis best to cultivate them in the same Manner, almost, as the true Mulberry-Trees, and especially to plant them but thinly, and sow the Ground with Millet, to correct the Harshness of the small Leaves, which grow too rank and too chaffing. The Worms that feed on them spin the earliest and strongest Silk.

Perhaps such Silk-worms might be discover’d in Europe, as ’tis probable they were in China, if their Cods were observ’d on the Trees where they fix: They should be gather’d before they change into Moth-flies, for when they come out of their Cods they don’t leave their Eggs, many of which are lost by several Accidents. To have the Male and Female Moth-flies, several of the pregnant Cods should be also gather’d, and the Eggs being hatch’d the ensuing Year, should be laid on the same Trees again, and their Silk would easily nourish themselves.

One Observation has been made, which, tho’ it may be of Use, the Chinese Author has not mention’d: And that is to use Oak-Leave instead of Che-Leaves, whereon are fed the Worms used for silk that spin the Silk of which they make the Kye-chew. The Emperor Kang-bi made the Experiment.
Of the Silk-Worms of China.

Of the true Mulberry-Trees.

All the Chinese Authors say of the true Mulberry-Tree, may be reduced to the following Articles, viz. to know the good and bad Sort; the manner of improving them by chufing the Trees, manuring the Soil, stripping the Leaves, grafting, and above all pruning them; and lastly, how to multiply the good Sort.

The Mulberry-Trees which shoot their Fruit before their Leaves, ought to be rejected, their Leaves being small and unwholesome; besides this Sort perishes in a few Years.

As to chufing young Plants, such as have the Rind thrivell'd, produce but very small Leaves, and are not to be made use of; but those that have the Bark white, few Knots, and large Buds, are always to be chosen. Their Leaves grow large and thick, and the Silk-Worms that feed on them produce silk full of Silk.

Mulberry-Trees of Liu.

The Mulberry-Trees of Liu (the ancient Name of the Province of Shang tong) do not bear much Fruit; their Trunk is tall, their Leaves large, strong, firm, round, and full of Juice: the Branches at first are small and vigorous; but the Root and Heart are neither solid nor lasting: tho' their Leaves be good for all Ages, they are more proper to feed Silk-Worms a little grown. Of their Mulberry-Trees, some shoot out their Leaves very early; this is the Sort that should be kept near home, the more conveniently to clear the noxious Glafs from their Root, and to dung and water them in dry Seasons, in order to have near at Hand the first Provisions for these precious Insects.

The young Trees that have been too much stripped of their Leaves in their first three Years, suffer for it afterwards, becoming weak and backward. The same happens to those Trees whose Leaves and Leaflets Branches are not clean pruned. They are in their prime Vigour in the third Year, but begin to decline towards the fifth, when their Roots gall. The Remedy is, in the Spring, to un-earth the Roots, and cut off the most entangled, and then cover them with a proper Mould, sprinkling it with Water.

When the Mulberry-Trees grow old, there is an Art to recover them, by cutting off the exterior Branches and grafting found Shoots in their Seed; by which means a Sap glides thro' the whole Body of the Tree, and enlivens it: This Operation should be always made in the beginning of the Second Month, which answers to our March.

To prevent these Trees from languishing, you must frequently examine, if certain Worms have not entred and lodg'd their Seed in them. These Worms are kill'd by pouring a little of the Oyl of the Tong Tree Fruit in upon them. Any other strong Oyl would certainly produce the same Effect.

The Soil proper for Mulberry-Trees ought not to be strong, nor too hard. Ground newly broke up is very good for this Purpoize. In the Provinces of Che kyang and Kyang nan, whence the best Silk comes, Care is taken to mendl the Soil with the Mud of the Canals cut thro' the Country, which are clean'd every Year. The Dung of Animals, and even of the Silk-Worms with Alhes, is also proper Manure. Small Garden Seeds grown in these Trees, are of no Damage to them, provided the Plough does not touch the Roots. But the main and most profitable Point is to be very watchful in having the Mulberry-Trees pruned in a right manner, and by a skilful Hand: This makes them earlier, and more abounding with Leaves: which are thereby better fill'd, and more relish'd by the Silk-Worms. The Branches about the Middle of the Tree ought particularly to be lopp'd away, that the Leaves may be pick'd the more commodiously. A Leaf-Gatherer, who places himself always in the Center of the Tree, will, with this Precaution, gather more in one Day, than another without it could in several Days, which is no small saving; besides being a readier way to supply the hungry Worms.

To gather the Leaves of the extreme Branches they use a fork'd Ladder, supported by its own Props, that it may not hurt the Tree. Our Author afferts, that a Mulberry-Tree well pruned is as good, and yields as much, as two others.

The
The Month of January is the Season for pruning the Mulberry-Trees, which is done in the same manner as Vines, particularly Arbour-Vines: t's sufficient that the Branches which are for pruning, left have four Buds, the Stem plus ought to be thrown away. Four Sorts of Branches must be entirely cut off: 1st. Those that hang down towards the Root. 2dly. Those that shoot inwards towards the Trunk. 3dly. Of those that are forked, and shoot two and two out of the Trunks, one ought to be retrenched. 4thly. Those which grow well otherwise, but are too clustering, and too much garnishly. None but the Branches that shoot outward from the Tree of the Manure of pruning. Leaves will advance the Maturity of the Worms, and the Profit of the Silk.

Our Author, who lays great Stress on the Art of Pruning as practised in Nan king, near Che kyang, his own Country, informs that the People of the Province of Shang tong, who prune in a different Manner, ought to try this, and not obstinately practise their old Method.

About the Close of Autumn, before the Mulberry Leaves grow yellow, they ought to be gathered, and dried in the Sun, then to be pounded small, and put into large Earthen Pots Of the gas-purifying the Plants, and made into the Preparations of Silk. and so kept in a Place free from Smoak. In the Spring those beaten Leaves leaves will be like Meal, and proper to be given to the Worms after Moulting.

In the Provinces of Che kyang and Kyang nan, where the best Silk is produced, they are the Use of very careful to hinder the Growth of the Mulberry-Trees, and lopp them to prevent their Wood, exceeding a certain Height. The Loppings are diligently heaped together, for more than one Use; the Chinese knowing how to turn every thing to Advantage. If. Where Wood is scarce, they burn them to warm the Water, into which the best Silk Cloths are put for the more easie Winding. 2dly. Their Ashes make a Wash for the Cods pierced by the Moth-flies, and such others as are faulty; with the help of this Wash wherein they flew, they open extraordinarily, and become fit to be made to Ferret-Silk, or be prepared for Wad u'd instead of Cotton. If. Of the Bark of the Loppings they sometimes make Paper, strong enough to warrant it and colour'd, and especially when the Mulberry-Trees grow old, and their Leaves rare, Should care be taken to remove them: For which end, besides the Method by grafting, before explain'd, they procure new Plants, either by twining together quick and round Branches, in small Casks made of two Pieces of Bamboo, and fill'd with goood Mould; or by budding, at Spring, the long Branches left unprun'd, and picking their Ends in manurred Soil: In December following, when these Branches will have taken Root, they are dexterously cut from the Body of the Tree, and transplanted in the proper Season. They also sow the Mulberry Seed, which must be chosen from the best Trees, by the Seed, and from the Fruit; that grows about the Middle of the Branches. This Seed ought to be mix'd with the Ashes of the burnt Branches: Next Day the whole is to be Rins'd in Water; when the Water is fatted, the useless Seed floats; that which sinks to the Bottom, ought to be dried in the Sun, and afterwards sowed, mix'd with an equal Quantity of Millet, which affilts the Mulberry-Trees that then love the Sun, and defends them in growing from the scorching Heat of the Sun.

When the Millet is ripe, they wait for windy Weather, and then set Fire to it. The ensuing Spring, the Mulberry-Trees shoot with a great deal more Strength. The Branches must be prun'd away till the Plants are grown to a proper Height, and then the Tops must be cut, to make the Branches shoot out on the Sides; at length the young Mulberry-Trees are transplanted, at the distance of eight or ten Paces, in Lines four Paces aster; but the Trees of one Line must not be placed directly opposite to those of the next: To likely they neglect Symmetry in this, because otherwise the Trees might over-shade one another.

'Tis not enough to have cultivated the Mulberry-Trees for the Nourishment of Silk-Worms; Apartments must also be prepared for those precious Insects, suitable to the different Conditions, to the Places where, and Times when they spin. Those excellent Workers, which of Silk-Worms, their own Sub stance contribute to the Luxury and Delicacy of our Drefs and Furniture, deserve to be treated with Distinction; since the Riches they yield are in proportion to the Care taken of them, and if they suffer or languish, their Work will do the same.

Several Chinese Writers have treated of the Apartments proper for Silk-Worms, such as in some Provinces almost every Family has, and in which only a small Quantity of Silk, proportion'd to their Leisure and narrow Habitation, is gathered: But this Extract is taken from an Author, who became one of the first Ministers of the Empire, and who fully diffus'd this Master, having wrote only with regard to large and expensive, but in the Event very useful and Manufactures: He says, an agreeable Place ought to be chosen for the Apartment of the Silk-Worms; it must be on a dry rising Ground, and near a Rivulet, because it is necessary to wash the Eggs often, and running Water agrees best with them. Their Lodgings ought to be retir'd from all Dunghills, Sinks, Cattle, and all Noise. Disgustful Smells, and the leaf Fright, make strange Impressions on so nice a Brood. Even the barking of a Dog, and the crowing of a Cock, put them into Disorder, when newly hatch'd.

The Room must be built square, and may serve for other Uses when the Silk-Worm Sea- The Figure is over. Its Walls should be very close for the sake of Warmth; the Door South, at least of the Cham, South East, but never in the North; with a Window on every Side, to receive and have a free Passage for the Air, as occasion requires. Those Windows, which are almost always kept shut, are of white transparent Paper, behind which are moveable Mats placed so as to admit or shut out the Light, as occasion requires.

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Their Mats are also useful to keep out pernicious Winds, such as the South and South West, which should never enter the Apartments. As a refreshing Breeze is sometimes required, and in such Case, one of the Windows must be open'd, should the Air be full of Gnats and Flies, it would prove very destructive. For as they settle on the Silk-Calls, they make Blinmifes, which render the Washing extremely difficult, so that it is best to wash the Work before the Fly-Season. One ought not to be less careful to prevent the Entrance of small Lizards and Rats, which are very greedy after Silk-Worms; this is done by having active and vigilant Cats.

'Tis very material that the Eggs be hatch'd at once, and that the Worms sleep, wake, feed, and curl their Skins together; for this purpose, a confiant and equal Warmth should be kept in their Apartment, by having Fire cover'd in Stoves at the four Corners of the Room, or else by carrying a Warming-Pan up and down the Room, while necessary; the Pan ought to be out of the Room, when they put in the Fire, which should be cover'd with Ashes, for a red or blith Flame very much annoys the Worms.

Our Author would, if possible, have the Fuel, which warms the Chamber to be of Cow-Dung; he advises to lay in a Stock of it during Winter, to moisten it, and to make it into Clos'd to be dry'd in the Sun: These Clos'd are laid upon Planks of hard Wood, which must be put into hollow Brick-work; when they set Fire to it, it produces a gentle Heat, which is very proper for the Worms, and they are pleased with the Smell of that Dung; but great Care must be taken to keep the Smoak out of the Chamber, for the Worms cannot bear it; this Fire keeps in a long time under the Ashes, which is no small Advantage. Lastly, to preserve the Place dry, for in case of Dampness, little Profit can be expected, it is necessary that the Outside of the Door be covered with a double Matt, to keep out the chill Air.

He next treats of furnishing the Chamber with the necessary Utensils for keeping and maintaining the Silk-Worms: Nine or ten Rows of Shelves must be made by Stories, nine Inches more or less distant from each other; upon these they place Hurdles of Ruthes, with wide Methes, that being high to receive the little Finger, that the Warmth of the Place may the more easily penetrate them, and that the cool Air may succeed it: These several Stories must be ranged in such a manner, as to form an open Space in the midst of the Chamber, and a free Passage quite round: Upon these Hurdles they hatch the Worms, and here they feed them till they are ready to spin; but then the Scene changes.

Moreover the Hurdles being like a Cradle for these very tender Insects, they lay on a kind of Mattress, call'd the Shoos, that is to say, they spread over it a Bed of dry Straw, choked small, upon which they put a long Sheet of Paper, softened by gentle handling; when the Sheet is fouled by their Oudre, or by the Remnants of their Meals, that is to say, by the Fibres of the Leaves, which they never touch, they cover it with a Net, having Methes that afford a free Passage: Upon this Net they call Mulberry Leaves, the Smell of which immediately draws up the hungry Swarm; then they take the Net off gently, and place it upon a new Hurdle, while they clean the old one, that it may serve another time.

You see there are many Precautions to be taken about the Habitation of the Silk-Worms: Our Author adds further, that there should be a Wall, or close Palisade round about the Chamber, and at a little distance from it, especially on the West Side, in case they should be obliged to let in the Air that Way, that the setting Sun might not strike upon the Worms.

When he treats of stock'ing yourself with Mulberry Leaves, he advises you to use a wide Bag-Net, which opens and swells much like a Purse, that the Leaves may not be stuff'd, but may dry in carrying, and not wither.

As the Worms new-hatch'd require a more nice and prepared Food, he says the Leaves must be cut into very small fine Threads; and that for this purpose a very sharp Knife must be used, that it may not squeeze the Leaves in cutting, but leave all the Delicacies of their Taste.

It is often seen that Plants degenerate, and that the Seed is not so good as its Original; it is the same with the Moth-flies, there are some weak and languishing; a good Brood must not be expected from these; and therefore you must make Choice of those that are proper: This Choice is made at two Seasons.

I. Before they go out of their Cods, and it is then they distinguish the Male Cods from the Females. This is the way to know them; the Cods which are a little pointed, close and fine, and less than the others, contain the Male Moth-flies; the Cods rounder, bigger and thicker, and more clumsy, incubate the Females: In general, the Cods which are clear, somewhat transparent, clean and weighty are the best.

2. After the fourteenth Day of their Retirement: Those which come out a Day before the others, must by no means be used to multiply the Species; lay hold of those that come out the next Day in crowds; the latest must be rejected. Another Mark to choose them by is this, the Moth-flies which have bending Wings, broad Eye-brows, a bald Eye-brows, a dry Tail, and a reddish Belly, without Hair, must not be chosen to multiply the Breed.

When the Choice is made, they bring the Males and Females together; and lay them upon several Sheets of Paper that they may couple: This Paper must not be made of hempen Cloth, but of the Bark of the Mulberry-Tree, and must be strengthened with Silk or Cotton Thread, glued on the Backside, because when its Sheets are cover'd with Eggs, they must be dip'd three times in a Water which is proper for them: These Sheets of Paper must be spread on Mats well
well covered with Straw. After the Moth-flies have been together about twelve Hours, the Males must be taken away; if they were to be any longer together, the Eggs which they would produce, being later, would not be hatch’d with the others, which Inconvenience should be avoided: The Male Moth-flies must be put in a separate Place, with those which are rejected in the beginning.

That the Females may lay their Eggs more advantageously, it is necessary to give them Room, and cover them; for Darkness hinders them from too much flattening their Eggs. When they have done laying, they must be kept covered for four or five Days, after which, all those Moth-flies, with those which were left in the Room, or which were taken dead out of the Cods, must be buried deep in the Earth; for it would infect any Animal to touch them. Some avert, that if they were buried in several Places of the Field, it would neither produce Brambles, nor any prickly Shrub for several Years; others throw them into Fish-Ponds, and pretend there is nothing better to statten the Fifth.

As to the valuable Seed that remains sticking upon the Sheets of Paper, some of it must still be taken away; for Instance, those Eggs which sticking together make a sort of Clots: We must hope for Silk from the others; and of those great Care must be taken. Here my Author expresses his Surprise, that the Worms being so sensitive of the heat Chilines, or Micrulture of the Air, their Eggs on the contrary should be found to agree very well with the Water and Snow; Would not one think (says he) that they were of two different Natures? He compares the Changes undergone by the Worms, which succeditiously become Ants, Caterpillars, and then Moth-flies, to the Changes which in order happen to Plants, by the unfolding of their Parts, which are compact in one Situation, and dilate themselves in another; some of which wither in a Moment, and fall off at the same time, that others appear in their full Vigour.

The first Care to be taken, is to hang up the Sheets covered with Eggs to the Beam of the Room, which must be opened in the Front, so that the Wind may come in, without the Rays of the Sun striking upon them; that Side of the Sheet, on which the Eggs are laid, must not be turn’d outwards; the Fire which heats the Room, must not blaze nor smok: Care must be taken likewise, that no hempen Ropes come near either the Eggs or which were taken dead out of the Cods: These Precautions are not repeated without Reason. When they have let the Sheets hang, to for some Days, they take them down and roll them up loosely, so that the Eggs be within the Sheet, and then they are hung up again in the same Manner, during the Summer and Autumn.

The 8th of the 12th Month, that is, the end of December, or in January, when there is an East wind for intercalary Month, they put the Eggs into cold River-Water, if it is to be got, or in Water the Eggs with a little Salt diffus’d in it, taking care that this Water does not freeze; the Sheets are left therein two Days, and left they should swim, they keep them down to the Bottom of the Vessel, by clapping a China-Dish over them. After having taken them out of the Water, they hang them up again, and when they are dry, they roll them up a little tighter, and include them separately, standing on one end in an Earthen Vessel; after that, once in about ten Days, when the Sun after a Shower shines very bright, they expose the Sheet to its Rays in a shelter’d Place where there is no Dew; they leave them there about half an Hour, and then clothe them up in the same Manner as before.

There are some who practice a different Method: They put the Sheets into a Lye made of a second M alliance of the Wood of Mulberry-Trees, and after which they have been there a whole Day, they take them out, and lay them some Moments in Snow-Water, or else hang them up three Nights on a Mulberry-Tree, to receive the Snow or Rain, provided it be not too violent.

The Earth, whiles made of a sort of Lye and Snow-Water, or of River-Water, or Water inspissated with Salt, produce a Silk easy to wind, and contribute to render it clearer, or the Brain stronger, and in its Substance less porous; their chief Use is to cherish the internal Heat in the Eggs, in which their prolific Virtue consists.

When the Mulberry-Trees begin to have Leaves, it is time to think of hatching the Eggs, Care of the for they are hasten’d or hinder’d according to the different Degrees of Heat or Cold imparted to them: They forward them, if they often spread the Sheets abroad, if also, in laying them by, they roll them up very loolly, by doing the contrary, they hinder them.

Here follows the Business of the three Days preceding the hatching of the Worms. It is of great importance that they should all hatch together: When they are ready to come out, one facet the Eggs swell, and their Roundness become a little pointed: The first of the three Days, about ten or eleven o’Clock, in a clear Sky, a little Wind flirring, (as is common at that Season) these precious Rolls of Paper are taken out of the Vessel, stretch’d at length, and hang up with the Backside towards the Sun; they keep them there till they acquire a kindly Warmth, then they are roll’d up close, and let upright in the Vessel, in a warm Place, till the next Day; then they are taken out again, and the same Operation repeated.

This Day, the Eggs are observed to change Colour, and turn of an Ash-grey: Then they clap two Sheets together, and roll them tighter, tying the Ends. The third Day, towards Night, they unroll the Sheets, and stretch them on a fine Matt; the Eggs then appear blackish: If there are any Worms hatch’d, they must be cast away, because they would never be Worms of the same Community; for Experience teaches, that tho’ce Worms which are not hatch’d with the others, never agree with them in the time of casting their Slough, or waking, of eating, nor, which is the principal, of making Cods: These odd Worms would much increase the Care and Trouble, and occasion Lotts by putting things out of course; wherefore they
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are seasonably hatch'd: This Separation being made, they roll three Sheets together very loofe, and carry them into a pretty warm Place, shelter'd from the South Wind.

The next Day, about ten or eleven o'Clock, they take out the Rolls, open them, and find them full of Worms, like little black Ants, which is what is meant by the Name they give them. 

Hence the Eggs not hatch'd in about an Hour afterwards, must be thrown away: If amongst any of these new-hatch'd Worms you perceive any with a flat Head, that are irregularrd, and as it were icterid, of a Sky-Blue, Yellow, or Flesh-Colour, none of these are worth keeping; the good Sort are of the Colour of a Mountain Fern seen at a distance.

It is advisable first to weigh the Sheets containing the new-hatch'd Worms; then hold it foppling, and turn'd almost upside down, upon a long Sheet of Paper, with Mulberry Leaves, and prepar'd in the Manner before mention'd: The Smell of these Leaves will attract the little hungry Worms; but the most sluggish may be help'd down with a Feather, or by gently foppling the Back of the Sheet, which being weighed by itself, will give exactly the Weight of the Worms, whence they compute, very nearly, how many, if necessary, leave will be necessary to feed them, also the Weight of the Cods they ought to produce, barring Accidents.

We come now to treat of the right Management of these Worms, and how properly to qualify the Heat of their Nursery: For this Purpose they provide for the Worms a kind Mother, who is careful of their Wants; she is therefore call'd by our Author Tiau-mi, Mother of the Worms. She takes possesion of the Room, but not till she has wash'd her Self, and put on proper Attire, that hath no ill Smell; the must not have eaten for some time before, nor handled Wild Succory, the Smell of which is very prejudicial to this tender Brood: She must be clothed in a little Habit, without lining, that she may judge the better, by Feeling, the degree of the Warmth of the Place, and accordingly augment or diminish the Fire; but the must carefully avoid making a Smoak, or raising a Duff, as that would be very contrary to the Delicacy of these little Insects, which must be very nicely managed before the first Mewing. Every Day, says an Author, is a Year to them, and has in it, as one may say, the four Seasons; the Morning is Spring, the middle of the Day, Summer; the Evening, Autumn; and the Night Winter.

Here follow general Rules of Practice, founded on Experience, and proper to be observ'd.

(1) As long as the Eggs are kept before they are hatch'd, they require much Cold. (2) When hatch'd, and like Ants, they want as much Heat. (3) When become Caterpillars, and near Mewing-time, they need a moderate Heat. (4) After the great Mewing, they must be kept cool. (5) When upon the Decline, and growing old, they ought to be warm'd by little and little. (6) Great Heat is necessry when they are working their Cods.

The Delicacy of these little Insects, requires great care to be taken to remove every thing that might incommodate them; for they have their Difficulties and Antipathies: They have a particular Aversion to Hemp, wet Leaves, or those heated by the Sun, and, when newly hatch'd, to Duff raised by Sweeping; to the Moisture of the Earth, Flies and Gnats, the Smell of brand'd Fitch, burnt Hair, Musk, Smoak, Breath smelling of Wine, Ginger, Lettuce, Wild Succory; all great Noities, Nafineys, the Rays of the Sun, the Light of a Lamp, the quivering Flame of which must not strike upon their Eyes in the Night; the Wind that draws through Holes or Chinks, a high Wind, Cold, Heat, and especially a sudden Change from great Cold to great Heat. With respect to their Food; Leaves cover'd with Dew, those dry'd in the Sun or a high Wind, or tainted with an ill Savour, are the most common Causes of their Dilletments; it is proper to gather the Leaves two or three Days before-hand, to keep them in a clean air Place, where there is Room enough; not forgetting during the first three Days to give them the tenderest Leaves cut into little Threads.

At the end of three or four Days, when they begin to turn white, augment their Food in Quantity, but cut it not so small: Afterwards when they become blackish, they must have a greater quantity of Leaves, and as hatch'd from the Tree: As they turn white again, and eat with less Appetite, lessen their Meals a little: As they grow yellow, they must have less Meat still; when they become quite yellow, and are, according to the Chinese Language, at the Eve of one of the three Sleeps; that is to say, when they are ready to mew, then give them nothing: Every Mewing-time they must be treated in the same Manner, in proportion to their Bigness.

We now come to a more exact Account: These Worms eat equally Day and Night. After they are hatch'd, they must have 48 Meals the first Day, two every Hour, the next 30, but the Leaves not cut so small; the third Day, they must have less full: These little Insects then relish new-born Infants, who pine, unless always at the Nipple; if their Food be not proportion'd to their Appetite, they will be over-heated, which would ruin the finest Hops. Some advice to give them at first Leaves, which healthy Persons have kept a certain time in their Bofom, because the Perpiration of a Human Body is very agreeable to these little Worms. At the times of their Repasts, the Meals must be equally fopplied: Cloudy and rainy Weather takes away their Stomach: The Remedy is, immediately before their Repast to light a Wisp of very dry Straw, the Flame of which must be all alike, and held over the Worms, to free them from the Cold and Moisture that blemishes them, or el't, to remove the Blinds from the Windows, and let in the full Day-light.

These small Helps give them an Appetite, and prevent Diseas's.

But why should they take so much Pains to make this little Swarm eat so often? It is to

influence their Growth, and to make them sooner work their Cods, the chief Profit of the

having the Silk-Worms depending thereon. If they come to Maturity in 23, or 25 Days, a Hurdle cove'd
covered with them, the Weight of which, directly weigh'd, amounted to a Met, that is, a little more than a Drachm, will produce 2½ Ounces of Silk; but if, for want of Care and Food, they come not to Perfection till 28 Days, they'll yield no more than 20 Ounces; and but 10, if they are a Month or forty Days in growing.

When they come to full Growth, give them an easy Food, a little at a time, and often, almost the same as when young: If they digest not their Food, at the time they begin to spin, the Cots have a filthy Moire, that will render the Silk very difficult to wind: In a word, taken of Leaves they consume, the let Silk they produce.

After they have cast their Slough, you must give them Leaves cut small, a few at a time, but often: This is like a second Birth, or, according to other Authors, a sort of Recovery: When the Worms are on the Point of mewing, they are like a Man hick almost to Death by the Change in his Constitution; but if he can sleep a Night, he becomes quite another Thing, and there is no more to be done but to recover his former Strength by a prudent Regimen.

There are other Difeases occasion'd either by Cold, or too much Heat: To prevent the former, Diseas cause a just Heat must be kept in their Room. Now notwithstanding, if the Cold has seiz'd these little creatures by Cold.

Labourers, either for want of the Windows being close shut, or because the Mulberry-Leaves were not well dried; it destroys their Appetite, and causes a sort of Flux, for instead of Clots they void a watery Slime; in that case you must burn Cow-Dung near them, the Smell of which will revive them to Admiration. The Disorders proceeding from Heat are occasion'd, by too-heat. Either by letting the Worms be too long hungry, by the Quality and Quantity of their Food, by an inconvenient Situation, or by the Air without becoming all of a sudden sultry hot: In this last Case they open one or more of the Windows, but never on that Side the Wind blows; for it must not come directly into the Room, but round about, that it may be qualified: For instance, if it is a South-Wind, they open the North Window, and if the Wind be too hot, they let a Veil fall of Water before the Window: The Room may also be sprinkled with cold Water, taking great care that not a Drop fall on the Worms.

For an Excess of internal Heat, take them the Meal made of Mulberry Leaves, gathered in the Autumn, and reduced to a very fine Powder, as I have before shown: They moisten a little of the Leaves digested for their Repast, then throw over this Meal, which sticks to them; but they abate an Ounce of Leaves for every Ounce of the Meal. Some give the Meal of certain little green Puls for a cooling Food, instead of the Leaf-Powder; it certainly refreshes and invigorates those Worms that eat it freely. As to an inconvenient or more dangerous Situation, it often causes Over-heating, and thence proceeds the most common and the most dangerous Sicknefs their Situation among the Worms. Tho' while shut up in the Egg they may be crowded, as soon as they are hatch'd they require a great deal of Room, especially when they are grown Caterpillars, and aband in Moisture. Those Infests, tho' not cleanse themfelves, suffer much by Natural: Their Clots, which they cast in abundance, quickly ferment, and heat them considerably, if they are not feasibly freed from them, either by sweeping them off with a Feather, or, which is better, by after removing the Worms from one Hurdle to another.

Change of Hurdles is Chiefly necessary when they are grown big, and near mewing: But How prevent several Persons must be employ'd, that the Worms may all be removed at the same time: They must be touched with a light Hand, and not let fall, nor rudely set down. This would enfeeble them, and make them sluggish in their Work. Tho' changing the Hurdle is alone sufficient to cure their Disorders, for a speedy Relief, some throw upon them dry Rushes, or Straw, cut small, upon which they throw Mulberry Leaves: They crawl up to eat, and by that means come out of the Clots that over-heat them. The great Benefit of these Removals consists in the Frequency and equal Distribution of them; doing it gently, and allowing the Worms more Room every time. When they become pretty well grown, the Worms belonging to one Hurdle must be divided, and put on three new ones, like to many Colonies; afterward into five, and so on to the number of twenty, or more: For these Infests being full of Humours, must be kept at a due Distance one from another. But it is of the greatest Importance to remove them at the critical Moment, when they are of a bright Yellow, and ready to spin: An Apartment should be prepared beforehand proper for their Work.

Our Author proposes a sort of rough Piece of Timber-Work, or long Roof, very little sloping, and the inside clear: which must be divided all round into many Partitions, each with a Shelf, where they place the Silk-Worms, and where they will afterwards range themselves, each in his Distinct. This Machine ought to have convenient Room for a Man to go in, without displacing anything, that he may keep a small Fire in the middle, to defend the Worms from Moisture and Cold, which are much to be feared at this time. I laid a small Fire, because there must be but just enough to yield a gentle Heat, which makes the Worms more eager at Work, and the Silk more translucent: This numerous Army of Worms, being thus ranged in their Apartment, must be surrounded with Mats at a little distance, which must also cover the Top of the Machine, to keep off the outside Air; and because the Worms love to work privately, and in the dark. Nevertheless, after the third Day's Work, they take away the Mats from one o'Clock to three, and give the Sun a free entrance into the Room, but so that the Rays may not strike upon these little Labourers; after which they cover them as before. If it is the Terror of Thunder and Lightning, by being cover'd with the Sheets of Paper that were used when they were on the Hurdles.

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In seven Days the Work of the Cods is finished, and in seven more, or thereabouts, the Worms quit their filken Apartments, and appear upon their coming out in the shape of Moth-flies. When they gather the Cods, it is usual to put them on Heaps, for it is impossible to wind off all the Silk immediately, because they are hindered by other Benefits. Nevertheless this hath its Inconveniences: For if out of the Heaps of Cods they defer chusing those to be left for Moth-flies to multiply the Species, the Moth-flies of those filled Cods by being squeezed and over-heated will not succeed to well; the Females especially that had been hurt, would lay none but stilly Eggs: They set therefore the Cods designed for multiplication of the Species apart, and lay them upon a Hurdle big enough, and in a cool airy Place.

As to those numerous Cods, which you would not have bored, you must contrive how to kill the Moth-flies, without damaging the Work. They must not be put into the Kettle, but as they can be wound off; for if they were to soak too long, it would hurt the Silk. It would be best to wind them off altogether, if a sufficient number of Hands could be employ'd. Nor would it be wrong, that five Men can wind off thirty Pounds of Cods in a Day; and faply two others with as much Silk as they can make into Skains, that is, about ten Pounds; but as that cannot always be done, he directs three Ways to preserve the Cods from being bored.

The first is, to let them lie a whole Day in the Sun, the Heat of which, tho' prejudicial to the Silk, certainly kills the Moth-flies. The second Way is, to put them in Balneo Maris: It is reckon'd of use to throw an Ounce of Salt, and half an Ounce of Rapse-Oil, into the Copper; for the Exhalations, impregnated with the acid Spirits of the Salt, and the sulphureous Particles of the Oil, are supposed to make the Cods better, and the Silk easier to wind; therefore the Machine with the Cods must go very near into the Copper, the Top of which must be cover'd and luted, so that no Steam may get out: But if this Bath is not rightly order'd, in which many are mistaken, a great number of the Flies will bore their Cods: Upon which it is to be observed, (1) That the firm and hard Cods have generally the Ball of Silk coarser, and of consequence easier to wind, which for the same Reason may be left longer in Balneo Maris; the contrary is observ'd of the fine and slender Cods. (2) That when the Flies are kill'd in Balneo Maris, the Cods must be spread abroad upon Matts, and cover'd, when a little cool, with small Willow or Mulberry Branches. The third Way of killing the Moth-flies is preferable to the two former, and as follows: Put the Cods into great Earthen Vessels, and into every Vessel throw four Ounces of Salt for each ten Pound of Cods, and cover them with large dry Leaves, like those of Water-Lily; upon these Leaves lay ten Pounds more of Cods, sprinkled with four Ounces of Salt as before, filling the Vessels with several Layers; then cloathing the Mouth of it, so that the Air may be entirely excluded, the Flies will be kill'd in seven Days; but if the least Air be admitted by any Chink, they'll live long enough to pierce their Cods; for as they are of a spungy Substanee, and readily imbibe the Air, the least Quantity getting in would keep them alive.

In laying the Cods in the Vessels, the choice must be set apart; the long, white, and glittering ones yield a very fine Silk; the thick, dark, and of a Blue, like the Skin of an Onion, produce a coarse Silk.

So much for the Method of raising Worms in the Spring; and indeed 'tis in this Season that the Generality of the Chinefe are employ'd in this Work. 'Tis true, some hatch Eggs in Summer and Autumn, and almost every Month after the first Spring-Crop: But then they must provide Workmen for the purpose, who are able to hold out, and Mulberry-Trees to supply Food enough for all the Seasons, which the Trees would hardly furnish; besides, if they are exhausted in one Year, they decay, and fail entirely the Spring following.

Therefore, according to my Author, it is best to hatch but few Worms in Summer, and only provide Eggs for Autumn; He cites indeed an Author who advizes to raise Worms in that Season, which begins towards the 15th of August, but he allows for their Food the Leaves of those Branches only, that may be spared without hurting the Tree. He prefers Autumn to the Spring, for raising Worms; (1) Because the Spring being the Season for Rain and Winds in the Southern Parts, the Profit expected from the Labour of these Worms is more uncertain; but in Autumn, the Weather being generally serene, there is less Hazard of Success. (2) Tho' the Worms cannot have such tender Leaves for their Food as in the Spring, yet this is fully compensated by their having nothing to fear from the poisonous and mortal Stings of Gnats and Muckettos.

The Silk-Worms bred in Summer must be kept cool, and the Windows cover'd with Gauze to keep out the Gnats: Those raised in Autumn are to be kept cool at first, but after their Mews, and when they spin, they must be kept warmer than in the Spring, because of the cold Air of the Nights. When those autumnal Worms turn Moth-flies, they might lay Eggs for the next Year; but the safest Way is to make Provision in the Spring, because those of Autumn do not always answer.

If you keep the Summer Eggs to be hatch'd in Autumn, first incline them in an earthen Pipkin, which must afterwards be set in a large Pan of cold Spring Water, as high as the included Eggs; if the Water be higher, the Eggs will perish; if lower, many of them will miscarry for want of Strength. If they are flowing in Hatching, they either die, or make a very bad fort of Cods. If all these Directions are well observ'd, the Eggs will hatch in twenty one Days. Instead of cold Water, some advise to set them in the Shade of some very bulky Tree, inclined in an earthen Pipkin never bak'd.

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When the Silk-worms are ready to spin, they may be plac’d in such a Manner, that instead of making Cods, as they naturally do when left to themselves, they will make a Piece of Silk flat, thin, and round, like a large Wafer: This is done by laying the Worms when they spin on the Top of a Cup exactly cover’d with Paper. And several Advantages would arise from a Work thus order’d; (1.) These round and flat Pieces are as easy to wind as the Cods. (2.) They are all pure Silk, having none of that viscous Matter the Worm emits in the Shell, upon being long enclos’d in it, which the Chinese call the Urine; and which, from as the Worm has done spinning, is taken away to prevent its damaging the Silk. (3.) You need not hurry in winding the Silk, as you must when it is in the Cods; for in this way, that Work may be defer’d as long as you please, without Danger.

When the Silk is wound off, they immediately let upon manufacturing it. The Chinese have very simple Instruments for this Work: But ’tis hardly possible from Words to form a just Idea of Things, which the Eye is the proper Judge of. The Figures on the opposite Plate represent the various Utensils that serve in managing the Worms, with the several Tools and Instruments by which they work, to such Perfection, those fine and beautiful Pieces they lend us.

Of the Chinese Language.

In order to give a true Idea of the Chinese Language, I shall here explain the Nature of it; the Chinese afterwards I shall shew how the Chinese Words must be pronounc’d, and how written in Language.

European Characters: Lastly, I shall finish with a compendious Chinese Grammar.

The Chinese has no resemblance with any dead or living Language, that we are acquainted with: All other Languages have an Alphabet of a certain Number of Letters, which by their various Combinations form Syllables and Words: This has no Alphabet, but as many Characters and different Figures as there are Words.

The only Conformity it has with the Languages of Europe is, that as our Alphabet is made up of twenty four Letters, which are formed of these seven Strokes,

\[ \text{X} \quad \text{O} \quad \text{C} \quad \text{I} \]

viz. The A of the first; the B of the sixth and fourth repeated; the C of the fifth alone; the D of the sixth and fourth; the E of the sixth and the third tripled; the O of the fourth and fifth joined; the Q of the O and the seventh Stroke, &c. To all the Chinese Characters are formed, properly speaking, only of the fix following Strokes,

\[ \text{J} \quad \text{N} \quad \text{U} \quad \text{M} \]

The Chinese have two different Languages: First the Vulgar, proper to the common People, which varies according to the different Provinces: The other is call’d the Mandarin Language, and is nearly what the Latin is to us, amongst Ecclesiastics and the Learned.

But the Analogy between the Chinese Language and others is so small, that this Comparison is not exact: The Mandarin Language is properly what was formerly spoken at Court, in the Province of Kyang nan, and propagated among the Polite of the neighbouring Provinces. Hence this Language is best spoken in the Provinces adjoyning to Kyang nan, but by slow degrees was introduc’d into all Parts of the Empire, to the great Conveniency of the Government. It seems barren, for it has not above three hundred and thirty Words, all Monosyllables, indeclinable, and almost all end with a Vowel, or the Consonant N, or Ng.

These few Syllables are, notwithstanding, sufficient to discourse all manner of Subjects, because, without multiplying Words, the Sense is varied, almost to Infinity, by the Difference of Accents, Inflexions, Tones, Aspirations, and other Changes of the Voice: And this Variety of Pronunciation, to those that are not well vers’d in the Tongue, is a frequent Occasion of mistaking one Word for another: For example, the Word Clu, would drawing out the u, and raising the Voice, signifies Lord, or Master; but pronounced in an even Tone, with a long, means a Flag. When expressed quick and light, it signifies a Kitchen; but sounded in a strong and masculine Tone, remitted towards the end, it intends a Column. In like manner, the Syllable Pe, according to its different Accents, and ways of Pronunciation, has eleven different Meanings. It signifies, Flat; to boil; to winnow Rice, prudent, liberal, to prepare, an old Woman, to break or clear, incline, as little as may be, to water, a Slave or Captive. Whence we may conclude that this Language, which appears so barren, and confined by the small Number of Monosyllables that compose it, is nevertheless very copious and significant. Again, the same Word, variouly compounded, signifies an Infinity of different Things; Mi, for Infancy, by itself signifies a Tree, Wood; but when compounded has many other Significations; Mi-lan, signifies Wood prepared for Building; Mi-lea, signifies Bars or wooden Gates; Mi-hya, a Chief; Mi-fang, a Paint; Mi-fang, a Carpenter; Mi-esal, a Miser; Mi-ns, a kind of small Orange; Mi-jing, the Planet Jupiter; Mi-myan, Cotton, &c. This Word may be joind to several others, and has as many different Significations as Combinations.
Thus the Chinese, by differently ranging their Monosyllables, make set Discriminations, and express themselves very clearly, and gracefully, almost in the same manner as we form all our Words out of the different Combinations of the twenty four Letters of our Alphabet. In short, they so naturally distinguish the different Tones of the same Monosyllable, that they comprehend it, with all the local indications on the various Accents that determine it.

We must not imagine, as some Authors have related, that they sing in speaking, and make a sort of Muse; this would be thinking, and very disagreeable to the Ear. These different Tones are so nicely founded, that strangers find it difficult to perceive their difference, especially in the Province of Yang-nau, where the Accent is most perfect. We may form a judgment of it from the guttural Pronunciation in the Spanish Tongue, and by the different Tones in the French and Italian: These Tones are hardly distinguishable, neverthelessthey have different Meanings, which gave rise to that Proverb, *The Tone is all.*

The Art of joyning these Monosyllables is very difficult, especially in Writing, and requires a great deal of Study: As the Chinese have only Figures to express their Thoughts, and have no written Accents to vary the Sound, they are obliged to have as many different Figures of Characters, as there are Tones giving so many various Meanings, to the same Word.

Besides there are Characters which signify two or three Words, and sometimes entire Sentences: For instance, to write this Word, *Good morrow,* Sir, instead of joyning the Characters for good, and morrow, with that of Sir, a different one must be used, which by itself signifies these three Words; and this is what so greatly multiplies the Chinese Characters: It is not therein as in our European Languages, in which the Context, or the different Placing, or Accenting, shew the various Significations of the same Word.

This Method of joyning the Monosyllables is indeed sufficient to write so as to be understood, but it is mean, and used only by the Vulgar. In Composition, the polite and matterly Style is quite different from what is spoken, tho' the Words are the same; and a Man of Letters would make himself ridiculous, if he was to express himself in writing, in the same manner that he usually talks. In writing you must chuse purer Words, more lofty Expressions, and certain Metaphors, not commonly used, but adapted to the Subject treated of, and the Books you compose. The Characters of Cachochina, Tong king, and Tapan, are the same as the Chinese, and signify the same Things, tho' these Nations in speaking do not always express themselves alike; so that notwithstanding the Languages are very different, yet they very well understand each other's Writing, tho' not their Speech, and their Books are in common. Their Characters are in this repect like the Numeral Figures, which are used by several Nations under different Names, but their Meaning is everywhere the same.

The Learned therefore must not only be acquainted with the Characters used in the common Affairs of Life, but they must also know their various Combinations, and the various Dispositions, of which several simple Strokes make the compound Characters; and as the Number of Characters amounts to 80,000, he who knows the greatest Number, is also the most Learned, and can read and understand the greatest Number of Books. By this one may judge how many Years must be taken up to learn such a vast Number of Characters, to distinguish them when they are compounded, and to remember their Shape and Meaning. It must nevertheless be acknowledged, that provided a Person knows 10,000 Characters, he may express himself in this Language, and read a great Number of Books. The generality of the Learned understand but 15,000, or 20,000; and few Doctors above 40,000.

This prodigious number of Characters is collected in their Vocabulary, called *Huy-ghen,* and, as in Hebrew there are radical Letters which shew the Origin of Words, and serve to find those derived from them, when look'd for in their Dictionary, according to the Order of these radical Letters; so likewise the Chinese have their radical Characters: For instance, the Characters of Mountains, Trees, Man, the Earth, a Horse, &c. under which may be found all that belongs to Mountains, Trees, Man, the Earth, and a Horse. And farther, you must learn to distinguish, in every Word, these Strokes or Figures which are above, beneath, on the Sides, or in the Body of the radical Figure.

Besides this great Vocabulary, there is a shorter, containing only 8,000 or 10,000 Characters, which is used to read, write, understand or compose Books: If they want any Words, not in this latter, they have recourse to their great Dictionary. Our Missionaries, in like manner, have collected all the Terms, that may serve to instruct the People in the Mysteries of the Faith, and that are used in Conversation, and in common as well as difficult Books.

*Clément of Alexandria* attributes three Sorts of Characters to the Egyptians; the first Epitaphical, or fit for writing Letters, like those of our Alphabet; the second Sacerdotal, proper only for the Sacred Writings, in the same manner as the Notes for Music; and the third Hieroglyphical, used only for public Inscriptions on their Monuments: This was done two Ways: One by proper Images, or something that came near the Things they would represent, as when they expected the Moon by a Crescent; the other by Agnomatic Figures and Symbols; as a Serena, or the Tail in its Mouth, to signify the Year, or Eternity. The Chinese have always had a like variety of Characters. In the beginning of their Monarchy, they communicated their Ideas by drawing on Paper the natural Images of the Things they would express: for instance, a Bird, Mountains, Trees, wavy Lines, to express Birds, Mountains, a Force, and Water.
This Method of explaining their Thoughts was very imperfect, and required Volumes to express a few Things. Besides, an infinite number of Objects would not be represented by Words, Signs; such as the Soul, the Thoughts, the Passions, Beauty, Virtue, Vice, the Actions of Men and Animals, and many other which have neither Body nor Shape; for this Reason, they changed by degrees their old Manner of Writing; they composed more simple Figures, and invented many others to express those things that do not come within the Verge of the Senes.

Nevertheless these more modern Characters are truly Hieroglyphical, first, because they contain a sort of Simple Letters, which retain the Signification of the primitive Characters: Formerly, for instance, they represented the Sun by a Circle or, and called it \( \text{Gr} \); now they represent it by this Figure, \( \text{E} \) which is also named \( \text{Gr} \). Secondly, because Human Institution has fixed these Figures the same Ideas, that the first Symbols naturally represented; and every Chinese Letter has its proper Signification, which it always preserves, though joined with others. Third, for instance, which signifies Misfortune, Calamity, is composed of the Letter \( \text{Mywn} \), a House, and the Letter \( \text{He} \), Fire; because it is the greatest Misfortune to see one's House on Fire: By this single Example it may be perceived, that the Chinese Characters are not simple Letters like ours, whereon nothing by themselves; but so many Hieroglyphics, which form Images, and express the Thoughts.

The Style of the Chinese in their Compositions is abstruse, concise, allegorical, and sometimes Style of the obscure to those who are not well vers'd in the Characters. It requires Skill to make no Mistakes.

They even prefer a beautiful Character to the most finifh'd Picture; and it is common to see in reading an Author; they say many Things in a few Words; their Expressions are lively, animated, and intermix'd with bold Comparisons, and noble Metaphors. To express, for instance, "Let none dare think of destroying the Christian Religion, which the Emperor has approved by an Edict," they would write, "The Ink that wrote the Edict of the Emperor in favour of the Christian Religion, is not yet dry, and you go about to destroy it." They affect, especially, in writing their Sentences and Passages taken from the five Canonical Books: Way of Writing and as they compare their Compositions to a Picture, they also compare their Sentences to the five principal Colours used in Painting; in this their Eloquence chiefly consists: Lastly, they value themselves extremely in writing neatly, and drawing their Characters truly; and there is great regard had to this, in examining the Compositions of Candidates for Degrees.

We may distinguish three Sorts of Languages in China; that of the common People, that of the polite People; and that of Books: Above the first, indeed, is not so elegant as the second; yet we should not imagine it altogether inferior to our European Languages, since it has certainly none of those Defects, that are sometimes ascrib'd to it in Europe. The Europeans who come to China, and who are not yet Masters of the Language, find equivocal Meanings, where there is not the least shadow of them: For want of taking sufficient Pains, at first, to the full pronounce the Chinese Words with their Aspirations and Accents, they are able to understand Kind, but imperfectly what the Chinese say, and find it difficult to make themselves understood: But the Fault is apparently in themselves, and not in the Language. We are told in some Relations, that the Learned in converting often trace Characters with the Finger, or their Fan, upon their Knees, or in the Air; if do, this must be out of Vanity or Custom, rather than Necessity; or because the Word they would express, may be seldom used, like our Terms in Navigation, Music, and Surgery.

Next above this vulgar and rude Language, which is pronounced a hundred Ways, and used in Compositions of the lowest Clafs, there is a more polit'd and refined Dialect, in which they Kind, they have an infinite number of Histories and Novels, written with the utmost Elegance: Here they have Wit, Manners, lively Descriptions, Characters, and Contrasts. These little Works may, be easily read and understood; and thro' them all is observed a Purity and Politeness, equal to the best Writings of Europe.

After these two manners of Expression, the first for the common People, who are less care; the third full in ranging their Words; and the second, which should be the Language of the Mandarin Kind, and the Learned; comes a third Language, that of Books which are not written in a familiar Style; and in this there are many Degrees of Superiority, before they can arrive to the Majestic and Sublime Brevity of the Books called King. This Language is no longer used in common Dicoufere, but is only written; it could not be easily understood without the Help of the Let- ters, but it is read with Pleasure, and runs in a neat and flowing Style: Each Thought is generally expressed in four, or in six Characters: One finds nothing to shock the nicest Ear; and the variety of the Accents, artfully managed, affords a Sound altogether soft and harmonious.

The Difference between the Books and those call'd King, consists in the Manner they treat of; which is neither so solemn nor so elevated; and in the Style, which is neither so concise nor so grand. In sublime Subjects no Pointing is used: The Learned, for whom only these Compositions are designed, are left to judge where the Sense concludes; and the Skilful among them are never mistaken in this Particular.
Of the CHINESE Language.

Voyages was in the right to say, that the Copiousness of the Chinese Tongue proceeds from the multitude of Characters: We may add, that it proceeds also from the various Meanings that are given them; and from the Ligatures that are made by joining them together, most commonly two and two, frequently three and three, and sometimes four and four. There was a Dictionary made by Order of the late Emperor, that at the first Compiling contained nine, five Volumes, most of them very thick, and in a small Character: Yet this Work did not comprehend all the Language, since it was found necessary to add a Supplement to it in twenty four Volumes. There is no other Language in the World, that would not be exhausted in many fewer Volumes: There is therefore no Language more abundant than the Chinese, or that can boast of having reigned three or four hundred Years in the same State in which it continues at present.

Doubtless, all that we have said upon this Subject will appear strange to Europeans, accustomed to the twenty four Letters of our Alphabet; but perhaps the Surprise will be less on Reflection, that our Language, and all others, have an infinite number of Marks, which stand for Words, that may be written with the twenty four Letters; every Art and Profession having its own proper Characters. And besides our twenty four Letters, which we diversify, many Ways, into Capsitals, differing from the common Letters; into Roman, Italic, &c. we have also Variations for Writing, as Round-Hand, Secretory, Court, Text, and Italian; we have the Cyphers, or Figures of Arithmetic; we have several sorts of Punctuations, as the Period, the Comma, the Apostrophe, the Accents, the Parentheses, the Points of Interrogation and Exclamation, with many others, which are so many Characters we use to mark the Pauses of the Discourse, the Pronunciation, the Continuation, &c. Our Astronomers have Characters for the twelve Signs; for the various Aspects of the Moon and Stars: Geometricians have their Figures; Musicians their Minims, Crotchets, Quavers, and Semi-quavers, &c. In a word, there are few Arts or Sciences which have not some Characteristical Figures proper to them, that serve to express certain Ideas, the Chinese have moreover another sort of Language and Character, which is used at present only for Titles, Inscriptions, Seals, and Devices; and in which there are some Books, that the Learned must understand: They have also a common Running-Hand which they use for Deeds, Contracts, Obligations, and Acts of Justice, as we have a particular Character for Law-Business. Lastly, they have a Letter which requires a particular Study, on account of the Variety of Strokes, and Abbreviations, or Interweavings, which render it difficult. The chief Use of this Character, is to write any Thing for Dispatch.

What relates to the Manner of pronouncing the Chinese Words, and writing them justly in European Characters, will farther illustrate what has been said concerning the Genius of this Language; [Of which in another Place.]

Of the Paper, Ink, Pencils, and of the Printing and Binding of Books in China.

In the most remote Ages of their Empire, the Chinese had no Paper, but wrote upon Boards, and broad pieces of BAMBAH. Instead of a Pen or Pencil, they made use of a Style, or Bodkin of Iron: They wrote also on Metal; and the Curious of that Nation still preserve some Plates, on which there are Characters very neatly traced: It is a great while however since the Use of Paper was found out. Their Paper is so fine, that many Europeans have thought it was made of Silk; not considering that Silk cannot be beaten into such a Parchment, as is necessary to make Paper.

The Chinese make their Paper of the Bark of the BAMBAH, and other Trees. The BAMBAB is a Tree pretty much like a long Reed, being hollow, and divided by Knots into Joints: But very different in other respects; it being much larger, smoother, harder, and stronger. They only use the second Skin of the Bark, which is soft and white; this they beat in clear Water: The Frames they make use of to take up this Matter, are long and broad; so that they have Sheets ten or twelve Foot long, and sometimes more; they dip every Sheet into Allum-Water, which serves instead of Size; and hence they call it PAN-Paper, because Pan in China signifies Allum; this Allum hinders the Paper from soaking in the Ink, and gives it such a Luster, that one would think it was silvered over, or varnished. This Paper is white, soft, and compact, without having the least roughness that can spoil the Pencil, or separate the Hairs. As it is made of the Bark of a Tree, it cracks more easily than that of Europe: It is apt to take Moisture, the Dust sticks to it, and the Worms infestibly get into it, if proper care be not taken to preserve it: To prevent these Inconveniences, they are obliged to beat their Books often, and as often expose them to the Sun.

Besides the Paper made of the Bark of Trees, they have some made of Cotton; and this is the whitest, finest, and most used. It is not subject to the Inconveniences just now mentioned; for it keeps as well, and is as durable as the European Paper.

The little I have said of the Chinese Paper in general, will be confirmed by the exact Account I am entering upon; in which I shall infer nothing but what is extracted from a Chinese Work, that
that appeared under the present Dynasty: It is a curious Collection, and esteemed amongst the Learned: It treats of the Invention of the Chi, that is, of Paper; of what Materials it is made; of its Qualities; of its Form; and of the different Sorts of it.

This Chinese Author takes notice first, that the Invention is very ancient; but confesses, that it is not known, precisely, in what Century they should place its Original. The Characters, then, uncertain, and their Form, which they made use of in former Ages instead of Chi, to signify the Matter on which they wrote, confirm, by their Figure, what this Author advanced; namely, that in ancient Times, after having, as it were, polished the little pieces of Bamboo, and rendered them more limber, by the help of the Fire, but without taking the kind off; they then delineated Letters thereon with a fine Graver; and of these little Plates, threaded one after another, they made a Volume. These Books were writing, and capable, by their Solidity, of withstanding the Injuries of the Weather; but were cumbersome however, and unfit for Use.

They had afterwards recourse to another Method: It is certain that ever since the Dynasty of the T'jin, before Ch'iu, and by consequence under the following Dynasty of the Han, they wrote upon pieces of Silk or Linen. For this Reason it is that the Letter Chi is composed sometimes of the Character Se, which signifies Silk, and sometimes of the Character Kin, which signifies Linen. They used to cut the Piece of Silk or Linen bigger or less, according to the Form they had a mind to give their Volume.

At length, in the Year 95 of the Christian Era, under the Tang, Han, that is, under the Han, who had removed their Court into a more Easterly Province than the Han, their first Dynasty, in the Reign of Hsü, they made Mandarins in the Palace, whose Name was T'jü-lun, invented a better Sort of Paper, which was called T'jü-lun-chi, Paper of the Lord T'jü. This Mandarin by boiling the Bark of different Trees, and of worn-out Pieces of Silk, and old Hempen Cloth, made a liquid Consequence, and reduced it to a sort of thin Paffe, of which he made different Sorts of Forts. He made some also of the Knots of Silk, which they called Fläzen Paper.

Soon after, the industrious Chinese brought these Discoveries to Perfection, and found out the Secret of polishing their Paper, and giving it a Lustre.

Another Book, intitled, Si y' k'yen chi pê, which treats of the same Subject, says, that in the Province of Szechwan the Paper is made of Hemp; that Kau-yang, the third Emperor of the great Dynasty of the Tang, caused an excellent Paper to be made of Hemp, on which all his secret Orders were written: That in the Province of Fe yuen, it is made of loft Bambû; that in the Northern Provinces they make it of the Bark of the Mulberry-Tree; That in the Province of Chê yang, it is made of Wheat or Rice-straw; That in the Province of Kiang-nan, they make a Parchment of the Skin that is found in the Cods the Silk-Worms spin; which they call Lo-sen-chi; and which is fine, smooth, and fit for Inscriptions, and Cartridges: In fine, that in the Province of Hsi-chiang, the Tree Chü, or Ko-chu, furnish the principal Material for Paper.

Speaking of the different Sorts of Paper, our Author mentions one Kind, of which the Sheets form of the three are three, and sometimes five Chinese Paper in Length; he mentions those who have found the Secret of dying it of different Colours; and particularly he treats of the Matter of silvering it, without using any Silver; an Invention the Honour of which is given to the Emperor Kuan-chi, of the Dynasty of Tang. He adds, that it was treated with it, and that the Paper of Kora, which he says is made of the Cod's Silk-Worms spin; and he reports that the Kora has paid their Tribute to the Emperor in their Paper, even from the seventh Century, under the Government of the Tang.

What I have mentioned here, sufficiently proves that the Invention of Paper is of great Antiquity in China. Ch'ou-wen, a Chinese Author, who writ in the Time of the Han, affirms us that in the earliest Ages they had a Secret of uniting the Knots of Silk and Cotton, which they could not wind off, nor spin, and making a Consequence of it, on which they write with Fæle. This Secret was partly lost during the Revolutions of the State, and seems not to have been recovered till under the Dynasty of the Ts'in.

It is certain that the Chinese Paper has one Advantage over that of Europe; in that the Sheets are made of an extraordinary Length; and being moreover full as white, is much softer and smoother. The Pencils, which the Chinese write with, would not beat the leaf Roughness of the sheet of European Paper, because that would render it very difficult to make some of their fine Strokes.

When we lay of the Chinese Paper, that it is not writing, and that it is apt to crack; the Meaning is, that the Paper made of Bambû has these Defects. This is certainly true in one Sense; for, it is apt to crack when it is ting'd with Alum, as it always is to make it fit for our Use; because without this Preparacion, it would not bear our Ink: But when that is omitted, be it ever so thin, it may be handled and folded all manner of Ways, without any danger of cracking it.

The Consumption of Paper in China is so great, that it is not surprizing they make it of all Sorts of Materials: For besides the prodigious Quantity that is used by the Learned, and Students, who are almost innumerable, and to furnish the Shops of Trafalow, it is inconceiva-

In China, Paper is sold in Coarse, the Capital of the Province of Shoo-k'ien: The Tang has removed their Court to Lo-yang, on the Hu Shan, a City in the Province of Hu-nan.

The great Conspicuous Sort of Paper is in Chi-
with Paper, on which they draw divers Ornaments. It has indeed been justly said, that the
Chinese Apartments glisten with that beautiful Varnish which we admire in Europe, but
then it is also true, that in the greatest part of the Houses there is nothing to be seen but Paper.
The Workmen of this Country have the Art of painting it very neatly, and the Chinese take care
to renew it every Year.

It is only the inward Bark of different Trees that is used to make Paper: But the Bambô
has this particularity, as well as the Shrub that bears Cotton, that not the Bark only, but the
whole Substance of the Plant is used, by help of the following Preparations.

Out of a Wood of the largest Bambôs, they select Shoots of a Year's Growth, which are
about the Bigness of the Calf of a large Man's Leg: They strip them of their first green Rind,
and split them into flat Pieces of 6 or 7 Foot long: It is remarkable, that the Trunk of the
Bambô being composed of long and flat Fibres, it is very easy to cleave it length-ways, but
very difficult to cut it across: They bury the Pieces thus left in a Pond of muddy Water, that
they may grow as it were rotten, and be soften'd by this Maceration. In about a Fortnight,
they take their pieces of Bambô out of the Mud; and then wash them in clean Water, spread them
in a large dry Ditch, and cover them with a great quantity of Lime. In a few Days they take
them out again, and having wash'd them a second time, they reduce them to a sort of Threads,
which they expel in the Sun to dry and whiten; then they throw them into large Copper,
where they are thoroughly boil'd: And lastly, they are reduced by Puffles to a fluid Paste.

The Chinese Author adds, that upon Mountains, and in uncultivated Places, they find
a Plant that shoots in long and slender Tendrils like a Vine, the Rind of which is very smooth,
and slippery to the Touch. This is expressed in the Name of it, Han-teng. It is also call'd Ko-
teng; because it produces little four-folied Pears, of a whitish Green, that are good to eat. Its
Branches, which are about as big as the Shoots of a Vine, run upon the Ground, or twine about
Trees: According to our Author, they make use of this Plant in the following Manner.

They take several shoots of it, which they soak four or five Days in Water, whereas
comes out of it an unhomely Sizy Juice, resembling a sort of Glue or Gum. They mix this
jellyy Juice with the Paste of which the Paper is made, somewhat in the same manner as
Painters temper their Colours; Care being taken not to put in too much, nor too little of it: The
juice Medium in this Case is taught by Experience. Perhaps for want of Ko-teng, the Ber-
ries of Mildefito might be used, which are naturally viscid; or the inner Bark of Holly,
which is thick, and pounded in a Mortar, is reduced to Bird-Lime.

When they have mixed the Juice of Ko-teng with the cleft Bambô; beaten in such a manner,
that it is like a thick clammy Water; they pour this Liquor into large deep Vases, which
must be made with four Walls breast-high, and the Sides and Bottom so well cemented, that the
Liquor cannot run out, nor soak in. Then the Workmen being placed at the sides of the Vase,
take up with their Moulds the Surface of the Liquor, which almost instantly becomes Paper. Doubled, the mucilaginous and jellyy Juice of the Ko-teng binds the Parts, and very
much contributes to make this Paper so compact, soft, and glossy; which Qualities the Euro-
pean has not, when first made.

The Mould used to take up the Sheets of Paper, the Frame of which is easily taken to
Pieces, or rai'd, or lower'd, is not made with Wire, as those of Europe, but with Threads of
Bambô. They are little thin Slips, which they draw several times through Holes made in
a Plate of Steel, whereby they render them as fine as Wire: Then they boil them in Oil till
they are thoroughly soaked, that the Moulds may enter lightly into the Water, and not sink
deepener than is requisite to take up the Sheets of Paper.

When they would make Sheets of an extraordinary Size, they take care that the Refervoir
and Mould be large in Proportion. They fix up a Pulley, and run through it several Strings,
the Motion of which should be extremely free. These Strings sustain the Frame, and at the
Moment that they pull it up, the Workmen plac'd on the Side of the Refervoir affit to take
the Sheet off, working together in a regular Manner.

The Chinese Author gives us a Way of drying the Sheets just taken off. There must, fays
he, be a hollow Wall built, the Sides of which should be well whitened. At one End of this
Wall they contrive an Opening, and, by means of a Pipe convey thither the Heat of a neigh-
bouring Furnace: At the opposite End, there must be a small Vent to let out the Smoke.
By help of this Sort of Stove, they dry the Sheets of Paper almost as fast as they take
them off.

The Paper which is made of Bambô is neither the only, nor the best, nor the most com-
mon Sort made of Trees in China; they use in this Art many other Trees, especially those which
have the most Sap; as Mulberry-Trees, Elms, the Body of the Shrub which produces
Cotton, Hemp, and divers other Plants, the Names of which are unknown in Europe. First of
all they scrape off lightly the thin outside Bark of the Tree, which is greenish, then they
take off the inner Rind in very long thin Slips, which they bleach in Water, and in the Sun,
and afterwards prepare them in the same Manner as the Bambô.

But the Paper most in Use, is that made of the inner Rind of the Tree called Chu-hê, otherwise Kâ-chù; which Paper is therefore call'd Kâ-ebi. When its Branches are broken, the Bark peels off in long Slips, like Ribbands. To judge of this Tree by its Leaves, one
would take it for a wild Mulberry-Tree, but its Fruit is more like that of the Fig-Tree.

This
This Fruit grows to the Branches without any Stalk; if it is pluck't before it is perfectly ripe, it yields a sort of milky Juice from the Place where it grew to the Branches, just like the Fig: There are, indeed, to many Particulars, in which it agrees with the Fig and the Mulberry-Tree, that it might be thought a sort of Sycamore; nevertheless, it is more like a kind of Strawberry-Tree, called Adrastone, which is of a moderate Height, and the Bark of which is smooth, white, and glittering, and will crack in the Summer, for want of Moiture. The Tree Clu êf, as well as the Strawberry-Tree, grows upon Mountains, and in many Places.


The Chinese Herbal teaches the Manner of raising the Tree Clu êf, that it may afford a great InOcean, quantity of this useful Bark, and in the Perfection requisite for making Paper. At the Vernal Equinox, says it, you must take the Kernel of this Tree, and having wath'd it, mix it with the Seed of Sebanum, which the Portuguese call Gergelin, and scatter them together at random about the Ground. The Gergelin will sprout out with the first Shoots of the Clu êf; but you must take care not to cut it in the Autumn nor in the Winter, you must lay till the next Spring, and then set Fire to the Field; that very Year you will see the Plants of Clu êf increase considerably, and at the end of three Years it will be fit to cut, and make Paper of.

To harden the Paper, and make it bear Ink, the Chinese dip it in Allum-Water: To express this Operation, the Europeans have invented the Word Fenagie, because the Chinese Word Fan signifies Allum. Their Method of doing it is this: They take six Ounces of Five-Glue, very white and clean, this they cut very small, and throw it into twelve Porringers of clean Water, and which they afterwards boil. It must be stir'd all the while, that there may be no Lumps: When the whole is reduced to a liquid Substans, they throw into it three quarters of a Pound of Allum, white and calcin'd, which they melt and incorporate with it. This Mixture is poured into a great vide Balon, a cros which they lay a small Stick smooth and round; then they thrust the Edge of every Sheet in another Stick, which is left from one End to the other, and the Parts made to flock well together. In this Manner they dip the Sheet, gently, drawing it out as soon as it is wetted, by folding it over the round Stick. When the whole Sheet has pass'd forcibly through his Lppard, which makes it white and mellow, and contains the long Stick that holds the Sheet by the Edge, it is stuck in a Hole in the Wall, where the Sheet hangs to dry. This is all the Art which the Chinese have to give their Paper its Body, Whiteness, and even Lustre: A Chinese Author pretends, that this Secret came from Japan.

This is a proper Place to mention another Secret, which the Chinese have, of silvering Paper, the Secret of a very little Charge, and without using Leaf-Silver: Take seven Funes, or two Scruples, of silving of Glue, made of Neats Leather; three Funes of white Allum, and half a Pint of clean Water; simmer there over a blow Fire, till the Glue is reduced, that is, till there arises no more Steam; Care being taken to keep this Mixture very clean. Then they spread, upon a very smooth Table, some Sheets of the Paper made of the Cotton-Tree, which is called Clu êf, or doughing over it with a Pencil, in an equal Manner, two or three Layers of the Glue. It is easy to perceive when the Glue is applizd in a proper Confidence, and does not run; if it does not lie even, do it over again: Then take Powder of Tale, prepared in the manner I shall immediately explain, which sift through a fine Sieve, or a piece of threaded Gauze, spreading it uniformly upon the Sheets prepar'd as above. After this they hang the Sheets in the Shade to dry; which effect'd, they lay them again upon the Table, and rub them gently with clean Cotton, to take off the superfluous Tale, which serves again for the like purpose. With this Powder diluted in Water mixt with Glue and Allum, you may draw any Figures at Fancy upon the Paper. Though I have mentioned only that Paper which is made of the Cotton-Tree, it must not be understood as if the others were excluded: All Sorts of Paper may be silver'd, if they are smooth, and if Tale is made of Cuf, prepar'd in the following Manner.


The Preparation of Tale, the basis of which is transported as white as Snow, from the Province of Se-chouen, but that which is brought by the Maociccs is the best. The Chinese call this Mineral Yang ma dle, which signifies the Stone pregnant with Clouds, because every Flake which they break off, is a kind of transparent Cloud. When you have made choice of the best Tale, it must be boil'd in Water about four Hours; after it is taken off the Fire, you must leave it in a slow Fire to chide the Water a Day or two: then take it out, wash it well, put it into a Linen-Bag, and break it to Pieces with a Mallet: To ten Pound of Tale, thus broken, add three Pound of white Allum. All this must be ground in a little Hand-Mill, then sifted through a Silk Sieve, and the Powder put into Water just boil'd up. When the Powder is sunk to the Bottom, and the Water become clear again, you must pour out all that you can. The Matter which remains at the Bottom, being exposed to the Sun, makes a hard Confidence, which must be pounded in a Mortar, till reduced to an impalpable Powder. This Powder must be sifted again, and then used as before explained.

In finishing this Article, I must not omit a pretty remarkable Manufacture, which is carried on in the Out-Parts of one of the Suburbs of Peking, where they renew old Paper, to answer the great Demand for that Commodity. These Workmen get together all the old Paper they can find, which they have the Art of retouching to its original Beauty and Usefulness. It matters not whether the Paper has been wrote upon, or whether it has been pasted upon Frames, or against the Walls, or has serv'd for other Purposes; all answers their End; and they purchase it out of the Provinces at a very moderate Rate. These Workmen occupy a pretty long Village, the Backside of their Houses being built against the Baring-Places, and every House having an Inclosure of Walls that are well whitened. Here in each House may be ten great Harps...
of old Paper; and if there happens to be a pretty deal of fine Paper amongst these Heaps, they sort it. They put these Pieces of old Paper into great Baskets that are made flat and close; and in these carry them near a Well, upon a little paved Place, which has a small Ditch. Here they wash the old Paper with all their Strength, rubbing it with their Hands, and flamping on it with their Feet, to get the Filth out of it, and so reduce it to a shapelesse Masse: Then they boil this Confitience, and after having beaten it till it is fit to make Paper, they pour it into a Refevoir. The Sheets of this Paper are but of a middling Size. When they have taken up a pretty large Pile, they carry it into the neighbouring Inclosure, where, separating each Sheet with the point of a Needle, they fluck them up wet against the Wall, which is very smooth and white. As soon as the Heat of the Sun has dry'd all the Sheets, which it does in a very little time, they take them off, and collect them together.

The Invention of Paper had been of little Service to the Chineses, if they had not at the same time invented a sort of Ink, wherewith to draw their Characters upon it. The Ink they use is made of Lampblack, which they get by burning several sorts of Matter, but chiefly Pine-wood or Oil. They mix it with, to correct the strong and disagreeable Smell of the Oil. They incorporate together these Ingredients, till they come to the Confitience of a Paste, which they put into divers wooden Moulds. These Moulds are well and variously wrought, in order to print upon the Paste what Figures they please. The usual Impressions are of Men, Dragons, Birds, Trees, Flowers, and the like. The Form of the Lump is commonly that of a Truncheon, or of their Writing-Tables; and one of the Sides is almost always covered with Chinese Characters. The best Ink is made at Whay chou, a Town in the Province of Kyeng nant. There are many things to be obvi'd in the making of it, and it has several Degrees of Goodness; according to which it is dearer or cheaper. The Europeans have endeavoured to counterfeit this Ink, but without Success. Painters, and those who delight in Drawing, know how useful it is to them, because they can give it a blackness, because, they can make it into any Shape they please. They make use of a red Ink also in China; but this is of little Request, except for the Titles and Incriptions of Books. As to other Particulars, every thing which relates to Writing, is so reputable among the Chineses, that even the Workmen employ'd in making the Ink, are not look'd upon as following a servile and mechanical Employment.

The same Author, whom I have just now quoted in the Article of Chinese Paper, and who furnishes me with what I am further to say concerning their Ink, affirms, that this latter has been invented Time out of Mind, but that it was many Years before it attained its present Perfection.

In its first Age. At first they used to write with a sort of a black Earth; and indeed the Character ミ, which signifies Ink, has in its Composition, at the Bottom, the Character ヶ, which signifies Earth, and at the Top, that of フ, which signifies Black. According to some, they drew a black Juice out of this Earth, or Stone: Others say, that after having wetted it, they rubbed it upon Marble, and they got from it a black Liquor: Others again, that it was calc'd, and after being reduced to a very fine Powder, was made into Ink. In fine, according to our Author, the Ufe of this Ink is so ancient, that the famous Emperor Vî tugm, who is well known to have flourish'd 1120 Years before the Christian Era, took from hence this Moral Reflection. "At the Stone Me, which they make ufe to blacken the engraved Letters, can never become white; so a Heart defiled with Iniquity, will always retain its Blackness.

Under the first Emperors of the Dynasty of the Tang, that is about the Year 620 of the Christian Era, the King of Korea, lending his annual Tribute to the Emperor of China, presented him with some pieces of Ink, which were made of Lampblack, gathered by burning Pine-Trees, and incorporated with Size made of Hartthorn, to give it a Confitience. This Ink had such a Luster, that it look'd as if it had been varnifi'd over, which tended to raise the Esteem of the Chinese. They endeavoured to imitate the Art of the Koreans, and succeeded after several Effays: But they did not attain the Perfection desired, till near the end of the same Dynasty, about the Year of Chrift 600, for it was not till about that Time they first made the excellent Ink, which is used at present.

In the Year 1700 of the Christian Era, under the Reign of Shin tsoung, they made an Ink with further Improvement, which was called Imperial, ュ me, because it was used in the Palace. The Lampblack in this Ink was more expensive, and much finer than before: It was not made by burning Pine-Trees only, as formerly; but by burning Oil in Lamps with many Funnel, the Smoak whereof was gathered by a brazen Concaue, which condenfing it, made the Lampblack defiried. In making it up, they added a little Mulk, to give it a pleasant Odour. Our Author does not say what Oil was used, nor how they contriv'd to get the most Lampblack, and of the best Qualities, from the Oil, for all which there are certain Rules to be obvi'd: Perhaps they made ufe of the Oil of Gerelein. Olive-Oil, or the Oil of Walnuts, which are not us'd in China, would certainly do better.

Another Chinese Book, intituled The Method of making Ink, gives a Receipt to make a good Sort, in which there are some Ingredients that cannot easily be known in Europe. 1. They take ten Ounces of Lampblack made from Pines. 2. Of the Plants Ho byang, and Kin fang. 3. Add Juice of Ginger. 4. Of the Pods or Shells called Chu bya tsu ko. Boil these four Ingredients in Water: When the Virtues of the Vegetables are thus extracted, the Liquor must be strain'd off: This Liquor, already thickened, being heated and clarified, must be let again on the Fire to give it the Confitience of a Paste; and in every ten Ounces of this Mixture,
Manner of making Ink in CHINA.

Mixture, there must be dissolved four Ounces of the Glue, call'd O kyau, in which there have been incorporated three Leaves of Gold, and two of Silver: When all these Ingredients are thus prepared, they then mix with them the ten Ounces of Lampblack, to give a Body to the whole. This Composition must be beat a long while with a Spatula: And then, lastly, they put it into Moulds, to make it into Cakes; soon after which they bury the Ink in cold Alhes, where it remains five Days, if in the Spring; three, if Summer; seven, if Autumn; and ten, if Winter: And this is the last Operation it goes through.

These Intelligences are very imperfect, because it is difficult to find out, by the Chinese Names, what the Plants are. One of our Missionaries has sent me his Conjectures concerning them, which may help to discover them, if there were any such in Europe; or at least, to substitute others in their Room, capable of giving the Ink a Body, a good Scent, and a Lustrous.

1. According to the Chinese Dictionaries, Ho byang is an aromatic medicinal Plant. It has the intrinsic Qualities of the Sâ bo, another Plant from which they extract a Sort of Oil, hong, that is sold at Beijing; and which the Dealers often mix with the Balkam of Peru, to augment its Quantity. This Oil, extracted from the Sâ bo, seems to be the liquid Storax, which is a viscous Matter, of a greyish Colour, of a strong aromatick Odour, and which has the Con- fidence of a thick Balkam.

2. The Kes kang is a Plant which enters in divers Compositions of Perfumes. It is of a different temperature Nature, and sweet to the Taste; for so the Name Ken denotes. Its Leaves are very fine, and of a clove Contexture. They add, that this Plant is an excellent Remedy for the Cholic, and other Distempers in the Bowels.

3. Tja ya receiv'd its Name because the Fruit of this Shrub very much resembles a Boar's Tail, in Shape, Length, and Thickness. To this they add the two Characters, Tja, and keja, which signify a sort of black Horn, and would induce one to take it for the Fruit of the Carbob, or Locull-Tree, the Shape of which resembles a Horn, and is of a dark red Colour. We may observe, however, that the Chinese Fruit is not so long as that of the Carbob-Tree, and that, instead of being flat, it is almost round, full of little Cells, containing a marrowy Substance, of a sharp and unpleasing Taste.

Instead of the Glue of O kyau, which is made of the Skin of a black Aâ, and a particular Water found only in one Place of the Province of Shan tong, another sort of strong Glue might be used, as for instance that which we call Tourina.

5. The Bed of cold Alhes, in which they bury their Ink newly made, serves to extract from it all that the Glue leave in which it too hard or binding.

I add to this first Receipt another, both easier and shorter, taken from the Chinese, and second Receipt, which may suffice to make the Ink of a good Black, which is looked upon as an essential Property. Burn, say they, Lampblack in a Crucible, and hold it over the Fire till it has done smimming: In the same Manner burn some Horse-Chefnuts, till there does not arise the least vapour of Smoak: Diffuse some Gum Tragacanth; and when the Water in which the Gum is dissolv'd becomes of a proper Consistence, add to it the Lampblack and Horse-Chefnuts, and mix all together with a Spatula: Then put this Paste into Moulds; and take care not to put too much of the Horse-Chefnut, which would give it a violet Black.

A third Receipt, much more simple, and easier to be put in Practice, has been communicated to me by P. Contancein, who had it from a Chinex, as skilful in this Matter as any one else. It can be expected to be; for we ought not to suppose that the ingenious Workmen discover their Secret; on the contrary, they take the greatest care to conceal it, and make a Mystery of it, even to those of their own Nation.

They put five or six litlighted Wicks into a Vesel full of Oil, and lay upon this Vessel an Iron Cover, made in the shape of a Funnel, which must be set at a certain Distance, to as to receive all the Smoak. When it has received enough, they take it off, and with a Goose's Feather gently brush the Bottom, letting the Soot fall upon a dry Sheet of strong Paper: It is this that makes their fine and shining Ink. The boil Oil also gives a Lustrine to the Black, and by consequence makes the Ink more esteemed and dearer. The Lampblack which is not fetched off with the Feather, and which sticks very full to the Cover, is coarser, and they use it to make an ordinary Sort of Ink, after they have scraped it off into a Dibh.

What makes it fine and shining.

When they have, in this Manner, taken off the Lampblack, they beat it in a Mortar, mixing with it Mulk, or some odoriferous Water, with a thin Size to unite the Particles. The Chinese commonly make use of a Size, which they call Nyeu kyau, Size of Neats Leather. When this Lampblack is come to the Consistence of a Sort of Paste, they put it into Moulds, which are made in the shape they design the Sticks of Ink to be. They stamp upon the Ink, with a Seal made for that Purpoe, the Characters or Figures they desire, in blue, red, or gold Colour, dressing them in the Sun, or in the Wind.

We are assured, that in the City of Peiay clau, where the Ink is made which is most esteemed, the Merchants have great Numbers of little Rooms, where they keep lighted Lamps all Day; and that every Room is distinguished by the Oil which is burnt in it, and consequently by the Ink which is made therein. Nevertheless, many of the Chinese believed, that the Lampblack, which is gathered from the Lamps in which they burn Oil of Gergelin, is only used in making

* Without doubt, they mean the Horse Chefnut-Tree, or the true Chefnut made into Cakes, which comes from Leax tong.
Of the Ink and Pencils in China.

A particular Sort of Ink, which bears a great Price; but considering the surprising Quantities vend'd at a cheap Rate, they must use combustible Materials that are more common, and cheaper.

They say that Lampblack is extracted immediately from old Pines, and that in the District of Whoy cheo, where the Ink is made, they have Furnaces of a particular Structure to burn these Pines, and to convey the Smoak thro' long Funnel'd into little Cells hung up close, the Smoak being conveyed into these Cells in large Flakes, to every Part of the Wall and Ceiling, and there conden'ses itself. After a certain Time they open the Door, and take off a great Quantity of Lampblack. At the same time that the Smoak of these Pines spreads itself in the Cells, the Rofin which comes out of them runs through other Pipes, which are laid even with the Floor.

It is certain that the good Ink, for which there is a great Demand at Nan king, comes from the District of Whoy cheo, and that none, made elsewhere, is to be compared with it: Perhaps the Inhabitants of this District are Masters of a Secret, which it is hard to get out of them. Perhaps also the Soil and Mountains of Whoy cheo furnish Materials more proper for making good Lampblack, than any other Place. There is a great number of Pine-Trees; and in some parts of China, these Trees afford a Rofin much more pure, and in greater Plenty, than our Pines in Europe. At Pe-king may be seen some pieces of Pine-wood which came from Tartary, and which have been used for above these Sixty Years: Nevertheless, in hot Weather, they fied a great quantity of big Drops of Rofin, resembling yellow Amber. The Nature of the Wood which is burnt, contributes very much to the Goodness of the Ink. The Lampblack which is got from the Furnaces of Glafe-Houses, and which the Painters use, may perhaps be the properest for imitating Chinoe Ink.

As the Smell of the Lampblack would be very disagreeable, if they were to save the Expanse of Mulk, which they most commonly mix with it; by burning such Druggs, they perfume the little Cells, and the Odours mixing with the Soot, which hangs on the Walls like Mois, and in little Flakes, the Ink they make thereof has no ill Scent.

We have several Observations from the famous Chinoe Author, whom I have quoted, that should not be omitted. 1. To distinguish the different Degrees of Goodness of Ink newly made, take a Veel'd varnished with the finest Varnish, called Tavan guang tf: Having wetted the ends of several pieces of Ink, rub them upon the varnished Veel'd: The Proofs being dry, hold the Veel'd to the Sun; and if you see that the Colour of the Ink entirely like that of the Varnish, that Ink is of the finest Sort. It is much inferior if the Black be of a bluish Hue; but if it be Ash-colour'd, it is the least valuable of all.

2. The Way to prefer the Ink from any Damage, is to flux it up in a close Box, in which must be put some perfectly ripe Mugwort: But, above all, it must never be exposed to the Rays of the Sun, which would make it crack and fall in Pieces.

3. They sometimes keep in Cabinets, for a Curiosity, Sticks of Ink finely adorned and gilded; and if any one of these Sticks happens to break, the manner of joining the two Pieces together, so that there shall be no Marks of its having been broke, is, by making use of the same Ink, first reducing it into a Paste upon the Marble, and then rubbing the broken Pieces with it, and squeezing them together. When you have done, leave the Stick of Ink a whole Day without touching it, and you will find it as whole and firm as ever.

4. When they design to write, and would finish delicately the Strokes of the Pencil, before they temper the Ink upon the Marble, Care must be taken that the Marble be well wash'd, so that nothing of the Ink used the Day before may remain upon it; for if ever so little of it be left, it taints the Marble they make Use of, and spoils the freth Ink: Further, the Marble must not be wash'd either with hot Water, or Water raw out of the Well, but with Water that has been boiled, and is grown cold again: The best and most proper Stones for preparing the Ink are called Twan fhe. When the Ink has been preferred a long Time, it is then never used for Writing, but becomes, according to the Chinoe, an excellent and refreshing Remedy, good in the Bloody Flux, and in the Convoluions of Children. They pretend, that by its Alkali, which naturally absorbs acid Humours, it sweetens the Acrimony of the Blood. The Dofe, for grown Persons, is two Drachms, in a Draught of Water or Wine.

The Chinoe, in Writing, make no Use of Pens, like the Europeans, nor of Canes or Reeds, like the Arabians, nor of Crayons, like the Siamese; but of a Pencil made with the Hair of some Animal, and particularly of the Rabbit, which is the softest. When they would write, they have upon the Table a little polish'd Marble, with a Hollow at one End to contain Water; they dip their Stick of Ink in it, and then rub it upon that Part of the Marble which is smooth, and according as they lean, more or less, upon the Ink when they rub it, it becomes more or less black. When they write, they do not hold the Pencil obliquely, as Painters do; but perpendicularly, as if they would prick the Paper. They write from the Right to the Left. In like Manner, when they begin ours, and our left Page is with them the first.

The People of Learning and Study delight in keeping their Marble, Pencils, and Ink very neat, and placed in good Order; just as our Warriors pique themselves in preferring their Arms well polish'd and ranged. The Pencil, Paper, Ink, and the little Marble, the Chinoe call Si pan, which signifies, The four precious Things.
Manner of Printing in CHINA.

There are in China a prodigious Number of Books, because they have had the Art of Printing from Time immemorial, tho' in Europe that Art is still almost in its Infancy. But the Chinese Printing is very different from that of Europe. As our Alphabet consists of a very small Number of Letters which, by their different Combinations, can form the largest Volumes, we have no need of a great Number of Characters, since those used for the first, may be taken after and used for the second Sheet: On the contrary, the Number of Chinese Characters being almost infinite, it is impossible to cast in Metal such a prodigious Multitude; and if they were cast, the greatest part would be but seldom used.

Here follows an Account of their manner of Printing. They get their Work transcribed by some excellent Writer, upon a fine, thin, and transparent Paper. The Engraver pastes every Leaf upon a Plate or Block of the Apple or Pear-Tree, or of any other Wood that is but hard and smooth, and, with a Graver follows the Traces, and carves out the Characters by cutting down the ruff of the Wood. Thus he makes as many different Blocks as there are Pages to print, working off as many Copies as are required, the Blocks being always in a readiness to work off more, without the Trouble of compounding. There is not much Time lost in correcting the Proof, since as the Graver works on the Strokes of the Copy itself, or the Original of the Author, he cannot possibly make an Error, if the Writing be exact.

This manner of Printing is convenient, because they print the Sheets only as they call them, why can and do not run the Risque, as in Europe, of falling but half the Copies, and ruining themselves by useless Expenses. Moreover, after having taken 30,000 or 40,000 Copies, they can easily retouch the Plates, and make them serve for many more Impressions.

They can print Books in all sorts of Languages, as well as in Chinese. The Beauty of the Character depends upon the Hand of the Copyist; the Skill of the Engraver being so great, that it is not easy to distinguish that which is printed from the written Copy; so that the Language impresses is good or bad, according to the Ability of the Writer employed. This must be understood principally of our European Characters, which are engraved and printed by the Chinese; for as the Chinese Characters which are engraved, the Skill of the Engraver often corrects the Defects of the Writer.

The Chinese nevertheless are not ignorant of the manner of Printing in Europe; they have the Manner of moveable Characters as well as we, with only this Difference, that whereas ours is of Metal, theirs are only of Wood: By the Help of these we correct the present State of China, which is printed at Peking every three Months. It is reported, that at Nan King, and other Cities, they print in this manner some little Books, and that as neatly and correctly as those which are engraved by the best Hands. There is no Difficulty in believing this, because it only requires a little extraordinary Labour and Care.

In Affairs that require Dispatch, as when an Order comes from Court, which contains many Articles, and which must be printed in one Night, they have another Method of Engraving. They cover the Block with yellow Wax, and trace out the Characters with a surprizing Quickness. They use no Prefs as in Europe; their wooden Plates, and unallum’d Paper would not bear it. But when once the Blocks are engraved, the Paper cut, and the Ink in readiness, a single Man, with his Brush, and without fatiguing himself, may print every Day near ten thousand Sheets.

The Block which is in Use, must be set level and firm. They have two Brushes; one harder than the other, which is to be held in the Hand, and may be used at both ends. They dip this Brush in the Ink, and rub the Plate with it, but so that it may not be too much, nor too little moisten’d: If it be too much, the Letters will be obscured; if too little, the Characters will not print: When the Plate is in order, they can print three or four Sheets successively, without dipping the Brush in the Ink. The second Brush must pass gently over the Paper, pressing it down a little, that it may take up the Ink: This is easily done, because not being Sipt in Allum-Water, it imbibes it instantly. You must only press more or less, and pass the Brush over the Sheet oftener, or fewer times, according as there is more or less Ink upon the Plate: This Brush must be oblong and soft.

The Ink which they use for Printing is a Liquid, and therefore much more convenient than that which is sold in Sticks: To make it, you must take Lampblack, pound it well, expose it in the Sun, and then sift it through a Sieve: The finer it is, the better. It must be tempered with Aqua-vite till it comes to the consistence of Size, or of a thick Paste. Care being taken that the Lampblack may not stick. After this it must be mixt with a proper Quantity of Water, so that it may be neither too thick nor too thin. Lastly, to hinder it from sticking to the Fingers, they add a little Neats-Leather Glue, probably of that Sort which the Joiners use. This they diffuse over the Fire, and then pour on every ten Ounces of Ink almost an Ounce of Glue, which mix well with the Lampblack and Aqua-vite, before the Water is added to them.

They print but on one Side, because their Paper is thin and transparent, and cannot bear a double Impression without confounding the Characters with one another. Hence it is that every Leaf of the Book is folded, the Fold being at the edge of the Book, and the Opening at the Back, where they are sawn together; so that their Books are cut at the Back, whereas ours are cut at the Edges. And to put the Sheets together, there is a black Line drawn upon the Folds of the Sheets, which teaches them to place them right; as the Holes made by the Points in Vol. I.
Method of Study among the Chinese Youth.

Our printed Sheets direct the Binder how to fold them truly, that the Pages may answer each other. They cover their Books with a neat sort of Pasteboard of a grey Colour, or else with fine Satin, or flower'd Silk, which does not cost much. There are some Books which the Binders cover with red Brocade, interpersed with Gold and Silver Flowers. The' this Manner of Binding is inferior to ours, it is nevertheless neat and convenient.

Of the Manner in which the young Chinese pursue their Studies; of the several Degrees they take; and the various Examinations they undergo before they attain the Doctor's Degree.

From about five or six Years of Age, according to the Capacities of the Children, and the Care that Parents take of their Education, the young Chinese begin to study the Letters, but as the Number of the Letters is so very great, and without any such Order as they have in Europe, this Study would be very ungrateful, if they had not found out Means to make it a sort of Sport and Amusement.

They have chosen for this purpose about 100 Characters, which express the most common things, and which present themselves most frequently to the Sense; as the Sky, the Sun, the Moon, Man, certain Plants and Animals, a House, and the most common Utensils; they get all these Things engraved in a coarse Manner, and put the 'Chinese Characters for them under them. And these Figures, tho' very awkwardly represented, do yet quicken the Capacities of the Children, fix their Imagination, and help their Memories. This Collection may be called, The Alphabet of the Chinese.

One Inconvenience, however, occurs in the Method, which is, That Children imbibe an infinite number of chimerical Notions in their tender Years; for to represent the Sun, they make a Cock within a Circle; the Moon they signify by a Rabbet pounding Rice in a Mortar: A fort of Demon with fiery Bolts in his Hand, somewhat like the ancient Representation of Jupiter, stands for Thunder. The Brutes, and their Myans, or Pagods, have their Place amongst these Figures: so that the poor Children, in a manner, suck in with their Milk all these extravagant Whimseys: I have lately been informed, however, that this Method is now grown out of Use.

The Book which they put next into the Hands of Children, is called San Tse king; 'tis a concise Work, containing what is necessary for a Child to learn, and the Method of teaching it. It consists of several short Sentences, of three Characters, ranged in Rhymes, to help the Memories of Children. There is also another Book, the Sentences of which are of four Characters: As likewise a Catechism made for the Christian Children, the Phrases of which are but of four Letters, and which for this reason is called Sfe tsfe king yon.

In a word, the Children must learn all these Characters by degrees, as the European Children do our Alphabet; with this Difference: That as we have but four and twenty Letters, they have many thousands. They oblige a young Chinese to learn at first four, five, or six of them in a Day, which he must repeat to himself from Morning till Night, in order to rehearse them regularly to the Master twice a Day. If he is often deficient in his Leffen, he is chastised. The Punishment is usually in this Manner: They make him get upon a little narrow Bench, on which he lies down flat on his Belly, and there he receives eight or ten Blows upon his Drawers, with a flat Stick somewhat like a Lath. During the time of their Studies, they oblige them to launch a close Affinity, that they hold very seldom any Holidays, except a Month at the beginning of the Year, and five or six Days about the middle of it.

When once they can read the Sfe clay, * they are not suffer'd to read any other Books till they have got these by heart, without missing a Letter; and, what is most difficult and ungrateful, they must learn these Books without understanding scarce any thing of them; it being the Custom not to explain to them the Sense of the Characters, till they know them perfectly.

At the same time that they learn these Letters, they are taught how to form them with a Pencil. At first they give them great Sheets, written, or printed in large red Characters; and the Children do nothing with their Pencils, but cover the red Strokes with Black, which accustoms them to trace the Strokes. When they have learnt to make them in this manner, they give them others, which are black, and not so large; and laying upon these Sheets another Sheet which is blank and transparent, they draw the Letters upon this Paper, in the Form of these underneath: But they oftener use a Board covered with White, varnished, and divided into little Squares, which make different Lines, wherein they write their Characters, and efface them with Water when they have done, to save Paper.

* There are the four Books that contain the Doctrine of King or k' in, or Confu, i.e., and Meng or, or Meng, i.e.
In fine, they take great care to improve their hands; for it is a great advantage to the
learned to make their characters well: They pay much regard to this qualification, and in
the examination, which is made every three years for the degrees, they commonly reject those
who write ill, especially if their writing be not exact; unless they give great proofs of their
ability in other respects, either in the language, or in composing good discourses.
It is reported that, in case of the degrees, having used, contrary to order, an
abbreviation in writing the character Mo, which signifies a horse, had the construction of
being his work, this excellent, rejected; and was obliged to bear this piece of railkry from
the mandarin, that a horse could not walk well without four legs.
When they know characters enough for compounding, they must learn the rules of the ven
chang. This is a composition resembling that of the theses which the European scholars
make before they enter upon rhetoric; with this difference, that the ven chang must be more
difficult, because its sense is more confined, and its style peculiar. They give for a subject but
one sentence, taken out of the classic authors, which they call el mi, the theses; and this
thesis is sometimes but one single character.
To find out whether the children improve, the following method is practised in many places:
Twenty or thirty families, who are all of the same name, and who consequently have
one common hall of their ancestors, unite together, and agree to send their children, twice a
month, into this hall to compose: every head of a family, by turns, gives the theses, and
provides, at his own expense, the dinner for that day, which he takes care to have brought
into the hall: He likewise judges of the compositions, and determines who has succeeded
the best. If on the day of composing any one of this little society absent himself without a
sufficient cause, his parents are obliged to pay about twenty pence; which is a sure means to
prevent any one's being absent.
Besides this diligence, which is private and voluntary, all the young scholars are obliged
to compose together, before the inferior mandarin of letters, called hyo-kwan. This is done
at least twice a year, once in the spring, and once in the winter, throughout the whole
Empire; twice, I say, at least; for besides these two general examinations, the mandarins of
letters examine them pretty frequently, to find what progress they have made in their studies,
and to keep them in exercise. There are some governors of cities who take the like trouble on
themselves, with regard to men of learning that live near them, whom they summon every
month to their tribunal, and there make them compose, giving rewards to those who succeed
the best, and bearing the expense of their entertainment for that day.
It is not surprising, that in a state where they have professed learning for so many ages,
and where they prefer it to all natural advantages, they should take so much pains to educate
their youth. There is not a city, town, nor almost any little village, in which there are
not school-masters to instruct youth in the sciences; people of fortune have tutors for their
children, who teach them letters, accompany them, and form their manners, who instruct
them in the ceremonies, the manner of saluting, the compliments and common civilities, the
manner of visiting, and, when of a proper age, the history and laws of their country: infinite
is the number of these preceptors, because amongst those who put up for the degrees,
there are very few that obtain them.
In the houses of persons of quality, those that are entrust with this province are generally
doctors, or at least licentiates. In families of a lower rank, they are bachelors, who
continue the course of their studies, and go to the examinations in order to arrive at the doctor's
degree. The employment of a school-master is accounted honourable, the children's parents
maintain them, make them presents, treat them with a great deal of respect, and every where
give them the upper hand. syng jing, our master, our doctor, is the name they give them;
and their pupils have the highest respect for them as long as they live.
There are no universities in China, as in Europe, there is no city of the fifth order,
which has not a great palace set apart for the examinations of the graduates: And in the
capitals, this palace is yet bigger. A millenary gives this description of the edifice, in the
city in which he was; and, as far as the place will permit, they are all built after the same
manner: It is inclosed, says he, with high walls, the entrance is magnificent, and before it
is a large square, 1,000 faces broad, and planted with trees, having benches and seats for the
captains and soldiers, who keep guard in the times of examination. One enters at first
into a great court, where the mandarins place themselves with a corps de garde, at the end
of which there is another wall, with folding-gates. As soon as you enter, there is a ditch
full of water, which you must pass over upon a stone-bridge, to come at a third gate, at
which guards are planted, who let no body enter without an express order from the officers.
When you have passed this gate, you discover a great square, the entrance to which is by a
very narrow passage. On both sides of this square, are a vast number of little chambers,
dressed together, four foot and a half long, and about three and a half broad, to lodge the
students; in these chambers are sometimes to the number of six thousand.
Before they enter the palace to compose, they are stopped at the gate, and searched with
the greatest exactness, that they may not carry in any books, or writings; nothing being allowed
there but pencils and ink. If any fraud were to be discovered, the offenders would not only
be turned back, but very severely punished, and excluded from the degrees of literature.
When every body is entered, they shut up the gates, and the publick seal is set upon them.
There
Method of Study among the Chinese Youth.

There are Officers of the Tribunal to over-look every thing that passes, and to prevent them from going out of their Chambers, or speaking to one another.

At the end of the narrow Piazza which I mentioned, a Tower is erected upon four Arches, and Hand'd with four Turrets, or a Sort of round Domes; from which, if any Disturbance be perceived, the Drum is immediately beat to give notice, that the Disorder may be remedied.

Near this Tower there are divers Apartments, and a great Hall well furnished, in which those assembled who profess at the first Examination. At the going out of this Hall you enter another Court, in which there is another Hall resembling the first, but more magnificently furnished; with divers Apartments for the President, and principal Officers. There are also Galleries, a Garden, and many little Apartments for the Mandarins, Secretaries, and inferior Officers; and lastly, every thing which is requisite for lodging commodiously the whole Retinue of the Examiners.

When they think the young Students are fit to appear at the Examination of the inferior Mandarins, they send them thither on the appointed Day. For the better understanding of what follows, we must recollect what has been said already; namely, that Chia contains fifteen great Provinces, every Province including many great Cities, which have the Title of Fu; and that those Cities have many others of the second and third Order, that depend on them, some of which are called Chou, and others Hyen: There are no Cities of the first Order, that have not in their District a Hyen, and sometimes two, for the Word Hyen signifies much the same as what we call a Bailiwick. It is by the Hyen that they gather the Taxes, and even differently the Learned, for example, they say, Bachelor of such a Hyen. Nevertheless, it must not be thought that Learning flourishes alike in all the Provinces, there being many more Students in some than in others. The Mandarin, who is at the Head of a whole Province, is called Fu yuen. He that governs a Fu is, called Chia fu. They likewise call him Fu shen; that is, the Chief of the Fu, or City of the first Order. He who has only the Government of a Hyen, has the Title of Chi hyen, or Hyen shen. Agreeable to this Subordination, there are in Kyen chang fu, one Chi fu, and two Chi hyen, and in the Capital Fu, there is a Fu yuen, that is a Viceroy. So that the Monarchical Government is established not only over the whole Empire, but in every Province, in every Fu, and in every little Hyen.

To return to the Examinations: As soon as the young Students are thought capable of passing those of the Mandarins, they must begin with that of the Chi hyen, in whose Jurisdiction they were born; for Example, in the District of Nan chang hyen, which is in the Jurisdiction of Kyen chang fu, there are more than eight Hundred, who go to compose before the Chi hyen of this City. It is this Mandarin that gives the Thesis, and examines these Compositions himself, or orders them to be examined in his Tribunal, and who determines which is the best: Of the eight hundred Students, there are about six hundred named; they lay then, that they have Hyen shen, that is, that they are incribed to the Hyen: There are some Hyen in which the number of Students amounts to fix thousand.

The fix hundred must afterwards appear at the Examination of the Chi fu of Kyen chang, who makes a new Choice; and of these fix hundred, there are not above four hundred who have Fu ming, that is, who are named for the second Examination. Hitherto they have no Degree in Literature, and therefore are called Tong feng.

In every Province there is a Mandarin who comes from Pe kung, who is but three Years in his Office; he is called Hyo tao, or in the finest Provinces, Hyo yuen; and generally a Person who hath Intelligence with the great Tribunals of the Empire: Formerly, he gave Pretexts underhand, and those very considerable, to be chosen; but the present Emperor has remedied this Abuse by very severe Orders. He must make two Examinations during his three Years: The first Examination is called Suy kung, the second Ka kung; for this purpose he is obliged to make Publick known thro' all the Fu of the Province.

As soon as the Hyo tao arrives in a Fu, he goes to pay his respects to Confucius, whom all the Learned look upon as the Doctor of the Empire: Then he himself explains some Passages in the Claffick Authors, and the succeeding Days examines. When the four hundred Tong feng of Nan chang hyen, who have Fu ming, go to compose in the Tribunal of the Hyo tao with the other Students, that come from all the Hyen which are subordinate to that Fu, if the Number of them is very great, they are divided into two Companies.

The greatest Precautions are now used, to prevent the Mandarins knowing the Authors of the Compositions; but these Precautions are sometimes rendered vain by the Intrigues of the Parties. The Hyo tao nominates but fifteen Perions, out of the four hundred, for example, that are in a Hyen; those who are thus nominated, take the first Degree, and are therefore bid to enter into Study Tin lun yao, and are called Suyu shen: They then wear the Formalities, which consist of a blue Gown, with a black Border all round it, and a Silver, or Pewter Bird, upon the Top of their Caps: They are no more liable to be banished by the Order of the common Mandarins, but have a particular Governor, who punishes them if they do amiss. Of the fifteen who are nominated, most of them are delicately chosen. Sometimes indeed, there is Favour flown; but they who are thus elected, what Protection ever they may have, must not be without some Merit: For if it should ever appear that Favour was the Motive of their Choice, the Envoy of the Court would be ruined both in his Reputation and Fortune.

Honours which they render to Confucius.

Examinations of the Students.

Examinations of the Candidates for Degrees.

What I say of this Hyen must be understood proportionally of all the others.

One
Method of Study among the Chinese Youth.

One may say much the same: Things concerning the "Tong feng of War": The same "Mandarins" who examine for Learning, examine for the Army: Those who are Candidates here, must throw their Ability into flowing with the Bow, and Riding; and if they have before applied themselves to bodily Exercises, which require a great deal of Strength and Vigour, they must sometimes give Proof of it; for example, by lifting a large Stone, or some heavy Burden. But the this may be permissible to them, yet it is not altogether essential: and to those who have made any progress in Learning, they give certain Problems to be solved, respecting Incapments, and Stratagems of War; which contribute to their Preferment. It is proper to know, that the Warriors as well as the Learned, have their Clasfic Authors, which they also call by the Name of "Keng," They were composed purposely for their use, and treat of the Military Disciplins.

The "Hyon tan" is obliged by his Office to make the Tour of his Province, and to assemble in every City of the first Order, all the "Syew taj" who are dependant upon it; when, after being informed of their Conduct, he examines their Compositions; recompenes those who have made great Proficiency in their Studies, and punishes those whom he convicts of Negligence and Carelessness. Sometimes he enters into a Detail, and divides them into six Classes: The first contains a very few, of those who have remarkably distinguished themselves; to whom he gives, as a Reward, a "Tuck," and a Silk Scarf: Those of the second Class receive also a Silk Scarf, and a small master of Money: The third Clasfs hath neither Reward nor Punishment: Those of the fourth receive the Batsonado, by command of the "Mandarins": The fifth lose the Bird with which the Cap is adorned, and become but half "Syew taj": Those that have the Misfortune, to be in the sixth, are entirely degraded; but there are few to whom this happens: In this Examination, one shall sometimes see a Man of fifty or sixty Years of Age batsonado'd, whilst his Son, who composes with him, receives Applause and Rewards: But as to the "Syew taj," or Bachelors, they do not receive the Batsonado for their Compositions alone, unless there be also some Complaint made of their Morals and Behaviour.

Every Graduate who does not come to this Triennial Examination, runs the Risque of being dependant upon the Courts, and ranked among the common People. There are but two Cafes, in which the Graduates are excused from appearing at the Examinations:

1. To attain the Degree, that of "Kyu gis", they must pass a new Examination called "Chiu ku", which is but once in three Years, in the Capital of every Province of the Empire. All the "Syew taj" are obliged to attend at it. Two Mandarins come from the Court, to preclude at this Examination, which is made by the great Officers of the Province, and by some other Mandarins, as their Assistants. The first of the two Mandarins sent from the Court, is called "Ching chiu kung", and must be Head, that is, of the College of the chief Doctors of the Empire: The other is called "Pie chu", in the Province of "Kvang li", for instance, there are at least ten thousand "Syew taj", who are obliged to be at this Examination, and who fail not to attend. Amongst these ten thousand, the Number of those who are nominated, that is, who obtain the Degree of "Kyu gis", is no more than sixty: Their Gown is of brownish Colour, with a blue Border four Fingers broad: The Bird upon the Gown is of Gold, or Copper gilt; and the Chief of them has the Title of "Kow yuen". It is not easy to obtain this Degree by corrupting the Judges; and if any Intrigues are carried on for that Design, they must be managed with great Secrecy, and have their beginning at "Pe king".

When they arrive at this Degree, they have but one Step more to take, to be Doctors: They must go the next Year to "Pe king", to be examined for the Degree of Doctor; and the Emperor is at the Charge of this first Journey: Those who after having passed this Examination once, are contented with being "Kyu gis", either because they are too far advanced in Years, or because they have a moderate Fortune, are excused from coming any more to this Examination, which is made at "Pe king" every three Years. Every "Kyu gis" is qualified to bear any Office: Sometimes they obtain Employments merely by Seniority in this Degree; and some of them have become Viceroys of Provinces: And as all Offices are bestowed in consideration of the Perdon's Merit, a Student, who is the Son of a Penchant, has as much Hope of arriving to the Dignity of Viceroy, and even of Minister of State, as the Children of Persons of the first Quality.

Finally they are called "Kyu gis", as soon as they have obtained any publick Employment, renounce the Degree of Doctor. But all the "Kyu gis", that is, Licentiates, who are not in any Office, go every third Years to "Pe king", as I have said before, to be present at the Examination there; which is called the "Imperial Examination". For the Emperor himself gives the subject of the Compositions, and by the Attention he gives, and the exact Account that is rendered him, is supposed to be himself the Judge of them. The Number of Licentiates who come to this Examination, amounts very often to five or six thousand; and of this Number about three hundred, whole Compositions are judged the best, are advanced to the Degree of Doctor. Sometimes this Degree hath been given but to 150. The three principal ones are called "Tuen shen feng", that is, The "Disciples of the Son of Heaven": The Chief of these is called "Chen yang yuen", the next "Pang yuen", and the last "Tun whoo". From the other Doctors, the Emperor chuses a certain Number, to whom he give the Title of "Han lin", that is, Doctors of the first order: The others are called "Tien fong".
Who ever can obtain this glorious Title of 略 in Literature, or the Army, may 
look upon himself as a Man firmly settled, and needs not fear Want: For, besides that he 
receives an infinite Number of Presents from his Relations and Friends, he is in a fair Way 
to be employed in the most important Posts of the Empire, and every body counts his Protec-
tion: His Friends and Relations never fail to erect, in their City, magnificent triumphal Arches 
to his Honour, on which they inscribe his Name, the Place where, and the Time when he 
received his Degree.

The late Emperor Kang hsi, towards the latter end of his Reign, observed that there were not 
so many new Books printed as usual; and those which were published, had not that degree of 
Perfection he could have wished, for the Glory of his Reign, and which might make them wor-
thy to be transmitted to Posterity: He perceived that these chief Doctors of the Empire, enjoy-
ing quietly the Rank to which they were raised, and the Reputation for Learning which they 
had obtained, neglected their Studies, in expectation of gainful Employments. To remedy 
this Negligence, as soon as the Examination for Doctors was ended, he took upon himself, 
counter to custom, to examine these chief Doctors, who so piqued themselves upon 
being Judges and Examiners of others. This Examination gave great Alarm, and was followed 
by a Judgment still more surprising: For several of these chief Doctors were shamefully 
degraded, and sent back to their own Provinces. The Dread of such another Examination, 
keeps these Chief of the Learned, close to their Studies. The Emperor prided himself upon 
this extraordinary Examination, because one of the most learned Men of the Court, who was 
employed in looking over the Compositions, agreed exactly with him in his Judgment, con-
demning all the fame that his Majesty had rejected, excepting one Piece, which the Mandarin 
judged of a doubtful Merit.

It appears from what I have mentioned, that the Comparison that has been made between 
these three Degrees, which distinguish the Learned in China, and the Bachelors, Licentiates, 
and Doctors of Europe, is not altogether just. 1st. Because these Names in Europe, are known 
farcely any where but in Universities and Colleges; and the Licentiates have no greater Access 
than others to People of Fashion; whereas here, these three Degrees comprehend all the Nobility 
and polite People of China; and furnish almost all the Mandarin, except some few Tartars, 
2d. Because in Europe, a considerable Progress in the speculative Sciences, and an exact Knowl-
dge of Philosophy and Theology, is requisite in order to be made a Doctor; whereas in China, 
nothing more is required than Eloquence, and the Knowledge of their History and Laws.

To give a yet more perfect Idea, of the great Care taken by the Chinese to form their Youth, 
and to make the Sciences flourish in their Empire, I shall infer here several Extracts of Chinese 
Books, which treat of their Establishment of the publick Schools. It was Father Dentercles 
who made this curious Enquiry, and communicated it to me. There can be no better Means 
of informing ourselves concerning China, than by China itself: For we are sure to come at a 
true Knowledge of the Genius and Customs of that Nation, if we pursue this Method.


ANTIETEELY, in China a Place called Shu, was allotted for a certain Number of 
Families, and another called 滬江, for a larger District. These two Places were 
Seminaris for educating the Youth of the Empire, and forming them to the Sci-
ences. The Literati of the most conspicuous Merit, were completed in the Academy of 滬江. 
The Country Schools produced those Geniuses that are qualified for Perfection in the Sciences. 
And to this Day, they have only knowledge has gained them Admittance into the Hall of Con-
sciousness, have begun by the lowest Exercises of the young Students.

The Emperor Hong wu, Founder of the preceding Dynasty of Ming, being persuaded of how 
much Importance to his State it was, to aid and encourage Youth to Literature; in the second 
Year of his Reign ordained, that publick Schools should be built in all the Cities of the 1st, 2d, 
and 3d. Rank. And six Years after, that he might make the Benefit more general, he founded 
Schools for the Country. - His Order addreß the Mandarin of the respective Provinces was 
in these Terms:

"At present we see at Court, and thro all the Cities, Schools erected for teaching the Sci-
ences. Our Intention is, that the People in the Country should likewise share in these great 
Advantages, and in that wonderful Change which Study, no doubt, will produce among our 
Subjects. For this effect, you the Mandarin are to cause Schools to be built in the Coun-
try, and to take care to furnish them with able Masters. These Masters being clothed with 
Authority, and Men of Merit, every one in the Empire will be willing that Literature 
should become the first and chiefest Employment of our Youth, and that they endeavour to 
excel in it."

Thus
Thus after the Reign of the Oriental Tartare, Learning began to revive under the last Dynasty. I shall first speak of the Schools in the Country. It 25 Families require one of them, we shall find that the District of a City of the third Order, will require a hundred, yet the Royal Appointments for the Professors, are sufficient only for those of two Villages. How shall we remedy this? My Thoughts are as follows.

Our Schools at present, I mean the Country Schools, are a good deal different from what those named Shù or Tch'ing were formerly. Our Ancestors had the Subjects of their Studies regulated, and the manner of teaching in all Schools was uniform. Children began to study at eight Years of Age, at which time they read the [*] Kūn-yè to instruct them in Chronology. And the Book of the five Parts of the Empire, for Geography.

They then were taught Arithmetic, and to instruct them in their private Department, Method of keeping an Account in them.

At the Age of 15, they pass thro' the higher Sciences, or Ta by'o; they learned all the Puffages, by which the Books of our ancient Sages are become so valuable; the Rites and Ceremonies of the Empire, with what ever relates to Princes and Magistrates; whatever forms a Man of Honour, and a Politician; in short, what ever relates to good Government in general.

At first they apply to the Exact Studies, and when they were Masters of the Rudiments, they advanced, by indefinable Degrees, to higher Attainments; till at the end of a certain Number of Years, they became very able Men. It was in the Schools of the respective Districts, that they were thus form'd by little and little. At last the Students of different Places or Shöi, were transplanted into the Tch'ing or common School of the District; and they there completed themselves by Conferences, by the Lectures of the first Masters, and by a mutual Emulation.

These excellent Methods now model'd the Wit, the Understanding, and in short, the whole of the Man. Virtue, thus as it were becoming a Science, renders Multitudes happy; and Science, hence it was, before they were aware, that the fo much defir'd Change was of a sudden wrought among all the Members of the State, so as to render the whole Empire perfect.

At present, the Children of Men of Fortune and Quality, have the means of Studying, without using them; and the Poor are destitute of them who might with for them. When the Parents are Great and Rich, and design to bestow a liberal Education upon their Children, they take a Tutor into their Hau'fes, where they assign him an Apartment; nor will their Pride suffer them to allow the Children of their poor Neighbours, to reap any Benefit by their Learning. And from hence it is, that the wise Regulations for public Schools, either for City study, or Country, are much neglected.

The Mandarins know well enough, how much the Manners of the Age require to be reformed; but one would think, that they did not look upon this as a very pressing Affair. The true Obstacle is, that they want the necessary Assurances, to build and endow these Schools in the Country. Thus, the noblest and the most useful Art of Education is left out of the Scheme, and hence the Doctrines of our Classic Books are not practised; so that the good Customs of our Ancestors daily decay, and in time will be entirely ruined. Let us prevent this Misfortune.

What I am going now to propose, appears to me of Consequence, for the effectual Re-establishment of these Schools. Let the Literati of Fortunes, and the rich People who are in Política removing, make it their Pleasure to unite; and each in his own Country promote this noble Undertaking, them. Let the Mandarin of the Place, put himself at the Children's Head; after which, where will be the Difficulty of erecting public Buildings for Learning? It ought likewise to be considered, that these Schools are principally opened for the Children of poor People, who, without such Help, can make no Progress in Letters.

By these Methods young People, however poor, if their Genius leads them to Learning, may give themselves up entirely to it. Misery commonly prevails most in the Country. Cities consult chiefly of Merchants, Tradesmen, Graduates, and People who either have been in Employments, or live nobly. In the Country, most of the Inhabitants either labour or cultivate the Ground, keep Flocks, or are employed in turfick Labours.

A Computation must be made how many poor People there are in the District of a City, for the Inflance of the third Order, and how many rich; upon this Computation the Plan of a School must be formed. When it is known how many large Burroughs, and Places frequent either by the Commerce, or by the Fairs held in them, are without the City, and how many Habitations and Houses are joining to each other; one may judge from thence how many Schools there ought to be. As for single Houses dispersed up and down, if the Inhabitants of them have a mind that their Children should study, they must even draw nearer the School, and provide their Children Places in it.

The Form and Order in which I would have such a School built, is as follows: The Building should have first a spacious Entry; and over the Gate should be written in large Characters this Inscription, J H-I'O, that is, The College of Piety. Lastly, the whole Ground necessary, must be surrounded with a good Wall; that the Students, may not have the Liberty of going out, or other People of coming in.

* A Cycle of Time by a Calendar of 60 Years.

After
After the Gate and first Court, there must be a Hall for the Tang, Adornments or Letters, adorned with three Ranges of Pillars; and at a just Distance a second Hall, where shall be placed the Picture of our most Wise and Ancient Master, that the Student may come every Morning and Evening and honour him in that Quality. Two Lodgings are to be built at the side of this Hall, by the Master is to live in the one, and the other is to serve for receiving Visitors; besides a Wardrobe is to be built where the Moveables of the House are to be kept. The Kitchen may be on the East, and an open Space may be reserved in form of a Garden. The Building being once finished, it may be furnished with Stools, Tables, Arm-chairs, Porcelain and Hangings; in short, with every thing that is necessary. All this will require a good deal of Expense, but the People of Quality are to supply it by voluntary Contributions. He who is the principal Superintendant of the School, is to choose for the Stewart of the House, an aged, wise, and virtuous Man.

Qualifications of Masters.

As for the Professor, the choice must fall upon a Man of an unblemish’d Reputation, full of Probity, and with Talents both to instruct and improve Youth; provided he is possess’d of such Qualities, no matter for his Riches. He must be preficient to the Mandarin of the Place, who is to examine him and to judge of his Abilities. The School is then to be opened with Solemnity, and the Youth must have Notice to be present, and be exhorted to be submissive to him, and Exercises of the Students.

The Scholars are to acknowledge their Master by the Reverence due to his Quality, and they may make a Prefent to him, tho’ he cannot exact one from them: However that is an ancient Custom. Wen long, famous in the Province of St. Chouen, when he assembled the Youth of the Country every Day to be instructed, introduced the Custom of offering something to the Master.

Indeed, it appears to me that this Practice ought to be kept up: And that none should grudge a small Expense, especially when it is well placed. It helps a poor Professor, such as most of these Masters are, to pass his life easily, and to assist his Family, from which he is sometimes at a good Distance.

He is regularly to give out the common Exercises of their Studies. In the Morning he is to make them recite by heart the Paffage of the Book which had been prescribed as a Lesson the Night before; he is then to give out a new one, and to proportion it to the Capacity of the Scholar. It is of Importance that he pronounces the Letters in a distinct clear Voice, giving each its full Emphasis. Besides, in Reading he is to mark the different Punctuation, where the Sense of the Period is more or less compleat.

After the Scholars have breakfafted they are to apply to Writing. The Master in setting their Copies ought to form every Letter according to the Number of Strokes, and the Model in the last amended Ch’yang Finn. He is to guide the Pencil, so that the Letter may have its exact Figure and Beauty; and by these Copies the Scholar is to write.

Moreover, this the Business here is to know how to manage the Pencil, it must not be imagined that this Art is learnt in Hafle, or at Random, or that it is an easy Matter to form a well proportion’d Letter. It is necessary in the Beginning to accustom the Scholar to be exact, and to labour to attain to Perfection on that Head.

When the Copy is finisht, every Scholar ought to bring his Writing to the Master, who is to run it over, and to mark the fairest Letters with a little Circle, and to mark with a Daff that are faulty, that they may learn to correct them another Time.

When Books are to be explain’d, the Master is to begin by briefly summing up the Subject of the Chapter to be explained. Then taking it by Parts he is to give it: 1. The proper Signification of each Character. 2. The Sense of the whole Period. Above all Things it is necessary that the Masters convey clear and precise Ideas, and such as may continue distinctly upon the Memories of the Children.

When the Explication is over, he is to call each of the Students, and to make them pass by his Table in Silence, that the Awe of him may be better impressed on their Minds. Next Day, before he proceeds to a new Explication, he must take an Account of the foregoing. The paraphrases of the learned Cheng ko lau, is the Work that can best instruct the Scholar in the true Sense of classic Books, which are there explained very clearly even to the leaf Letter.

When the Hour of Explication is over it is commonly Mid-day, and then they go to Dinner; after Dinner, as in the Morning, the Exercises begin by a recital of the prescribed Lesson, after which a new one is given out. Then they are to fall to the Exercise of the Two (‘+’) the subject of Twi thy is proposed, which ought to be more or less lengthened, according to the Progress the Scholar has made. But before this Work they receive a Book to read, which contains many Models of the Sort of Compositions, and instructing them to know in what Sense the Words and Characters must be taken, and how they ought to be placed according to the different Accents, that they may receive the necessary Cadence. By exercising themselves in these works, their Style may...
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may be formed to Petitions, Ordinances, Letters and other Compositions, where the familiar Style cannot have Place.

Every Morning and Evening, when the Scholars enter and leave the School, they ought to present themselves before the Picture of the Ancient Master (†) Syen y’er, and to do him Rever- ence. When they come home, they ought to make the same Reverence to their Parents and to the Aged. (†) These are the Duties of Civility to which young Perfons ought to be formed, in order, that both at home and abroad, they may acquire that Air of Politeness so suitable to the Literati.

The Lefions they have got by heart in five Days, they ought to repeat upon the sixth; on which Day they are to be preach’d no new Talk, but are to consider all these Lefions and reduce them to writing, without the help of a Book. Such as do it faultily, ought to be punished. These Days of Repetition are the fame thing to the Students, as the great Examinations are to the Literati.

But the principal Study of Youth ought to be the Eftec, Love and Practice of Virtue; to Virtue, a re-describ’d Study for Youth. He who knows, to combat, and to vanquish their own Failings; to reform, and to work a thorough Change upon their Natures: These are the grand Studies. And, that none may be deceiv’d in the Meaning of these general Terms, it is as follows. A young Man, at home, must be perfectly submissive, and abroad, perfectly compos’d. Does he meet one of greater Age or Quality? Let him draw a great deal of Respect: Is he among his Companions and Equals? Let him win them by his Modesty, and a genteel Complaisance; let no haughty Air, or any Negligence of Manners be seen in his Department, and no Expressions of ill-nature be heard in his Talk. Let Anger never make any alteration in his Countenance; and Sincerity, Honesty, and Upright-ness always prevail, in his dealings among Men, and in his Commerce in the World. This is actually to reform and to perfect one’s self.

Our †† King informs us, that to endeavour to correct those who know not the Ways of the Up- Jutte, and have gone astray, is the business of a wise Man. This Text acquaints us that as Youth is a Time of Ignorance; so the great Science in which Youth should be educated, is the Science of an upright Heart and a disinterested Mind, which are directly opposite to and distant from false Seats and dangerous Maxims. What excellent Subjects would not such an Education form! and how worthy of our Sages, would such an Exercise be! What then can one think of a Master, who neglecting to reform his Pupils from the Errors and Corrup- tions of the Age, applies all his cares to burthen their Memory with a Load of useless Lefions? Unaccountable Abuse!

This Disorder might be reform’d, if the Mandarin, who are the †† Pastors as well as the New attin-Governors of the People committed to their Charge, would rightly consider it. As for instance, when Bishops call them, as it frequently does, into the Country, where they are oblig’d to Visit several different Places of their Dirit6, if they would take the Trouble to visit the Schools, to observe the Progress of the Scholars and the Method of the Teachers; and below some Mark of Distinction upon the finest Capacities among the former, and of Liberality upon the most painful and diligent among the Latter; What good Confessions would not attend this? The Fathers, the Mothers, and the elder Brothers, when they knew of a Mandarin’s coming, would spur their Children or younger Brothers up to Study. And the Master, after such an Honour, would have a great deal more Zeal and Authority to make himself heard and obedi’d; and thereby form Pupils distinguis’d both by Learning and Virtue.

REMARKS on the fame SUBJECT.

The hyo, or Schools founded and endowed by the Liberality of the Prince, Mandarins, public or other wealthy People zealous for the public Good, as far as I can learn, are pretty rare Schools in China; but the common Hyo or Schools are so frequent, that there is scarce a Village in China without a school. And a young Man who has not studied, is a living Monument of the extreme Poverty of his Parents.

It is a Proverb in China; There are more Masters than Scholars, and more Physicians than Patients.

Teaching is the Employment of all the numerous Crowds of poor Literati; for as the greatest Teaching, Honours and the biggest Mandarinate is attainable by Letters, there is not a Family that does not at least attempt to make one of the Children study, in hopes that he may succeed as well as others; but as they are very sat- isfactory disappointed, they at last find themselves reduc’d to the Necessity of Teaching.

Schoolmasters often enrage their Income, make up a small Collection of Nostrums, and thus all in the double Capacity of Schoolmaster and Physician. Or else, they betake themselves to the latter, when Age has incapacitated them for the former; so that all of a sudden they become old Physicians.

The Literati who teach, if they have Genius, learn at the same time; that they may attain a higher Degree: For, as soon as in the Examinations they become Syen y’er or Doctors, however poor they were before, they instantly emerge from their Misery. All their Kindred contributes to their Subs- istence; they have a Right to demand Pecuniary from the Mandarins, and are in hopes to become Vol. I. 5 D

†† Confession.
†† This is what the Chinese call hyo.
††† The oldest Chinese Bibles.
†† The Chinese Word is Mi si: Mi signifying Paper, and si signifying Governor.
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one themselves within a certain Number of Years. If they repair to Court, and there get to be Preceptor to some Mandarin, or great Man’s Son, their Admissions is yet more quickly and more sure: This is a Course that many of them take.

The Quality of Master, or Syen feng, is never equalled with respect to the Scholar. He, (says the Proverb) who has once buckled upon a Master, ought all the rest of his Life be locked upon as Father. It unhesitatingly was upon this Maxim that the famous Minifier of State, Paul Syu, the great Prophet of our Holy Religion, put himself his and whole Family into deep Mourning, as if he had been for his own Father, when heard of the Death of the Missionary who had instructed and baptized him.

Upon these Principles too, whenever the Scholars became Mandarins, their Master, or, in his room, his Sons, have a Right to visit them, and to demand a mark of Acknowledgment, which is never denied. Even a Ficjury, in Presence of the great Mandarins of his Practice, will yield, without any Scruple, the best Place to the Syen feng, who had given him his earliest Instructions; the perhaps be fines poor, and in some Pith, while his Pupil mounts to the highest Dignification. This is the Foundation of the great Monuments that even Emperors pay to Confucius, who is the first Syen feng of the Empire.

The Chinese Authors very much extoll the Office of a Schoolmaster to Youth. It is, (says one of their Sages) the most complex and the most important Employment, for the good or bad Fortune of a Family depends upon the Education of the Children, and the Faults of the Scholars affect the Character of the Master.

The following Passage is contained in a pretty Modern Author, approved of by two of the first Scholars about Court. "To apply to the Education of Youth is a very high Point of the Virtue Te kyi t: Will the Creator of the Universe fail one Day to reward it?" Thau we again to me yeow?" The same Author has several Objections which I shall take notice of, viz.

First OBSERVATION.

T is wrong to shew Contempt, as People sometimes do, for those who have taught us the first Elements. The Pains they take are very great, and incomparably more discouraging, than those required in directing the Studies of such as are more advanced.

Remark.] In reality, we see a great many Schoolmasters who become officious and condescending, by being obliged both to study and to teach; thel their Entertainment is better than they can have at their own Houses; the Parents of their Scholars providing them with all Necessaries. Besides, the continual Bowing either of the Master or the Scholars is uneasy, for the Chinese learn their Books by reciting them aloud, and are surprized to see us study without opening our Lips, or using any Motion; they accompany always the Sound of their Voice with a light Motion of the Body, or at least of the Head.

Second OBSERVATION.

A few People dwell together, that they may be near the Master who teaches their Children; and because they are not in a Condition to be at Expenditures, any of the Literati serves their turn; thus the Generality of Masters are very ignorant.

Remark.] They are, however, good for somewhat, for they have a Method of teaching certain Books. Besides, they show the Scholars how, and when to make a handsome Reverence, to give and take a Draft of Tea gently, to contrive a certain Air in his walking, the Manner of his Bonnet, and the handling of his Fan, which distinguishes the Chinese Students.

Third OBSERVATION.

He commends the Practice of a certain Professor, who always enquired of the Parents of his Scholars, whether they desirous to compleat the Education of their Children as Scholars, or if they intended them only for Merchants or Tradesmen, such as themselves, that he might adapt his Lecons to their several Views, and his Scholars neither lose their Time nor he his Pains.

Remark.] The Children of poor People are commonly afflied in quickly procuring a small Stock of Characters, for writing their Accounts, by means of a Book, where the most ordinary Occurrences of Life are carefully drawn, and below each Figure is the Character or Name of the Thing represented.

The Chinese, for their Diversion, commonly found the Inclinations of their Children. Whenever they can use their Hands, they lay before them a Book, a Balance, and Arms; and according to the Choice of the Child, they judge (a) him born with a Genius for Learning, Trade, or War.

Fourth OBSERVATION.

The Capacity of the Scholar is to be consulted, and it is not to be over-loaded with Study.

(a) This Colloq has very little Foundation in Facton. The Choice of the Children probably will fix upon what most attracts their Eyes. Perhaps it may only prevail among the lower Ranks of People, who we bid by Dr Heil's Account in other Places of this Work are as much addicted to Superstitions as any in the World.
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Though they could learn 200 Characters in a Day, teach them but 100; otherwise you will discourage them. Do not push them on to too hard Tasks, for that is to make them do amiss.

Remark. As to the Memory of the Chinese, says Father Dentricolkes, I have been more than once surprised, to hear the little Christians about seven or eight Years of Age, repeat pretty long Books from one End to the other. Science in China, confines principally in the Exercise of the Memory; and in committing to it many Books. A Mandarin, one Day seeing my small European Library, whistled to another Mandarin, Do you think that he can repeat some of these Books to us? These Gentlemen frequently required of us, by what Secrets they might attain a happy Memory. I believe a great many ruin theirs by their Exercises at first setting out upon their Studies.

Fifth Observation.

Above all things young People must be prohibited from reading Romances, Comedies, Versts, or obscene Songs; these fort of Books soften and corrupt the Heart insensibly, and Young Chil- contribute to the Loss of good Manners. It is a shameful Thing ever to have read them with PLEASURE, a bad Discourse, if it enters into the Ear of a young Scholar, remains, all his Life after, in his Heart.

Remark. The Emperor Kang hi prohibited the Sale of Books that are contrary to good MANNERS, such as certain Romances capable to corrupt Youth. The Mandarins inspect the Shops of the Booksellers, who, for all that, do not flink to sell them privately.

Extrait of a Treatise upon the same Subject, made by Chu hi, one of the most celebrated Doctors in China, who lived under the Nineteenth Dynasty called Seng.

CHU HI begins with pointing out the true End of Study, which is Virtue: To this Conception it is, says he, that a Scholar ought to apply all his Forces; in the same Manner as he who draws a Bow, aims straight at the Mark, and fears nothing so much as to hood wide. To learn Children Characters, to make them repeat whole Books, and to give them an outward Air of Politeness, without ever troubling them with any Endeavours to reform their Manners, is generally what is called Affection for Children; but at the bottom it is hating them: Parents may perhaps be very well satisfied with such a Master; but do not superior Beings, without our perceiving it, keep an Account of so criminal a Negligence, to punish it in due Time?

The famous Hyu, when he was a little Scholar, asked one Day of his Master, What was the End of his Studies? The Latter anwer'd, That he might rise to the honourable Degree of Syenfay, or Doctor. What, reply'd the young Hyu, is there nothing more profitable? The Master immediately perceived the elevated Views of the Child, and went to his Parents; Poor Son, said he, has a Soul greater than ordinary; so promising a Scholar requires a more able Master than I am; take care to provide one for him. At present, when we say that a Man can, if he will, become as virtuous as our first Emperors Tae and Shun, it is look'd upon as a Paradox; the Difficulty discourages to succeed. But does any renounce the Goods of Fortune, because of the Pain that attends the acquiring of them? If young Men are commonly entertain'd with the Example of our antient Sages, and if they are accustomed frequently to think of them, they will become what they were. It is in virtue of such an Education that a Master is called a second Father; but a Master ought to remember, that as a Workman is employ'd because of his Skill, so when he is charged with the Education of a Youth, it requires all his Cares and Application.

The Advice given by an Emperor upon his Death-bed to his Successor, should be inculcated among Youth: "Never say this or that Fault is a flight one, therefore I will indulge my self in it; or, this Act of Virtue is inconsiderable, therefore let me omit it." Youth is averse to Contraint; they therefore ought to be instructed in such a Manner as not to discourage them. If the Bundle of Thorns which is embark'd round the young Tree, to defend it from Cattle, is too thick, and binds it too hard, it crushes it. Instructions and Reprimands should come like the vernal Winds and Rains, whose Influence promotes the gentle Growth of the Plants.

Leffons and Precepts formerly were in Verse, and in Form of Songs, that these might enter more easily into the Minds of Children, and serve for Diversions adapted to their Age, thereby making them insensible of the Toil of Studying. Our antient Kings had introduced that Method of Teaching: We think that there is little in it; but it is of very great Importance. This Method is alter'd, do Things go better?

Chu hi defends into several other little Details: "When Children, says he, repeat their Leffons, caute them to do it in such a Manner, that they may have printed on their Minds..."
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"Minds, what they pronounce with their Lips: say nothing to them that can be construed to favour (*) false Sects: Take Care to give them an Antidote against that Poison." He then advises to give them Rewards, which ought to be done the fifth and fifteenth of every Month: These Rewards should consist of Pencils and Paper for Writing.

Chu li speaks next of the long Vacation which begins at the twelfth of the last Month of the Chinese Year, and continues to the twentieth or thereabouts of the (+) first Month. This long Vacation is preceded by a general Examination of the Scholars; now excepting this there are but few in the Court of the Year; the few that are fall on the Feasts, and other Chinese Holidays in different Months. The Birth-Day of the Suen fong, or the Professor, is another Feast for the Scholars, who that Day make him their Presents of Congratulation. The Evening Class ends every Day by a short History. This Practice is very commendable. At first, before the Scholars are dismissed, a small varnish'd Board is exposed, which contains an useful Information in the Commerce of Life in four Verfs: thefe every one transcribes, and reads three Times with a loud Voice: Then the School breaks up for that Day.

Chu li has an entire Chapter upon the Care with which young Students ought to shun, Faults to be shun'd.

1. Too many Engagements; 2. Play, 3. Wine, 4. Gallantry, 5. A soft and effeminate Life. He then passes to many Ks ТЬ, that is to say, Things to be lamented, with respect to the Neglect of Studying: viz.

1. History informs us, that formerly the Passion for Study was so great, that a poor Man reduced to dig the Earth for his Livelihood, carried his Book to the Field with him, that he might snatch a leisure Moment for Study, amidst his hard Toils. What matter of Shame is this to those who live at their Cafe, and have all the Conveniences of Studying, yet feel no Ardent for it?

2. Our Ancelors went cheerfully to be at the prodigious Pains of transcribing whole Books; yet they willingly underwent the Labour; but at present, tho' by means of the fire Art of Printing, the Bookellers Shops and Libraries are overflock'd with Books, Perfons neglect to ufe them.

3. Formerly, Men were oblig'd to be at the prodigious Pains of transcribing whole Books; yet they willingly underwent the Labour; but at present, tho' by means of the fire Art of Printing, the Bookellers Shops and Libraries are overflock'd with Books, Perfons neglect to ufe them.

4. For want of Explanation, People were formerly oblig'd to spend three Years upon the Study of one Book; and were thirty Years in understanding the Canonical Books. At Present, the Labours of the Learned have rendered all thefe Studies attainable in the Flower of a Man's Age; yet we fee Perfons spending the Bloom of their Life in Idlenefs and Indolence.

5. How many unhappy Perfons are born deaf and blind? We bewail their Misfortune, and justly. Yet, when young Men in the free Exercise of their Senfes, and with a lively, penetrating Understanding, abuse thofe precious Gifts; what worse could befal them, tho' they were depriv'd of both Eyes and Ears?

6. What Age or Condition of Life is exempted from Pain? Yet a young Fellow free from all Trouble or Hardflip, shuns a flight Pain, such as that of reading, while his Father, perhaps, is earning a Livelihood for him with the Sweat of his Brows.

7. How many People born to humble and mean Employments are fo unhappy as to be ignornat even of the Names of our Canonical Books, Shi and Li? Yeallo, Young Gentlemen, Sons of the Literati, and of the Doctors, ye place not the Glory of a Man of Learning, as your Fathers did, in the Knowledge of Books, but in clothing yourselves in Silk, and in adorning great Airs; without minding that by your Ignorance you will fix your Family into Obscurity.

8. Thofe who lived in the first times wanted Places, where they might, apart from Idle and Fruitless Reading, and Compofe, but now there are Edifices built on purpose, in Cities, in the Country, where Maffers invite and wait upon Perfons; yet these Advantages are flighted, Men are amused with Trifles, and are as vain as Women in their Ornaments and Dreffes, both for the Body and Head; and yet they affert the Name of Literati, and without blasting allow People to give them the Title of Doctor.

9. All the Duties of civil Life are circumftantially fet down in Books; yet young Men neglect to learn them; having no Taste, and shewing no Ardent for any thing, but vain Amufements: And thus the fine Leffons of Morality perish and are ufelefs. In short, an ignorant Man, infenfible of his own, is not a Degree above the moft rufhlefs Beasts.

REMARK.] We have seen above, that Children, when they firi begin to Study, have a Story proper to encourage them to read, to open their Genius, and to animate them to Virtue, explained to them every Day: I shall give some of the little Histories, which will let the Reader into a Tale of the Chinese Learning, and their Industry in the Education of Youth. These different Passages of History are collected into one Volume. Some of them reach as far back as the first times of the Empire: Many of them are of the ancient Dynasties: And only three of them are of the latter Ages. At the Top of every Page of the Book is a kind of Print, wherein the Story is reprefented, doubleflied, to fix it in the Imagination of the Children and to affift their Memories. They take care to write the Name and Sirname of the Perfion mention'd, the Place of his Birth, and under what Reign he liv'd.

(*) Chu li, under the Reign of the Sung, was a profefl'd En- talty to the modern idolatrous Sects, who oppofe the primitive images of their Sects.

† The Beginning of the Chinese Year is the Time of their great Rejoicing, which continue till some Days after the Relt of Lomber. This always happens upon the fith Moon.

Extract
Stories read to the Children in China.

Extract of a Chinese Book, containing a Collection of Stories that they read to Children.

REMOTE as the Chinese Antiquities are, the Author cannot go much farther back than he does in the beginning of this Work, where he speaks of the Piety of Slun. This Emperor recommended himself by an absolute Submission to very rigorous Parents. The Emperor Tsin, informed of his Piety, excluded his own Children from the Thrice, because he thought they wanted Virtues to deserve it, in favour of Slun who was a poor Kinsman.

1. A good Old Man, under the Dynastie of the Chou, had a Son about 50 Years of Age, who, desiring his Father to divert from his Study, he, laying before him the Ideas of his Infirmities, counterfeited the Part of a young Child before him, by putting on a Drefs of different Colours, and imitating Children in their Plays and Cries, jumping about him, stumbling dizzily, and rolling about on the Ground; being satisfied if he could make the old Man laugh, for whom he likewise provided all the Necesaries of Life.

2. Under the second Reign of the Han, a young Child called Wang byang, having lost his Mother when he was but 9 Years of Age, had almost died of Grief. He however reddoubled his Affection for his Father. In the Summer time he, a long time very hot, laid the Bolster and Mattres upon which his Father was to lie: And during the Winter he always lay down in the Bed before his Father, that he might warm the Place of the Bed in which his Father was to sleep. The Mandarin of the Country hearing of the tender Concern of the young Child, was so charmed with it, that he caused a public and a lasting Monument of this filial Piety be erected to excite Youth to excel therein.

3. In the Times of the Emperors Tsin, another Child about 8 Years of Age, whose Name was Min fun, gave a yet greater Proof of filial Tenderness. His Parents were so poor, that they could not even command a Coverlet to defend them in the Summer from the Flies, which at that time are so troublesome in Houses. The young Min fun stripped himself naked to the Wai, and stood by the Side of the Bed, exposing his delicate Skin to the Flies without driving them away. When they fell with my Blood, said he, they will let my Parents be at rest.

4. The elder Brother, of which one was called Chang byan, and the other Chang ii, omitted nothing that could contribute to their Mother’s Subsistence. A Famine of Bread happened to afflict the Land. The elder Hyan returning one Day from the Fields, where he had been gathering some Roots, unhappily fell into the Hands of certain Thieves, who were inhuman enough to kill and eat all they met with. As they were just about to give the fatal Blow to Hyan, Gentlemen, said he, weeping, I have left a very aged Mother at home, who is dying of Hunger; allow me to carry to her these Roots I have gathered, and I swear to you that I will infinitely return to you, for then I shall feel no Unwillingness to part with Life. The Barbarians were touched, and permitted him to go upon the Terms he proposed. When Hyan came home he told what had befallen him. His Brother immediately went secretly and delivered himself up to the Robbers. He whom you allowed, said he, to go to his Mother’s Assistance is my Brother, and is far above me in Merit, tho’, as you see, I am plumper than him; therefore kill me instead of him. The elder Hyan finding his Brother gone, immediately suspected his Design, and ran to the Place of Rendezvous: ’Twas I who put my Promise, said he, and I am come now to fulfil it: Pay no Regard I beg of you to what my Brother says. Thise Men, tho’ thirsting for Blood, yet struck with the filial Piety and fraternal Affection of the two young Men, sent them back without doing any Harm to either the one or the other.

5. The Matron Ly, understanding that her Son, sitting upon his Tribunal, had been so far transported with Passion, as to cause a Soldier to be beaten to Death, and that a Mutiny was spreading among the Troops for so violent an Action: She immediately left her inner Apartment, and repaired to the Place of Audience, where the Speech had been pronounced and executed. The Mandarin instantly rising in Respect, the advanced and placed herself in his Seat, commanding him to throw himself upon his Knees, and reproaching him for his Cruelty in these Terms: What, my Son, said she, has the Emperor entrustad you with Authority

6. We have another Passage, by which (to speak in the Chinese Phrase) we see that Virtue forces the most savage Hearts to admire and to love it. It has some Reference to the Story of

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only to abuse it, as you do? Then turning towards the Executioners of Justice, Let my Son be first, and let his Shoulders he beaten, in right of a Mother I command this Punishment to be inflicted. The Subaltern Officers immediately threw themselves at her Feet, and begged for his Pardon. Thus the Authority of a Mother appeased the Murther of an Army, corrected the haughty and passionate Temper of her Son, and preserved in her Family the distinguishing Pox, which he was upon the point of forfeiting by his Impudence.

Example 8. 8. The Mother of one Wey pe yd was not satisfied with barely threatening. For when her Son was grown up to a Man, if he committed any Fault, she applied the Rod with her own Hand to his Shoulders, which the obedient Son always exposed to her Humility, and without repining received the Chastisement. One Day, as she was whipping him, he wept, and roared out. Ha, my Son, is the Mother, do you begin to complain, and impatiently suffer my Correction? No, my Mother, answered he, it is not on that Account I cry: But because, the last time you gave me the Chastisement I deferred, your Blows made me smart; but now I scarce feel them, and thereby see that your Strength is diminished, and that makes me cry out. This submissive Answer being made public, did a great deal of Honour to Wey pe yd.

Remark. It is not the Hopes of succeeding to a great Estate, that renders the Chinese so filial. They are taught to yield to their Parents, especially to their Masters who can make no Testament. Besides, we have a good Proof that this filial Respect is rooted in the Heart: Because in China it subsists even after the Death of their Parents; but in Europe they are soon forgot.

Example 9. 9. Under the Reign of the Song, One called Kew hay kung, whose Father had been a great Mandarin, in his Youth loved Pleasures and Diversion: He spent a great deal of his Time in taking the Air on Horseback, or in hunting with his Hawks and Falcons. His Father frequently reproved him upon this Score. One Day loosing all Patience, she threw at him the felt Thing which came into her Hands, and thereby happened in the Foot: He immediately understood how displeasing his Conduct had been to his Mother, and altered his Course of Life, applying himself to Learning, which afterwards raised him to great Employments. After the Death of his Mother, he never either saw or touched the Scar of his wound but he was melted, and broke out into Sighs and Sobs, regretting so good a Mother, who had the Reformation of his Life, and the Amendment of his Manners, so much at Heart.

Example 10. 10. The Reply of Syc chung, who was but 8 Years of Age, was much applauded in a Company of learned Men. His Father led him by the Hand into an Assembly of the Literati, where himself affiliated. The young Child had a grave, serious, modest Air, far beyond what is common at these Years. One Day in a Circle of learned Men where he was, one thought fit to say to his Father, Indeed your Son will be another Ten whey. This Ten whey was one of the Disciples of Confucius, and so much esteemed for his Virtue, that he was looked upon to be a Disciple worthy of such a Master. Syc chung immediately replied; We do not now-a-days fee another Confucius, and how can we hope to find another Ten whey?

Example 11. 11. The famous Tang fiew was of a very mean Extraction: He is rerepresented in the Prints of the Books we are talking off, as being so poor, that having no Money to pay for Schooling, nor for either Pencils or Paper, by which he could learn to write, his Mother traced the Characters upon the Sand with a Rod, and thereby made him read and copy them.

Example 12. 12. Fan Shun Gin past'd whole Nights in Studying, and became by his Application great Mandarin. His Widow, in order to animate her Children to Study, used to show them the Tefeter of the Bed, on which their Father lay before he became Doctor: Observe the Roof of this Bed said she, how it is all black with the Smoke of the Lamp; your Father even abridged himself of Sleep that he might study; and thereby raised himself to be Minister of State.

Remark. It frequently happens that the Children or the Grand Children of the Mandarins, fall into the primitive Obsequity and Meaness of their Fathers, while others by an obdurate Application make great Fortunes.
Stories read to Children in China.

He therefore resolved to give up Learning, and to turn his Views to another Object. While he remained on this, he met with an old Woman, who was raising an Iron Pettle to and fro upon a Whele. What do you pretend to do with that Pettle? said he to her. I want, answered she, to grind it down till it becomes so sharp as to be fit for embroidery. Li pew began then to reflect, and to conceive this Mystery: And instead of holding on his Way to his House, he returned to his ancient Place of Study; to which applying himself with new Ardour, he at last arrived to great Employments.

Remark. The Author, from whom the above Examples of filial Piety and Application to Study are extracted, ends this Book by relating Passages of History upon the different Virtues proper to a Man of Honour. Some are as follow:

16. Under the Reign of the Song, a Philosopher called Fan chun shawn said to his Disciples: Example 16.
All my Science is founded in understanding and practicing these two Words, Uprightness, Success; and yet I see that a great deal still remains for me to learn and practice. There are few, added he, however dull they naturally are, who don’t shew abundance of Wit whenever they blame others. In the same manner, the most understanding, when they would excuse their own Faults, betray a great deal of Ignorance. We must, in order to act well, reproach ourselves for our Faults with the same Dispositions of Heart we shew when we reproach others, and to pardon the Failings of others in the same manner as we pardon our own. By constantly observing this Conduct, we shall arrive at a high Degree of Wisdom and Virtue.

17. In the Times of the Song, there was another Sage Mandarin whose Name was Fan, Example 17; but his Surname Chong yen. He had no Attachment to Riches: His Pleasure was to share them with the Poor, especially those of his own Kindred, which was very numerous. That he might render his Favours to them more laiting, he purchased large Estates, whose Revenues were to be for ever employed in the Subsistence of the Poor, but those of his own Family preferably to others. Besides, he would not allow his Steward to enquire whether the Relations were remotely or nearly allied to him. All we Fan, said he, who are in the Provinces of Kyang nan and Kyang fi, are defended from the first Fan who settled in these Parts; we are all one Family. For an hundred Years past I am the only one who have made a Fortune, that is to say, our Fathers for an hundred Years past have had ‘p up nothing but Virtues. The Fruits of the Virtues of so many particular Persons begin to discover themselves in one, and I have been raised to Employments. If I and my Children shall pretend to ingross my Riches, without sharing them with our poor Relations, with what Face after my Death can I appear before my Ancestors? And at present should I not blush to enter into the Yueh tang of my Family? that is, the Hall or the Place where the Pictures of Ancestors are preserved.

18. Under the Dynasty of the Tang, who reigned with the Commencement of the Christian Era, Kung y was famous in one Respect; he saw his Descendants even to the ninth Generation, composing as it were but one Family, all in perfect Harmony and Union. The Emperor Kung chung wanted to see this Miracle, and as he was going to Tai chung honoured the House of Kung y with his Presence. He called for the good old Man, and asked him by what means he preferred Peace and Union among so many Children and Grand-Children, Cung y ordered Paper, Pencil and Ink to be brought him, and he wrote down above a hundred times the Letter Gui, which signifies, Patience. He then presented his Paper to the Emperor; thereby signifying that the Divisions of Families proceed from the Uneasiness entertained, when one saw another better provided for, better cloth’d, treated, cared for, attended, honoured, or more happy and easy than himself. But Patience, if you know how to inspire and to use it, prevents these Disorders, and establishes Peace and Harmony.

19. The same Thing was seen in the Family of Li wen chung, under the Song. This Family had more than three hundred Persons, Sons, Grandsons, and Great-Grandsons, living at once in the same House, and eating at the same Table, and subsisting in common upon the Estate and Fortune of the Family. Tho’ of it that were Mandarins, sent all the Superfity of their Estates to be deposited in the common Stock, which supplied the Neccessities of the whole Family.

20. Wun shen, who when he was old, was advanced to the highest Employments. Time that he received his Salary he threw his Eyes to the Ground with a Sigh; then turning to his Domestics, This Money, said he, that I receive, is the Substance and Blood of poor People, and I regret that I am to live on it.

21. Chong chi pe, after he was a great Mandarin, alter’d nothing, neither in his Table nor his Dress, nor the Furniture of his Palace; and kept his Domestics to a very modest Behaviour. You are mistaken, would his Friends say to him, if, by humbling Expenses, you think to acquire the Reputation of an honest Minisiter; for your Frugality will pass for fond Meanness. Believe me, my Friends, reply’d he, Fortune is contingent; I am in Poil to-day, to-morrow I may be turn’d out of it. The Transition from Want to Plenty is easy; but if a Man in this Condition accustoms himself to Luxury and Merry-making, how flocking mult it be for him to return to his primitive Obscurity! Our Life is but as it were one Day; let us do our best to make it uniform and regular.

22. Syu mouy and Tang ju lived in great Friendship together, even before they were raised to Employments. Syu owed the Beginning of his Fortune to Tang, who lost his own Poil: He
Examinations of Young Students in China.

was reduced a Degree lower, and appointed to go a great way off to a Mandarin of an inferior Order, which was a wretched Post, it was found, that he was but ill look'd on at Court; so that he saw himself abandon'd by all his Friends, and every one dreaded to have any Conversation with him. Syn myri, never abated his Friendship for him. When Tang departed, no Body appear'd to bid him Farewell but Syn myri, who attended him without the City to the first Refling-Place, which was about a League from the Walls; there they parted with great Demonstrations of Friendship. This faithful and interpid Friendship, which, one would think, might have been Syn myri's Ruin, came to the Ears of the Minifter, who soon after gave him a considerable Promotion, without the other's knowing to what he owed his sudden Rife. When he thank'd the Minifter, Sir, said he, I never had the Honour to appear in your Presence, and yet you load me with Favours. The Minifter anfwer'd in a few Words: I have given you a Post, being perfwaded that one who so well answers the Services and Friendship of Tang, will never fail to answer the Favours of his Prince.

Example 23.

23. Ly A; by his Merit and Learning, raised himself to the first Dignities of the Court, to which he introduced his Mother. One Day returning from the Palace to his own Houfe, he enter'd the Apartment of his Mother, in his Habit of Ceremony, to enquire about her Health; and finding her placed upon a Stool spinning, as she is represented in the Prints of the Book, Ha! what, Madam, said he, do you spin now that you are become Miftrefs of the Family of a Grandee in the Court? At these Words finding forth a deep Sigh, she said, Is the Empire then upon its Decline? I fee that the Government is intrufed to Mandarin, that talk like young and unexperienced People, who would inspire a foft and an idle Life. Stay a Moment and hear me: While the Body are a Manner, that our Body labours, the Mind is employ'd and collect'd; and the Understanding being intent upon its Duty, the Heart is form'd to Virtue: But without Virtue, it gives itself up to the greatest Irregularities. Do we not fee that the Inhabitants of a rich Country are never indolent; but those who live in a barren poor Country are active, dexterous, and laborious? Did you forget, when you talk'd to me in fo inadvertent a Manner, that our antient Empreffes wrought with their own Hands upon Diadems and upon Satins for the Use of the Princes and Emperors, and that it was the Custom to fet the Wives of the Mandarin a Talk to be wrought by their own Hands? I thought you would have been the first to put me in mind of these antient Examples, and yet you fay to me, Why do you work? Rather quietly enjoy the Pleafures of Life, since I am now a Grandee of the Court. My Son, this Language makes me tremble for our Family, and dread left the Memory of your Father be extinguifhed in you. Think of this.

Example 24.

24. It is told, by way of Jelt on Callers of Nativities, that Hoang sa, who from a mean Extraction was rais'd to the Throne, caufed his Empire to be carefully fearch'd for a Man born in the precife Moment, and under the very fame Aspect of the Stars, with himfelf; both thefe Circumstances met in a poor Country-man, who was brought to Court. The Emperor surpriz'd to fee him fo very poor, underfood that this honofit Man fubfift'd by means of 15 Bee-hives he had. After all, faid the Emperor, there is fonf Refembrance betwixt his Fate and mine: I am Emperor of the 15 Provinces, and have juft as many Kings depending upon me as he has upon him; for every Bee-hive has its King, and that King furnifhes this Man, his Emperor, with an annual Tribute, upon which he fubfifts. The Conclufion however is, That all Callers of Nativities are Impollors.

Remark.] The moderate Literati, by fuch Raillery as the foregoing, turn the falfe Selts to Ridicule: The common Literati treat them with Contempt, and even with Abuse. Let us return to the Author from whom I have extracft what relates to the Method of Study among the Chince.

Extract of a Chapter upon the particular Examination of the young Students, who are Syew tlay, or Candidates for that Degree.

The Governor of the City shall from time to time assemble the Literati in his Jurifdiction, in order to pass an Examination, in which he himself shall prescribe the Subjects of their Compositions. These Assemblies and Examinations anfwer two Ends: The first is the promoting of Learning by the Regard flown to it; the fectond is, the conducting the Literati in that Point of Rectitude and Perfection, which ought to be the principal Fruit of their Studies. For in fine, by means of these repeated Examinations, they take a Pleasure in their Duty, especially when they perceive the Mandarin of the Place, whom they look upon as their Fathers, are pleas'd with their Compositions, at the fame time honouring those with their Friendship who excel in Genius, and yet more in their good Manners. As for the Literati only in Name, who for a fordid and frequently unjust Gain, fpend whole Days in running over the Audiences, instead of Studying; fuch will have reafon to be abafned at the little Progrefs they have made, and this Shame will make them quit thefe unworthy Avocations.
Examination of Candidates for Degrees.

Thee are the Advantages of Monthly Examinations. But at present this artific Pratice is almost lost among the Learned. It is of Consequence to revive it vigorously.

For this Effect, the Governor of the City must order the Mandarin of the Literati, to name a day in every Month, when the Assemblies shall be held in the Hall of Loffans, or the Mandarins' House; and by a Min button (in the Building of Cayificius) where the Subjects of the Composition are to be prescribed, and the Examinants are to labour all that Day under the Eye of the Mandarin; if the College of the City is in possession of a Land Estate, a Collation to be bestowed upon the Literati on the Day of Examination, must be furnished out of the Revenues. At every Table there must be two Dishes of Meat and two of Pulpie. Four are to eat at one Table. At the Collation in the Evening, they are to be allowed two little Pots of Wine for every Table. I reflect that the Students at one of these City Examinations, cannot be fewer than some dozens: Thus the Expense of an Assembly will amount to very near two Tsoti, and as in the 6th Month, by reason of the great Heat, and in the 12th, by reason of the great Cold, there is no Academy, all the Expenses of a Year for their Entertainments, cannot be less than twenty Tsoti. This Sum is not to be considered, but that the Governor of a City may save it out of his Expenses. It belongs to him to make public Intimation beforehand, of the Day of the Assembly and Examination, and to give Advice of it to the Mandarin of the Literati; and at the same time invite him to be present. All young Students, capable to compose a piece of Eloquence, are to be admitted to this Examination.

The Composition being ended, and the Pieces read and examined, the different Degrees of their Merit must be fixed: Those who are judged perfect are to be placed out of the common Rank; and to keep up the Emulation, the finest first-rate Pieces are to be pick'd out and engraved upon a Plate and printed, to the end that this commendable Exercitie even but of one Day, may not remain without Advantages and Rewards.

Moreover, the Mandarin must not fail to bestow particular Praties upon such as join to a fine Genius, a polite and regular Life. If these are already rich, he is to give them some honorable Testimony under his own Hand. If they are poor, he shall join to his Praties a pecuniary Gratuity, whereby they may entertain themselves. This Conduct will cause those who are most negligent to reaproc'h themselves, and be ashamed of their Backwardness. They will animate themselves, and by endeavouring to attain the Perfection of others, they may come to make a great Figure in Learning. I see no way more eftual than this, for promoting Literature, of which the Governors of the Cities will have the Glory; for thus they can plan out and smooth a Way, to conduct, as it were by the Hand, the Students of their District.

Remark upon the Preceding Chapter.

These Examinations are called particular, to distinguish them from the general ones, which a Mandarin of a City of the second or third Order, holds once a Year, and are succeeded by another, held by a Mandarin of the first Order, upon whose Cities depend. This double annual Examination is held in one District, that the young Students may be chosen who are admitted to compose that Year before the Mandarin of Letters, who is sent expressly from Court, with power to confer the degree of Syew Clay, or Batchelor, upon a certain Number in every City according to the Extent of its Distrikt, or rather the Number of its Students.

The taw of the City Zhou is Governor, or rather Intendant of two other Cities of the first Order; and all his Officers being not only in important Affairs, when he is at Leisure he also regularly holds these particular Examinations; and by this he piqued himself in imitating the Wisdom of past Ages. Besides, these Taw, or Superintendents of three Cities, as populous as a large Province in France, commonly have no Opportunity of amusing Riches: And if they are not powerfully supported at Court, they have no Chance to better their Fortune by a first Virtue. This is a want motive to a Chinese to make a Show of Virtue and Public Spirit.

A Complaint is made in the former Chapter, and with good reason too, that the Syew Clay are only employed in attending Audiences and following Ceremonies at the Tribunal. This is all the way of fixing that most of them base, unless when they receive Favours from the Mandarin, to whose persons they have free Access by reason of their Degree. They afterwards drive a kind of Trade with those Favours among the manner kind of People. Many of them do not value the Degree of Literati, any further than it enables them to carry on this Commerce. In the Mandarin, either of very great Authority, or very great Integrity, are above those Solicitations, and refuse the Votes and Rewards of the Graduates. The other Mandarins, either from Weakness or Fear, keep in with them, least they should discover their secret Injuries to their Superior Mandarins. Thus both their Pensi and Tongues are dreaded.

The present Emperor, well aware of the bad Consequences of this Irregularity, applied the most effectual Remedy, to hinder those Graduates from intermeddling in any Affair, or from appearing before the Tribunal but in very important Cases. 1. They were obliged to have four Persons to appear to their Character and their Conduct. 2. They could not present any Request even relating to their own Affairs, to the Governor of a Place, unless it was revoked and approved by the Mandarin of the Literati, who, if he connected with them, was sure to lose his Employment.

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Translation of the Chapter Kyang hyo, wherein the Author gives a Model, of such a Discourse as may be made in the Hyo, or Hall of the Assembly of the Literati.

**PERFECT Government** is founded upon the wholesome Customs introduced in a State. To attain this end, we must endeavour to correct the Heart of Man. But by what means? By giving him a true notion of the Doctrines of the Sages. It is not to be imagined, that he is to go so far in search of this Knowledge, or that it is impossible, or even difficult, to acquire it. No out of the Way or extraordinary Paths are proposed, or such, as a Man has Difficulty to enter into, or to tread. All this Doctrine is reduced to the Duties of Prince and Subject; Father and Child; elder and younger Brother; Husband and Wife, and the reciprocal Tyes betwixt Friend and Friend. Let these Obligations be perfectly fulfilled there shall be neither Defect nor Excess. What more is required? But without Study, one cannot conceive the Reason by which these Maxims are regulated, and if the Rules are not understood, the Virtues can never be practised. Besides, what is understood by the Word Reason, is properly the Attribute of Tyn (or Heaven); who as it were fluxes and communicates this Light to Man. In Tyn this is called Reason; in Man Virtue or Talents, and the Practice of it is what we call Justice.

The Lights of this Reason in a great many are obscured by their Wills, and the Corruption of their Hearts. Reason when once 'tis clouded by Self-love, immediately confounds the Virtue of a Man's Heart, which thenceforth loses its Purity: And the inward Virtue being thus tainted must infallibly affect the Practice of all Duties. Thus do we wander from Justice; and on that Account the I King, one of our canonical Books, says very well, "The Study of a wise Man is to grow in Wisdom, and to add Acquirements to Acquirements, he must pant for Instruction, and apply himself to examine whatever he learns: He loves to impart his Lights to another: But he keeps himself as it were within an Apartment from which he never hires: His Science is not barren, and Piety regulates his Conduct,"

In effect, the want of Instruction, prevents our growth in Virtue: And if we are not pious we never can be perfect. There is therefore reason in what the Text says; That we must begin with learning, and go to the Bottom of our Lessons, and thence proceed, as from their Source, the Actions of a Life regulated by Piety. The Order necessary to be held is, first, to excell, and to be perfectly accurate in the Theory of Wisdom; then to enter into the Bottom of the Heart, and to take care that all the Virtues there are pure and unmixed: In fine, to regulate all our Behaviour, so as no Action nor any Function of our Senses may be out of order. But in short, it is impossible for a Man, tho' possess of the Inclinations of the Sages, to attain to that state of Perfection and that Wisdom, I speak of, without a vast Application and Labour.

The name I king mentions. "Fidelity in the ordinary Virtues, Accuracy in our common Discourse; and a perfect Integrity free from Vanity and Corruption." What do we understand by ordinary Virtues: if they are not those which regard Sovereign and Subject, Parents and Children; elder and younger Brothers; Husbands and Wives; and lastly Friend and Friend?

What common Discourse does our I King speak of, but what regards the same Relations? Set aside these Obligations and this Doctrine and there is an end of civil Life, the Practice of Virtue, and the Name of Science. As for the Words of the Text Vanity and Corruption, the true Sense is as follows: Would you have that Reason or Tyn, which is imparted from Tyn [or Heaven] always to enlighten you with your purest Beams? Take Care that no Self-love obscures it. In the same manner to preserve in perfect Integrity, is the same thing as to have pure Virtue: But in order to have it such, it must be preferred from all Adulteration, with which our Wills, when mated by our Passions, would infensibly daft it. This and no other is the true Sense of this Passage of the Text.

Let us survey the Maxims and Doctrine of our great Men, such as Tuo, Shen, Yu, Tang, Wen yang, Chow kung, King ief, [or Confucius,] and we shall see that they are all of my opinion in this Point.

Tuo, devolving the Empire upon Shen, Above all things, said he, keep in the just Mean: This

The King, gave him this excellent Lesson: The ground of Man's Heart is subject to a thousand Dangers and Errors. The center of Truth is a point almost imperceptible; apply in good earnest to the Practice of this Maxim; preference a just Mean in all things. By the Heart of Man is understood his Inagination and Affection for sensible Objects; and by the center of Truth, the Integrity of Mind. The attention that Shen requires is a rigorous Examination of the most secret Thoughts. When we make ourselves Masters of this Point, we attain to Integrity; and when once we possess that, we never allow it to be affected with any interest Views, which regard the sensible Objects that awake the Passions.

On
Plan of an Academy in CHINA.

On this Account the Text says, "the Center of Reason, which ought to guide us by its Ray, is delicate and sublime." If a Man has once learned to surmount the Dangers of his Heart and Self-love, he is then in a condition to keep a just Mean in his Actions, without leaning either to the one Hand or the other: And thus he will be Faultless and Perfect: Show in reporting this great Lesson which he had received from Tao; Keep a Mean; teaches likewise how this high point of Perfection may be attained.

Remark.] The Author then explains the Maxims of other great Men: He, therefore especially that in the main they are all the same, and reducible to what he had advanced in the beginning of his Discourse, which is too long to give entire: What is already Translated, may afford the Reader an Idea of the Relation between the Philosophy of the Chinese, and that of the Greeks and Romans. That we may more clearly comprehend this, it were to be wished that we could do justice in our Language to the Beauties of the Chinese Style, which is lively, concise, and sublime in all its Compositions. All we have Translated here is contained in 23 Lines, each Line consisting of 22 Characters, which, taken severally, presents to a Chinese Eye, a Metaphor very animated, but too bold for our own Expression.

A Translation of a Chapter containing a Plan and Regulations for an Academy, or a Society of learned Men.

What is proposed in the Design of an Academy is to instruct Men in the Knowledge of their own Nature, and thus to become the followers of the ancient Sages. To attain to this, a Man must apply entirely, methodically, and constantly, to come to a settled and thorough Knowledge of things, and not take up with empty Appearances, or be satisfied with the Reputation and the Honours of a learned Man. I have thoroughly examined the ancient Regulations of Academies of this kind; and observe there are three that have been eminent; to which, we may add one of a modern Date. I shall here collect all the Regulations that appear to me of greatest Consequence. This Labour of mine will save the trouble of turning over a great many Books, through which these Regulations are dispersed. The Mandarins, my Colleagues, profiting by my Collection, may have the Glory of establishing in their several Districts these admirable Regulations, and of engaging wise and knowing Persons in to excelent a Project. These Academies may one Day furnish Persons of the greatest Merit, and notwithstanding my own Infficiency, I flatter myself that I have not a little contributed to this already; and I reflect with Pleasure, that the Professors, educated in these Societies, may infensibly introduce a Reformation of Manners into all degrees of Men. How ravishing is this Thought to me! And it is with the most profound Veneration that I here communicate these different Regulations, I have extracted from the Writings of our wise Masters; every one may pick out of the Collection which I here give, what he judges most agreeable to the Plan I propose. I shall reduce their Regulations to the Number of twelve.

1. The Qualifications necessary to an Admission unto this Academy, are an Esteem and Zeal for the true Doctrine *. In order to attain to Knowledge and Virtue, a Man must have a high Idea of the Doctrine of our Sages, and apply all his Studies to treat in their Footsteps, their Works tending all to influence a right Practice. The Virtue of the Academicians ought to be such as appears in all the Works they meet. Thus the Heads of the Academy must admit none into their Body, but such as have a Zeal and Ardor to be accomplished Literati, and to become the faithful Translators of the Masters who have gone before, and thining Examples to the Students who shall follow after them. Whoever shall be convicted of speaking favourably of the Sects of Fo or Lau, or shall be so rash as to advance that their Doctrine is at the Bottom, the same with the Zbu kyau or the Literary Sect; tho' such may make a public Profession of the Doctrine of the Empire, they are always to be looked upon as secret Abettors of these Heresies, and consequently as infected Members, which are to be excluded from this Body.

Remark.] The two Sects of Fo and Lau, advance that all things have begun by and are resolved into Nothing, or a Vacuum. The Idolatry they likewise profess towards Fo and Lau, leads the Person, who searches to the Bottom of their Mysteries, to Atheism. This is in China what aforesaid, that the Literary Sect, and those of Fo and Lau are the same, San k'yu y k'yu, make an Idol of Confucius, whom they rank with those of Fo and Lau; but these Persons are very rare and in great Dissatisfaction with the Literati; whenever the Mandarin has notice of any such, he is sure to punish them.

2. The second Qualification required in the Members, is a fair Character, and a sincere Application to all their Duties. The Men of Learning, who in their private Life are perfectly obedient to their Parents, respectful to their elder brothers, revered in their Speech, sincere in their Manners, uniform and regular in their Conduct, scrupulously attached to the ancient Doctrine, and in short, generally praised by their Relations, Friends and Neighbours, are worthy Candidates for Admission into this Body.

* In Opposition to the Heresies. I know; especially the Identi-sou Sects of the Beisen, and the Tao 'f', which for a long Time have over run China.

3. These
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3. The Literati must be retired and disinterested: All bulling, intriguing and tumultuous Spirits, such as disfigur the Character of a Man of Honour, such as are always running before the Tribunals, dipping themselves in a hundred things which are frequently unjust; employing or haggling a thousand Fallacities, without knowing how to speak a word of Truth; great Speakers, Blubs, and those whose conduct is much hurt the Literati Sect, such as wish to enter into the Academy only to gain themselves a Name, and being puffed up with a vain Elequence, think to dominate over every body else: All these sort of People shall be excluded from taking Places in the Academy.

4. Those, who are admitted, ought to undergo a strict Examination. When one is a Candidate for that Society, he must be preferred by one of the Seniors, who shall make him known to the Syndic; and this last is to mention him to the President of the Academy, who shall make the necessary Enquiries about the Truth of the Information given by the Candidate: If he finds them well supported and favourable, he shall consent to his Admission. The new Member is then to give in his Name and Surname to the President, who is to appoint the Day of his coming to take Place in the Assembly.

5. It may happen that the Virtue of some may be but short-lived, and that they may disfigure themselves by failing in the most essential Duties, and by their Behaviour taint the Body of which they are Members: Whoever then in the Assemblies shall let the Statutes at naught; whoever, without Doors are Vain, Proud, Difficult, Railers, Cheats, in one word, all who make the false Maxims of the Age the Rules of their Conduct: The Members of the Academy are to hold a Council upon such Brethren, to expunge their Names, and for ever to exclude them from their Body. Besides, such of the Academy as were their Introducers and their Sureties must be examined; that the Members may by these means see what Weight their Testimonies ought to have in time to come.

6. The Mandarin is to choose a large spot of Ground of a wholesome and agreeable Situation, or the Height of the House of the Academy is to be fixed. Then the Materials for the Building are to be got together, and according to the Funds they have, the Plan of the Building to be most or least magnificent. The Picture of Confucius shall be placed in the Chong Tang, or Middle Hall, which is next to that of the Assemblies: After which shall follow a Court, and the Hoo tang, or third Hall, which shall serve a refreshing Place, and the common Eating-Room of the Members. As to the Expence of their Entertainment, it shall either be generously defray’d by the Rich and the distinguished Members, or every one shall defray them in his turn; or rather they shall all join together to raise a small stock of Money, wherewith they may purchase some Lands adjoining to the Academy: By this means, nothing will be wanting to the Establishment, and it may subsist for a long time.

7. As to the Government of the Academy, what occurs to me as most proper to give it a Luster is this: When all the Members of the Assembly are met together for the first time, the Mandarin of the City shall repair to Pefon, and in State, to the Place appointed for their Meeting, with a Bill of Visits, and his Presence of Silks. When he is upon the Threshold, he must invite the Members to enter in a very civil manner; then the Person most distinguished by his Merit shall be elected, and established Whay fun, that is, President or Head of this Learned Society: The Whay cheng, or Syndic, who ought to be an elderly and a polite Man, shall be next in Authority to the President. This last shall have under him, as Affiliates in his Employment, two Persons equally active and able, but not so old as the Syndic: These shall be called Whay ching. The Syndic shall likewise have two Affiliates who must be healthy middle aged Men; and above all things their Capacities must be proportioned to their Employment: Their Title shall be Whay fun; and their Office, to receive with Civility, such Strangers as shall come to the Academy. The Affiliates of the President and the Syndic ought to act in Concert, as to what relates to the Affairs of the Society: Lastly, two young, intelligent, active, wise, and industrious Persons shall be chosen: Their Title shall be *Whay tange; and their Office, to carry Messeages and Orders, and to execute abroad the several Commissions of the Assembly.

8. Two Assemblies must be held every Month, and the Day of Meeting appointed beforehand. The Members are all to meet at the ordinary Place, where they are to hear a Discourse delivered. This Exercise is to begin about ten o’Clock in the Forenoon, and to last till four in the Afternoon, when they shall break up.

9. The Members who assist at the Assemblies, are to take their Places in the Hall according to their Seniority. But the first Seats must be assigned to the strangers, who honour the Academy with their Presence. As to the Members themselves, their Seniority must determine their Ranks, and no regard is to be paid either to their Nobility, Riches, or their other Pretensions as Members. A considerable Advantage will accrue from this Regulation, which is, that it will prevent any from being preferred as Candidates, who are haughty, proud, intoxicated with their own Merit, full of themselves, and consequently, far from being willing to apply themselves earnestly and with a docile Heart to the Search of Truth.

10. The Subject to be treated of in the following, must be settled in every preceding Assembly. The President is to propose three several Subjects upon which they are to compose. The first, is to concern the Classical Books: The second, upon the Nature and Heart of Man, and upon History: The last Subject shall be upon Ceremonies, Eloquence, and good Government. These Subjects being fixed by the President, he shall confer with the Syndic and other Officers, in order to establish the Fundamental Point of Doctrine upon every Subject. Five Days immediately before

*Whay the same with our Bodies of our College.
before the Day of general Meeting of the Assembly, he shall communicate the Result of their Conferences to all their Members. This Precaution will put them in a condition to go to the bottom of the Subject, and to handle it knowingly and distinctly: When they arrive at the Hall they shall confer together, and propose their Difficulties to one another; and this is the Way to advance and profit in Science.

11. Great openness of Heart must be used in carefully remarking, and faithfully communicating their different Views. Wildom must be sought for only in the Heart of Man, it is there the refines, discovering and proving herself by her Actions. It would be right for the Members candidly to communicate to each other, what they have been employed in during every Day betwixt one Assembly and another, and even their Vices, and most secret Sentiments. For this end, they must set every thing down on Paper; and these Memorandums may be called the Journal of what they have learned or done during such and such Days. As to their Actions, they are faithfully to write down the Bad, or Whoe pass, in their Journal, as well as the Good, or Whoe live. Afterwards, on the Day of Assembly, when the exercise is over, every one is to pull out his Memoirs and impart them to another, that by this means they may furnish matter for an useful Dissertation. This Examination being continued for some time, their Abilities and Inclinations for good, will encrease, and the Defects both of the Head and Heart will dwindle to almost nothing. This is a Point of the utmost consequence to you, the other Literati, both with respect to your Perfection in the Sciences, or your Acquisition of Virtue, which demands all our Cares and Application. But if ye use any Sophistry to exaggerate the Good, or even to conceal the Bad of your Lives, what will these Exercises avail you? One can only learn from such a Practice to become an habitual Rogue. Such People will never improve, and we may conclude from their proceeding, that they will for ever remain in their Ignorance and Imperfections.

12. The different rules for the Morals of the Members are as follows. 1. As to what relates to those who are of a lower Class, either by their Station or by their Merit, they ought, because of their Meaness, to apply themselves in rooting up all the Pride of their Heart. 2. That they esteem the true (* Apathy: And that thus they endeavour to disengage and cleanse their Heart from all bad Affections. 3. It is perverance in Virtue that gives it its true Merit. Let us then banish from our Hearts all Indolence. 4. Free-will is peculiar to Man, consequently, let us banish all Transports, all Impetuousity, and over Eagerness. 5. Peace and Tranquillity of Mind is a great Jewel; let us not then suffer our Minds to vawer and to rove. 6. Uprightness is the Soul of Conversation, and Commerce: That we may attain to this, we must be upon our Guard against Trick and Artifice. 7. The Soul must be elevated and consequently impartial. 8. The defects of the Heart must be moderated; then let us combat our Concupiscence. 9. Our Expeccs ought to be regulated, therefore we should use no Oration. 10. As a peaceable Temper is the Beauty of our natural Dispositions: The opposite Vices, which we ought to cut off, is Anger. 11. Man is chiefly made for Society: He therefore ought totally to exclude all Envy. 12. It is the Property of Science always to endeavour after Improvement; therefore let us look upon a Heart, which is easily bounded and limited, as an Evil.

These are the twelve moral Rules which include Perfection. I add, that when the Subjects, of which they are to treat in the Assembly, are proposed five Days before; they ought to be exhibited upon a varnished Tablet, hung up in the Hall of Conferences. In the mean time, Advice must be given to the Literati, and to the Graduates without Doors, even tho' they are at home. Difficulties: In order that being instructed in the Subjects, they may prepare themselves, if they design to attend at the Assembly; and thereby be riper to judge of what is laid, and reader to propose their own Opinions upon the Subjects in question.

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Of the Chinese Literature.

S Letters are more esteemed all over the Empire than Arms, and as the first Dignities in the Body Politic are only bestowed upon learned Persons; Science has been always cultivated in China, but we dare not affirm, with Success; at least, if we may judge by their Books, and the Qualifications of their learned Men; which may proceed from the small regard had to reward such as excel in abstraited Sciences, and perhaps from the length of Time required, to attain to a competent Knowledge of the Language, whole Figures and Characters are almost infinite; they being as different, as the Terms and Names of the Things to be express.

Their Sciences may be reduced to fix principal ones, namely, the Knowledge of their Language which we have already taken notice of; Moral and natural Philosophy; the Mathematicks; especially Astronomy; Medicine; History; and Poetry.

The profound and almost uninterrupted Peace which they have enjoyed, and the little commerce which they have with other Nations, from whom they are precluded by express Prohibitions from going out of the Empire, and from admitting any Stranger into it, have attached them so much to these Studies and Arts, that contribute to the Conveniences of Life.

* The Apathy of the Bees, which extends to every Thing, is commend'd. Vol. I. 5 G The
The Sciences most sought after among the Chinese, are, the perfect Knowledge of their Language, Laws, History, and moral Philosophy, because these are the means of attaining to the highest Praise: None can be received as a Doctor without understanding the Language; and being able to form their Characters perfectly well, and to compose an elegant Discourse upon the principal Maxims of their Morality and Government, which are always extracted from the Books they call Canonical.

These Books have given occasion to an infinite Number of Commentaries, which implore them for many Years, in order to improve them in the knowledge of Politics and Morality: This last is indeed the Science most proper for Man, as it directly regards his Conduct, and the means of rendering him perfect, according to his State and Condition in Life.

It appears that, since the foundation of their Empire, the Chinese have applied to the Study of Mathematics, and particularly of Astronomy; and that skilful Persons have at all times been maintained by their Emperors, for making Observations and calculating Eclipses, and have always been punished and rewarded according to their different Successes. In after times, Superstition increased their Application to this Study; most of them being persuaded that Events depended upon the Aspect of the heavenly Bodies, and that there are happy and unhappy Times, and that it is of Importance to every one to observe the Variation and the Difference of these Times, to determine the Juncures proper for undertaking Voyages, Treaties, Negotiations and Marriages; for waiting upon Governors and Emperors, in order to obtain Favourites; and for many other Things. Every Year a Calendar is published at the Emperor’s Expenditure, in which, the subaltern Officers of the Tribunal of the Mathematics, that they may raise its Price, never fail to insert the lucky and unlucky Days distinguished according to the Principles of their judicial Astrology.

Necessity having introduced Medicine into China as into other Nations, they have a great Number of Treatises upon that Subject; but what they are most remarkable for, is, their Knowledge of the Pulse, by which they can distinguish Diseases and their proper Cures.

As to what concerns their History and Poetry, the one serving only for Curiosity, and the other for Diversion; few Persons apply themselves to either of these, because, it is not by them that a Man can rise, and make his fortune. However, their History and their Annals are almost as ancient as the Times immediately succeeding the Deluge, and they have been continued to the present Time, by different, but mostly contemporary, Authors.

With respect to their Poetry, besides their ancient Books, some of which are in Yerse, the Poems of Kiu i wun are extremely delicate and sweet. Under the Dynasty of the Tang, Li tsau fe and Ti te wun, did not yield to Aeneas and Horace: In short, in China, as formerly in Europe, the Philosophers are Poets, and among all their celebrated Writers, Tieng nan song is the only one who has not written in Yerse; for which reason he is compared to the Flower Hay tang, which would be perfect, were it not insipid.

As the Chinese have a Spirit and Turn for the Sciences, and as moral Philosophy is that by which a Man can most readily raise himself, they apply more to it than to any other. There are a great Number of Licentiates and Batchelors all over the Empire, sometimes upwards of 10,000 in one Province. And the Number of Candidates for Degrees at a moderate Computation, amounts to two Millions: In the Southern Provinces there is scarce a Chinese but can read and write.

Besides this, they have a good many Books that treat of natural Philosophy, where there are very refined Reflections upon the Nature, Properties and Effects of different Things. The Errors which are found in these Works, proceed rather from the small Commerce they have with other Nations, than from any Defect of Penetration in the Authors. This want of Commerce has rendered them very ignorant in Cogmography, for they scarcely know of any Country besides their own. Thence proceeded the extravgant Notions that obtained amongst them, before the Europeans had instructed them in the State of the World. It is true that, in their Maps, they exhibited the fifteen Provinces in their Due Extent. But as for other Kingdoms, they place them at random round their Empire in very small Spaces without disfiguring them either by Longitude or by Latitude.

In short, if we except the Europeans, I don’t believe there is any People that have published so many Books, as the Chinese, upon all sorts of Subjects, upon Agriculture and Botany, upon the liberal, military, and mechanical Arts, particular Histories, Philosophy and Astronomy, &c. They have likewise Romances, Comedies, Tragedies, Books of Knight-errantry, eloquent Discourses, and a great many other Treatises upon miscellaneous Subjects. Their learned Men having a great deal of Facility and Inclination for composing Books; we see vast Numbers published by them. The Bonzes have likewise their Treatises upon the Worship of their false Divinities, which they take care to spread as they see occasion, in order to abuse the Curiosity of the People, and to increase their own Revenues.

But nothing is more respected by the Chinese than the five Books which they call U king, or so much revered by them both for their Antiquity, and the Excellence of the Doctrine which they carry, they contain: These are to them, their sacred Writings, for which they entertain the most profound Veneration. The other Books, which are of the greatest Authority in the Empire, are only Interpretaions.

Amongst the Authors who have wrote best upon these ancient Originals, Confucius is the most Celebrated; And the Chinese accordingly regard him as the first of their Sages, as their Doctor, as their Legislature, as their Oracle, and as the Teacher of Emperors and Kings. They
Of the CHINESE Canonical Books.

The Letter King signifies a Doctrine, sublime solid, and invariable, because founded upon the Immutable Principles. The Books containing this Doctrine are of a superior Order, and have been admired by the Chinese of all Ages, Sects, and Opinions. As these Books are of the first Class, and of the greatest Authority; they are the Source of all Science and Morality among the Chinese.

But these precious Monuments of their Antiquities were almost all destroyed at one Blow, by order of an Emperor named T'jin fhi wuang; about 200 Years after the Death of Confucius, and 200 before the Birth of Christ. This Prince, much celebrated by his Valour, and more by the vast Wall which he built in order to guard his Dominions from the Irruption of the Tartars, formed a Resolution of extinguishing Science, and of permitting no Books in his Empire, except what he judged absolutely necessary, such as those upon Agriculture, Medicine, &c. He ordered all the Air to be burnt on pain of Death, and carried his Cruelty so far, as to punish several Doctors capitally.

Some pretend, that this Prince, notwithstanding this Order, was no Enemy to the Sciences, or even to the Books he ordered to be destroyed. They found their Opinion upon his having for his Preceptor Lyn pi wey, of whom they have an excellent Work remaining, who loved Antiquity too well to inspire his Pupil with a Contempt of it. And besides that, Lyn fie his Minister of State, an understanding and polite Person, would have been far from giving him any Advice that tended to ruin the Government, and to introduce Ignorance and Barbarity into the Empire.

They think that this Prince was induced to issue out this barbarous Decree, from the political View of securing to himself the peaceful Possession of his Throne. The Students of their Days impatient under a Prince, who had a design to render himself arbiter, abused the Texts, delivered in the Shu king, and were always crying up a Ching rang who expel'd the infamous Ky, and a Pi wung; who destrou'd the Tyrant Chou. Thus they blew up the Fire of a Revolt on all Sides. The new Monarch resolving to chastise their Infatuation, and judging that nothing was more valuable in an Empire than Peace, deprived these Literati of Books, which in such Hands as theirs, create only Disorder in a State. The I king as it was left intelligible, was judged more harmless, and therefore escaped the common Fate.

Science had then been absolutely extinct in China, had not many Literati, at the hazard of their own Lives, preferred these dear Monuments from the general Conflagration. Some dugged Holes, in the Walls of their Houses where they buried them, until the Storm should blow over. Others concealed them in the Tombs, thinking them more safe there.

Immediately after the Death of this Prince, Literature revived among the Chinese, who sought to repair the great Loss it had sustained. The Books hid in Tombs and in the holes of Walls were brought to Light, tho' much damaged by the Damps and Worms. But the old Literati having Learned them by Heart in their Youth they found means of supplying what was difficult in one Copy by what was legible in another; and applied with the greatest Care to restore them to their genuine State.

The Success in some measure was answerable; but they could never entirely make up all the Gaps. Thus there were always some Deficiencies which they endeavoured to supply, by inserting Pieces foreign to the Subjects of the Originals. The Literati are agreed as to some of these Claims, but divided as to others; their Criticism consisting in thoroughly examining the Doctrine of the Antients, and comparing it with what they believed to be Interpolations.

The I king; the first Canonical Book of the first Order.

The Work here treated of is purely Symbolical, being a series of Images of this visible World, expressive of the Properties of Creatures, and the Matter of which all Beings are formed. Po bi, who was the Inventor of this, is looked upon as the Founder of their Monarchy, but the time in which he began to reign is very unfixed among the Chinese. He formed to himself a particular Method of Hieroglyphicks, which have no relation to Words invented.
but are immediate Images of Things and Thoughts, or at least Symbols arbitrary, and of Human Institution, substituted for these Images; and this was the beginning and original Institution of the Chinese Characters. In short, his Design was to point out by sensible Signs, the Principles of all Beings, in the same Manner as the Lines and Notes of Music do the Tone and alteration of the Voice.

This Work is a mere Riddle, it consisting only of some Lines; that according to the variety of their Situations and Dispositions, form Figures which, by their different Combinations, signifies different Things. Fo is seen to have intended to teach his Disciples whatever relates to Heaven, to Earth, and to Man. From a Consideration of the Affinity and admirable Connection among these three Beings, he has described them by eight Figures, each composed of three Lines, part entire, and part broken, but in all, producing eight different Combinations. This Number multiplied by itself produces 64 different Figures, which are disposed into different Methods, in order to express in a rude Manner, by their different Combinations, the Nature and Properties of every Being, their Motion, their Rest, their reciprocal Opposition, and even the Order and Union which reigns among them. This will be better comprehended by the Delineation which I here give of this symbolical System.

The Two First Principles.

The Perfect.

or,

Yang.

The Imperfect.

or,

Yin.

Four Images arising from these Two Principles.

More Perfect.

Less Imperfect.

Less Perfect.

More Imperfect.

or,

Tay Yang.

or,

Shau In.

or,

Shau Yang.

or,

Tay In.

Eight Figures resulting from these Four Images.

Heaven.

Waters of the

Fire.

Thunder.

Winds.

Waters.

Mountains.

Earth.

or,

Mountains.

or,

or,

or,

or,

or,

or,

Kyen.

Twy.

Ly.

Shin.

Swen.

Kan.

Ken.

Quen.

These eight Figures, of which four belong to the Perfect, and four to the Imperfect, are disposed thus in Form of a Circle; so as to have a mutual Relation among themselves, and likewise to the four Cardinal Points of the Compass.
The Table of the Sixty four Figures: Or, The Book of Transmutations, entitled, I king.

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VOL. I
Such is the Table of Figures invented by Fo bi. It is a Labyrinth which exercised the ablest Men in China till the times of Confucius, who deciphered it. The 64 Figures are composed each of six Lines; the Sum of their Lines answers to the Days of the Chinese intercalary Year, which are 364. The Emperor Fen sing, who attempted this Riddle, lived not till the 10th Year after Fo bi; by the different Changes, which he wrought among these Lines, he pretended to give an Account of the reciprocal Transmutations of the eight first Principles. His Son Chew long went upon the same Design, and extended his Scheme much beyond his Father’s. He confounded these Lines with respect to the Connection and Relation which the first have with the Middle ones and the last. And, according as they were more or less perfect, he drew Consequences, and found out Allusions; but they give no greater Light into the Subject. Thus, both the one and the other only more perplexed this Enigma by new Enigmas equally obscure. Confucius appeared four hundred Years after, and unuddled not only the mysterious Lines of Fo bi, but the equally dark Interpretations of these two Princes; he referred all their Doctrine, partly to the Nature of Beings, especially of the Elements, and their Properties, and partly to Morals, and to the Manner of right Governing Mankind; he therefore applied these Figures not only to Natural but to Moral Philosophy; being perplexed, that these Symbolical Lines contained Mysteries of great Importance to the Government of States.

As soon as the Heaven and the Earth were produced, said Confucius, all other material Beings existed; after other Beings existed, Male and Female were produced; when Male and Female came into the World, Man and Wife followed; then Father and Son. The Relation of Father, and Son produced that of Prince and Subject and these, “Subordination and reciprocal Duties; Heaven is the Emblem of the Person and Virtue of a King; and the Earth is the Symbol and Image of Subjects.” It may suffice to give here an Explication of one of the sixty-four Figures, to shew in what manner the Chinese Interpreters have extracted the Principles of Morality from them.

The more elevated, say they, one is above others, the more he ought to be upon his Guard against Haughtiness, Arrogance and Pride; and the more he ought to study Moderation and Modesty. This is taught us in the fifteenth Figure, which is as follows:

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One Thing is certain; that all the Chinefs, and especially the Literati, have the utmost Respect and Esteem for this Book. And many ancient and very able Authors, in their Writings, express their Regret for having left the substantial and real Meaning of it, while they retain, to speak properly, but a superficial one. — The Man, say they, who knows the King, knows every thing.

Before the Empire was founded by Fo hi, according to what is related in their great Chronicle, there were no Characters, of which that Prince could compute an I king; as Pen vang, Chow heng and Confucius did, a long time after. Thus when one would find the I king of Fo hi, it is sufficient to meditate upon his Tables alone, abstracted from, and free of all Sorts of Characters, and all physical and moral Glosses, consisting himself with mathematical Axioms, naturally resulting from the regular Combinations of the Author's Lines: If one would know the Doctrine of the Clasical Book composed by Pen vang, Chow heng and Confucius, he must then have left regard to the natural Doctrine of the Tables, than to the enigmatical Allusions, that each of them have annexed to each of their Symbols, and so judge of the Doctrine of those four Philosophers, by what each has himself put down, and not by what the Authors have inserted in After-ages.

As then, before Fo hi, Characters were not known, little Cords with shining Knots, each of which had a particular Idea and Signification, were used in Commerce and Business. These are represented in two Tables, by the Characters called Ho ta and Lo Shu. The Invention of Characters was owing first to Fo hi, and afterwards to the Emperors Shih vang and Weng ti: When they had invented, one after another, a good Number, they then attempted to make Books.

The first Colonies who inhabited St eden, had no other Literature besides some arithmetical Original of Sets of Counters made with little knotted Cords, in imitation of a String of round Beads, with which they calculated and made up all their Accounts in Commerce: These they carried about with them, and sometimes ized them as Belts for girding in their Cloaths. In short, having no other Characters, they neither knew how to read or write. As for what passed, therefore, in that Time, we have no Accounts of it, either from Annals or any written Tradition.

King Fo hi then was the first, according to this Opinion, who by means of his Lines fo hi, the first Inventor of Characters in China.

He occasioned the Invention and the Idea of that kind of hieroglyphical Characters, peculiar to the Chinefs. The two ancient Tables of Ho ta and Lo Shu taught him the Art of Combinations, the first Essay of which was the drawing up his linear Tables, limiting himself to the Rules prescribed by the Art of arithmetical Combinations, and letting the Tables remain straight, and according to their natural Order. Pen vang first put them out of this Order, that he might enigmatically express the terrible Disorders of the World, turn'd upside down under the Tyrant Chow.

It is an ancient, constant, and universally received Tradition, that Fo hi by this Work rendered himself the Father of Science and good Government in China: and that it was from the Idea of the Ho ta and the Lo Shu that he drew up his linear Table. I here give a Description of them, that I may, if possible, render as ancient and obscure a Monument easy to be understood.

\[ \text{ho} \quad \begin{array}{c|c}
\text{t} & \text{u} \\
\hline
\text{t} & \text{u} \\
\end{array} \\
\text{lo} \quad \begin{array}{c|c}
\text{sh} & \text{u} \\
\hline
\text{h} & \text{u} \\
\end{array} \\
\]

Tradition informs us, that these ancient Figures called Ho ta and Lo Shu, from whence we are assured that the I king took its rite, are the Words of the Spirit of Heaven addressed to Kings; that the first Kings received them from Heaven, and spread them all over the Universe, that thereby the Mandarin might learn to govern the People well, and the People to reflect upon their Duties. The white Notes signify the odd Number, which, among the Chinefs, is the Symbol of what is perfect, as well as this Line — The black Notes signify the even Number, which is the Symbol of what is imperfect, as is the Line broken and interrupted in this Manner — Their Meaning is explained.

The Ho ta had at ten, and the Lo Shu at nine. The Chinefs attribute that which is perfect to Day, Heat, the Sun, Fire, the Heaven, &c. What is imperfect, they attribute to Night, Cold, the Moon, Water, Earth, &c.
Account of the Shu-king, or Second Canonical Book.

Tho’ it is a constant Tradition in China, that Fo bi drew up these linear Tables from the Idea of the Ho tai and the Lo jen; yet to give the greater credit to his Figures, he affirmed, that he saw them upon the Back of a Dragon which arose from a Lake. This is the so much celebrated Dragon that is since become the Device of China, and the Ornament for the Habits of the Emperor and the principal Chines, with this Difference, that there is none beside the Emperor who can wear it with five Claws, excepting such as are judged to have a right from the Emperor to wear it; as for instance, when he makes any one a Present of a Piece of Imperial Silk. If others wear a Dragon with five Claws, they are guilty of acting contrary to the Laws of the Empire, and will certainly be punished.

But what chiefly contributes to the great Authority of the I king is, in the first Place, the universally receiv’d Opinion, that this Monument escaped the general Confusion of ancient Books under the Emperor Tjin chiu shuang; whose whole View was to extingush the Memory of the three first Imperial Families, because their great Actions commended his Conduct. This Remark is made by Kang in ta in his Prolegomena to the I king; is reported by Li sei in his Lives of illustrious Perfons; observed by the Commentators upon ancient History, and supported by constant Tradition.

In the second Place, what gives the Chinefe a vait Veneration for this Book, is, the great Encomiums that have been made upon it in all Ages, by the ablest and best Writers of the Empire; who praise it as the most Ancient of their Books, because invented by Fo bi, to whom, however, they attribute only the Figures.

Others pretend, that it is filled with most excellent Precepts and wisest Maxims of Government, as may be underſtood by the Expressions which Muang and Cheou king have given upon every Figure; but because Fo bi, by the Combination of his Lines, was the first that taught the method of compounding Chinefe Characters, they say, that his Book is as it were the Root from whence these Characters sprung, and that it is the Principle and Source of all the Sciences: And as his Figures, according to their first Institution, denote the Heaven, Earth, Water, Mountains, &c. they affirm that the I king contains the Heaven and the Earth: And that it is not only the Source of the other King, but that it gives a Knowledge of all Things both visible and invisible: In short, that to apply to the Study of other Books and neglect that of the King, is to seek after the Stream and neglect the Fountain.

Of the Shu king, or the second Canonical Book of the first Order.

This Monument is likewise called Shang seu, that is to say, The Book perking of ancient Times. It is divided into six Parts, whereof the two first contain the most memorable Events of the Reigns of Tsain, Shun, and Yu. These first Princes are looked upon as the Legislators of the Chinefe Nation. Tsain, who reigned near a hundred Years, is celebrated for his great Piety, Justice, Clemency, Wildom, and the great Care he took to eſtabliſh a right Form of Government in his State.

As in his time, say the Chinefe, more Regard was had to Virtue than to any other Quality; this Prince not finding in his Son the Talents necessary for good Government, declared upon his Death-bed Shun, one of his Subjects, his Successor, giving him his second Daughter in Marriage.

Shun is praised for his Patience, Submission, filial Piety, and the Affection he entertained for his Brother, who was a very vicious Perfom. He imitated Tsain in his Choice of a Successor. When he was dying, not judging his Son qualified for wisely governing the People, he called his Eyes upon his Minifter Yu, who had done him very important Services during the Cource of his Reign, and had been very affiiming to him by his Councils in the Government of his State.

Thef two Princes appointed the Ceremonies to be oblerd in Sacrifices; and divided the Empire into Provinces, whose Bounds were determined with regard to the celestial Constellations: They regulated the Tribute to be paid by the People to the Prince; and made a great number of other Ordinances, very useful for the Instruction of the Grandees, for the Relief of the People, the Reformation of Manners, and the Tranquility of the Public.

It was this Yu who, in the time of his Predecessor, had the care of recovering fome Lands of the Empire, which had been overflowed by the Waters of the Se. In short, these three Princes are the Heroes of the Chinefe Nation. The Doctrines taught and practised by them raised them to the Throne: And the Examples and Precepts left by them, are so many Oracles: which the Chinefe bear with Respect, and regard as inspifensible Laws.

This Emperor, willing to imitate the Examples of his Predecessors, Designed to leave his Crown to one of his Subjects called Yi, who had affiimed him to support the Weight of Government; but the People opposed this, as being an Injury done to his Son, who was worthy of Empire. His Son accordingly succeeded him, and the Crown continued in his Family till the Reign of the Emperor Kyr. This Prince’s Vices and Cruelties rendering him detest’d by his Subjects, he was the Left Emperor of this first Family, which gave to China seventeen Monarchs, who reigned successively for 450 Years.

The third Part of the Shu king contains the Transfections under the second Imperial Family,
of which Ching tang is the Head. This Prince took possession of the Empire 1776 Years before the Birth of Christ. The Emperor Kyê being extremely odious both to the People and who de-
lected and

Ching tang much against his Inclination, yielded to the continual Reproofs and Prayers of

the People. He declared War against the Tyrant Kyê, to whom he gave a total Defeat, and

obliged him to go into voluntary Exile to Nau fohn, where he died three Years after his Defeat.

This new Emperor distinguished himself by his Piety, and his Love for his Subjects. It

was he who after seven successive Years of general Barricades, which dried up even Rivers and

Fountains, and was followed by a Pestilence and Famine, offered himself as a Sacrifice for his

People, and begged of Heaven to remove its Anger, and put a stop to the public Calamity.

After having fainted for three days, and shaved his Beard as a mark of his Grief, he went

into a Cell and drawn by white Horses, which in China is the colour of Mourning; And being

followed by all his Court, he repaired to a little Hill called Sung Sang, the seat of the Divinity

of his royal Roent, and putting on a Lamb's Skin, with his Fort and his Head bare, he looked

upon himself as the only Cause of his People’s Calamities, and making a humble Confession

of his Faults, he extended his Hands to Heaven, conjuring it to accept of him as a Victim, and

willingly offering himself to Death for the deliverance of his People. He had scarce ended his

Prayer when the Skies were over-cast with Clouds, and all the Fields of the Empire were

watered by a general Shower, which was followed by a plentiful Crop. In memory of this

Action a kind of Musick was instituted called Taule, which signifies a Signal Mercy obtained

from Heaven.

When the Idolaters shew any difficulty to believe the Mysteries of the Incarnation and Paffion

of our Saviour, we desire them to look into this Pasage of their History: “ You admire, (we fax

it to them) and you propose as a Model to all Princes, the Example of one of your Emperors,

who demeaning himself of his Dignity, became the public Victim, and offered himself a Sacrific

for his Subjects; but how much more ought you to admire the Wisdom and infinite Love

of J. C. who being clothed with our Fleth, made himself a real Propitiation to satisfy the

Divine Justice, and to obtain the Salvation of all Mankind by shedding his own Blood.” This

Argument drawn from their own History, is more convincing to them than the most solid Reasonings.

This third part of the Shu king contains the wise Ordinances of this Emperor, the fine Instruc-

tions which the Ko tâu Tjông wèy gave to him and to his Son Yô kyâ, and the whole whole-

Reigns of a Ko tâu named Pà yue, whom the Emperor Kau tông, having seen his Figure in a Dream, caufed to be searched for every where, and who was at last found among

the company of Mafons. This Prince made him his prime Minifer, and appointed great progets in

Virtue by following the wise Councils of to Singular a Perfon, whom he regarded as a Precious fern

from Heaven.

The Empire continued in the Family of Ching tang for 600 Years, till the Reign of Clewu,

who revived all the Tyranny and barbarous Cruelty of the infamous Kyê. So that it now become

proverbial for the Chinese to call a bad Man, a Kyê, or a Clewu, in the fame manner as we in

Europe, when we speak of an infamous and tyrannical Prince, call him a Nero, or a Didoftan.

The three laft Parts contain the History of the Transactions under the third Race, which

Started was Pà yong; together with the wise Maximis and glorious Actions of the fift five

Princes of that Family, which fall upon the History during the first Three Years, and the Regins of thirty

Five others, in as flattering a Condition as any other Family ever did. Pà yong its Founder, was King of a Portion of the Province of Shân; and he took up Arms against

the Tyrant Clewu, conquered him, and was proclaimed Emperor by the unanimous Voices of Pà yong

both the Grandees and the People. His first Care was to pay his Homage to the supreme Being,

to re-eftablifh Peace and Tranquillity in the Empire, and to procure Plenty to his Subjects, who

had long groaned under the Tyranny of his Predecessor: He opened the Prisons, and fet at

liberty all the Prisoners; he carefully enquired after Men of Merit, who had renounced their

Merit, Employments and Dignities in the late Troubles, to gain repute in Obscurity and a private Sta-

tion. They he loaded with Honours, and intruded with his Confidence.

His Royal Liberality extended chiefly to those who had always been distinguished by their wisdom,

Wifdom, their Honour and their Prubity, and under whom they had been happy Times revived, when

Virtue was the flam to Dignity and Riches; he took the Virtuous into his Councils and made them

his Ministers. He re-eftablifhed the Weights and Measures, and brought the Laws and Con-

stitutions of the Empire to Perfection: He restored the Lutife of the noble Families who

were of the Founders of the Cling Monarchy, and of Shân, and Yeu, and the fift Legiflators of the Empire; all thes Families Clewu endeavoured to extinguish by keeping them in Obscurity.

These Illustrious Persons saw themselves, all of a sudden, under the Protection of this new

Emperor, re-invited in their former Dignities, and adorned with additional Titles of Honour.

In short, he was very careful to increace filial Piety, and to perpetuate the Memory of deceased

Parents, by enjoining their Children to pay to them after Death the fame Honours and Duties

which they paid them when alive.

Next follow the wife Precepts of Clewu tang the Brother of the Emperor Pà yong, whom

Particular Honour, Wifdom and other Virtues have rendered for ever famous. The Emperor, when

he died, intruded with him the Tutelage of his eldest Son, and the Government of the Empire

Vol. I. during
Extract from the Shu king.

Some Extracts from the Shu king, in a Dialogue upon the Maxims of the ancient Kings.

WHEN a King, says 與, knows how difficult it is to be a good King, and when a Subject knows how much it costs to fulfil all his Duties faithfully; the Government is perfect, and the People make a swift Progress in the ways of Virtue. That is certain, replied the Emperor, and I love to be discoursed with in this manner. Truths, so well grounded, ought never to be concealed. Let all wise Men be distinguished, and not one of them suffered to remain in Oblivion; then all the Kingdoms of the World will enjoy a profound Peace. But to reft entirely upon the Sentiments of wise Men, to prefer them to his own; to treat Orphans with Kindness; and never to reject the Suit of the Poor, are Perfections only to be found in a very wise King. (*)

In effect, says 與, the Virtues of a wise King are of a boundless Extent, and of an indefinable Activity; he acts, he concert, he penetrates all; in Peace he adorns, and in War subdues, all: The august Heaven tenderly loves him, and makes him the Executor of its Decrees; it gives him all that is contain'd within the four Seas, and confirms him Master of this lower World.

You may add, says 與, that those who obey him are happy; and that it is a great Unhappiness to displease him: For as the Shadow follows the Body, and the Echo, the Voice, so the Rewards attend Virtue, and Punishments the Crimes.

You reason well, replied 與, he must then watch incessantly, and dread Vices that are more secret and refined; he must carefully avoid sensual Pleasures, and be cautious in using even those that are least criminal. He must constantly advance the truthfully, and directly expect the worthless; doing nothing without Caution, and forming no Design but what he can avenge to the World; never abandoning Justice in Complaisance to the People, nor the People, to follow his own Views; in one Word, he must carefully examine his most minute Inclinations, and maturely weigh his lightest Actions. This is the way to attract the Love and Homage of all the People in the Universe.

Ah Prince! answer'd 與, addressing himself to the Emperor, ah Prince! all this well deserves our Consideration. Perfect Government springs like a Tree from its Root, and its first Principals consist in furnishing the People plentifully with the Means of Subsistence, viz., Water, Fire, Metals, Wood, Land and Grain. These we may call the six Magazines from which Plenty proceeds. To regulate the Defect of the Heart, to promote Commerce, to put a great Value upon every thing that contributes to Life; these are the three Points necessary to the Union of the People, and to keep them at Ease. The Sum of these Nine very important Articles have an admirable Connection among themselves: Order them to be put in Verfe, that the People may sing nothing else. Reform your Subjects, by rewarding Virtue; But prevent them by punishing Crimes from relapsing to Vice: Excite them by fine Songs upon these nine principal Articles, and nothing shall be able to shake the foundations of your Empire.

Draw near, 與, said the Emperor, you are the Man whom I want, and I design to appoint you my Succesfor in the Empire.

Alas! replied 與, the little Virtue which I have, will bend and sink beneath that burden: And the People who know me well, will never approve of your Choice. But you have 知若: He is truly wise, and poss'd of all necessary Qualifications. He has inspir'd the Love of Wisdom into all the People, who feeling its effects, carry him in their inmost Heart. Reflect a little; think how much he deserves, and how little, I. Raise him, since he appears so worthy, and drop me as a usefull Person: Virtue alone ought to be your Guide in an Affair of so much Consequence.

I know, says the Emperor, that 知若 is very proper to maintain my Laws, I make him the Traffic of my Justice. Learn then, perfectly the five kinds of Punishments, in order worthily to maintain the chief Articles of my Laws. Begin always by Instruction that you may not be obliged

(*) I interpret conjecture that the ancient Emperor 與, is meant here, but there is nothing so authorized this opinion in the Text, which mentions only 與, that is to say Major, or Senior lord.
a Dialogue upon Government.

obliged to punish; propose, as your chief Aim, strongly to engage my People to treat in that true Mens where Virtue resides, and by so doing you will toil all my Views.

Then, says Kau yau, I must be as perfect as you are, I must never run into Excess of any kind; I must be civil to the Grandees, and kind to the People: I must not always treat my Children with Favours, and never with Punishments. I must excuse Faults committed thro’ Invidtence, however great they are; but severely punish the Faults proceeding from Malice, however trifling. I must chastise lightly Crimes that are not well proved; and reward Services of doubtful Importance, rather above, than below, their Value. I must hazard the not executing the Law in all its Rigour, rather than to put one innocent Perdon to Death. These, great Emperor, are part of the Virtues we admire in you; all your Cares tend only to preferve the Lives of your Subjects: And in this you perfectly answer your Vows: This is sufficient, there is no occasion for a criminal Judge, in order to execute the Laws of so good a King.

Make me, replies the Emperor, like the Perdon you speak of, learn me to follow your example as an impetuous, yet kindly, Wind, which carries along with it all Hearts; so that real Happines may be diffused through all the Parts of my Empire.

When a King is solidly Virtuous, says Kau yau; he thus enters into all the good Counsels that are given him, and always acts in concert with the wise Ministers he has chosen.

Nothing is too true, says the Emperor; but explain yourself a little more circumstantially.

A good King, replies Kau yau, has no Passion so predominant as to advance more and more Character of in the Study and Practice of Wisdom, so that he puts no Bounds to to useful an Exercise. By this fine Example, he first instructs all his royal Family; this is afterwards communicated to all his Subjects, and in the End, spreads among the most distant People. Of so great Importance is it for a King to be Virtuous?

To applauds, and respectfully receives these Words, which are so full of Wisdom.

All may be reduced to two Points, says Kau yau, To know the Characters of Men, and to render the People happy.

Is that all? (interrupts 7) Our good King, how perfect forever he is, will find a great deal of Difficulty in this. To know the Characters of People is thoroughly, is to err in the Choice of those we employ. To render a People happy is to load them with Favours, and entirely to gain their Love. When a Prince has so great Qualities as thefth, what Dread needs he have of such a Wretch as When too? What difficulty will he find to subdue such a Rebel as Myself? And what harm can a Sympathet and a Hypocrite like Kung kong do him?

Nevertheless, says Kau yau, you may add, that there are Nine Virtues which a Prince ought very well to know, in order to make them familiar to him: It is not enough that he has a general Notice, they are Man has such and such a Virtue: He must moreover know what

Proofs that Man has given of his really possessing it. You ask what these Nine Virtues are?

* I require, continued Kau yau, a Greatness of Soul, neither haughty nor ineflible; an Indifference, but without Inactivity; a charming Goodness, but without Indolence of Character; a Genius delicate, but industrious and laborious; a Humanity and Politeness attended with Resolution and Courage; an Uprightness of Mind, which knows how to temper Sverity with Mercy; A Undersetting that comprehends the greatest, yet neglects not the smallest Matters; a Mind firm, but neither stubborn nor fierce. In short, a Magnanimity and which yields only to Justice: These are the Nine Virtues upon which a Prince ought to regulate himself, that he may difl'ergu the different Characters of Men: For this is the greatest good Fortune a King can have, that he may reward the Virtuous, and punish the Vicious.

Three at least of these Virtues are required in a Grandee of the Court, to enable him to govern his Family rightly; and a Tributary King must have six, in order to render the State, entrusted to him, happy. But an Emperor ought to possess all the Nine, that he may adapt the Employment of every Man under him to his Capacity and Merit; that the Great and Small may meddle only in their own Affairs, and no Workmen be unfeasably employed. If he is intent upon the five most necessary Things; it will be easy for him to succeed.

A King ought well to understand how to teach his Subjects to imitate him in his Pleasures: Therefore, he is obliged to keep a Watch over himself, lest he should fall in any Point of those numerous Affairs that daily occur to him. The Subaltern Officers ought likewise to watch without any Relaxation, reflecting that Heaven devolves its Power upon the King, and that the King intrusts his with them, and that consequently they are in its Place, that whatever they do may be considered as the Work of Heaven.

It is Heaven that puts the immutable Laws of Society in order. Draw me up the five Laws. The Justice and Importunity of Heaven are to be observed by Men. Regulate the Five Duties, and let every one conform himself to them according to his Rank and State: But let them always add a sincere and a cordial Respect, by equally

(1) What regards the rising Ta to the Throne is omitted here. But it is agreed, that the Sha king has suffer'd many Alterations; that the length of it is frail and that what escaped the Flames and the Worms has beenpatched up in the bell manner they could. It was therefore thought most natural to place the Advancement of Ta, after he himself had told how he drained off the Waters.

(2) It is in such Praise of the, where we see the sublime Brevity of Style in these ancient Books. Eighteen Lessons con-

A clear idea of these nine Virtues, with the Quality each

Virtue ought to have to prevent its degenerating into Vice; and all this in a Manner to lively and so fine, that it must suffer by a Translation into any Eastern Language.

(1) The present Commentary, Chap. 3, for upon this Place: The Laws, Rites, Rewards and Punishments come all from Heaven. Its Will is to reward the Good, and to disfranchise the Bad; for nothing but Good or Ill is rewarded or punished by Heaven. When it establishes or records, neither Great nor Small can escape its J udicature.
Extrait from the Shu king.

equally shaming Hypocrisy and Pride. It is Heaven which advances the Virtuous; so there are different Pools in the five different Districts of the Empire. Heaven rewards the Guilty; so there are five Punishments for five different Degrees of Guilt. Oh, how numerous are the Conditions of good Governance! Heaven hears and feel all, but it is by the Voice of the People that it judges of Kings. Heaven is always terrible, but an oppress People rouces it to Vengeance. It chastises great and small without Distinction, but Kings have a thousand times more to dread than other Men. What I have told you, Sir, is the pure Truth, but the main Point is to reduce it to Practice.

The Emperor declared with a loud Voice, that he could not with for anything more true or more just than all he had heard. For which reason Kau yun resumed the Discourse, and said with great Modesty: I know well that my Understanding is very limited, but I am conscious that I have no other View or Design but to employ it all in afflicting you rightly to govern your Subjects.

The Emperor then turning to Yu; Draw near, said he, and in your turn give me some wise Counsels.

What can I say, replies Yu, or what can I add to the Discourse of Kau yun? For my Share, I have only one thing at Heart, which is, to employ myself constantly without a moment of Relaxation. How can that be, asks Kau yun? The Waters, replies Yu, if I may so speak, rose to the Heavens, and overflowed the highest Mountains, so that the People miserably perished. In the midst of this frightful Deluge mounted upon four different Vehicles (1) I began, with cutting down the Woods, following the Chain of Mountains: After which, Po i and I taught Men to eat Flesh. I likewise made the great Rivers to run into the four Seas, and the Brooks to discharge themselves into the Rivers. How this and I next taught Men the use of Corn, and the Art of tilling the Ground; I afterwards let them into the Advantages of Commerce; by means of which, all the People had wherein to subsist, and the Universe enjoyed Peace.

You have great Reason, interupts Kau yun, to say that you give yourself no Rest; but proceed to discourse upon this fine Subject.

All depends, continued Yu, upon the Care with which a Sovereign watches over his own Person. I allow it, says the Emperor. Then, answers Yu, place your Happiness in Virtue alone. Beware of the least thing that can decompose this valuable Happiness; and above all, suffer no Minister is about you, but such as are of commumate Integrity and unshaken Sincerity. Thus when you command, you will be instantly and joyfully obeyed; Because you will command nothing, but what the People will ardently with for. Thus, you will find yourself loaded with the most illustrious Blessings of (2) Sheng ti, and you will have the Glory to execute his Will in the new Order which he shall establish.

Behold, says the Emperor, a Minister who loves me; and I, in return, love a Minister who is worthy of Esteem. Draw near then, Yu, and hear me attentively. (4) Your Labours to remove the Deluge have touched me. You are faithful, and your Merits are great; you are wise in my Eyes, and indefatigable in whatever concerns the public Good; in your private Character, you are modest; and notwithstanding what you have done, you entertain a very humble Opinion of yourself: I say it again, you are wise, and do not boast of your Talents; no Person can dispute your Abilities, yet you do not vaunt of your fine Actions; and all must yield to you the first Rank: I feel only after Virtue, and I praise only good Works. I entrust into your Hands the Government of the World: Ascend my Throne and Reign. Remember there is nothing to fear but one, (5) Passion, and (6) Right Reason is of infinite Diligency. It must be pure, it must be simple, and always prefer the just Mean. Do not amuse yourself with groundless Stories, and never undertake a Design without thoroughly weighing it. What is more amiable than a good King? What has he to fear except the People? Who will the People honour if not their King? But how can he maintain himself without the Affiance of the People? Apply yourself then with all your Ability, watch Night and Day in the Duties of your Charge: Surprised, if it be possible, the Desires and Expectations of your Subjects; Take particular Care of the Poor and the Miserable, and by that means your Reign will be eternal. The Order which I have laid before you will give peace to the World: And through you, I will subdue all mine Enemies. Obey it then, and you need ordain no other.

(*) The Chinese endeavoured to guess what these Vehicles were. The Text says here: it is true, the Letter 77 suggests four; but it is very difficult to explain what the other Letter presents to the Eyes, it is Kyun, a Carrier, Tfi a, of Afflictions, and so forth. The Reader is left to judge how such a Machine could shift Yu in carrying off the Waters.

(1) It is not, says the ancient Commentary Chia, the People above that round this Good King, but Sheng ti wished him likewise with Favours to reward his Virtue.

(2) This is the Passage omitted, of which we have taken notice, and which is supplied in this Place. This Discourse of the Emperor is in blank and miscellaneous Verses; most of them being without Rhymes, and some of them unpoetical. If all the Shu king is not in Verse, a great many Passages, like the present, are unpoetical with it.

(3) The Text says, Yu is that to say, the Heart of Man. This is not properly Passion, but it is the Indication by which we are bespattered, and in it were the inward part of the Mind.

(4) The Text says, the Envoy that is to say, the Heart or Reason, who is not properly Reason, but the Superior part of the Soul, which excites to the purest and rightest Reason.
The Speech which Chong whey is said to have made to the Emperor Ching tang. (*)

Prince! what do you say? It is the (†) Tyen which gives life to Men: As they are (‡) subject to a thousand different Passions; if they had not a Master to keep them in their Duty, they could not live in Peace: But Heaven sends them a very wise King, and by means of him, renders them good and happy.

The infamous Xye, extinguished all the lights of Reason; and the poor People fell as it were into a flood of Fire. But Heaven has given you all the Prudence and necessary Force to deliver the Universe from its Evils. Finish what the great Yü so well began; follow his Footsteps, and respectfully obey the Orders of Heaven. The King of Hya is blamable, because he employed the Name of the most High to authorize his unjust Commands. Heaven has chastised him and committed the Empire to you, that you may restore the World to its primitive Happiness.

You know that the cruel Xye had likewise some wise Men about his Person, but most of his Counsellors were as worthless as himself. In that fatal time, we found ourselves mingled with all these wicked Wretches, like a little good Grain how'd in a Field full of Tares. How could we shun the dangers that encompassed us? there was no Man but trembled for himself, and Innocence was a good handle to be suspected. How much then have you, Sir, to dread, who are adorned with so many Virtues? Fame proclaims them aloud every where: You are looked upon as a very wise Prince, and far removed from all base Pleasures, as being entirely difinterested, bestowing Poffts only upon the most Virtuous; and always proportioning the Reward to the Merit. It is well known, that you, with pleasure, prefer the Opinion of another to your own; and that you attribute to others, all the good you yourself do: That you never excuse, but are always ready to correct, yourself. In short, there is seen in you a greatness of Soul, worthy of the Empire of the World, join'd to a paternal goodness and tenderness for your People.

So many Virtues have gain'd you the Hearts of all. For this Reason, the petty King Xye having rejected brutally your Presents, you was oblig'd to march against him; and, by that means, begin your just Conquests. Was you in the East? The People of the West impartially expected you. Was you setting peace in the North? The Barbarians of the South fought for you; and every one cried out in a mournful Voice, Why did he not first come to our Assistance. Nothing was heard but People saying one to another, Let us wait for our good King; whenever he shall appear we shall receive new Life. Thus, Sir, you see how great the People's Affection was for you.

One must have noexample to be a King, but he must labour to render himself a good King. With this View distinguish the Wise, and affect the Worthy: Load those, whose fidelity is approved, with Glory; and afflict those who have only upright Intentions: Set Tutors over such of the petty Kings as are weak: Abridge: those of Power who make a bad Use of it: Deprive such as break into good order, of their Crowns; and those, whose Crimes render them unworthy to reign, of their Lives. Thus you will curb the Bad, and guard the Good. And all those Kings doing their Duty, you will cause Virtue and Peace to reign all over the World.

As soon as a Sovereign endeavours to make a daily Progress in Virtue, all the People will have Hearts only to love him: But if he imagines that he has done enough, he is despifed and abandon'd even by his nearest Relations. Apply yourself with all your Heart to the exercises of the greatest Virtues, that your Subjects may find in you a finished Model. Let Justice regulate all your Actions, and the pure Reason serve as a curb upon your Appetites. A good (†) King leaves Riches enough to his Children, when he leaves them the example of his Virtues: I have always heard it said that it is the part of a King, to look upon others, as being able to teach him something; for he who loves to be taught, enriches himself. On the contrary, a sure Method for a Prince to destroy himself, is to believe that others can do him no Service: For it is a narrow way of thinking, for a Man to believe himself self-sufficient. Endeavour to end as happily as you have begun: Remember that Heaven is just; that it elevates the Good, and chastises the Bad. Follow the Laws exactly, that you may be sure of eternal Happiness.

(*) This Chine says defam'd the Tyrant Xye, in whom the Family of the Hya was extinct.
(†) Heaven.
(‡) The ancients Commentaries Chine speaks thus: The Fire produced Man: and gave him a Body and a Soul. Every Man then has a visible and material Body: and a spiritual intelligent Soul. Man being formed in this Manner, Xye with him, I don't mean simply, that Xye after it had given him a Body and a Soul, gave him several Laws: but that it likewise affiis him in a more particular manner. For Man speaks, thinks, affiis, distinguishes the Good from the Bad, and the Bad from the Good: He hands in need of Food and Raiment: Sometimes he is in Poverty, sometimes in Wealth, and by Turnus in Misfortune and in Rich. But to keep himself truly just, and to do all there, he must have the Affiance of Xye: For there is within a first Present, which he follows but in a joy, if he follows it in unhappiness. For which Reason Heaven unmans itself to Man, and continuely affiis him to tend in this Path, that conduceth him to Immortality.
(§) This Thought is not formally in the Text: but it is the Sense of all this Harangue, and the Interpreter makes use of it to connect what goes before: with what follows.
Instructions which (*) I yun gave to the young Tay kya.

HEIR of CHING TANG! Do not presume too much upon the present protection of Heaven, for the continuance of its favours depends, in some measure, upon yourself. You ought not to reckon that happiness is to continue for ever. The constant practice of virtue can alone secure your crown: but if you abandon wisdom, you will infallibly forfeit whatever Heaven has bestowed upon you.

You have an illustrious example of this in the king Kyù: He deviated from the path of virtue to impiety and cruelty. The supreme Tyen rejected him, and afterwards looked all over the earth in search of some one, who was worthy to reign instead of this unhappy prince: As soon as such a one was found, it determined to enlighten and conduct him. But that which Tyen loves and looks for, is a pure and constant virtue. This is what it requires in a new king, whom it design to give to the world.

CHING TANG and I only were of that character. As we were both equally devoted to virtue, Heaven lov’d us, and carried us in its heart. For this reason, it gave us the government of the whole world. Having, thus, both Heaven and the people on our side, we easily overthrew the empire of the hya; not that Heaven entertain’d an irregular affection for us, but such as it entertain’d for pure and solid virtue. It was not because we called the suffrages of the people, but because the people could not refit so much virtue. When one is entirely devoted to wisdom, he is always successful, always satisfied, and always happy; but when one is virtuous by halves and by starts, he infallibly provokes the revenge of this. Happiness or misery then depends upon man himself; because the rewards or punishments of Heaven depend upon his good or bad actions.

HEIR of CHING TANG! The empire you possess is but new; let your virtue be new likewise. Endeavour by incessantly reforming yourself, that there may be no difference between the first and the last day of your reign. Raise none to posts, but such as have wisdom and talents. But as for your first minister, he ought to be a person accomplished in all respects; because, it is he who is to render you solidly virtuous, and he is to be the channel through which your virtues are to be communicated to all your people. It is hard to find a man so perfect; you therefore are to use the utmost pains to enquire after him; to the end that the minister and the king, having the same desires and the same zeal, they may form, by a strict and intimate union, (1) one undivided whole.

True virtue never pins itself down to the opinions of a strange master; she hears no dictates but those of solid good, which does not always enjoy the same thing; in following its leasons, you directly act according to the different circumstances; but still with a strict attachment to uniformity, without which, there can be nothing good. Then all the people shall cry: “How pure and how perfectly uniform is his heart? He is worthy of the Empire he has received; and will render his subjects eternally happy.”

The History and conversation of the Emperor Kau-tiong and his minister Fu yuwe.

THE EMPEROR answers the grandees by a short note under his own hand, in which he tells them, “Ever since I succeeded to the empire of the world, I have still feared that I had not all the virtues requisite for right government; for which reason, hitherto I have never ventured to give any order. But my thoughts being employed during the silence of the night, only upon the means of worthily discharging my duties; it seemed to me the lord delivered to me, from his own hand, a faithful minister: This is the extraordinary man that is to speak to you in my stead.”

The emperor then causes the picture of the promised minister to be drawn, according as he appeared to him, and omitted nothing to make a discovery of him, he concealed in the most remote corner of the empire. A man employed in building a little grotto at the foot of the mountain Pau, was found by the messengers, who thought he perfectly resembled the picture which they had in their hands. As soon as the emperor saw him, he immediately knew

(*) It is preceded that I yun added CHING TANG to desch some Kyù. The hya is supposed to be the son of CHING TANG, and it is said that I yun put him up in his father’s tomb for three years. But it is certain that in the body of the text no mention is made of the hya, but of Kyù, which only signifies, a young prince in his minority. Nor can we see for the bold Aison inasmuch to I yun. The text perhaps only intimates, that I yun lost the young prince to be intimated at the burying place, and upon the tomb of CHING TANG. Whatever truth is in all this, it is added that this piece contains the last councils which I yun gave him, when he resigned from the court, to lead a private life in peace and solitude.

(1) This idea of a good king and a perfect minister coming out and Chinese Rulers was strongly impressed upon the heart of him or them who wrote these books. They allude as in instances of it, and show, how and Pau. But this does not recur further.
__Extracts from the Shu-king__

"...knew him, and in presence of all his Court, made him his first Minister; speaking to him in these Terms.

"...not to advise me every Day, and very frequently to reprove me, that thus, you may help me to acquire true Wisdom. Consider me as a piece of unhammered Iron, and that you are to shape and to polish me. Consider that I am to pass a broad and a dangerous Torrent, and that you are to serve me both for Brakes and Oars. Consider me as a dry parched piece of Ground, and that you are to be the kindly Shower that is to refresh, and render it fertile. Open therefore your Heart, and pour into mine all the Riches your contains. But be sure not to spare me: For if the Medicine is too weak, the Disease can never be removed. Unite all ye who approach my Person, and unanimously endeavour to correct me. So that as the worthy Heir of the Virtues of Ching tang, and the Imitator of our ancient Kings, I may be able to make my Subjects happy. Acquit then yourself faithfully of the Task I impose upon you, and never relax in your Endeavours, till I am such a Prince as I ought to be.""

Ed. your answer the Emperor thus: As a Piece of Wood becomes straight by following the Line, so Kings become Virtuous by following the wise Councils that are given them. When a King is Virtuous, his first Minister is, of himself, induced to do his Duty: But if, besides this, a Prince earnestly desires to be advised, who will venure to displease his glorious Command?

"A good King is in place of Heaven, and treads the Path that is mark'd out to him. In obedience to its Supreme Will he divides the Empire into different Kingdoms. He establishes their Kings in whom he can confide; placing among them able Perfons to assist them in the Government of their States: Far from minding his own Pleasures, he thinks himself born only to make the World happy: We can say of Heaven alone, that it (†) fees and hears all Things by itself, and of good Kings alone, that they endeavour as much as they can in to imitate Heaven. For which reason, their great Officers are always: full of Submission and Respect: And the People securely taste the Sweats of Peace."

Shame can only come to Kings by their inflicting unjust Orders: And the Rebellions of the People only proceed from their Princes making War upon too light Grounds: Below no Reward but upon Merit. Clarity, whether be locked up in a Chaste, or given away without any reason: Before you punish any one, examine yourself well. A King who perfectly fulfils these four Points, is truly enlightened; and every thing conspires to render him happy: The Repose or the Difficulties of your Directors, depends upon those whom you place in Posts. Give not therefore the smallest Employments away in Compliance to a Subject, whom you know is incapable to bear it: And never trust any thing of Importance to a bad Man, however great his Qualifications may be. Examine seriously before you act, whether or not the Action you go about, is good in itself; and tho' it is good in itself, examine if it be proper at such a time, and in such and such Circumstances. The Man who imagines that he has Virtue, poifilles but a very small Degree of it; and he who boasts of his Ability, foils all his Merit."

A great Foresight is requisite in all things, as being the means of averting Miffortunes. Favours lavishly disposed begot Contemp, and the Man who does not blush to be told of his small Faults, can never be guilty of great ones. All confists in the due Regulation of your Heart, for if that is right your Government will be perfect. As to what concerns the Ceremonies, you are not to neglect outward Pomp, but you must not entirely take up with that, because all exterior Appearances must proceed from the bottom of the Heart. In this cafe, too much Magnets occasions Contemp, and too much Show, Perplexity: So that both these Effects are to be equally avoided."

"I am charmed, cries the Emperor, with all that I have heard, and henceforth my only care shall be to conform my Life to it. If I had not you to give me wholesome Advice, I should not know how to demean myself so as to require Virtue."

Ed. your respectfully knocked the Earth with his Forehead, and refam'd the Discourse. The Difficulty, says he, does not lye in knowing, but in applying well. Love Virtue, Sir, you will find nothing more sweet, and then you will resemble the ancient Kings your Ancestors. If I dont continue to speak to you as I have already done, I will be culpable, and unworthy of the Rank to which you have raised me."

"It is only you, says the Emperor, that can furnish me with such Literati as I would with to have. You know that when Wine (†) is to be made, they throw Druggs into it, in order to ferment and give"

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"The first Commentary is called Je tang, and is that of the late Emperor Kong Si, who explains it in this Manner."

"Heaven is above all, and nothing is more beautiful, nothing more just. It is most spiritual and most intelligent, and bears all things, tho' it has no Ears: Not only the public Acts of Government, but whatever is transacted in the most retired and the remote Corners of the World lies open to its Eye. It feels all, it penetrates all, it examines all. This is the Model which a good King should copy: neither has love nor his heart is influenced by Caprice. In his Rewards he only has regard to righteousness. And thus it may, in some forbe be said of him, that, like Heaven, he hear, and fees every thing.

"The Chinese Wine or rather Beer, is made of a particular kind of Rice. When it is slight brewed, they must put certain Druggs into it to make it ferment."
Of the Shi-king; or, Third Canonical Book.

give it Strength; your Councils have the like Effect upon me, they raise me, they give me a Courage, which I should not have, were it not for you. When a Soup (†) is prepar’d, you know they take care to put Ingredients into it, to hinder it from becoming insipid. Your Leffons have the same Effect upon me, they fatten my Virtue. Labour then with me in teaching me to know myself, and be affured, that I have nothing in the World more at Heart, than to do whatever you direct me.

To be willing to be instructed, replies Fadyec, is a very good Symptom, and shews that you have a real defire to do Good; tho’ you never can attain to what you so earnestly wish for, but by following the Maxims of our ancient Kings. If a Prince can immortalize himself by any other way, it is a way to which I am yet a Stranger.

The Study of Wisdom consists, in a Man’s being humble, (‡) as if he were incapable of any thing, but at the same time as (α) active, as if he had done nothing, and yet could do every thing. By these means, one will thus the two great Failings of Indolence and Pride. When a Man is free from these, his advancement in the Ways of true Wisdom is easy and quick. Believe me, Sir, if you put this in Practice you will soon prove its Effects. When a Man instructs the Ignorant, he at the same time improves himself; and when he is constantly employed in both the one and the other, that is, both as Matter and Scholar, he at the same time grows in Wisdom, almost imperceptibly. But that you, Sir, may not be misled in this, you must always take the ancient Kings for your Model.

The Shi king; or, Third Canonical Book of the first Order.

THIE Character Shi signifies Verfe, because in effect, all this Book contains only Odes, Songs, and Verfes, compos’d under the reign of the third Race, where we see the Manners, the Customs, and the Maxims of the petty Kings, who were subordinate to the Emperor, describ’d. Some have only three Strophes, or Stanzaz, which prove the same Thought, in three Lights very little different, except, that each Stanza seems to improve upon the preceding: The others appear to be in a more noble and sublime Stile. The number of Stanzaz is not confi’d, but every Stanza consists commonly of ten Lines.

The Chinese Interpreters are not very happy in deciphering these Verfes; for they have made a System of them which is contradictory to itself, and besides, does not a great deal of Honour to these precious Remains of so remote Antiquity: Great Praisethere are bestowed upon Virtue, and many wise Maxims are found amongst them; so that Confucius gives them great Encomiums, and affirmer, that their Doctrine is very pure and very holy: From whence some Interpreters suspect, that this Work has suffer’d by being interpolated with many bad Pieces; for there are some of them extravagant and impious, and looked upon as Apocryphal; however, these Verfes are of great Authority in the Empire. Their Stile is very obscure; this doublets proceeds from the Laconism, the Metaphors, and the great Numbers of ancient Proverbs, with which the Work is stuffed. But this very Obscurity procures them the Esteem and Veneration of their wise Men.

Thefe Pieces of Poetry may be divided into five different kinds.

The first contains the Encomiums of Men, illustrious by their Capacities and Virtues; with many Instructions which were used to be sung in the Solemnities, Sacrifices, Odes, and Ceremonies, instituted in honour of Ancestors.

The second contains the Customs establisht in the Empire, and are, as it were, Romances, compos’d by private Persons, not sung, but recited, before the Emperor and his Minifters. We find there a natural Picture of their Customs, and the Defects, both of the People and the Princes their Governments, are cenfured.

The third is called Comparifon, because all its Meaning is explained by Similes and Comparifons.

The Manner of the fourth rifes to the Sublime, because the Odes commonly begin with certain bold Strokes of the Marvellous, which prepare the Mind of the Reader to be attentive to what follows.

The fifth contains the Verfes that are suspect’d, and were reckoned by Confucius to be Apocryphal. That I may give the Reader some Idea of this Work, I present him with some Odes which P. Premac has faithfully translated.

(†) The Text says 爾之名曰，爾之直名如，金屬 a fort of Prufi which gives it a relift.

(‡) This is not the only passage wherein Humility is recommended, for this fundamental Virtue is exalt’d in many Places of these ancient Books; and it is ordinary enough to meet with

I effions of Humility among the Chinese Philosophers, but pretty rare among those of Greece and Rome.

(α) The Character of the Syr is drawn by Luce almost in the same Words:

不若彼者，可名乎？”

Sec.3
Select ODES from the Shi king.

ODE I.

A young King desires Instruction from his Ministers.

I know that a Man ought always to watch over himself; and that Heaven has an Intelligence which nothing can escape, and whose Decrees are irreverible: Let us not therefore say, "He is so far above and so distant from us, that he never minds what passes below." I know that he considers all, that he pervades all, and that he is ever present with all. But alas! I am yet too young, too ignorant, and too careless of my Duties. However, I apply myself with all my Strength, and I endeavour not to lose time; deferring nothing more studently than to arrive at Perfection. I hope that you will assist me to carry so heavy a Burden, and that your Councils will help to render me solutely Virtuous, which is all I desire.

ODE II.

(*) In Praise of Ven wang.

HEAVEN made this high Mountain, and Tay wang rendered it a Defart: This Lobs entirely proceeds from his Fault; but Ven wang has restored it to its first Lustre. The Path which the former trod was full of Dangers: But the way of Ven wang is straight and easy. Ye, the Race of to wife a King, carefully preferre the Happiness which he hath procured for you.

ODE III.

In Praise of the same.

H e who is sole Monarch, and supreme Lord, descends so far from his Majesty, as to take care of things here below; always attentive to the real Happiness of the World, he calls his Eyes about the face of the Earth. He sees two Nations who have abandoned his Laws, yet the most High does not abandon them, he tries them, he waits for them; he searches every where for a Man according to his own Heart; and he himself would extend his Empire. With this View he affectionately fixes his Eyes upon the Well. It is there he ought to dwell, and to reign with this new King.

He begins then, by rooting up all noxious (†) Herbs, and carefully nourishing the good: He lops off the luxuriant Branches of the Trees, and ranges them in a just order: He plucks the Roses, and he cultivates the Mulberry-Trees. The Lord is about to restore to Men their primitive Virtue: All their Enemies will flee before them: Heaven would give itself an (‡) Equal; never was Will more absolute.

The Lord looks upon this holy Mountain: It is the Habitation of Peace, and here grows none of the Wood of which Weapons are made: His Reign is eternal; therefore no Trees we see here, whose Leaves fall to the Ground. It is the Work of the most High, who has exalted the younger Brother in place of the elder.

Ven wang alone has a Heart, which knows how to love his Brethren; he forms all their Happiness and all their Glory: The Lord fills him with all his good things, and has given him the Universe as a Reward.

The Lord penetrates into the Heart of (||) Ven wang, and there he finds a secret and an inexplicable Virtue which diffuses its Fragrance all round. It is a wonderful Assemblage of his most precious Gifts; the Intelligence for regulating all, the Wildom for enlightening all, Science for teaching, Council for guiding, Piety and Sweetness for endearing, Strength and Majesty for awing, and in fine, Grace and Charms for winning, all Hearts; Virtues invariably the same. This is, as it were, an Inheritance which he has received from the most High, and a Happines which he has communicated to his Pottery.

The Lord has said to Ven wang: When the Heart is not upright its Desires are disorderly, and it is not proper for having the Universe: You are perfectly incapable of these failings. Ascend then, first, the Mountain, that you may draw all the World after you. There are Rebels

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(*) Ven wang, according to Interpreters and Historians was Father to Fei wang, who was the founder of the 3d Race.
(†) All this here must be understood Allegorically, according to the Style of the ancient Poetry. The Shi king, is full of such Paraphrases.
(‡) The Letters Piery Equiety Company, from it is some times taken for View and Wty. Some Interpreters have thought that the Spouse, which Heaven appointed for Fei wang, is spoken of here: the Spouse, who once call her Fei Piery, that is to say, the Sister of Heaven.
(||) The Text has Fei wangle, but the best Interpreters agree, it is a wrong Reading, and that it should be Fei wang, because all that is said in this Passage can be apaid to our Brethren.
that disobey their Sovereign: believing themselves above Men; they tyrannize over them: Arm yourself with your Vengeance, display your Standards, put your Troops in Array, re-estabhst Peace over all, fix the Happiness of your Empire, and answer what the World expects of you.

Immediately, Ven yang, without quitting his Councils ye rebellious Spirits! this is the Mountain of the Lord, ye can have no admittance here. Their living Springs are of pure Water, where the Subjects of Ven yang quench their Thirst; these Pleasures are not for you. Ven yang has chosen this Mountain; he has opened to himself these pure Fountains: Thither the loyal Subjects ought to come: Thither Kings should repair.

The Lord has said to (*), Ven yang: I love Virtue pure and simple such as yours: It makes no great Noise, nor any pompous Appearances: It is not forward; it is not haughty; it may be said, that you have Spirit and Understanding, that you may conform yourself to my Orders: You know your Enemy; make head against him with all your Forces, prepare your warlike Machines, make ready your Chariots, march to the Destruction of the Tyrant; chase him from the Throne which he usurps. Ye armed Chariots, haften not: Ye lofty Walls tremble not: Ven yang is in his March: He breathes nothing in his Anger but Peace: He is a humble Witness for the Goodness of his Heart: He is willing that they should submit without fighting, and is ready to pardon the most criminal. Far from incurring any contempt by this Lenity, He never appear'd more amiable; but if they will not submit to so many Charms, his Chariots will March with a mighty Noise: In vain does the Tyrant truft to the Height and Strength of his Walls: Ven yang attacks, fights, and subdues him: He destroys his cruel Empire; and this Justice is so far from rendering the Conqueror odious, that the Universe was never more disposed to obey his Laws.

OD E IV.

COUNCILS GIVEN TO A KING.

A Grave and a majestic Outfide, is, as it were, the Palace where Virtue resides. But it is a true Saying: "At present, the most Ignorant have Knowledge enough to discern the Faults of others; and the most Clear-fought are blind to their own."

He who exacts nothing of any Man which is above his Strength, is fit to teach the Universe; and the truly Wise does what he pleases with the Heart of Man. Form no Design where Interest has the least share: Hibu Orders so judicious that you need never to change them: And to anfwer these Two Points, Preferve even the appearance of Probity and Virtue, that you may serve as a Pattern to all your People? But alas! these wise Lessons are of no further Ufe: All is overturned; and, as it were, buried in a shameful Debauch; and because this Debauch pleases, Regularity and the Maxims of our ancient Kings are no longer studied, in order to receive their wise Laws.

Auspicious Heaven, you fay, does no longer protect you: But Heaven only loves those who are on the Side of Virtue: You are in the Middle of the Stream, and ought to dread, leave it carry you along. Be incessantly upon your Guard in the smallest Matters, expressly observe the Hour of rising from, and going to, Bed. Take care that your Houfe be always well regulated: You will render your People diligent by your Example; if you keep your Chariots, your Horses, your Soldiers, and your Arms, in good Condition; you will escape War, and keep the Barbarians at a Diftance.

Perfect your People, and be the fift to obferve the Laws which you yourself preift: By this means, you will have yourself a great deal of Uneaffines. Above all things, maturely weigh your Orders; and take great care of your outward Appearance: Then all will be peacefull, and all will be well. A Blemish may be taken out of a Diamond by strongly polishing it: But if your Words have the least Blemish, there is no way to efface that.

Never speak therefore but with great Caution; and do not fay, "It is only a single Word." Remember that no other Person has the keeping of your Tongue; and unless you keep it yourself, you will commit a thousand Faults. Words full of Wisdom are like Virtue, which never pacifies unrewarded: By her, you afflict your Friends; and your Subjects, who are your Children, will become Virtuous by following your Maxims from Age to Age.

While you are among wise Friends, compose yourself in such a Manner, as that nothing may be seen about your Person but what is sweet and amiable: When you are in your own Family, let nothing that is irregular escape you; in short, when you are alone in the most retired Corner of your Houfe, indulge your felf in nothing that is shameful: nor fay, Nobody sees me: (1) For there is an intelligent Spirit that sees all: He comes when least expected, and it is he who ought to keep us continually watchful over ourselves.

(*) The following are the excellent words of a Disciple of Confucius upon Ch'ue hsii.

(1) Ch'ue hsii speaks in the following Terms: A Man must be well perfefled, fay he, that the Lord of Spirits, and of all Invisible beings, is intimately diftributed therall. When he comes, none can perceive that he is present: however unchangeable a Man is, he ought always to fear, what thou ought not to dread, who never have a thought of him! The meaning of all this is: That it is not enough to regulate the Codle, but we ought likewise to watch upon what piles within our Breast.
Your Virtue then ought not to be common, it ought to rise to the highest Degree of Perfection. Regulate all your Motions so well, that you may never leave the Straight Path: Do not put the Bounds prefcribed you by Virtue, and thus whatever can offend her. Propose yourself to the World, as a Pattern, which it may imitate without Fear. The Proverb says, "A Pear is given for a Peach. You will not reap what you have sowed." They, who tell you the contrary, deceive you; it is as the Saying goes, "Look for Horns in the Head of a Lamb newly brought forth."

A Branch of a Tree, which is easy and plant, takes whatever bent is given it: A wife Man poefefles Humility, the solid Foundation of all the Virtues. Inform him of the fine Maxims of Antiquity; he immediately complies, and endeavors to put them in Practice. On the contrary, he who is stupid, thinks you impose upon him, and will believe nothing. Thus every one follows his own Propenfity.

O my Son! you fay, you are ignorant of good and evil: It is not by forcibly dragging you along, that I would conduct you to true Virtue, but, by giving you sensible Proofs of all I fay: It is not by purely leaning my Leifions that you become wise, but, by putting them in Practice with all your Heart. To acknowledge, as you do, your Incapacity, is an excellent Disposition to be soon qualified to instruct others: For, from the Moment that a Man is no longer full of himfelf, nor puffed up with an empty Pride, whatever good he learns in the Morning, he practifes before the Evening.

Supreme Ty} clearly distinguishes Good and Evil: He hates the Proud and cherifhes the Humble: There is not a Period of my Life in which I am not liable to offend Tyen: Then how can we have a moment of Joy in fo miserable a Life? It paffes away as a Dream, and Death comes upon us before we are aware. This it is what gives me Grief. I forget nothing that may serve to instruct you, yet you hear me with Relucrance. Far from approving my Leifons, they appear to you, perhaps, very rude. You fay that you have not yet attained the Period of Life when Wisdom is acquired; but if at preffent, you neglect to embrace Virtue, how can you arrive at her in a feeble old Age?

O my Son! I diftance you only the great Maxims of our ancient Kings. If you hear my Counfils, you will never have Reason to repent. Heaven is in Wrath; dread left it discharges itself upon you and your Subjects. You have remarkable Examples of its Conduct in past Ages. The Lord never deviates from his own Ways. Rest assured, that your not entering immediately into the Paths of Virtue which I have laid open to you, is the means of drawing down upon yourself and your Empire the greatest Miseries.

O D E V.

Upon the Rain [or Fall] of Mankind.

Lift my Eyes to Heaven, which appears as if it were Beads. Our Miseries have endured for a long time: The World is loft: Wickednefs spreads itself like a fatal Poifon: The Snakes of Sin are extended on all Sides, and there is no appearance of Remedy.

We once had blifful Fields; but Woman has deprived us of them: We once were Lords of all; but Woman has made us Slaves. The thing she hates is Innocence; the thing she loves is Impiety.

The wife Husband bears the Walls; but the Wife, who grasps at all Knowledge, demolifhes them. O how enlightened is she! She is a Bird whole Note is fatal; and the Exceeds of her Tongue is the Ladder, by which all our Miseries descend. Our Ruin does not proceed from Heaven, but from Woman. All, who will not hear the Inception of Wisdom, are like to that unhappy One. She has ruined Mankind. This was fit for Error, afterwards, a Crime, which she is so far from acknowledging that the Cries, What have I done. (†) A wife Man ought not to expose himself to the Dangers of Commerce, or a Woman to meddle with any thing but feuing and spinning.

Why does Heaven afflict you? Why do the heavenly Spirits withdraw their Affiftance from you? Because you have abandoned yourself to what you ought to have thunneled, and left me, whom alone you ought to have loved; you are oppreffed with all Kinds of Calamities: There is not the leaft footstep of Modesty and Decency. Man is loft, and the Universal is upon the Point of its ruin.

Heaven has thrown out its Nets; they are spread over all: Man is loft, O how this afflicts me. Heaven spreads its Nets, they are not far off: It is done; Man is lost: This occasions all my Sadnesses.

This deep Brook has a Source from whence it proceeds: My Grief resembles it: It is deep, and it comes from afar. Man no longer has what he poftelf before his Fall, and has involved his Children in his Misery. (‡) O Heaven! You only can apply the Remedy: Wipe away the Stains of the Father, and save his Potifttry.

(*) Or Heaven.

(†) All Interpreters own that the Text in this Passage is almost unintelligible, so that we cannot answer for the Transliteration. Perhaps the Text is corrupled, perhaps it conveys some Meaning, which we cannot come at.

(‡) The Heaven (say) Of a is to be far above so, that it would seem as if this World were unworthy of its Care, yet the Words and Sense are incomprehenfible, it can strengthen Wisdom it felt, and needeth Order, when all seems to be ruin'd. If I envied would have changed, and have become a new Man, Heaven would have dispended in Decency and the Potifttry of that unhappy Man would not have entirely been loft.
PRODIGIOUS! That Hail should fall so much at this Season! Grief wounds my Soul, when I see the Disorders of Sinners. Can they go any further? Behold the miserable Condition to which I am reduced; my Sorrows increase every Moment. Have some regard to the Perplexity which I bring on my self. My Sorrows confound me, and yet I am obliged to conceal them.

I have received Life from my Parents: For what end have I received it, but to be overwhelmed with so many Ills? I can neither advance, nor retire. Men imploy their Tongues either in flattering or destroying themselves: And, when I appear afflict, I am the Object of their Ridicule.

My Heart is full of Bitterness, when I see so much Misery: The most Innocent are the most to be bewailed: From whence can they expect relief? Who will stop these Ravens? Or who are to be their Prey?

Behold, this vast Forest full of Wood! only proper to be thrown into the Fire. The People overwhelmed with so many Misfortunes, look up to Heaven, and seem to doubt of Providence. But when the Hour to execute its Decrees is come, no one dares oppose it. It is the supreme Being; it is the sole Sovereign: When he punishes, he is just; and none dares accuse him of being influenced by Hatred.

But the Wicked look upon what is high, as if it were low, and upon what is low, as if it were high. Will their Extravagancies be at an end? They call upon the old wise Men, and scoffingly lay to them; Explain to us your Dreams. They are covered with Sin, and they believe themselves to be blameless: Among Ravens, how can we distinguish the Male from the Female?

When I reflect upon the Master of the Universe, upon his Majesty, and his Justice, I humble myself before him and tremble, lest he should reprimand me: Yet all my Words come from the bottom of my Heart, and are conformable to Reason. The wicked have the Tongues of Serpents, and revile the Righteous, who are peaceful.

Behold that vast Field: It is full of noxious Grass which springs from its Bosom. Heaven seems to play with me, as if I were a Thing of nought; and requires an exact Account, as if I had yet any thing exposed to the rage of my Enemies. Am I able to deliver myself?

My Heart is plunged in Sadness; it is sore pressed with Grief. Whence proceed all these Disorders that are now produced? The Flame is always increasing, and it is impossible to extinguish it. (+) Ah Pau fy! unhappy Woman! Thou hast lighted up the Fire which consumes us.

Think incessantly upon your last Hour. The Path you tread is dark, it is slippery, it is dangerous. You drive a Chariot richly adorned: What are you doing? Alas! You crush the Sides of this Chariot, you let all your Riches perish, and when all is lost, you cry for Help.

Cruel! not the Sides of the Chariot: Take great Care of its Wheels: Watch over your Attendants: Do not suffer so precious a Treasure to perish: Venture not into dangerous Places. But alas! my Words are in vain, no Regard is paid to them.

The Wicked think they are well concealed: But they are like Fish, kept within a Pond; they may dive under the Water; but he, who stands upon the Brink, can easily discern them: My grief to see their Misery, is very great.

They pass their Days in Joy: They are served with exquisite Wines and delicate Meats: Their Feasts are endless: They assemble the Companions of their Debauches: They speak of nothing but Nuptials and Poetical. Reflect, that I am left alone, and that I must conceal even my Tears.

(*) There are a thousand Passages in ancient Poetry that resemble the Introduction of this Ode; and the beginning of the fourth and the seven Sonnets, in which places the Soul is more Sublime and Poetical. All the Sibyl King was written in this Table which continues even to this Day.

(1) The Cyo of the Sons of the Princes, one of the Descendants of Chas, speaks in a very clear Manner, upon this Passage.

To render the Good happy, says he, and to punish the Wicked, is the constant Rule, which Heaven observes: If in this world we dont see the Good rewarded, and the Wicked punished, it is, because the Hour is not yet come. Before this decisive Hour, a man can, if we may use such an Expression, buffle Heaven. But when the Sentence is pronounced, the Man who has given the letter of all: A Man who so day is abashed, to morrow may be rewarded: and he who meets with Rewards to day, may to morrow meet with Punishments. When Heaven Chastises, we say it is Angry, but Chastisement proceeds from Justice, and Justice never can be wrathful up to Anger, or Hatred: If it does not punish Crimes, so much as they are committ, it is not from a wish Compassion to the Criminal; but because the last Sentence has not yet pass'd.

And Heaven keeps us in Ignorance of the Moment, when the Sentence is to be executed, that we may always be upon our Guard.

(2) The Chrysos, who have long regarded these Books as so many Monuments of what pass'd at the Commencement of their Monarchy, agree in opinion that this unhappy Pau s, was the Wise of the Wise, whose person, the King pleased in darkness. The Words of Chas are these: It was not, says he, Chas, the Wise, who destroy'd the Tyrant, for it was the Tyran's unworshipful Wife, who was the real Cause of his Ruin. It was not Pau, who destroy'd the cruel Chas: It was his Wise Wife. It was not the petty King of Sibyl, nor the Barbarians of the Well, who were the Cause of the Destruction of the Blind Forewoman. It was Pau s, who precipitated him into his great Misery, but alas! Altheu! he had a Pau s to ruin him, he had not a King s, nor a Pau s to assist him. These few Words contain the Substance of all that we know of these three Illustrious Families.
Select Odes from the Shi-king.

The smallest Worms have their Holes; the vilest Infects find their Food; yet at present, the People die of Famine and Misery. O Heaven! Thou who justly hast sent all these Misfortunes upon us, behold, how the Wicked live in Plenty, and take Compassion upon the Jilt who are in the utmost Necessity.

* O D E VII.

An Exhortation on the same Subject.

The most High seems to have changed his Clemency into Fury. The People is reduc’d to the Brink of Misery. Truth is no longer observed in Words. That which never fades is no longer thought of. Even those who are least criminal, because their Views are more confined, are wanting in Sincerity and Uprightness: This draws down the wrath of the Lord, and obliges me to warn you.

Heaven appears deaf to our Prayers; we must then be seized with Fear and Grief. Heaven is in Wrath, we must then examine ourselves, and amend without delay. Let your Words be sweet to gain the Hearts of the People: But let them be animated with Strength to stop the Progress of these Woes.

Tho’ my Employment is different from yours, I am, however, a Man like yourselves, and I aim at nothing but to satisfy your justest Desires. Hear me then attentively and without contempt, because all I speak is valuable. *You know the ancient Proverb, which imports, That the vilest Herbs should be gathered with care, and the Wood, which seems fit only for burning, should be piled up.*

Heaven is in Anger: It would be the height of Folly to disregar’d in Wrath. I speak to you in all the Sincerity of my Heart, and yet you mock me. You say that I am a too timorous old Man; and you remain calm in the midst of Perils: But in the end, the Evil will admit of no Remedy.

Heaven is enraged, yet your Palace is full of Flatterers. There is no longer any Decency in Manners, and good Men are obliged to be silent. The People are inclined to the Malignity of our Souls.

The Sages of the first Order are like the Trenches that surround us; those of the second Order, are like the Walls that defend us. Your Neighbours are like a Guard before your Door; your Friends like a Prop that supports you; and your Relations like a Fortres that secures you. But, if you would preserve all these Advantages, your Heart must entertain Virtue without reprove: for, if you neglect Wisdom, all these foreign Supports will abandon you and leave you defenceless. Can one be in more terrible Circumstances?

Be fie’d then with Dread, when you fee the anger of Heaven ready to burst over your Head. Do not suffer yourself to be vanquish’d by Luxury and Pleasure: Tremble leaf Heaven should abandon you, and call you to a strict Account. It is a true saying, that Heaven is intelligent: Whether you go out or in, it considers all your Steps. Its Sight is compared to the brightness of the Morning: Because it observes your leaf Motions.

* O D E VIII.

Advice to a Sovereign.

O Mighty and suprem Lord, thou art the sovereign Master of the World: But how severe is your Majesty, and how rigorous are your Commands? Heaven, it is true, gives Life and Being to all the Inhabitants of the World: But we must not depend too much upon its Liberality and Clemency. I know that it always begins as a Father, but I do not know if it will not end as a Judge.

*Vex* wng cries out: Alas, ye Kings of this World! Ye are cruel, but your Ministers are Tygers and Wolves. Ye are covetous, but your Ministers are Blood-suckers; yet ye suffer such People to be about your Persons; ye raise them to the highest Posts: And because you have constrained Heaven to send a spirit of Giddines upon you; you place there Wretches at the head of your Subjects. *Vex* wng cries out: Alas, ye Kings of this World! As soon as ever you desire to have a wise Man near your Persons, immediately the Wicked vow his Destruction, and spread a thousand false Surmises that they may cover their Hatred with specious Pretexts. Ye hear them, ye love them; and thus harbour within your Palace a Troop of Robbers: For this Reason, the Imprecations of the People are boundless.

*Vex* wng cries out: Alas, ye Kings of this World! Ye are with respect to your poor People like fierce and hungry Beasts: And all your skill is employ’d in finding out Counsellors more wicked
than yourselves: By not giving the least application to Virtue, you are destitute of the most solid Support: And your Life being but a Dream; all your Councillors favour the Illusion.

For we cry out; Alas, ye Kings of this World! The murmurs of your People are to you like the cries of Grasseaters: but Anger boils in their Hearts. You are upon the Brink of Ruin, and yet you are not reformed. The Plague is in the Bowels of the Empire, and spreads even to the most distant Barbarians.

For we cry out: Alas, ye Kings of this World! It is not the Lord ye ought to accuse for so many Calamities: Impute them all to your selves. Ye would not hear the wise old Men; you have set them at a distance from you: But tho' you have these venerable Persons no longer, the Laws still remain with you: Follow them, that you may avert the Scourges that are ready to chastifie you.

For we cry out: Alas, ye Kings of this World! It is a too true Saying, 'That fair Tree was not destroyed, because its Branches were broken, or its Leaver beaten down, but because its Root was spoil'd and corrupted.' As you ought to see yourselves in the Kings your Predecessors, whom you reprove, so you shall, one Day, serve as Examples to those who succeed you. The elder the World grows, there are more illustrious Examples for Instruction: yet it never grows better.

I am now come to an end of what I had to say with respect to the first three classical Books, and have enlarged more upon them than I shall upon the two others; because those last are not so much respected, tho' they are look'd upon as very valuable Monuments.

**The Chun t'fyu, the fourth Canonical Book of the first Order.**

The Chun t'fyu was not admitted into the Rank of the King, till the times of the Dynasty of the Han. The Book itself was written in the Days of Confucius; and consequently, much inferior to the other three, which have always, and unanimously, been acknowledged the true King: But there have been great Disputes about the Chun t'fyu. One Party, which is the most numerous, attribute this Work to Confucius, but others maintain that this Philosopher was not its Author. Many are of opinion that it contains the History of the Kingdom of Liu, which was the Native Country of Confucius, and is at present the Province of Shan t'ang. Others maintain that it is an Abridgment of what paffed in the different Kingdoms, into which China was divided, before they were all united into one Monarchy by Ting fei ch'ang: For which reason, Yang neng feo, a learned Man, and able Politician and a Minister of State, would degrade the Chun t'fyu, by reducing it to the King of the second Class. Nevertheless, the Chunfe have a particular Fondness and an extraordinary Value for this Work.

The Actions of many Princes are there described; and their Vices and Virtues, together with the respective Rewards and Punishments attending them, are there exhibited, as in a Mirror. It commences at the 429th Year of the Emperor Ping yang, who was the thirteenth of the Race of the Ch'ou, and comprehends all that paffed during 241 Years under ten Kings. This Piece of History begins with In kong, who possessed the Kingdom of Liu; and ends with Ngay kong the twelfth King.

This Book is entitled the Spring and the Autumn: thereby giving us to understand, that an Empire revives and becomes flourishing, when governed by a wise and virtuous Prince; in the same manner as in the Spring, Nature is in some measure regenerated, and reanimated by the agreeable Verdure, with which the Ground and the Trees begin to be clothed. On the other hand, under a vicious and a cruel Prince, the Empire languishes and appears upon its Decline; in the same manner as in Autumn, the Trees divest themselves of their Ornaments, the Leaves and the Flowers fade away, and Nature seems to be dying. A Disciple of Confucius, whose Name was Ko phi, has composed a learned Commentary upon this Work, intituled Yue yu, that is to say, The Maxims of Government.

**The Li ki, or the fifth Canonical Book of the first Order.**

The fifth Book entitled the Li si, which is, as who should say, a Memorial of the Laws, Duties, and Ceremonies of a civil Life, contains twelve Books which Confucius had composed from the different Works of the Ancients. It is believed that its principal Author was the Brother of the Emperor Fu yang, whose Name was Ch'ien kong, a Prince whom Virtue, Prudence, and Capacity equally recommended. This Book, likewise comprehends the Works of several of the Disciples of Confucius as well as of other Authors more modern and less to be depended on. The Customs and Ceremonies, both sacred and profane, are there treated of, together with the Usages of all Kinds which were practised.
The Canonical Books of the Second Order.

tid, epecially in the Times of the three principal Dynasties of the Hyua, Chao, and Shue. It
treats likewise of the Duties of the Children to their Parents, and of the Wives to their Husbands; of
the Rules of true Friendship, of Civilities in Feasts, of Hospitality, Funeral Honours, War, Nuile,
and many other Things proper to cement and to keep up Society.

But at 350 Years after this Compilation, was made by Confucius, all the Books were burnt
by that barbarous Order of T'ien-hi, who were, and is not more of this Book could be recovered than a
few Leaves, lived from the general Configuration, and what the Old Men had been able to
return by Heart, there is no doubt, and it is the Opinion of the Interpreters and Commentators,
that it is not only imperfect on account of the unfaithfulness of the Memory of old People,
and the bad Designs of some, by whose means there are crept in a great deal of foreign
and apocrifical Things, but that there are found in it many Usages which are now a days
laid aside: Besides it is a Book which the Chinese themselves own, ought to be read with a great
deal of Caution.

Of the Classics, or Canonical Books of the second Order
called T'ie fu; with the Life of Confucius.

11 E five Books just now described, are of the remotest Antiquity, and all others com-
piled since by the wisest Men in China, are no other than Copies of, or Comments upon
them. Among the numerous Authors, who have bellowed their labour upon these ancient
Monuments, none has been more illustrious than Confucius: For during so many Ages, he
has been looked upon throughout the Empire, by way of Excellence, as the great Matter and
Ornament of his Nation, as well as a compleat Model for all wise Men.

Tho' he never acquired the Title of King, yet by his excellent Maxims and great Examples,
he governed a part of China during his Life; and since his Death, the Doctrine which he collected
in his Books, drawn from the ancient Laws, has been, and still is, looked upon, as a perfect Rule
of Government. As he never had any other View in his Undertakings, Travells, or Discourses,
then to revive the Morality of the first Ages, to procure the Happiness of Subjects, by inst-
fluating their Princes, and thereby to promote the Love of Wisdom, Justice and Virtue through-
cout the Empire; So his Memory is in the highest Veneration, and hath transmitted such a Lus-
tre to Pofferty, that it still shines, notwithstanding the distance of Time that has inter-
vened. There is, properly speaking, no Family in China whose Nobility is hereditary, except
that of Confucius, which still subsists; and is there in the highest Esteeem. Many Authors having
written the Life of this Philosopher, I shall deliver what is most generally laid on that Subje-
ct.

The Life of Kong fu tse, or Confucius.

Confucius was born in a Town of the Kingdom of Li, now the Province of Shau; in the
21th Year of the Reign of Ling wang, the 53th Emperor of the Race of
the Chou, 551 Years before Christ, and two before the Death of Thales, one of the seven Sages
of Greece. He was contemporary with the famous Pythoras; and somewhat earlier than
Socrates. (*) But Confucius has had this advantage above the other three, that his Glory has
increased with the Succeeding of Years, and has arrived at the highest pitch that human Wisdom
can pretend to. This excited Reputation he still maintains in the midst of the greatest Empire in
the World, which thinks itself indebted to this Philosopher for its Duration and Splendor.

Had Thales and Pythoras, like Confucius; been contented with giving Precepts of Morality;
he had neither the first dived into Questions purely Physical, concerning the Origin of the World,
or the second dogmatized on the nature of the Rewards annexed to Virtue, and the Punish-
ments appointed for Vice, after this Life; these two Sages of Antiquity might have enjoyed a
Reputation for Learning, less liable to Censure.

Confucius, without being solicitous to search into the impenetrable Secrets of Nature, or to refine
The Doctor too much on Points of common Belief, a Rock dangerous to Curiosity, solely confined himself
to speak concerning the Principle of all Beings, to inspire a Reverence, Fear and Gratitude in
him; to inculcate, that nothing, not even the most secret Thought, escapes his Notice; that he
never leaves Virtue without Reward, nor Vice without Punishment, whatever the present Condi-
tion of both may be. These are the Maxims scattered throughout his Works; upon these
Principles he governed himself, and endeavoured a Reformation of Manners.

Confucius was but three Years old when he left his Father Sho lyang le, who died about the
Age of 73. This Old Man enjoyed the highest Offices of the Kingdom of Shou, yet left no his Par-
ent Autorial Inheritance to his Son, but the honour of defending from Ti ye, the 27th Emperor of
the 28th Race of the Shou; His Mother, whose Name was Shou, and who drew her Pedigree
from the illustrious Family of the Ten, lived 21 Years after the Death of her Husband,

(*) The Author might have added, that he was Contemporary with Senn, the Celebrated Philosopher, and Legislator of Adeo.
The Canonical Books of the second Order.

In his most tender Age he was observed to have the Wisdom of a discreet Man; Play and childish Amusements were not at all to his liking. A grave, modest and serious Air gained him the Respect of those who knew him, and was a Prelude of what he would one Day become. He had scarce attained his 15th Year, when he applied himself seriously to the Study of the ancient Authors, and furnished his Mind with the most proper notions of the Heart, and inspired the People with the Love of Virtue. At the Age of nineteen he married, and had but one Wife, and by her a Son called Pe-yu, who died at the Age of fifty; this latter left one Heir, called Tsi-tse, who treading in the Steps of Confucius his Grand-Father, devoted himself to the study of Wisdom, and by his Merit obtained the chief Employment in the Empire.

When Confucius was more advanced in Years, and thought he had made considerable Progress in the Knowledge of Antiquity, he proposed to re-establish the form of a wise Government in the several little Kingdoms, of which the Empire was composed, and to procure by this means the Reformation of Manners. For then, each Province of the Empire was a distant Kingdom, had its particular Laws, and was governed by its own Prince.

To say the Truth, all the little Kingdoms were dependant on the Emperor; but it often happened that the imperial Authority was too weak to keep them within the bounds of their Duty. These Kings were Sovereigns in their respective Dominions; they levied Taxes, impounded Tribute, conferred Dignities and Employments; declared War, when they thought proper, against their Neighbours, and sometimes became formidable to the Emperor himself. As Intre-avert, Avarice, Ambition, Diffimulation, false Policy, with the love of Pleasure and Luxury, prevailed in all these little Courts, Confucius undertook to banish these Vices, and to introduce the opposite Virtues in their Stead, he preached up everywhere, as well by his own Example, as by his Injunctions, Manners, Disinterestedness, Sincerity, Equity, and Temperance, together with the contempt of Riches and Pleasures.

His Integrity, extensive Knowledge, and the Splendor of his Virtues, soon causing him to be known, several Places in the Magnificacy were offered him; which he accepted solely with a View of propagating his Doctrine, and reforming Mankind. That his Success was not answerable to his Pursuits being less influenced with the Honours that were paid him, than the Love of the public Welfare, he presently threw up all his Employments, how considerable soever, to go in quest elsewhere of a People more tractable, as well as more capable of profiting by his Precepts.

Of this he gave several Proofs on various Occasions, but especially in the 55th Year of his Age, when he was promoted to the chief Posts in the Kingdom of Lé, his native Country. In less than three Months the Face of the Kingdom was changed; the Prince who placed his whole Confidence in him, the Grandees of the Kingdom, and the People, were quite different from what they were before. This Change was so sudden and prosperous, that it infused Jealousy in the neighbouring Princes. They judged that, as nothing was more capable of making a Kingdom flourish than good Order and the exact Observation of the Laws, the King of Lé would infallibly become too powerful, if he continued to follow the Councils of his wife and knowing a Man.

Of these Princes the King of Tse being most alarmed, held several Councils with his principal Ministers; and after frequent Deliberations it was concluded, that under the pretense of an Ambush, a Prefent should be made, to the King of Lé and to the great Lords of his Court, of a great Number of beautiful young Girls, who had been instructed from their Infancy in Singing and Dancing, and had all the Charms, requisite to please and captivate the Heart.

This Stratagem succeeded: For the King of Lé and all his Grandees, received this Prefent with a great deal of Gratitude and Joy; and not being able to reftit the Charms of these Strangers, thought of nothing else but making Feasts to divert them. The Prince wholly taken up with his Pleasures, abandoned the Business of the State, and became incapable of his most zealous Ministers.

Confucius endeavoured by Remonstrances, to bring him back to his Reasom and Duty; but when he saw that the Prince was deaf to all his Councils, he resolved to divest himself of an Office which could be of no use to the People, under so voluptuous a Prince. Whereupon, laying down his Employment, he left the Court, and became an Exile from his native Country, in order to seek in other Kingdoms for Minds, more fit to reform and follow his Maxims. He passed through the Kingdoms of obe, Gey, and Tse, to no Effect. The Authority of his Person, made his Politics dreaded; nor were the Ministers of the Princes willing to countenance a skilful Rival, who was able quickly to ruin their Credit and Authority. Thus wandering from Province to Province, he came into the Kingdom of Shing, where he was reduced to the greatest Indignity, without laying aside his Greatness of Soul and usual Confinacy.

It was a Sort of Novelty to behold a Philosopher, after he had gained the public Admiration in the most honourable Employments of the State, returning of his own accord to the private Functions of a Sage, entirely devoted to the Instruction of the People, and on this Account, undertaking continual and painful Journeys. His Zeal extended to Persons of all Ranks, to the Learned and Ignorant, to Courtiers and Princes; in short, his Lessons were adapted to all Conditions in general, and proper for each in particular.

He then, as his twenty first, the Maxims and Examples of the Heroes of Antiquity, Shun, Yu, Ching tang, and Wen-wang, that those great Men seemed to be revived in him. For this Reason it is not at all surprizing that he had such a great Number of Disciples, who were inviolably attached to his Person; For they reckon 3000, amongst whom there were 500, who
The Canonical Books of the second Order.

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He divided his Disciples in four different Clases: The first was of those who were to cultivate the Minds by Meditation, and to purify their Hearts by the care of acquiring Virtues. The most famous of these Clases were Men sic kyön, Jên pe nyöö, Shung kong, and Yén yöö: This last was snatched away by an untimeîly Death, at the Age of 31; and as he was greatly beloved by his Master, he was a long time the subject of his Grief and Tears. The second Clase consisted of those whose Business was to reason justly, and to compose persuasive and elegant Discourses: The most admired amongst these were Tjög no, and Tjö kong. The Employment of the third Clase was to study the Rules of good Government; to give the Mandarins an Idea of it, and to teach them how to acquit themselves worthily in the public Offices. The most eminent in their Offices were Hwi yen, and Kí lo. In a concise and elegant Style, the Principles of Morality, was the Business of the Disciples of the last Clas; among whom Tjö yen, and Tjö hwa, delivered very great Commendations. These ten choice Disciples were the Flower and Chief of Confucius's School.

The whole Doctrine of this Philosopher, tended to restore human Nature to its primitive Lustr and Beauty, received from Heaven; which had been obscured by the Darkness of Ignorance, and the Contagion of Vice. The means he proposed to attain it, was to obey, honor, and fear the Lord of Heaven; to love our Neighbours as ourselves; to conquer irregular Inclinations; never to take our Passions for the Rule of our Conduce; but to submit to Reason, and listen to it in all Things; so as neither to act, speak, or think in any wise contrary to it. As his Actions never contradicted his Maxims; and as by his Gravity, Modesty, Mildness and Frugality, he was himself an Example of the Precepts he taught in his Writings, and Discourses, each of the Kings strove to draw him into his Dominions: The good Effects wrought by him in one Country, being a Motive for another earnestly to wish for his Presence.

But a Zeal continually successful, and without Opposition, would have wanted something of its full Lustr. Confucius appeared always equal to himself in the greatest Disgraces and Troubles; which yet were the more likely to ruffle him, as they were excited by the Jealousy of ill designing Persons, and in a Place where he had been generally applauded. This Philosopher, after the Death of Prince of Cheel his Administrator, became of a sudden, through the Envy of his Courtiers, the common Talk of the fœdeles Populace, and the Subject of their Songs and Satyrs; in the midst of which, and in which he was treated so ill of his usual Tranquility. But what was most to be admired, was the Constancy and Steadiness he discovered, when his Life was in imminent Danger, through the Brutality of a great Officer of the Army, named Whanti; who hated this Philosopher, tho' he had never given him any Offence. But had Men always a natural Antipathy to those, whose whole Life is a secret Reproach to their disorderly Conduct. Confucius beheld the Sword lifted up, ready to give him a mortal Blow; yet tho' the Danger was so near, he did not discover the least Concern or Emotion: But his Disciples were terrified and dier peril.

As some of those who had most Affection for him, pressed him to make Haste away, to avoid the Mandarins Fury: If Tjen, replied he, protect us, of which he has just given a very feeble Proof. What harm can the Rage of Whan do us, notwithstanding be is President of the Tribunal of the Army?

Confucius formed on this Occasion to support the Character of a Sage, more worthily than the Sosie did, when his Master gave him the Blow which lamed him. His natural Inclination, founded on a notion, that the Pains of the Body do not affect the Soul which resides there, has nothing in it equal to the Sentiment of Confucius, who relies on the Protection that Heaven extends to those who serve it. This is not to place Happines in a Man's own Virtue, that being an insupportable Pride, but is founded on a long Habit of referring every thing to Tjen; insomuch that it occurred to his Mind, on the very first motion of Surprise and Dread.

The Virtues of the Chine Philosopher, were still more heightened by his charming Modesty. He was never heard to praise himself, and could hardly bear the Encomiums others bestowed on him: To which he answered only by reproaching himself, for taking too little care in watching over his own Actions, and neglecting to praticbe Virtue. When any one admired his Doctrine, and the sublime Principles of Morality which he taught, far from assuming the Honour to himself, he ingeniously confuted that it was not invented by him, but was much more ancient, being derived from those wise Legislators, Tай and Shun, who lived 1500 Years before him. According to a Tradition universally received amongst the Chineke, he was frequently heard to repeat these Words: Si fåeng wö fäng jin, importing, that, in the West, the true Saint was to be found. It is not known who the Person was concerning whom he spoke: But it is certain, that 65 Years after the Birth of Christ, Méng ti, the 15th Emperor of the Family of the Han, equally affected with the Words of this Philosopher, and the Image of a Man who appeared to him in a Dream, as coming from the West, sent Tjäng ti and Tjö king, two Grandees of the Empire, into those Parts, with Orders not to return till they had found the holy Perfon, whom Heaven had revealed to him, and had learned the Law which he taught. But the Mefengers testified to the Dangers and Fatigues of the Journey, stopped somewhere in the Vol. I.
The Canonical Books of the second Order.

The Ta hyo, or, School of Adults. The first Classical or Canonical Book of the second Order.

**Confucius** is the Author of this Work, and his Disciple Ts'eng tse the Commentator. This is what Beginners ought to study first, because it is as it were the first entrance into the Temple of Wisdom and Virtue. It treats first of the Care we ought to take in governing ourselves, that we may be able afterwards to govern others; and of Perfection in the Sovereign good, which according to him, is nothing else but the Conformity of our Actions with right Reason. The Author calls his Book Ta hyo, or, The grand Science, because it was chiefly designed for Princes and great Men, who ought to learn to govern their People well.

All the Science requisite for the Princes and Grandees of a Kingdom, says Confucius, consists in cultivating and improving the reasonable Nature they have received from Heaven; and in refining to it that primitive Light and Discernment, which has been either weakened or obscured by various Passions, that they may be in a condition afterwards to forward the Perfection of others. To succeed then herein it is necessary to begin with ourselves; and for that end it is requisite to examine well into the nature of Things, and to endeavour to acquire a true Knowledge of Good
The Canonical Books of the second Order.

Good and Evil; to fix the Will towards the love of this Good, and the hatred of this Evil; to prefer Integrity of Heart, and regulate his Manners. When a Man has thus renewed himself, he will have no Difficulty to renew others: And by this means the Concord and Union is quickly seen to reign in Families; the Kings are governed according to the Laws; and the whole Empire enjoy perfect Peace and Tranquility.

The Doctor Ts'ung, to give his Masters Doctrine its full Extent, explains it in ten Chapters. In Chap. 1. he shews from the Text of the canonical Books, and the Examples of some ancient Emperors, wherein renewing ourselves consists; and what must be done to restore reasonable .

Nature, to that primitive Light which it received from Heaven.

In the second, he teaches, in what manner the Minds and Hearts of People are to be renewed. Chap. 2.

In the third he shews, what course must be taken to attain Perfection. He proposes as a Pattern the Application of a skilful Workman, who desires to do his Work in Perfection; and quotes an Infance of several Princes, who were continually attentive to the Regulation of their Actions and Conduct.

In the fourth he demonstrates, that before all things, a Man ought to Study his own Perfec- Chap. 4. tion, and that then it will be easy to render others perfect.

In the fifth he explains, what it is to penetrate the Nature of Things to the bottom, in order Chap. 5. to come to a perfect Knowledge of Good and Evil.

In the sixth he teaches, that we ought not to deceive ourselves, but apply with a sincere Heart Chap. 6. to the Study and Practice of Virtue; to fix the Will in the love of Good and the hatred of Evil; and to put ourselves with regard to both, in the same Disposition as we are with regard to Beauty, to Love, which we are prone to love, and Ugliness which we are naturally inclin'd to hate.

In the seventh he shews, that in order to regulate our Manners, we must know how to govern the Heart; and above all, to master the four principal Passions, capable of introducing Trouble and Confusion, viz. Joy, Sadness, Anger and Fear. That in reality these Passions are insuperable from human Nature, but can never hurt the Person who knows how to subdue them; and that the Heart is like a polished Mirror, which is not sullied by the Objects it reflects.

In the eighth he shews, that to establish Union and Peace in a Family, the Father must know how to govern his Affections, that he may not be swayed by a blind Love, but in all things, Chap. 8. follow the Light of sound Reason: For otherwise he will never be able to see either the Faults of those he loves, or the good Qualities of those to whom he has an Aversion.

In the ninth he proves, that the wife and prudent Manner, by which Families are regulated, Chap. 9. is the Basis of good Government in a Kingdom; that it is the same Principle which actuates and gives motion to both of them; that if we reverence and obey our Parents, we will also reverence and obey the King; that if in the Orders which are given, his Children and Dometees, are treated with Mildness, the same Lenity will be extended towards his Subjects; that this was the wife Council which the Emperor Yung gave to the King his Brother, saying, Love your People as a tender Mother loves her young Child; that this Love is infused by Nature, and requires no Study; that a Maid before her marriage, was never known to study how to manage in fuddling her Child; that a wife Prince receives the same Inclination from Nature; that his Example is the Rule by which his Family is governed, and the government of his Family, the Model for the government of his Dominions.

In the tenth Book he shews, that to govern a State well, a Prince ought to judge of others by himself; that he ought to avoid imposing on his Subjects any Commands, which he would not be pleased to find in the Orders of one who had a right to command him; that he ought to gain the Hearts of his Subjects by his Virtue, and inspire them with the Love of it by his Example; that the Happines of a State does not confit in Gold and Silver, but in its abounding with virtuous Men; that a wife Prince ought, above all things, to be very careful in chusing his Minifters; that he should call his Eye upon none but just, wise, honeft and disinterested Pers- sons; that the Hearts of his Subjects is an inexhaustable Treasure to him; that he will lose his Riches if he seeks to heap them up, and that if he distributes them liberally among his People, he will never fail to be Rich; that in short, he will never taste Happines, but in proportion as he renders his People happy, and prefers the public Good to his own private Interest.

Chong yong, or, The immutable Medium. The second Classical, or Canonical Book of the second Order.

The Work, of which Confucius is the Author, was published by his Grandson Ts'ang: Adapted of And treats of the Medium which ought to be observed in all Things. Chong signifies the Eloge Middle or Moon, and by Ts'ing is understood that which is confluent, eternal and immutable.

He undertakes to prove, that every wise Man, and especially those who are entrusted with the Government of Nations, ought to follow this Middle, in which Virtue consists. He begins The Doctrine with a Definition of human Nature and its Passions: Then he introduces divers Examples of Chon, Virtues,
The Canonical Books of the second Order.

Indic’; for the Place is uncertain, where they found the Image of a Man named Fe, who had infected those Parts with his monstrous Doctrine, about 500 Years before the Birth of Confucius, and having informed themselves in the Superstitions of this Country, on their return to China, they propagated that Idolatry.

His Death. Confucius having finished his philosophical Labours, and in particular the historical Work of Chung 1584, died in the Kingdom of Lu, his native Country, aged 73, in the 41st Year of the Reign of King tung, the 25th Emperor of the Race of the Chou.

A few Days before his last Sickness, he told his Disciples, with Tears in his Eyes, that he was pierced with Grief, to see the Disorders which reigned in the Empire; adding, “The Mountain is fallen, the high Machine is destroyed, and the Sages are no more to be seen.” His Meaning was, that the Edifice of Perfection, which he had endeavoured to raise, was almost overthrown. He began from that time to languish, and the seventh Day before his Death, turning himself towards his Disciples; “The Kings, said he, refuse to follow my Maximns; and since I am no longer useful on the Earth, it is necessary that I should leave it.”

Having spoken these Words he fell into a Lethargy, which continued seven Days, at the end whereof he expired, in the Arms of his Disciples. When Ngay kong, who then reigned in the Kingdom of Lu, first heard of the Death of the Philosopher, he could not refrain from Tears, Heaven is not satisfied with me, cried he, since it has taken Confucius from me. In effect, the Sages are precious Gifts which Heaven bestows on the Earth, and their Worth is most known by the loss of them.

They built his Sepulchre near the City Kyo few, on the Side of the River Su, in the same Spot where he used to assemble his Disciples. It has since then been enclosed with Walls, and at present looks like a small City. He was lamented by the whole Empire, but especially by his Subjects, who went into Mourning, and bewailed him as if he had been their Father. These Sentiments, full of Veneration which they entertained for him, encreased with time, he is at present considered as the great Master and chief Doctor of the Empire.

His Person. He was tall and well proportioned. His Breast and Shoulders were broad, his Air grave and majestic, his Complexion olive, his Eyes large, his Beard long and black, his Nose a little flat, and his Voice strong and piercing. On the Middle of his Forehead there was a Swelling, or Kind of Wen, which disfigured him a little, and caused his Father to call him Kyew, that is, little Hill: A Name he sometimes gave himself out of Modesty and Humility. But it is by his Works that he is chiefly known; whever four are in great Esteem, because they contain all that he had collected relating to the ancient Laws, which are looked on as a perfect Rule of Government: Altho’ the laft of them is more properly the Work of his Disciple Mengiu. The firft of these Books is called Ta byo, which signifies the grand Science, or the School of Adults. The second is named the Chong yong, or the immutable Medium, being that juft Middle which is fifted between two Extremes, and wherein Virtue conffits. The third is called Lun yu, that is, moral and phyfical Diſcourſes. And the fourth is intitled Meng ti, or the Book of Mengius: In which the Author gives an Idea of a perfe& Government.

To thefe four Books, are added two others, which are almoft in equal Reputation. The first named Hyau king, that is, of filial Refpe& contains the Anwers which Confucius made to his Disciple Tjung, concerning the Reverence due to Parents. The fecond is called Syau byo, that is, the Science or School of Children; and is a Collection of Sentences and Examples, taken from ancient and modern Authors: In order to give the Reader a Light Notion of the Chinefe Science, I fhall make a short Extract of each of these Books, from the Latin Translation of P. Noel (one of the moft ancient Missionaries of China) printed at Prague in 1711. To which I refer those who would be more thoroughly acquainted with them.

The Ta byo, or, School of Adults. The firft Claffical or Canonical Book of the second Order.

CONFUCIUS is the Author of this Work, and his Disciple Tjung ti the Commentator. This is what Beginners ought to fludy firft, because it is as it were the firft entrance into the Temple of Wisdom and Virtue. It treats firft of the Care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of Perfeverance in the Sovereign good, which according to him, is nothing else but the Conformity of our Actions with right Reason. The Author calls his Book Ta byo, or, The grand Science, because it was chiefly designed for Princes and great Men, who ought to learn to govern their People well.

All the Science requisite for the Princes and Grandees of a Kingdom, says Confucius, consists in cultivating and improving the reasonable Nature they have received from heaven; and in refraining to it that primitive Light and Dilercnent, which has been either weakened or obscured by various Passions, that they may be in a condition afterwards to forward the Perfection of others. To succeed then herein it is necessary to begin with ourselves; and for that end it is requisite to examine well into the nature of Things, and to endeavour to acquire a true Knowledge of
The Canonical Books of the second Order.

Good and Evil; to fix the Will towards the love of this Good, and the hatred of this Evil; to preserve Integrity of Heart, and regulate his Manners. When a Man has thus renewed himself, he will have no Difficulty to renew others: And by this means Concord and Union is quickly teen to reign in Families; the Kingdoms are governed according to the Laws; and the whole Empire enjoy perfect Peace and Tranquillity.

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In the second he teaches, in what manner the Minds and Hearts of People are to be renewed. Chap. 2.

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the Application of a skilful Workman, who directs to do his Work in Perfection; and quotes Infancies of several Princes, who were continually attentive to the Regulation of their Actions, and Conduct.

In the fourth he demonstrates, that before all things, a Man ought to Study his own Perfection, and that then it will be easy to render others perfect.

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In the seventh he shews, that in order to regulate our Manners, we must know how to govern the Heart; and above all, to master the four principal Passions, capable of introducing Trouble and Confusion, viz. Joy, Sadness, Anger and Fear. That in reality those Passions are Chap. 7.

incapable from human Nature, but can never hurt the Person who knows how to bridle them; and that the Heart is like a polished Mirror, which is not fulfilled by the Objects it reflects.

In the eighth he shews, that to establish Union and Peace in a Family, the Father must know how to govern his Affections, that he may not be sway'd by a blind Love, but in all things, be moderation, follow the Light of sound Reason: For otherwise he will never be able to see either the Faults of others, or the good Qualities of those to whom he has taken an Aversion.

In the ninth he proves, that the wife and prudent Manner, by which Families are regulated, Chap. 9.

is the Basis of good Government in a Kingdom; that it is the same Principle which animates the Business of all Governments; that if we reverence and obey our Parents, we will also reverence and obey the King; that if in the Orders which are given, his Children and Dometics, are treated with Mildness, the same Lenity will be extended towards his Subjects; that this was the wife Council which the Emperor Ta'ung gave to the King his Brother, saying, Love your People as a tender Mother loves her young Child; that this Love is infused by Nature, and requires no Study; that a Maid before her marriage, was never known to study how to manage in suckling her Child; that a wife Prince receives the same Inclination from Nature; that his Example is the Rule by which his Family is governed, and the government of his Family, the Model for the government of his Dominions.

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Chong yong, or, The immutable Medium. The second Classical, or Canonical Book of the second Order.

The Work, of which Confucius is the Author, was published by his Grandson Ts'ie zu; Abroad of And treats of the Medium which ought to be observed in all Things. Chong signifies Deity.

Middle or Mean, and by Tung is understood that which is constant, eternal and immutable.

He undertakes to prove that every wise Man, and especially those who are entrusted with the Government of Nations, ought to follow this Middle, in which Virtue consists. He begins with a Definition of human Nature and its Passions: Then he introduces divers Examples of Virtues.
The Canonical Books of the second Order.

In the twelfth and thirteenth Articles, he makes it appear, that this Science of the Medium is sublime, difficult and full of Speculation, but in Practice easy and common; that it extends to the most ordinary Actions of Life, as the Respect a Child owes to its Parent, the Deference due from a younger Brother to an Elder, and the Sincerity usual between Friends.

In the fourteenth he shews, that in keeping the Medium, a wise Man confines himself to the Duties of his Employment, and does not meddle with other Affairs; that whatever Circumstances State or Place he is in, he is always the same, always Master of himself, being equally steady amidst the hurry of Business, and in the repose of a private Life; that as he is never proud nor haughty in great Prosperity, so he discovers nothing mean or grovelling in a low and abject Condition.

From the fifteenth Article to the twenty first, he brings Examples of Princes, who both possessed and practised the Science of the Medium; amongst the rest he cites the Emperors Shun, Yu, and Shih; affirming that Heaven rewarded the Reverence they paid to their Parents, by advancing them to the Empire, and loading them with Riches and Honours. Afterwards he gives an Account of the Ceremonies, which those Princes instituted as well to honour the Lord of Heaven, as to give public Marks of their Mindfulnes of, and Respect for the Memory of their deceased Parents.

In the twentieth he shews, that to govern others well, we must know how to govern ourselves; that the Regulation of Manners consists principally in three Virtues, viz. Prudence, Integrity of Heart, and Fortitude; that Prudence is necessary for discovering the just Medium in question; Integrity of Heart, for pursuing it, and Fortitude for persevering therein. Next he enumerates nine Virtues which an Emperor ought to be possessed of, in order to govern wisely. (1.) He must regulate his whole Life and Conduct. (2.) He must honour his Parents tenderly. (4.) He must treat the prime Ministers of the Empire with Dignification. (5.) He must treat the Mandarins, and those who aspire to Offices, as he is treated himself. (6.) He must take Care of his Subjects as his own Children. (7.) He must draw into his Dominions such as excell in any useful Art or Profession. (8.) He must give a kind Reception to Strangers, and the Ambassadors of other Princes. (9.) He must keep all the Kings of the Empire, and the tributary Princes within the Bounds of their Duty; After this he explains the Advantages which will accrue to a Prince, by the Practice of these nine Virtues. If his Life be well regulated, it will serve as a Pattern to his Subjects, who will form their Manners by his Example. If he honours his Men, their Advice and Instructions will be of great service to him, in governing himself and others prudently. If he loves his Parents and Relations, they will not look on his Grandeur and Advancement with an evil Eye; but will join in their Endeavours to maintain his Dignity and Power. If he treats the prime Ministers of the Empire with Honour, they will assist him both with their Councils and Interest in any difficult and perplexing Affair; and he will know what Resolutions he had best to take. If he has the same regard for the other Mandarins as himself, their Gratitude to go good a Prince, will make them more zealous and punctual in the Execution of their Trusts. If he takes care of his Subjects as if they were his Children, they will love him as if he was their Father. If he draws all sorts of skilful Artists into his Empire, they will bring with them Riches and Plenty. If he receives Strangers kindly, the four Quarters of the World will redound with his Fame, and the number of his Subjects will be increased, by the People who will come from all Countries to take the benefit of so fine a Government. Lastly, if he keeps the tributary Princes within their Duty, his Authority will be respected, and Peace will reign in the Empire.

In the twelfth and thirteenth Articles, he makes it appear that these Virtues do not derive their Name, if they be not real and free from all Disguise; that Truth is the essence of all Virtue; that the prudent Man who would follow the Medium in which Virtue consists, ought to apply himself to the Study of Truth; that it refines in the Heart by the Action, and appears outwardly by the Practice; that when a Man has once acquired it, he extends his Views and Attention to every thing, forecking what is to come, as if it was present; that in short, if he
be who has attained to the Perfection of true Virtue, be possessed of the Sovereign power, he
can establish no Laws but what are wise, and for the good of the People.

Lastly, in the 33rd Article, he proves, that to acquire this Perfection in which the
Medium of Virtue consists, it is not necessary to perform difficult, painful and extraordinary
Things; it suffices to apply himself particularly to this Virtue, which the hidden within us and
not visible to the Eyes of Men, will yet show itself outwardly, become known and admired.
Just as a Fish, which hides itself at the bottom of clear Water, always appears above. He supports
this Doctrine by some instances of the ancient Emperors Ven wung and Vii wung, who are spoken
of in the canonical Books, intitled I king, Shu king and Shi king.

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Lun yu, or, The Book of Sentences. The third Classical,
or Canonical Book of the second Order.

This Book is a Collection of Sentences and moral Discourses, and divided into twenty Articles;
which consist only of Questions, Answers and Sayings, either of Confucius or his Disciples, of
the Virtues, good Works, and the art of governing well: Excepting the first ten Articles, wherein the Disciples of Confucius give a particular account of the outward
Behaviour of their Master. We find in this Collection, as two Maxims and Sentences of Morality,
as any ascribed to the seven wife Men of Greece, so much cry'd up. As it is not possible to
give the Substance of so many scattered Maxims, I shall only offer a brief Account of the principal
Matters treated of in each Article.

In the first he gives the Character of a wife Man, and shews what are his Virtues and Duties: He
says, among other things, that it is impossible a Flatterer should be Virtuous: to which the Di-
ciple of Confucius adds, that he examined himself every Day, with respect to three Things,
1) If when he undertakes to do any one a Piece of Service, he applies himself wholly to it, and
without Refuse; (2) If in conversing with his Friends, he behaves with Caudour and
Fankness; (3) If after he has heard his Master's Doctrine, he takes care to benefit by it and
put it in Practice. He says likewise, that he who studies Wisdom, does not grieve for being
little known to Men, but because they are not sufficiently known to him.

In the second he speaks of the Duties of a Prince, who would govern his Subjects well; and to
the Reverence due from Children to their Parents. He informs us by what Signs to distin-
guish a wife Man, with what Care we ought to avoid the evil Sects &c. Would you know,
says he, whether a Man be wise or not? Examine well his Actions: If they are bad, he is but
too well known: If they are good, try to find out the Motive that influenced him. Carry your
Curiosity yet farther: Examine what his Inclinations are, and what he takes most in
After this it will be in vain for him to counterfeit, since you have discovered what he really is at
the Bottom. He who approves of the evil Sects, says he again, such as those of the Ho jing
and Ta te Bonzas, does great Hurt to himself, and Injury to the Therapy of his Country.
This is not a particular Doctrine but that which we have received from the ancient Sages; which teaches us to follow
right Reason, to preserve Integrity of Heart, to retain a decent Behaviour, to correct our Faults
and reform our Manners.

In the third he gives a particular Account of the Ceremonies prescribed for honouring deceased
Parents; and rebukes those who neglect or transgress them. He speaks of the Worship due to
deceased Parents; of the imperial Laws, Music, and the Method of shooting with the Bow (1).

In the fourth he speaks of the Duties of Children towards their Parents. He shews the Differ-
ce between an honest Man and a Knave, a wife Man and a Fool. These following are some
of his Maxims; we may judge even by Men's Faults, whether they are Virtuous or not. A
virtuous Man scarce ever offends, but thro' excess of Affection and Gratitude; a malicious
Man commonly sins thro' excess of Hatred and Ingratitude. The wise Man has nothing in
View, but the Beauty of Virtue; and the Fool thinks of nothing but the Conveniences and
Pleasures of Life. The wise Man does not grieve for want of being advanced to great Employ-
ments, but because he wants the necessary Qualifications for rendering him worthy of them. In
beholding the Virtues of wise Men we are wise if we imitate them: In beholding the Vices
of wicked Men, we are Virtuous if we found ourselves, and examine if we be not subject to
the same Vices.

In the fifth, Confucius gives his judgement with respect to the Qualifications, Dispositions,
Virtues and Failings of some of his Disciples. He praises for instance, one named Tha gen, of the Disci-
plines of the Province of Ha yang) discovered no sign of Joy, and having been as often deprived
of his Dignity, shewed no sign of Concern. To which he adds: I judge from thence that he

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(1) In this exercise, which was to teach them Archery, the
Skin of a Bear was shewn to a Mark. For Emperor it was
a Bear's Skin; for a King, the Skin of a Stag; for a Man-
deer, that of a Tyger's Skin; and for one of the Litterats, that of a
Boar. The Emperor, in shooting, stood 129 Paces from the
Butt; the King 80, the Mandorin 70, and the Man of Leisure 50.
Which different Distances, denote the different Distinct Power
and Authority.
The Canonical Books of the second Order.

An excellent Minister, but dare not affirm he was Virtuous; for to be sure of that, I should have been able to dive into his Thoughts, and know if he possessed Integrity of Heart. He teaches afterwards, that we should not judge of a Man's Virtue by some outward Actions, which often have only the appearance of Virtue; for that true Virtue dwells in the Heart, and in its natural Result.

Fifth Confucius. The fifth Confucius makes known some of his Disciples, whom he judges fit for Government; and praises their extraordinary Zeal to learn and improve. Then he treats of the Manner to be observed in giving and receiving [Prefers]. Next he explains the Qualities of true Virtue. My Disciple Yen whey, says he, was reduced to extreme Poverty, having nothing to subsist on but Rice and Water; yet in this State of Indigence he never left his usual Tranquility and Joy: Such a Man I call a true Sage. I call him a virtuous Man, who first bears with Confinement all the Difficulties that occur in acquiring Virtue; and afterwards thinks of tainting the Souls which are found in the Poffition of it. A virtuous Man may suffer himself to be deceived so far as to believe Falsities, but never so far as to do what is evil.

In the seventh, he relates the mean Opinion Confucius had of himself, and the Encomiums bestowed on him by his Disciples. It was not I said the Philosopher, who invented the Doctrine which I teach you: I take it from the Ancients, from whom I learned it. He said another time, that he was continually uneasy on four Accounts. First, because he had made too little Progress in Virtue; Secondly, because he was not eager enough in pursuit of his Studies; Thirdly, because he did not give himself up to the Duties which Justice prescribes; Fourthly, because he was not sufficiently watchful over himself, and the Reformation of his Manners. He said also, I see myself in extreme Indigence, a little Rice and Water being all I have to live upon; yet therewith I am careful and content, because I consider the Dignities and Riches which are acquired by unjust Means, as Clouds driven about in the Sky by the Winds. How happy am I! said he another time, for if I commit a Fault, it is immediately known to every body. Being informed one Day that they gave him the Name of King, that is, Wise: That Encomium does not suit me, said he, nor can I suffer it. All the good that can be said of me, is that I endeavor to acquire Wisdom and Virtue; and am not discouraged by the trouble there is in teaching them to others. His Disciples fay'd of him, that he joined three Things together, which seemed almost incompatible: viz. All the Charms of Politicness with a great Deal of Gravity; a severe Look with abundance of good Nature and Mildness; and an extraordinary greatness with a great deal of Modesty.

In the eighth, he makes the Encomium of the ancient Emperors Vd wang, Yu, Shun and Yao. He recites some Maxims of the Doctor T'ang, and fays what are the Duties of a wise Man. Where is there to be found, fays Confucius, a great soul of Soul equal to that of the Emperors Shun and Yu? They were taken out of a very oblong Condition to be raised to the Empire; and on the Throne they were to be from Ambition and vain Glory, that they possessed the Empire as if they possessed it not. When shall we find a Man of Abilities, who patiently listens to the Informations given him by an ignorant Person? Where shall we find that Man, who being treated with Contempt and Outrage, does not think of Revenge? For my Part, I never knew any one of this Character, except my fellow Disciple Yen yuen. A wise Man should for ever be learning as if he had never learned what he has learned.

In the ninth, he meets with several Encomiums on Confucius, his Doctrine and his Modesty when he spoke of himself; with divers Precepts for acquiring Wisdom. We should not only repel old Men, fays Confucius, but should even repel young People: For low do I know, but this young Man may one Day become a wise and virtuous Man himself? I never yet met with any body so fond of Virtue, as I have found others fond of Pleasure.

In the tenth, the Disciples of Confucius describe the Air and outward Behaviour of their Master; his Manner of Government either at home or abroad, with Perfons of all Ages and Conditions. Their Manner of dressing, eating, sleeping, drinking, walking, dressing, drinking, eating, &c.

In the eleventh, Confucius converses with his Disciples: He praises some and reproves others. One of them defining that he would teach him how to die well: You have not yet learned how to live well, said Confucius, and yet you will know how to die well.

In the twelfth, Confucius teaches how to make our Actions conformable to right Reason. Then he prescribes Rules for governing the People well; gathering the Tribute and acquiring Virtue. Somebody asking him what he ought to do in order to live well: When you appear abroad, said he, be as grave and modest, as if you were visiting some great Lord; Treat others in the same Manner you would be treated yourself: Neither do, nor say any thing that may give Provocation or Uneasiness.

He added another of his Disciples: Life and Death depend on the Law of Tyen, which we cannot alter: Poverty and Riches come from the free Disposition of Tyen, which cannot be compelled: The wise Man reverses this Law and Disposition of Tyen; and therein is the Source of the Peace and Tranquility he enjoys.

In the thirteenth, he points out the Qualifications and Virtues, which constitute a wise and prudent Man. I believe a Man to be wise, says he, when I find that he gains the Love of all good Men, and is hated by none but bad Men. I think that a Man would be virtuous, when I see that he is modest in his own House, allow in Bufiny, and candid in his Conversation with others.

In the fourteenth, he speaks of the Duty of a wise Man, the Care which Heaven takes of Kingdoms; the Qualifications belonging to a Minister of State, and the Zeal he ought to have for good Government. He who is very ready at making Promises, says Confucius, finds it difficult
to keep them. —— The Ancients, says he again, studied Wisdom for its own sake, that is, to know the Truth and acquire Virtue: The Moderns apply themselves to study Virtue, for joke of others, that is, to get a Name and acquire Honour and Riches. —— Does not the Father who loves his Son, take care to correct him when he commits a Fault? In like manner should not a faithful Minister, acquaint his Prince, when he is wanting in any of his Duties? The fifteenth contains divers Maxims, touching the Virtues of a wise Man, and the great Art of reigning. There are these of them: When a Man is hated by every body, before you hate him, examine what it is that is hateful in him. When a Man is generally beloved, before you love him, examine what it is that renders him amiable. Not to mend our Faults, is to commit new ones. —— Be severe to yourself and gentle to others, and you will never have Enemies. —— The wise Man loves to be by himself; the Fool seeks Company. In the sixteenth, he exhales against a prime Minister, who did not diswade his Prince from making an unjust War, and threw the ill Consequences of bad Government. He speaks afterwards of such Persons and Things as we ought to love; of what a wile Man loves to be by, and in what manner Confucius instructed his Son. The following are some of his Maxims. If a Leopard or Tiger breaks out of the royal Park, who is to answer for it? If Troubles and Distress overturn a State, who is to be blamed for it? I have seen a great Prince affixed himself, not because his Subjects were few in Number, but because they were ambitious: Not on account of the Poverty of his Kingdom, but for the Dishonour that reigned in it. In effect, if Ambition be harrassed from a State, it will quickly grow rich: If Tranquility and Subordination prevail, it will quickly sour with People. —— Three Sorts of Friends are useful: those which are virtuous, those which are frank and sincere, and those who are learned. —— A young Man, when in presence of a Person venerable either for Age or Dignity, may commit three Faults: The first, if he speaks without being spoken to, he will pay for a forward Rattle. Secondly, if when he is spoken to be makes no Answer, he will be taken for a tricky deceitful Man. The third, if he speaks without confining well what he says, he will be locked on as a Fool. The seventeenth contains divers Maxims of Confucius, with respect to the Mandarins who defend their Princes Interests; the Virtues requisite in a Prince; those whom a wise Man ought to hate, and the Obligation of mourning three Years for the Death of a Father or Mother. I would have a Prince, says Confucius, to be Grave and Good, a Speaker of Truth, diligent in Affairs, and Liberal. If he has Gravity, he will be respected by his Subjects; if he has Goodness, he will gain all their Hearts; if he loves Truth, he will obtain their Confidence, and give no occasion of fearfulness; if he is diligent, his People will labour to improve themselves; if he is liberal, they will obey him with pleasure. —— There are four sorts of Persons, says Confucius again, who ought to be abusers to a wise Man. (1) Those malignant Spirits, who love to publish the Faults of others. (2) Those vile Wretches, who speak ill of their Princes. (3) Those Men in power, who have no Sentiments of Humanity. (4) Those bold and rough Men, who all without the least Reflection, hurl, one of his State, at the foot of the Discourse. There are three others named by, whom I cannot endure. (1) Those gross and ignorant People, who would fain appear Judicious and Knowing. (2) Those haughty and presumptuous Mortals, who affect Courage and Valour. (3) Those frivolous Carping Spirits, who would be thought just and Sincere. —— There is one thing which appears to me very difficult, says Confucius again, that is, to govern Women and Servants: If you treat them with Gentleness and Familiarity, they all rise and respect you; if you make use of rigour, there will be continual Disturbances and Complaints. In the eighteenth he speaks in Praise of some ancient Princes, or Emperors and their Ministers: Rules of Good Government. He relates the Actions of certain Emperors, who led a recluse and obscure Life: He speaks afterwards of divers Ministers, which were formerly employed as Entertainers: Lastly, he lets down the Rules of good Government, in reciting the Instructions given by a Prince to his Son. In the nineteenth, he speaks what are the Duties of one who would acquire Wisdom; and after setting forth the Method of teaching his Disciples, he vindicates his Master Confucius from certain ill-grounded Reflections, and makes his Encomium. The following are some of his Maxims. He who is negligent in the Study of Wisdom, and of a light and wandering Temper, will never, during his Life, encrease the Number of Sages, or diminish it when he dies. —— When we are going to converse with a true Sage, we find him in three different Situations: When we perceive him at a Distance, his Contenance is grave and severe; when we draw near and discourse with him, his Air and Behaviour is full of Sweetness and Affability; when we hear him speak, we are charmed with his Steadiness and Judgement. A wise Minister ought in the first place to persuade the People that he loves them, and has their Interest at Heart; when he has gained this Point, he may without fear recall the Tribute of the People, who will not think themselves aggrieved; Next he should convince the Prince thoroughly of his fidelity and attachment to his Person, without which all his Counsels will be looked upon as Injuries. —— The the Emperor Chou was not so quick as he was represented; yet as he was left a bad Character behind him, we commonly attribute all sorts of Crimes to him: For this reason, a wise Man avoids the very appearance of Fies, for fear he should be charged with many Fies, which in reality he was not guilty of. The sixteenth contains the Beginnings and Successes of the wise Government of the Emperor; some Precepts of the King of Han, his Chief of Councillors, and his Government; the Properties of a good Government, and the Defects of a bad one. All that they recommended to their Ministers and Subjects, is to follow that just Medium or Mean, in which Right reason and Virtue coincide.

Meng ctc,
Meng tse, or the Book of Mencius; being the fourth Classical, or Canonical Book of the second Order.

**Abstract of the Book of Meng.**

Meng is the Name of the Author, and Tse denotes his Quality, as Doctor: Which implies that this Book was composed by the Doctor Meng. He was related to the Kings or Princes of the Kingdom of Liu, now the Province of Shan-tung, and the Disciple of Tse tse the Grand-son of Confucius. Su ma Author of the Annals of the Empire, who has collected the Precepts and Actions of the Great Men, from the Emperor Tsin, to the reign of the Dynasty of the Han, makes great Encomiums upon the Work of Mencius. None of the Disciples of Confucius, says he, has expressed the Philosopher's Sense and Energy so well; And whoever would be instructed in his Doctrine ought, ought to begin his Studies with the Work of Mengius.

His Book is divided into two Parts; the first containing six Chapters, and the second eight. He treats of good Government, almost throughout this Work: And as at that time, the whole Empire was filled with Communions and civil Wars, above all things, he recommends Uprightness of Heart and Equity. For this reason, he proves, that the Re-establishment of Peace and Tranquility in the Empire, was not to be attain'd by the force of Arms, but by the Examples of Virtue. These Discourses are connected in form of Dialogues or Conversations, which he had either with his Disciples or with Princes. And the better to illustrate what he advances, he frequently makes use of Similitudes, and Familiar Comparisons agreeable to the ancient Custom.

His design in this Work is reducible to four Heads. First, he much eftreams and praises the Manner in which the Empire was governed, under the three first imperial Families, namely those of Hya, Shang and Cheo. Secondly, he deplais and disapproves of the Conduct of some Sovereigns, who imagined that they were able to re-establish Peace, by means of their Arms. Thirdly, he shews in what, the Goodness and Rectitude of human Nature consists. Fourthly, he refutes the dangerous Errors of some Sectaries.

Having premised this general Idea, I shall now enter into the Detail, and give an Abridgment of each Chapter.

**PART I. CHAPTER I.**

The first Chapter contains a Dialogue, betwixt Mengius and the Prince of the Kingdom of Ghy, who after his Death was called Whay vang. Whay signifies beneficent, and Vang Prince; for which reason he is called likewise Lyang Whay vang, that is to say, the beneficent King of Lyang or Ghy, which is now the Province of Ho nau, and its Capital Ta lyang is now called Kay fong.

The Prince of Lyang having invited the Philosophers into his Kingdom, Mengius repaired thither. The first Instruction he gives the Prince, is to have no other view in Government, but Piety and Equity. A Prince, he tells him, is a Pattern to his Subjects: If he seeks only to advance his particular Interests, his Ministers, the Mandarin, the Literati, and even the People, will regard nothing but theirs; and by this means the common Wealth must be neglected, and the Kingdom reduced to the Brink of ruin.

In the second View which Mengius made the Prince, he found him walking in his Park, and diverting himself with seeing the Swans swimming in the Pond, and the Deer running through the Forrest. Can a King, said he, who is only intent upon the Government of his People, stoop to these Sorts of Amusements?

Princes, answeers Mengius, may take reasonable Diverisions like other Men: We read in the Shi king, that the wife Emperor Fen vang having drawn up the Plan of a Tower for astronomic Observations, a Park, and a Pond, the People ran with so much zeal to assist the Building, and were so eager in their Services to promote these Works, that they were finish'd in a very few Days.

That good Prince amused himself from time to time, with walking in his Avenues, in seeing his tame Deer running about, in observing his Fishes swimming, and his Storks flying. Whence proceeded the Zeal of that People, for contributing to the Pleasures of their Prince? Because he governed them with Piety and Justice, and because that wise Emperor took great care that his Subjects should be delitute of none of the Necessaries of Life.

On the contrary, the Emperor Kyu', who used to say, that he was in the Empire, the same that the Sun is in the Firmament, and that he would perish only with that Luminary, felt no Joy amidst his Pleasures, and lived in continual Dizciut; because his People looked on him as an execrable and detestable Object.

Then he shews the Prince, that Inhabitants are never wanting in a Kingdom well governed:

That it is an effential Part of good Government, to take Care that the Kingdom may abound with the Necessaries of Life; to see that the Lands are cultivated, that there be Plenty of Fish, and that Trees may be planted and pruned at proper Seasons; to be attentive in settling the
CHAPTER II.

KING Louw sang owned to Mencius, that he was much delighted with Music: The Philosopher, far from condemning this Taste, told him, That it might be very useful to good Government, because of the Relation betwixt the Harmony of Sounds and that of Hearts; and because Harmony, or the well regulated Concert of many Sounds, is a sensible Image of the Union, which ought to subsist betwixt the Head and Members of the Body Politic. But, that this Harmony and good Understanding cannot subsist, if the Prince studies only his own Diversions; and is so far from sharing them with the People, that he suffers them to be plunged into Sordom and Miserly. This is the Source of Distraction and Murmurings.
The Prince shifted the Subject. I have heard, said he, that *Ven yang's Park* was seventy Chinese Furlongs in Circumference, and yet that the People thought it too little. Mine is but forty, and my Subjects are too large. How can we account for the People? I will inform you, answered Mencius: Every body was allowed to enter the Park of *Ven yang*, to carry off what Wood or Pulè he had a mind; and to hunt the Phœsants and Hares. The Entry of the Park was shut to none, for which reason, the People thought it too little. When I came into your Territories, I informed my self of the Ufages in your Kingdom, that I might observe them, and likewise the Regulations and Prohibitions, that I might not infringe them. I was told that you had a Park forty Furlongs in Circumference: That all your Subjects were debarred from it; and that if any one was so bold as to venture to kill or to wound any of your Deer in it, he was punished as severely as if he had killed or wounded a Man: Are you offended after this, that your People should think your Park too large?

The Prince, who by no means relish'd this Advice, asked another Question; Teach me, said he, What shall I do to preserve Peace in my State, and to gain the Friendship of the Princes my Neighbours? Two Things, replies the Philosopher: 1. Be obliging, friendly, and always ready to serve those who are weaker; 2. Be respectful and submissive to those who are stronger than your self. He then exhorts him not to abandon himself to the Transports of a fiery and impetuous Temper; thwarting him, That real Strength consists in curbing his Anger and subduing his Passions, and that true Wisdom has no Aim but pure Equity.

The Prince, having at another time admitted Mencius into his Pleasure-house, Has so delicous a Manion, said he, nothing inconfident with the Wildom that a King ought to profess? No, answered Mencius, if that King shares in the Joy, and sympathizes in the Grief of his Subjects: If he takes the Pleasures, and feels the Pains of his People; they, in Return, will partake of his Griefs, and share in his Joys: It is by these means, that a Kingdom is rightly governed. The ancient Emperors, added Mencius, paid every twelfth Year a Visit to their Provinces and Kingdoms: And this Visit was called Inspection. Every sixth Year these Kings repaired to the Court of the Emperor, there to give an Account of their Conduct, and after what Method they govern'd their States.

In the same Manner, the Emperors within their Territories, and the Kings in their Kingdoms, made two yearly Progresses: The first in the Spring, to examine if the-lands had been carefully and tilled: And if in any Place Seed was wanting, wherewith to sow them; they furnished it out of the public Granaries. The second Progress was in Autumn, at the time when the Crop is gathered: And if it was not sufficient to subsist the People, they opened the public Granaries for their Relief.

• Very different from this, is the Conduct of modern Princes. It is true, they visit their Kingdoms. But in what Manner? They march attended with near Three Thousand Soldiers, who devour the greatest Part of the Provisions necessary to subsist the poor People, who are faint and languishing with Hunger. Shall we wonder, in the Bitterness of Soul, and the Oppression under which they groan, if they seek some Relief from their Murmurings, and the perpetual Injuries with which they tear in Pieces the Reputations of their Princes. Thus, I have laid before you the Conduct of our ancient and modern Princes, and leave it to you your self; which of them you will chuse to imitate.

He afterwards proposes the Emperor *Ven yang* as a Pattern. This Prince exacted no other Tax from Husbandmen than the ninth Part of their Crop: He assigned Penions to the Sons and the Grand-sons of the deceased Mandarins. No Custom-houses were known in his Dominions. Merchandizes were there exported and imported without being taxed: None were then debarred from fishing in Lakes and public Rivers: If a Criminal was to be punished, as he transgressed in Person, so he was chaffised in Person; nor did his Punishment reach, as at present, to his Wife and Children. In short, this Prince, tho' he distinguished every Moment of his Reign by Goodness and Clemency, yet he extended their Extents principally to Four Sorts of Persons: To Old Men who had no Wives: To Widows: To Old Men who were childless; and to young Orphans who were fatherless. These four Species of Unhappiness, appear'd to him most worthy of Compassion; because being destitute of all human Aid, they had no other Recourse but to the Goodness of their Prince; who, tho' he is the Father of all his Subjects, is more particularly so of those, who are most helpless.

What would you say, Sir, continued Mencius; if he, who is at the Head of the supreme Tribunal of Justice, did not watch over the Conduct of his inferior Officers, and was as at no pains to inform of the Manner in which the Magistrates administer Justice, if he suffer'd the Innocent to be punish'd, and the Guilty to escape? I would displace him, answered the Prince. But, adds the Philosopher, if a King neglects the Care of his Kingdom, and if he never minds the Instruction of his People, nor commpasses their Miseries; if he protects not the unhappy and the forlorn, what is your Opinion of him? At these Words, the Prince blusht, and appeared disconcerted: He threw his Eyes from the one Side to the other, as if he had been affected, and dismist the Philosopher without any Answer.

Mencius in another Conference, inquires the Prince in the right Choice of his Ministers. He advices him, not to give too much Credit to the Recommendations of private Men, who might surprize him; nor even, to the Voice of the People, upon whom it was easy to impose: But to have a personal Knowledge of their Probity, their Difiinterestedness, their Zeal and their Understanding:
CHAPTER III.

This Chapter contains a Dialogue betwixt Memecus and his Disciple Kang fang chou, upon the Art of Governing. He proves from a View of the Troubles which then harassed the Empire, and the Miseries which afflicted the People in several Kingdoms; that it was easy for a Prince who reigned with Justice and Moderation, to gain the Affection of all, and to make himself an universal Monarch. But where, continued he, can we find a Prince with these Qualifications? Those happy Days, when Kingdoms were governed by wise Princes, are no more, and scarce the Memory of them remains.

There is farther required in a Governor a stable and an unshaken Soul, both when he determines in a puzzling Cause, and when he is exposed to Danger. He then cites many Examples of those great Men whom nothing could shake; and who might be deprived of their Lives, but not of their Integrity and Courage.

He distinguishes Resolution into two Kinds, one, peculiar to narrow Minds, the other, to great Souls. The former is directed by the first Torrent of an impetuous Ardor; the last by the Dictates of right Reason. I remember, says Memecus, that our Master Confucius formerly gave me two Rules, in which I can easily distinguish Fortitude, and a genuine Courage of Souls. If an Opportunity shall offer to fight, said he, and if, after mature Deliberation, I perceive that it would be unjust in me to attack mine Enemy, even tho' he is a great deal weaker than me, and unable to make Head against me, or to keep the Victory one Moment in Suspence, yet I would forbear to attack him. You may easily perceive from this, that it is not Cowardice that damps me. But if after due Reflection, I am convinced that it is just in me to make the Onset, then I had Millions to encounter, nothing should be able to stop me from plunging undaunted amongst the thickest Battalions.

Memecus next proceeds to the Manner of right Government. There is a great deal of difference, said he, betwixt the Conduct of our ancient Emperors, and our modern Princes: The first loved Peace, and the latter, War: The first by their Piety and examplary Virtue, commanded not only the Hands, but the Hearts of Men; the latter command the Hands but not the Hearts.

Where is the Prince, whose ruling Passion is not for Glory? Or who has an Aversion to whatever can fully his Reputation? Glory is only won by Virtue, and Diffidence can be occasioned only by Vice. Whence then can it proceed, that Princes who so much dread Insanity among Men, should abandon themselves to their Passions and Vices? In this, they are like Men who cannot hear with Dampeen, yet want to lodge in a low and moist Apartment. If they are so jealous of their Reputation, why do they not take the only method both for establishing and preserving it? This Method is to subdue their corrupt Inclinations, to esteem Virtue, to wage no War but with Vices, to honour the Learned, to raise the Wife and Virtuous to the first Dignities, and to take advantage of the public Tranquillity, by establishing wise and useful Laws; a Prince of this Character renders himself always formidable to his Enemies, and attracts the Esteem and Veneration of his Equals.

But what is the present Practice? While the Empire is peaceable, and the People begin to taste the Sweats of Tranquillity, the Princes studly only to abandon themselves to Pleasure, and to effeminate themselves more and more by Luxury and Idleness. Is it to be wondered at, if under a Prince of this Character, a Kingdom appears to totter, if the People murmur, and if they are upon the Point of being attacked by new Enemies?

There is none, continued Memecus, but receives from Nature a certain Tenderness of Heart, which gives them a sensibility of their Neighbours misery. A Prince whose Passions have not filled this natural Propensity, and who pities the Afflictions of his People, has no more difficulty in governing his Kingdom, than if he could hold it in his Hand.

But how can this secret Propensity of Nature, this Sensibility with which we are born be derailed? An Example will instruct you. You see a Child all of a sudden ready to fall into a Well; your Heart is immediately touched, and you fly to save it. You are not then determined by Reflection, nor influenced by the thoughts of deferring the Acknowledgments of the Father and the Mother, or of procuring to yourself an empty Honour; you act by an Impulse purely natural. In unforeseen Events, and when there is no Time either for Reflection or Deliberation, it is genuine Nature that acts. It is not so at other Junctures, which admit of Deliberation before Action; for there Diffidence and Difannulation may enter.

What I have said of Compassion, adds Memecus, I apply to the other Virtues: To Piety, to Equity, to Humanity, and to Prudence: We have the Seeds and Principles of them all in our Heart, and if we took care to follow the Hints they give us, we should be in a continual Guard against the Passions that are alone able to destroy them, and every Day perfect ourselves more and more.

One of the Disciples of Confucius, whose Name was Tse lu, had so great a desire for Perfection, that it gave him an exquisite Pleasure when he was told of any Fault. The Emperor Tu immediately bellowed marks of his Respect and Acknowledgment upon the Man who gave
The Canonical Books of the second Order.

gave him good Advice. The great Slum, regarding Virtue not as the property of a particular Person, but as a common Good belonging to all Mankind; he made an Advantage of, and studied to acquire, all the Perfections and Virtues which he saw in others. This he put in Practice, though all the Degrees of his Life, not only while he was Husbandman in the Plains of Lyce flan, a Potter in the City of Tis fin, or a Fisherman upon the Lake Li tiri, but even when he was Emperor.

When a Man endeavours thus to appropriate to himself the Virtues which he remarks in others, he renders Virtue common to all. For in profiting by another's Example, he sees the same Example to others, that they may profit in their Turn.

C A P T E R IV.

MENCIUS continues the Conversation, which he began in the preceding Chapter, with his Disciple. He treats first of three Things which are necessary to Succeed in War; namely, the Choice of Time, the Advantage of Ground, and the Concord and Union of such as either attack or defend a Place. But he judges the last Circumstance more absolutely, and more especially, necessary.

I shall suppose, says he, that a City is in the best State of Defence, both by the height of its Walls, the depth of its Ditches, the number and bravery of its Garrison; and in short by the plenty of its Provisions. With all these Advantages, if there be Discord among Troops, or if a Misunderstanding divides the Officers and the Soldiers, the City will be carried soon, and without much Resilience.

One of the Disciples of Menius, a little after, puts a Question to him which he thought would puzzle him: I perceive, said he to his Master, in the different Kingdoms where you have resided, you sometimes accepted, and sometimes refused the Prefents preferred you by their Kings. You have refused 2400 Taels of fine Silver from the King of Tis tiri, yet made no scruple to accept of 1680 from the King of Seng, and of 1200 from the King of Syr. I find no uniformity in this Conduct: The same Reason that made you refuse the Prefents of the one, ought to have induced you to have refused those of the others.

You are mistaken, answered Menius: I did nothing but what was agreeable to the Lights of Reaon and Equity. While I was in the Kingdom of Seng, and ready to make a long Voyage, it was both polite and equitable in the Prince, to supply me with Money for defaying my necessary Expenses, consequently, I had a good Reason for accepting his Prefent. The Kingdom of Syr, while I was there, refounded with the noise of Arms, and was threatened by an immediate Invasion of the Enemy: Amidst these Tumults I run the risque of being harried, and it was but reasonable that the Prince, who had invited me into his Domains, should provide for my Subsistence. But as to what concerns the King of Tis tiri, as he had no Reaon to give me a Prefent, so I had none to accept of it, which if I had done, it had been a shameful Avarice in me, and unworthy of a Man, who had spent his Life in the Study of Wisdom.

Menius having gone to the City of Ping so, which was in the Kingdom of Tis tiri, he found the Country lying waste through a general Barrenness: One half of the numerous Inhabitants perished of Hunger, and the other half left the ungrateful Soil to seek for Food in more distant Kingdoms. Menius addressed himself to Kow sin, who was Governor of the City: If any of your Soldiers, said he, while upon Duty, should five times successeively desert his Rank, would you not punish him? I would not wait for his doing it three times, replies the Governor, for I would punish him the first time. You are in the right, replies Menius; but you condemn yourself for neglecting what is more important in your Charge. During these melancholy Years of Barrenness, the People perished of Hunger and Milder: I see many flopping under the weight of Years, who fall with more Weakness into the Ditches, and there find their unhappy Lives; I see others, and these are the greater Number, who being young, and full of Vigour, rose from one End of the Empire to the other, to seek wherewon to live. Alas! replies Kow sin, sin, I lament these Calamities, and I wish I were able to apply a Remedy. But I have no Authority to cause the Granaries to be opened, or to exempt the People from their Tributes. If a rich Man, replies Menius, should commit to you the Care of his Flocks, and would not allign them proper Pasturage, what would you do? You are the Pilot of this great People: And you ought to address yourself to the King, to relieve their Miseries and to supply their Necessities: If the King will not hear you, can you calmly see them die of Hunger, and will not you rather throw up your Government?

Menius finding that the wise Councils to which he gave to the King of Tis tiri and his Ministers were all lost, resolved to retire to his native Country. One of his Disciples called i was who attended him in his Voyage, observing a certain Cloud of Sadnesses and Melancholy hanging on his Countenance, said to him; I have often heard you say, that a wise Man is never uneasy, if Heaven no longer favours his Undertakings; and that he never complains when Men refuse to conform themselves to his Maxims; yet you have a melancholy Air which is far from being natural to you, and doubting is a mark of some secret Discontent.

No, replies Menius, I complain neither of Heaven nor of Men: I am only gay or sad, according to my different Situation. When I led a private and a solitary Life, I was employed only in the Study of Wisdom. But at present, while I teach my Doctrine to Princes and People, and while I have the public Good in View, I am melancholy.

C H A P. V
CHAPTER V.

THIS Chapter contains a Dialogue between Menchias and Prince Van hong, Heir of the Principality of Teng. The Philosopher shews him, that every Man is capable of practising Virtue, and imitating the Sages; because the Goodness of Nature which we receive from Tyua [Heaven], is the same in all Men, and this Goodness is no other than a natural Inclination to Justice and Pity.

When Passions grow up with Years, said he, if Reason moderates them, Nature then perfects herself, and the Man becomes virtuous. He next proposes the Emperors Taou and Shou for Patterns. Think not, continues the Philosopher, that the Virtues of these Heroes can't be attained. They were Men like you, and according to the Endeavours you use, and the Application which you give, you may become wise like them. All I fear is, lest you should be discouraged with the Difficulties you must encounter in your Endeavours to subdue your Passions, to practice Virtue, and to learn the right Art of Government. The Shu king informs us, that the Medicine, which does not work the Patient, is ineffectual: In the same manner, a Prince reaps no Advantage from the Instructions of wise Men, if he does not struggle to vanquish himself.

Prince Van hong's Father dying at this Juncture, he consulted Menchias in what manner he should pay the last Duties to him, the better to shew his Affection. You must, answer'd Menchias, observe the Rules prescribed by the Rites to those who are really respectful to their Fathers. The Mourning should continue for three Years; and during that time, they ought to lay down all public Posts, to be employed only in their just Grievs, to cloath themselves in coarse Stuffs, and to subfist only upon the most ordinary Rice.

I have learned from Confucius, added he, that formerly, when the Emperor dyed, his Son who succeeded him, caused a mean Hut to be built without the second Gate of the Palace, where he paffed three Years in mourning for his Father, in protracting himself both Morning and Evening before his Coffin, and living on the coarsest Rice. During that time, the Prince firstly governed the Empire. The Mandarins and the Grandees, after the Example of their Princes, swore who should give the greatest Marks of their Grief, and the Mourning became general throughout all the Empire.

Prince Van hong resolved to follow this Advice: But as the Rites in the Province of Teng prescribe only five Months of Mourning for a King, he past that Time in bewailing his Father. When the Day for carrying the Corps to the Burying-Place was fixt, Curiosity drew from all Parts of the Empire a prodigious multitude of Spectators, who beheld the Prince following the funeral Pomp with a pale emaciated Countenance, shedding up Sighs, which came from the Bottom of his Heart, and melted them into Tears.

These Strangers, returning home after the funeral Solemnity was over, were so many Tongues which proclaimed every where the Pity of Van hong, and revived the Practice of the ancient Ceremonies instituted in Honour of the Dead, which till that Time had been much neglected.

Van hong intending himself to govern his Kingdom, desired Menchias to give him some Rules which might direct him to govern wisely. The first Object, says the Philosopher, a King ought to regard, is his People; what principally touches the People, is their Subsistence: The means of their Subsistence are the Lands, when diligently cultivated, and abundantly producing the Necessaries of Life. Agriculture then ought to be looked into, and the greatest Care taken that the Lands do not lie idle: The People will then have whereupon to live, and being under no Apprehensions of Want, they will endeavour to reform their Manners, and to acquire Virtue.

On the contrary, if they find themselves in Want, all their Passions will soon break loose; for there is no Country but what Necessity and Indigence will drive them to: When their Wants are excessive, the Rigour of their Laws, and the Severity of Punishments will be so curbed as to restrain them. For this reason, wise Princes formerly lived with a great deal of Modesty and Frugality; the former Virtue inducing them to treat their People with Moderation, and the latter preventing their imposing too severe Taxes: This made an able Mandarin say, "That a Prince who aimed at Riches, could never arrive at Virtue; and the Prince who desired to be virtuous, could never be rich."

Menchias next exhorts Van hong to establish public Schools, for teaching the Practice of Virtue. He then points out the Manner in which the Partition and Division of Lands ought to be made, to that neither the Husbandman, nor the Officers of the King might wrong one another. In short, said he, if you practice exactly all I have told you, I dare not say that you will one Day attain to Imperial Dignity, but I can boldly pronounce, that Emperors will form themselves upon you, and take you for their Pattern.

The Prince profited by the Instructions of the Philosopher; and by the wise Distribution which he made of the Lands, and his Care to have them well cultivated, he soon saw Plenty flourish in his Dominions. The Reputation he gained, engaged a great many Strangers to settle in his Kingdom, and to petition for Lands which they might cultivate.

Among these Strangers there were some Sectaries, who propagated a very dangerous Opinion, that the whole People are degenerate, and very contrary to good Government. They pretended, that a wise Prince ought to live upon his own Labour, in the same manner as the People; that he ought to till the Land, and to eat a Vol. I. nothing

* The Chinese frequently preferrd in their Hinds the Coffin carved to the Burying Place, of their Fathers for several Months, say Years, before they are
nothing but what was the Fruit of the Ground cultivated by his Royal Hands. Menius refuted these Sectaries in the following Manner: Addressing himself to Shin fjaang, who was become their Disciple. Why, says he, do those of your Sect confine themselves to labouring the Land? Why don't they make their own Clothes? Why don't they forge their own Spades, and their other Instruments of Agriculture, together with the Kettles wherein they boil their Rice, and in short, every Thing else they make use of in their way of Life? Would not this be better than to run about to Merchants and Tradesmen's Shops to buy these different Utensils?

This, replied Shin fjaang, is impossible; Agriculture employs a Man entirely. If Husbandmen shall attempt to make all the Instruments you have named, they must neglect the Care of the Lands, which will then become barren.

Wilyly spoken, replied Menius, Is it then a small Affair to govern a Kingdom? Is not that Employment enough for all the Moments of a Prince? He, doubtless, will have a great deal of Leisure to work with his Subjects in cultivating the Ground. This Composition flung the Mouth of Shin fjaang. Menius then shews him, that it was necessary there should be different Employments and Professions in a Kingdom; that one Man could not have Time to look after every thing; that the Emperor Tam divided the Toils of Government with his Ministers, for the greater Ease and Infruction of his People; and that this, in a Prince, is called universal Piety, and extends indifferently to all his Subjects.

He then opposes the same Sectaries, who wanted to establish an Equality in the Prices of all Goods, so that a coarse Stuff should be sold as dear as the finest.

In short, he concludes this Chapter by refuting the Doctrine of another Sect, which pretended that all Men ought to be loved alike, without making any Difference betwixt Relations and Stranger. He points out the ridiculous Absurdity of this Opinion, and then shews that the Custom established in all Ages, of bestowing a more honourable Burial upon Parents than on others, arose from the greater Degree of Love with which Nature inspires Children.

Chapter VI.

Menius in this Chapter instructs Shin tay his Disciple, and shews him the Manner in which a wise Man, who professes to teach the Art of living and of reigning well, ought to behave. Amongst other things, he tells him, that such a Man should beware not to introduce himself in an undecent Manner into the Palaces of Princes, and that he ought to take care to be invited, and even protest before he goes thither: That as the meanest Artist would blush to deviate from the Rules of his Art, so a wise Man ought to discover in all his Conduct the Uprightness of his Heart, the Decency of his Manners, and the Equity of his Actions: That if he seeks to raise himself to Dignities, in order more successfully to propagate his Doctrine, he ought to use no Methods but those which Justice prescribes: If he remains in a private Condition, he ought to be easy, since, even then, he disfises equally to be honoured on account of the Excellence of his Doctrine.

The first Minister of the Kingdom of Song having made a visit to Menius, communicated to him a Defect he had to abolish the disagreeable Custom that had been introduced, of burthening the People with Impoits; declaring that he would freeze the ancient Laws, which exact only the Tithes of the Crop to be paid in Tribute, and prohibit the taxing any foreign Merchandize imported into the Kingdom: But, adds he, as these wise Laws have been long diluted, and seem now to be entirely forgotten, I think they ought not to be re-established at once: In my Opinion, it will be better to gain and imperfect Degrees: What is your Opinion? I shall answer your Question said Menius, only by a familiar Comparison. A certain Peasant had gotten into a Habit of stealing some Hens every Day from his Neighbours; One of his Friends, who discovered him, had the Courage to tell him, that it was a shameful Action, and unworthy of a Man either of Honour or Honesty. I own it, answered the Doctor: But as it is a Vice too deeply rooted in my Nature for me to correct it all of a sudden, I will take this Course: I'll steal only one Fowl in a Month, and in time I may come entirely to give over this Habit. What is your Opinion? replies Menius, Don't you think that this Man, who acknowledged and detected his Vice, should immediately have corrected it?

About that Time, two Sects infected the Empire with their wicked Doctrines; Yang was the Author of the one, and Mei of the other. Menius being a zealous Defender of the ancient Doctrine, was continually refuting their Errors. This, at first, made him pass for a factious ill-natured Man, and one who loved to be disputing. One of his Disciples, zealous for his Master's Glory, told him that the Strangers, whose Opinion he opposed, run him down on all sides, and made him pass for an eternal Caviller.

I wish, replies Menius, that I could condemn myself to Silence all the rest of my Days: But that is not allowed me; my Duty obliges me to put a Violence upon my Inclination, and to oppose this Torrent of dangerous Opinions, with which they would overthrow the Empire. Ever since the wise Reigns of the Emperors Tam and Shun, under the Shadow of whose Authority the People lived easy, we have seen a continual Vicissitude of good and bad Government. The Emperors who succeeded these wise Princes, applied only to their Pleasures, and abused their Power, oppressed the poor People by their Exactions and Violence: Some of them beat down the Houses of vast Numbers of their Subjects, there to make Ponds, Lakes and Reservoirs: Others drove the People out of their Villages and Fields, which they turned into Parks, Gardens, and Places of Pleasure: Whole Districts were then changed into Forests, which served as
The Canonical Books of the second Order.

From a View of the Conduct of some Princes, who in the Government of their States follow only their own Caprices, and neglect the ancient Laws, Menius makes the following Reflections:

A Workman however skilful he is, can never succeed in what he works, if he does not make use of Companies and a Rule. He who precedes in a Concert, will make a wretched Discord of the finest Music, if he does not employ twelve Flutes, some short, some long, that there may be a Harmony between the Voices and the Instrument. It is the same with a Prince; his State will be in Disorder and Confusion, if he does not regulate his Conduct by the Laws of good Government which the Ancients have left us.

The Ancients invented the different Utensils; Companies, the Rule, the Manner of Leveling, Weights, Measures, and all the other Instruments which we at this Day use with so much Success, in finishing Buildings, and the other Works that are useful to the public Well. They likewise, by a constant Application, endeavoured to transmit to their Posterity the Art of good Government among them, by establishing the useful Laws, from which we have learned those of Equity, Civil and Political: These have taught us how to divide the Ground, to plant Trees, to breed Animals which are useful to the Support of Life, and to establish Schools for instructing the People in good Morals. A Prince, who is at no Pains to observe these Laws, can never wisely govern his Kingdom.

The Ministry of a Prince, continued Menius, who does not reign according to the Rules of Equity, can be compos'd only of growling Souls, who will flatter his Inclinations, and take no care to enforce the Observation of the Laws. Under him, the Crowd of Mandarins, who commonly follow the Air of a Court, will seek only after the Honours and Profits of their Posts, and neglect their Duties. The People, feicing this general Disorder both of Law and Justice, will no longer
The Canonical Books of the second Order.

A Prince then must be a Lover of Wisdom and Equity: A Minister ought to be faithful to his Prince, and ready to execute his Orders. But how can he be faithful, if he studies only to please him; and to both his Patrons; if he does not set before his Eyes the heroic Virtues of our ancient Emperors, those nobleft Patterns to every wise Prince.

MENCIUS then shows that nothing contributes more to the Destruction of a Kingdom, than the unjust Exercise of the Royal Prerogative.

There is an Art, continued he, in maintaining Authority; which is, by keeping the People within the Bounds of the Fidelity they owe to their Prince. The Means of rendering them faithful are, by gaining their Hearts; and their Hearts are easily gained, when Authority is directed by the Love of Justice, and a hearty Zeal for the public Wealth. An Oter, who is constantly spreading Snares for Fith, obliges them to conceal themselves in the Bottom of the Water; and a Kite, who is always foaring in the Air over the little Birds, makes them to tremble, and forces them to retire into the Hollows of the Trees; in the same manner, these barbarous Princes Kyё and Cheu, by scattering Fear and Terror among the People, forced them to seek an Asylum under the wise Princes Chung thang and Pi sin, whole Clemency, Justice, and Moderation are universally celebrated.

The Effects of Cheu's Tyranny over his People are well known. The Prince Pei on the one Side, and the wise Taik long on the other, escaped his Cruelties by privately retiring to the Seashores. The Fame of Prince Ven vang's great Virtues, his Piety, his Clemency, his Justice, the Goodness of his tender and compassionate Heart, together with the Care he took of the Aged, the Minors, Widows, and Orphans refounded on all Sides. What are we doing here? said these two Sages. Let us repair to that wise King, and for ever devote our Hearts, and not in exterior Grimace, an affected Tone, an obliging Smile, or the tinfoil Appearance of an unnatural Gentleness.

The Eyes of a Man are frequently the Interpreters of his Heart. The candid, upright, generous Soul, is often read by a Brightness, which gently beams in the Look. In short, the good or bad Affectations of the Heart are displayed to public View, by a corresponding Series of virtuous or vicious Actions.

A Disciple of Menius asked him, Whence it happened that so many wise Persons, who tenderly loved their Children, intruded their Education into other Hands? That, answered our Philosopher, is the Effect of false Wisdom. Is it not the case, that when a Son does not improve by the Injunctions of a Father, and if he hears his Precepts with an Air of Discontent, the Father won't fail to be dissatisfied with the intractable Boy? What is then the Consequence? The natural Temper of the Son is soured; he proceeds even to reproach his Father in the following Terms: "You lay down for me a Plan of Life, which is contrary to your own Practice. Your "Maxims and your Actions appear to me contradictory." The Minds of both will thenceforward be dissatisfied; the Love of the Father will cool, and the Submission and Tenderness of the Son insensibly decay: Discord will ensue in the Family, than which nothing can be more destructive to good Order.

He concludes this Chapter with observing three Faults, which frequently steal into filial Respect. The first is, When a Son perceives some Weaknesses in his Father, and yet, without losing any of the Respect he owes him, has not recourse to an ingenious Advice, which may reclaim him to Virtue, after the Example of Prince Sian, who having a very vicious Father, redoubled every Day his Application and Endearments, till contriving Ways to divert him; that he might incite himself so far into his Affections, as to win him over to the Love and the Practice of Virtue. The second Fault is, When a Son has poor Parents, yet takes no care to relieve them, or to provide for their Subsistence. The third is, When a Son neglects to marry, and to perpetuate the filial Duties in his Patterly, by practising, several times every Year, the Ceremonies prescribed in Honour of deceased Parents.

CHAPTER II.

MENCIUS says in this Chapter, that the wise Emperors, who have reigned succedily, have always observed the same Conduct in Government, and the same manner of Living, and that their Favourites were not confined to particular Persons, but more universal, and extended
in general to all their Subjects. Upon this the Philosopher related a generous Action of Tse-shan, the first Minister of the Kingdom of Sin, which was universally applauded. Rising to pass a River where it was fordable, he perceived a poor Man who was on foot, and durst not venture to take the Ford. The Minifter, touched with Compassion, took him into his Chariot and carried him to the other Side.

That Mandarin, replied Mengius, undoubtedly had a beneficent Inclination: Yet I can never allow that he had Abilities for governing a State. Wife Princes have always taken care to cause Bridges to be built for the public Convenience; and it was never heard of, that during their Reign the Commerce of the People was ever interrupted by the difficulty of passing a River.

Mengius then lays down a good many Rules of Prudence. He tells us, that we ought to be very referred with respect to our Neighbours Failings, left we indirectly publish them to the World. He tells us, that all Extremes are Vice, and even Virtue itself, when carried to excess, is no longer Virtue: That every thing about Confucius was natural, and that in his Discourses and Actions, he always discovered a modest Character, removed from all Vanity or Obliteration: That the Lof would not be great, if Calumny only hurted herself: But that the great Misfortune is, the Loff which the Public suffrains from her Malignity, by keeping back from Dignities and Polls Men of Virtue who were most capable to fill them.

Syn, one of his Disciples, asked him why Confucius kept to often at the Bank of a Rivulet: but it is true, said he, that Philosopher made every thing tend to the Instruction of the People: But I cannot see what he could find in the gliding of the Water, and the softness of its Murmur, that could be of use to the Reformation of Manners.

I then must tell you, answered Mengius. By attentively considering that Rivulet, which as for Night and Day from its Source, and which calmly continued its Course to the Sea, without being stopped by the Inequality of the Ground, or the Gull it met with in its Channel, he found an inexhaustible Fund of Reflection. Behold, said he, a natural Image of the Man who draws the Rules of his Conduct from Truth, as from a Fountain-head, and whom no Obstacle can hinder from arriving at Perfection in Virtue.

After this, he paffes to the Ufe that a Man ought to make of Reason, which is the only Thing that distinguishes Men from Beasts: and he proposes some of the ancient Emperors, who followed right Reason in every thing, as Patterns. Prince Sun, said he, fell into too agreeable a Habit of acting according to the Light of Reason, that even, tho' he did not reflect, he never deviated from her Paths.

Prince Yi' was continually on his Guard, not to do any thing contrary to the Rules of right Reason. His Cup-bearer one Day serving him with an excellent Wine at Table, he perceived that he was too much pleased with its Flavour; I am afraid, said he, that the Princes my Successors will suffer their Hearts to be effeminated by so delicious a Liquor; and immediately dismissed his Cup-bearer, and renounced the ufe of Wine.

Prince Ching-tang continually watched over himself, that he might not fall into either of the two Extremes so inconstant with Virtue. In his Choice of Minifters he regarded nothing but Virtue: He preferred the Clown to the Courtier, and the Stranger to his own Relations, when he found in them a superior Merit.

Ever since the Emperor Ping yung transported the Imperial Seat to the West, there has been seen a perceptible Decay of Vigour in all the Parts of the State: The wife Maxims, and the glorious Actions of the ancient Emperors, have insensibly fallen into Oblivion. This induced Confucius to write the Annals of the illustrious Princes of his native Country, Lu. He found Materials in the Annals of the Mandarins, who were preferred to write the History of their Nation: But he put them in a quite new Light, by the Reflections which he interperfected, and by the Ornaments of a chafie, polite Stile: And as this Philosopher always spoke and thought modestly of himself, he used to say, that whatever was good in this Book was borrowed from others, and that all his Merit was his having ranged that Series of Facts into better Order, and put them in a better Stile.

Mengius then lays down the Rules of Temperance, Liberality, and Fortitude, as he said they had been taught him by the Disciples of Confucius. He principally inculcates, that in the Exercise of these Virtues a Man ought not to be engaged by the first View that offers, but that he ought maturely to reflect, before he determines to execute any Action that comes under the Head of these Virtues. He then treats of the Means of attracting the Friendship and Esteem of Men, which is by practicing of Piety and Humanity; and this, says he, consists in having a sincere, obliging and civil Manner of acting.

If, continues he, in fulfilling the two Duties, I meet Contempt or Injuries from one of a blustering, heavy Understanding, I will begin by founding my own Breach, and examining if I have done any thing contrary to these Virtues: I then reprove the Testimonies of Friendship, Politenefs and Complaisance, and thereby endeavour to soften him; but if I see that these Advances meet with nothing but rude foxking Anfwers; I then fay to myfelf, There is the Character of a very intractable Fellow, I fee not one Sentiment of Humanity in him, nor seems there to be any Difference betwixt his Character and that of the wildef Breaths. Let me leave him as he is; I should torment myfelf uselessly if I pretend to tame him. By this way of reasoning it is, that nothing can disquiet the wife Man, and the most foxking Injuries are not capable to trouble his Tranquility.
The Canonical Books of the second Order.

Before he ends this Chapter he shews, 1/8. That tho' wise Men act differently according to the different Situations they are in, yet their Actions are determined by the same Understanding, the same Equity, and the same Uprightness of Heart. 2. He inveighs against such as make use of the most unworthy Meanoceanfs, and the most servile Flatteries, that they may arrive at Dignities and Pofts; but become intoxicated by Fortune, and infolent with Power, after their Promotion.

Chapter III.

MENCIUS shews to what a Degree Prince Shen carried his Love and Respect for, and Submission to, his Father and Mother. The Emperor Shen finding himself bloooping beneath a Weight of Years and Infirmities, the ordinary Attendants of old Age, committed to him the Government of the Empire. While he was in the Height of Grandeur, and surrounded with Honours, Riches, Plenty, and the Applauses of a mighty People, he could take no Pleasure, because he saw his Parents abandon themselves to shameful Passions: And all his Application was directed to find out the Means of reclaiming them to the Ways of Virtue. This made him often send up Sighs to Heaven: And tho' he was fifty Years of Age, and Master of the Empire, he persevered, even to his Death, in the Practice of all the Duties which are prescribed by filial Piety.

He then shews the extraordinary Regard the same Emperor had for his Brother Syang, an unnatural Prince, who had several times attempted the Life of the Emperor his Brother, but he was so far from punishing him, when it was in his Power, that he loaded him with Honours, Favours and Riches.

When the Emperor Syang was dying, he left his Empire to his Minister Shen, preferring him to his own Son, in whom he did not find the Qualifications necessary for governing aright. Upon which, one of his Disciples asks him, If it be in an Emperor's Power, thus to deprive his Son of his Birthright. No! answered the Philosopher, It is not. Crowns are at the Disposal of Heaven, and Heaven gave the Empire to Prince Shen. The Emperor Syang only proposed him to Heaven, and Heaven agreed: The People, struck with the Lucre of his Virtues, voluntarily submitted to the Decree of Heaven, and flock'd to recognize their new Emperor. This Concurrence of Suffrages, this unanimous Motion of all the Parts of the Empire, is entirely supernatural, and can only be the Effect of a Will that controls and directs Events. It is certain, adds he, that Events, whose Causes are unknown, can be attributed only to Heaven, which never disposes Children of their Father's Throne, except they are unworthy to fill it: As were the Emperors Kyf and Ciew, whose Tyranny rendered them Objects of Horror.

He then praises the Modesty and Difinterestedness of a Sage whose Name was Jen: He was a common Husbandman, but his Reputation for Wisdom and Virtue was very great in the Empire. The Emperor Ching tang, who had heard him frequently mention'd with great Eeonomies, was willing to profit by the Counsels of so understanding a Perfon, and engage him to come to his Court. Upon which he sent Ambassadors to him with magnificent Preffents, and invited him to fix his Abode in his Palace. Jen appeared to be no ways touched, either with the Magnificence of the Embafly, or with the Richnefs of his Preffents, which he refufed. There is, said he, something in your Offers, and in the Propofals you make me, that might fatter a Man who has ambitious VIEWS; but as for me, who defire nothing in this World, can I renounce my dear Solitude, and the Pleasure of finding the Verfes of our ancient Sages, of reading their Books, and of forming myfelf upon their Examples, to engage in the Hurry of a Court, and to expose myfelf to thofe Troubles and Difficulties, that are indispensably to the Management of public Affairs?

The Prince was very much surprized when he was told of the Husbandman's Answer. Such a Contempt ofHonours and Riches made him still more defirous of having a Man of that Character about his Perfon; fo he sent three Times other Ambassadors, who renewed his Invitations. The wife Jen then perceived that a Prince who fought him so earnestly, must have Views that were very juft, and conducive to the Good of his People. Doubtles, said he, Heaven has befow'd more Understanding upon me than upon the generality of Mankind, that I may propagate my Doctrine, that I may fuffift the Prince by my Counsels, in caufing the almofl extinguifh'd Virtues of our ancient Emperors to be revived by the Justice of his Conduct.

This Motive made great Imprefion upon him than the Honours and Preffents, which he difdained; fo he repaired to the Court of Ching tang; and it was by his Advice, that this Prince declared War againft the Tyrant Kyf, and thereby delivered the People from the cruel Oppreftions under which they had long groaned.

Mencius then makes the following Reflection: Wise Men, says he, treat in different Paths: Some infinuate themselves into, and others keep at a Diftance from Courts: Some don't scruple to accept of, others refuse and deplore, Honours and Dignities. But amidst all this Difference of Conduct, they all propofe the fame End, which is to practife Virtue, and to lead a blameless Life.

He ends this Chapter by undeceiving one of his Disciples, who believing the popular Reports about some Sages, who debauch themselves so far as to accept of the most mean and deplacable Employments, in order to make themselves known, and to pave the way to Dignities: He shews his Scholar, that these are so many Fables, invented by such as fought Examples to justify their Abjedtnefs and Meannefs, by which they courted the Providence of the Great.
CHAPTER IV.

He begins this Chapter with observing, that tho' the ancient Sages had no other View in their Conduct but Equity and Politenees, yet each of them had a different Manner of Acting, Thinking, and Living. The wise Peri, for instance, would not turn his Eyes upon any Object that was in the least indecent; nor hear any unbecoming Word: If a Prince had the least Failure in point of Virtue, he refused to serve him: If the People were indolent, he left them: When a State was in Peace and Tranquillity he willingly discharged the Functions to which he was raised; but where there was the least Agitation or Trouble, he immediately threw up his Employment.

The Sage In was of another Opinion: Where is there a Prince so vicious, said he, whom we may not serve? Is there any People so indolent that they cannot be governed? We ought not to refuse Polls in the Magistracy, neither when a State is calm, nor when it is tost'd with Storms. A wife Man, adds he, in the Time of Peace, has Leisure to teach Virtue; and during the Troubles of a State, he endeavours to appease them.

After having said that a Minifier ought to form himself upon the ancient Sages, who have given us Examples of Integrity, Generosity, Courage, and Prudence; he gives a Detail of the Polls and Dignities, which were in the Empire and in every Principality, and of the Revenues appropriated to these Dignities.

He then teaches his Disciples the Manner in which they ought to behave to their Friends: Whatever Superiority you may have over them, says he, either in point of Age, Birth, Dignities, or Alliances, never treat them in a haughty, impertious Manner, but always, as if they were your Equals. Upon this he cites Examples of great Mandarins, Kings, and Emperors themselves, who courted the Friendship of wise Men, and who defecding from the high Rank to which they were raised, treated them with Honour and Distinction: As for instance, the King of Sfen, who paying a Visit to the Doctor Hay tang, did not presume to enter into his House, nor to sit down to eat, before he obtain'd his Permission. The Emperor Tang, likewise, lived familiarly with his Minifier Shen, that he frequently caused him to eat at Table with himself.

The same Disciple asked our Philosopher, what ought to be the View of a wise Man that aspired to Dignities? To asift, answer'd Mengius, in the good Government of a State: If he is poor, and wants only to supply his own Necessities, he ought to be contented with the least important Employments, without aspiring to more exalted Dignities: He has wherein to live, and that ought to be sufficient. Upon this Head, he cites the Example of Confucius, who being in extremity Want, did not blush to accept of the Poll of Overfeer of the Royal Park. The meaner and more contemptible my Employment is, said he, it will be the more easy for me to discharge it. Provided the Flock's of the King be in good Condition, I fulfill all my Duty, and no more can be required of me.

He lays it down as a Principle, that a wise Man, who has no Employment at Court, ought not to go thither, even tho' the King himself should fende to desire him. Upon which a Disciple objects to him, that if a King should order one of his Subjects to go to War, the Subject would be obliged to obey him: And that for the fame Reason, a wife Man, whom his Prince wanted to discourse with, ought to repair to him whenever his Majesty did him the Honour to call him.

That is a different Case, answered Mengius, for on what Account, think you, does the King with to see and discourse with a wise Man? Is it not to profit by his Understanding, to consult him in perplexing Cases, to hear and follow his Advice? He looks upon the wise Man then as the Master, and himself as the Scholar, and will the Laws of Civility and good Breeding suffer the Scholar to fende for his Master? And for the fame Reason, will not the Master offer against these Laws, if he obeys such an Order? A Prince does not disparage himself when he visits a Master of Wisdom, because he observes the Ceremonies prescribed, which appoint the Scholar to behave in such a Manner to the Master. If a Prince, who would profit by the Discourses of a wise Man, shall fail of observing this Law of Politenees and Respect, he acts, as if he invited him to enter into his House, and yet shut the Door against him.

But, replies the Disciple, I have read, that Confucius being lent for by the King of Lo, flew immediately to his Court without waiting till the Chariot was got ready. Did that Pattern of wise Men commit hereby an indecent Action?

At that time, replies our Philosopher, Confucius was the first Minister of the Kingdom: The King had a right to cause his Minifier to come to him, and it was the Minifier's Duty to obey him as readily as he could; but a wife Man, who is cleathed with no Dignity, is not subject to any such Law.

Mengius ends this Chapter, by saying, that when a Prince falls into any Errors, either with regard to the bad Choice he makes of Mandarin, or the Orders he gives in the Government of his State, his Minifier ought to tell him of it with all the Address that is suitable to his Dignity: But if his first Advice is unsuccessful, he ought to repeat it again and again; and if the Prince obstinately perifies to disregard it, he ought then to throw up his Employments, and retire from Court.
M E N C I U S having advanced, that Nature of herself was upright, and incline to Virtue, his Disciple *Kau Jc* proceeds to him some Difficulties. I have always been of opinion, says he, that Nature is not vicious; but it appears to me, that she is indifferent and equally inclined to Good or Ill. I compare her, adds he, to Water which falls from the Heaven into a large Ditch; if it finds no Passage by which it can run off, it flagonates and has no Motion; but if it finds such a Passage, whether it is to the East or West, its Course is directed by it. In like manner, the Nature of Man appears to me, either good nor bad, but in a State of Indifference, and is determined to Good or Ill by virtuous or vicious Morals. I shall grant, answers *Menon*, that the Water has an equal Tendency towards the East or West; but it does not follow that it has an equal Tendency to mount into the Air, as to sink to the Ground. Will not its specific Weight prevent it downwards? The Nature of Man has an equal Tendency to Virtue. But as we see that Water no longer follows its natural Course when obstructed by a Mound, but flows back to its Source; in like manner, when a Person knows not how to control the Passions which arise in, and continually agitate, the Heart of Man, they entirely pervert that Tendency which is in his Nature towards Good.

He then refutes the Opinion of his Disciple, which makes the Nature of Man to confit in Life, and the Faculties of knowing, feeling, and moving. If it were so, said he, in what would the Nature of Man differ from that of a Beast? He then shews that his Nature consists in Reason: That Reason is the Principle of Piety and Equity; and that these two Virtues are as it were two Properties inseparable from human Nature. He proves this by the Respect due to aged Persons; this is a kind of Equity, not at all conflicting in their great Age, which has a Right to be respected; for this Right is extrinsic of the Person who pays Respect: But it consists in the Knowledge which he has of this Right, and in the Affection of the Heart, both which are intrinsic to human Nature.

I own, continued he, that it is not easy to know the Nature of Man in itself; but in order to judge what is good and right, we need only to examine what is its innate Propensity and Inclination. Every Man naturally has a Compassion for the Unhappy, a Modesty that restrains him from shameful Actions, Respect for his Superiors, with an Understanding that can distinguish Truth from Falshood, and Honour from Infamy. This Sentiment of Compassion is named Piety: The Sentiment of Modesty is named Equity: The Sentiment of Respect goes by the Name of Civility; and in short, the natural Understanding is what we call Prudence. Whence proceed these four Sentiments in Man? Not from exterior Causes. They then are intimately united to his Nature. But the Misfortune is, that most Men neglect, and even don’t attend to that natural Uprightness which they received from *Tyen*, for which reason, they infenfibly lose it, and are afterwards plunged into all kind of Vices.

On the contrary, they, who improve it, daily advance in Perfection, till they become celebrated by their Virtue and Wisdom. You sow the same Grain in the same Soil, and at the same Season; yet in the time of Harvest there is a difference in the Crop; tho’ the Nature of the Grain be the same; but the Reason of this is, because the Culture bestowed by the Husbandman was unequal. We see in every Member of Man the same natural Inclination for its Object. The Eyes in every Man, for instance, are equally affected with Beauty, the Ears with Harmony, and the Palate with an exquisite Taffe. Hence we may conclude, that, as there is a perfect Conformity in the Sentations of the Body, it is impossible that there should be found any Man whose Heart should be the only Part about him that is differently formed.

But whence can this Resemblance in the Heart of all Men proceed? From right Reason, which is the same in all. But if we neglect to improve these Lights of right Reason, if we cease to cultivate that natural Propensity to Virtue, they will become as a young Plant, which withers and dies when we neglect to water it.

When I lived in the Kingdom of Tien, I went sometimes to see King *Suwen* song, and I was not forspasized at his extrem Blindness: For he was not at the least Pains in perfecting the natural Uprightness of his Heart. You plant a Tree: If, after a warm Day, which makes it bud, there come ten Days of Frost, it is impossible that it should grow, or bear Fruit: My Counsels and Instructions were, with respect to that Prince, as a warm Day is to a young Tree. But my Foot was scarce out of his Palace but he was inwironed with a crowd of Platterers, who made the same Impression upon his Mind, as ten Days of Frost make upon such a Tree: So that when I perceived how ulelefs his Care were, and how little the Prince profited by my Instructions, I left him to himself.

Thus it is, that most Men invent the Order of Nature, and blind themselves, by extinguishing the Lights of their Reason, and abandonning themselves to their Pleasures. Thus too, they neglect their natural Uprightness, which nevertheless has something in it more precious than Life; since a reasonable Man would prefer Death to the committing an unjust and unreasonable Action.

Is it not strange, adds *Menon*, that Man being composed of two Parts, namely a Soul and a Body, the first being very noble, and the last very despicable, he should apply all his Cares to the vile, while he neglects the noble, Part of himself, which ought to employ him entirely, because it distinguishes him from Brutes? What would we think of a Gardener who should leave the admirable and useful Trees *Hyao* and *Kyao* without Culture, and bend all his Cares to worthless Shrubs?
CHAPTER VI.

MENCJUS. In this Chapter establishes this Principle, That some Usages are common to all Men, but may be dispensed with in some particular Cases: And that there are general Laws, but that these Laws have likewise their Exceptions. It was objected to our Philosopher; I can’t get so much as will preserve my Life, if I observe the Laws of Honesty and Civility, which are established in the Commerce among Men: May I not violate these Laws to save myself from dying of Hunger?

Doubtless you may, answered Mencius: The end of our seeking Food, is, that we may preserve our Lives and prevent Death: And the Point of least Importance, in the Rules of Civility and Politeness, is, to do nothing contrary to these Rules, when it concerns the preserving to ourselves necessary Subsistence. Now, the Necessity of preferring Life, takes place over all the Laws of least Importance in the Duties of Civility; It is a particular Case, and does not at all destroy the ordinary Usages; It is an Exception of a Law, but serves to confirm that very Law’s Utility and Extent.

Kian, younger Brother of the King of (1) Tsou, one Day visited Mencius, and spoke to him in these Terms: I can’t comprehend what I every Day hear; that there is no Man but may make himself like these famous Emperors Tan and Shun, whose Virtue and Wisdom have always appeared to me imitable: What is your Opinion on this Head?

I think, answered Mencius, that it depends upon yourself alone, to resemble these Heroes: You may want the Will, but can never be destitute of the Power to imitate them: For if you are really willing, you must always succeed. I stand in need of your Lessons for that Effect, replied Kian, so I design to fix my Reference here for some Time, that I may near your Person, and hear the Instructions of so great a Master.

Mencius saw there was little Sincerity in this flattering Discourse: The Way of Virtue, said he, is like the high Road; none are Ignorant of it, and no Person has any Difficulty in keeping in it, but such as are Slaves to their Passions, and pleased with their Fetters. As you don’t want Understanding, you may return Home, and your own Reflections will soon guide you to the Practice of Virtue.

Mencius relates the Conversation he had with the Doctor Sang kong. This last having said that a War being just about to break out betwixt the Kings of (2) Tsou and (3) Tsou, he was thinking on the Means of pacifying these two Powers: That he would wish regard to the King of (3) Tsou, and desist to appease the Storm from that Quarter, and to injure him all the Sentiments of Peace: That if he could gain nothing upon his Inclinations, he would then direct his Course to the King of (2) Tsou: and that he was hopeful to win the Favour of either the one or the other, so far as to make them enter into Terms of Agreement.

But, answered Mencius, what Argument will you make use of to persuade them, and to bring them over to your Sentiments? I will shew them replied the other, that their entering upon a War can be of no use, but, on the contrary, may prove very destructive to their States.

I am afraid, said Mencius, that you must lose your Pains, if you have no other Argument to use but their own Interests; and that you will never succeed in what you propose, which is, the quieting both Kingdoms. Suppose that this Motive should induce the Princes to dismiss their Troops and to lay down their Arms. What can be inferred from that? Candour will no longer prevail: Generals and Magistrates in their Obedience, will have nothing but their private Interests in View; and Self will be the Soul of Subordination, which is so necessary to good Government: Piety, Humanity, and Equity, will then be Virtues unknown; and the least Appearance of Gain will give rise to Quarrels and Disputes: Thence, Divisions, Hatred, Fury, Murders and Affinities will proceed: Private Interest is the Bane of Society: And the Kingdom, into which it steals, cannot long subsist.

Would you maintain Peace in these two Kingdoms, you must charm their Princes with the Beauty of all the Virtues, but especially of Piety and Justice: If they take these two Virtues for the Rule of their Conduct, they will soon lay aside all their Inclinations to War. Their Mandarins and People will act, by the same Rules, and will consult only Piety and Virtue in the Respect and Obedience which they owe, either, to their Prince, or their Parents. Then piety, Candour, Peace, Friendship, Truth, Loyalty, and Obedience will flourish. These are the Virtues which root up Divisions, and either establish, or maintain Peace in a State.

He then gives an Account, how careful the ancient Emperors were to visit the different Kingdoms of the Empire, and of the Penalties they imposed upon the Kings, within whose Kingdoms they found, Agriculture neglected, Wife Men despised, old Age left without any Relief in its Miseries, or impious tyrannical Persons ruled to Poffs and Dignities.

He then mentions the Ordinances relating to their sacerdotal Princes. If they failed to repair to the Imperial Court at the time appointed, for their giving an Account of their Administration, they were reduced to a lower Degree of Nobility for the first Fault. If they failed a second Time, their Revenues were diminished, and the Bounds of their Jurisdiction contracted, For the third Fault, the Emperor sent an Army to punish the Rebel Prince, and to depose

(1) At present a Well City depending upon Yenchow, in the Province of Shan-yang.
(2) At present the Province of Shen-f.
(3) Now called the Province of Ho-p'ing.
him from his Dignity. He even frequently gave this Commision to the neighbouring Kings who invaded his Kingdom all at once, and executed the Emperor's Orders.

He then recounts the wise Regulations made upon a like Occasion, by the Prince Fen kung, who held an Assembly of the State; at which were present all the Feudatory Princes: Then mounting a kind of a Tribunal, he read the following Ordinance containing twelve principal Articles which they were to observe. He made it Capital for Children not to pay all the Respect to their Parents, which was their Due. The second prohibited the Substitution of a Concubine, in Place of a lawful Wife; and in like Manner, the preferring the Son of a Concubine to that of a lawful Wife, in order to make him Heir of the Kingdom. The third ordained, that Men who were distinguished by their Honour and Wildom should be honoured, and that handsome Pensions should be assigned to them for their Subsistence. The fourth enjoins, that old Age should be respected. The fifth, that Children should be well educated. The sixth, that Strangers should not be despised, but treated with Honour. The seventh, that those who have rendered any Service to the State, should be rewarded with an hereditary Pension. The eighth, that many Posts or Dignities should never be conferred upon one Man. The ninth enjoins, that none should be raised to Posts in the Government but they who have deserved them, and have given Proof of their Capacity. The tenth, that if a first Minister shall be found guilty of a Crime worthy of Death, he shall not be put to Death, without laying the Affair before the Emperor. The eleventh, that no Dițeks or Caufeways shall be made in time of Drought, so that the Waters may be kept upon the Grond, and not suffered to run into neighbouring Kingdoms. The twelfth, prohibits the Prince from disposing upon his Kingdom either wholly or in Part, without the express Consent of the Emperor.

How admirable, continued Mencius, is the Conduçt of Heaven towards the Wife and the Brave. Shun, that illustrious Emperor, was taken from the Plough, to be advanced to the Throne. Kau fyang, after a diligent search found Fu yue among Mafons, and made him quit his Trowel and his Mortar to raise him to the first Dignity of his Court. Ky au, an Innkeeper was placed at the Head of the Counclls of Fen wung. Fen kung brought another out of Prison to make him his first Miniter. Pe li he was only a little Magistrate, yet the King of Tsin raised him to the first Rank in his Court, and profited so well by his Counclls, that no Prince ever acquired an Authority and Reputation in the Empire equal to his.

Thus, when Heaven designs a Man for the highest Employments which require an extraordinary Virtue, it never fails to prepare him for his exalted Station by a train of Advertices, Affronts, Hunger, Poverty, Fatigues, and many other mortifying Accidents. Virtue ues to recollect herself in Misfortune, to reunite all her Forces, and to struggle against Advertice. A wife Man does not know the Extent of his Resolution and Constancy, if he is not put to all kinds of Tryals.

We fee the fame thing happen in the Government of Kingdoms. A Prince who has not Ministers sufficiently wise and able to maintain the Vigour of the Laws, and who is not able to reform himself when he deviates from the Laws, soon falls into Snares spread by his Courtiers, and that Swarm of Flatterers that commonly infect Courts. He abandons the Care of his State, that he may give himself up to vain Amusements, to Idlenefs, to Eflie, to Effeminacy, and the most criminal Pleafures. This gives Rife to Complaints, Murmurings, popular Combinations, Rebellions, and in the End, to the Ruin both of the King and Kingdom. Whence we may conclude, that Pains, Troubles, and Affronts, frequently contribute to a happy Life; and that Prosperity, Softnefs, and Pleafure, contribute yet more frequently, to an unhappy End.

CHAPTER VII.

MENCJUS observes in this Chapter, that in order to serve Heaven aright a Man must 1st. Guard his Heart, and not allow it to have too great an Inclination for Affairs foreign to itself, or to dissipate itself in vain, trifling, Watters.

2dly. Follow right Reason in all his Conduct; love nothing but what is really amiable to her, and do nothing but what the enjoin informs us, that a wife Man never troubles himself whether his Days are to be many or few; that he knows their Number are fixed by Tyen, and that all his Care is, the due Regulation of his Morals: That Riches and Honours are sought after at the Expanse of great Difquiets, and that these Difquiets are almost always useless, because the Object of our Desires and Ambition is commonly without ourselves: That the Cafe is otherwife with respect to virtuous Actions, the Principle which produces them being within ourselves; and that we attain it, as soon as we let about seeking it with a sincere and an upright Heart.

He next gives some Instructions to one of his Scholars, who followed the Profession of teaching Wildom. You are ambitious, said he, to infinute yourself into the Palaces of Princes, there to propagate your Doctrine: But if you should behave like a Man truly wise, you must not suffer the good or bad Success of the Pains you are at, to affect the inward Peace of your Mind. Whether Men receive your Instructions with Pleasure, or reject them with Disdain, your Conduct must be always equal and uniform.

Among the vast Numbers who seek to settle in the Courts of Princes, I distinguish four Sorts: Some who obtain their Ends by Intrigues of all kinds, and who have nothing in View but to please the Prince, and to render themselves agreeable by an insinuating Behaviour, and an abject Flattery. Others propose only to preferre Peace in the Kingdom, and to remove every Caule...
The Canonical Books of the second Order.

The Cauze of Division. Some we may call the Men sent from Heaven, because they are falsely employed in following the Laws of Heaven. If they have Grounds to believe that their Lessons upon the Rules of Morals and Government, will be of any service to Kings or People, they willingly accept of Poets and Dignitaries. If, on the contrary, they have reason to believe that their Doctrine will be neglected; they then retire from the Palaces of Princes to a Life of Obscurity and Retirement. Lastly, some may be looked upon as Heroes. Such as those, whose Lives are so well regulated, that they engage Princes by their Examples, and in some Measure force them to imitate their Virtues.

Every thing, adds Mengius, gives Joy to the truly wise Man. 1st. The good Heath of his Father and Mother, and the Union of his own Family. 2ndly, When he lifts up his Eyes to Heaven, if he finds nothing within him that is blameable. And when he humbles them to look on Man, if he finds nothing in his Conduct for which he needs to blush. 3rdly. That he can, by his Discourses and Example, inspire the People with the Desire of perfecting themselves in Virtue. He does not make his Happiness to consist, as yet, in the Possession of Honours and Riches. The by he were able to establish a flourishing Kingdom in the very Heart of the Empire, and to subjeft all the People who are within the four Seas, yet he will not place his Happiness in that. Every thing that is without himself, Honours or Dishonour, Riches or Poverty, are incapable to affect him either with Joy or Grief. All his Pleasure is to cultivate and to bring to Perfection, the Virtues he has received from Nature; namely, Piety, Equity, Humanity, and Prudence. Thes Virtues, when once they are deeply rooted in the Heart, manifest themselves in the ferege Look, the modest Countenance, the Deportment, and Air of him who possessest them. Every Part of his Person is Stamped by the Virtue of his Heart.

The Memory of Prince Von song, continues he, will be for ever revered; and his Piety, Clemency, with his Cares of young Wards, Widows, Orphans, and old Men, is constantly celebrated. It is only meant by this, that he took care to lend every Day the necessary Subsistence to each Family? Not that was not enough for him to do.

The Method then which he took to relieve the Poverty of his People, and especially of those, whom either Poverty or old Age disabled from supplying their own Neccessities, was this. He assigned five little Arpents of Ground to every Master of a Family, whereon he might build a House, and lay out Gardens. He ordained likewise, that Mulberry-Trees should be planted, with whole Leaves the Women might nourish the Silk-Worms: By these means, the old Men had Stuffs wherewith they might cloath themselves and keep out Cold. He likewise ordered every Family to bring up Poultry and Piggs. In short, he gave a certain Number of Arpents of Ground, which the Children, who were strong and robust, were to labour in; in the first Regulation, every good old Man had wherewith to subsist both himself and his Family. While the Prince thus provided for the Neccessities of his People, he found them more docile to hear his Precepts, and more Inclinable to observe them.

How little is true Virtue understood, cried he again? The horror for Contempt and Poverty, and the desire of Honours and Riches, blind most Men. Let a Man be almost famished, he has a Relish for the most infipid Food; it would seem that his Palate could no longer judge of Tastes. The hunger, and thirst of Riches produce the same Effects upon the Heart.

The Prince has heard the celebrated Faw by sa he, who was a Pattern of Gentleness and Affability, spoken of. Neither the most frightful Poverty with which he was terminated, nor the first Rank of the Empire, with which he was flattered, could in the least sway him to Vice, or divert him from Virtue. The study of Virtue is a great Work, no Man ought to enter into it, but he who has Constancy enough to persevere in it till it is finished. He who applies this Study is like a Man who diggs for a Well. After he had digg'd to the Depth of nine Perches, if he grows weary, and leaves off his Work, he will never discover the Spring he seeks for, and all he has done must go for nothing: It is the fame in our Pursuit of Virtue; if our Courage fails us in the Middle of our Work, and if we shall suspend our Labours, before we have attained to Perfection, we shall not only never succeed, but all the Pains we have been at, will be vain and fruitless.

When that famous Minifter of the Empire, Jin, law the Emperor Tay kya degenerate from the Virtues of his Grand-father Ching tangan, he cau'd him to defend from his Throne, of which he had rendered himself unworthy, and that him up in a remote Palace, wherein the Tomb of his Grand-father stood. The Action procured him an universal Applause. The Prince when he viewed the Ashes of that Heroe from whom he was defec'd, came to himself, bewaile the Irregularity of his Life, detested his Vices, and applied himself seriously to the Study of Wildom. As soon as the Minifter was fenible of the Change wrought upon him, he brought him out of the Palace and replaced him upon the Throne. This was new matter of Joy for the People, who equally applauded the Wildom of the Minifter, and the Dociety of the young Emperor.

But, said one of his Disciples, is this an Example to be imitated? If a wife Minifter serves a disdiously Prince, will he be allowed to fysend him from the Exerice of Royalty? Without doubt he may, anfwered the Philofopher, if he has an Authority as ample, and Intentions as pure, as the Minifter J in. Without these Qualifications, he will be looked upon as a Robber and a Rebel, and no Law will be too fvere for punishing him.

I have read, replied the fame Disciple, in the Book Shi king, that he who does not work, ought not to eat. In conquence of this, we fee no Perfom but has fome Employment or other
other, Princes, Magistrates, Husbandmen, Tradesmen, Merchants, in short, every body is employed: But what is the wife Man, who does not enter into affairs of Government, employed in? His Life seems to me to be useless, and yet he receives the Pension of his Prince, which knew only to maintain his idleness.

Do you reckon, answered our Philosopher, his Instructions and Examples for nothing? If a King profits by theft, all the Kingdom soon feels their good Effects; Tranquillity, Opulence, and final Piety are promoted. Can a Man, who is the means of procuring so much Happiness to a State, be called useless.

At left, the same Disciple, who thought the Morality of Mencius too austerere, spoke to him in the following Terms: The Path of Virtue, as you lay it out, is beautiful, but too sublime, and accessible only to few. Why don't you render it more easy to come at? You would then have a great many more Disciples. There is no Artific, replies Mencius, who teaches a Trade, but some Rules, a definite Method and some invariable Rules. And would you have a Master of Wildom, who teaches the Road that guidesto Perfection, have a variable Doctrine, which he can accommodate to the Taste and Caprice of his Hearers. Such a one, if he were able, would betray his Profession, and cease to be a Master of Wildom.

**Chapter VIII.**

Mencius, discoursing with his Disciple Kung fun flew, about the King of Ghey, whose Name was Wey song, said, that this Prince had no true Piety; that he was compunctionate to Battle, and cruel to Men. And would you have a Proof of this? added he. That Prince intoxicated with a Defaire to aggravate his State, and to enrich himself with the Spoils of his Neighbours, waged bloody Wars, and his People became the Victims of his Ambition. While he saw the Ground drenched in Blood, and covered with the dead Bodies of his Soldiers; the frightful Scene never touched him. Nay more, when he saw most of his Army cut in Pieces, far from giving the Remnant, he rallied them, and led them on to Battle anew, placing his Son, his Relations and his Friends in the Front. Thus, we may see that he preferred his Conquests to the Lives of them who were dearest to him. Can you call that true Piety? Don't tell me that Confucius in his Work, entitled the Spring and Autumn, writes a History of the Wars among Princes. That Philosopher approved of no Wars but those that were just, such as that which the Emperor entered into, to punish a Rebel Prince. But he condemned and disapproved of unjust Ways, such as those which the Princes carried on against one another without the Emperor's Permission.

If any one, adds Mencius, shall go to a Prince and say to him; I am skilled in warlike Matters: I know how to draw up an Army in Battle array: And, by this Difcourse, engage the Prince to take up Arms, and to carry War into his Neighbour's Territories: Would he not be look'd upon as a Blood-thirsty Man, and a real Disturber of the public Tranquillity? The Prince who is truly virtuous, has no Occasion to use Arms for Conquest. His Virtue and Moderation are more effectual for subduing Kingdoms, than the most dazzling Victories.

We need no other Example than that of Prince Chin tong: While he was overrunning the Southern Provinces, the People of the Northern complained of his Showness: Have we not long enough, said they, groaned under the tyrannical Oppreßion of a merciless Master? Why does our Deliverer delay to come to our Relief? All the People of the Empire stretched out their Hands to him, and expected his Presence, only to submit to his Laws.

What I call Virtue in a Prince, appeared in that wise Heroic, Prince Sun. In the first Year of his private Life, tho' he was so poor that he could scarce get a little Rice and Pot-herbs to live on, yet was contented with his Lot. When he was Emperor, that supreme Dignity did not in the least swell his Heart. Neither his People, nor all the Delicacies of a Court, with all the Enchantments of a Throne, were able to seduce him. He possessed all these as if he had not possessed them: And it was by that Wildom and Integrity of Life, which was always uniform, that he absolutely gained all Hearts.

But perhaps you will say, these Times were different from what ours are. The Corruption of Mankind is now almost become general, how shall we reëst its Torment? Vain Pretexts! Can a severe Famine cause a rich Man to die of Hunger? For the same Reason, a corrupted Age can never change the Heart of a Man who is solidly virtuous.

Afterwards, treating of the Piety which ought to guide a Prince in the Government of his People, he establishes the Order to be observed in gathering the Tributes. The Tribute of Silk, lays he, ought only to be raised in the Summer. That of Millet and Rice, in the Autumn; and the public Taxes ought to be exacted only in the Winter. If a Prince shall break into this Order, and demand two kinds of Tributes in the same Season, he will reduce his Subjects to Misery and Famine: The People will then disperse themselves, to seek for a Livelihood in other Provinces; and the dispeopled Kingdom will be ruined by the Avarice of its Prince.

There are three things, added he, which ought to be more dear and precious to a Prince, than Gold and Jewels. 1st. The Kingdom which he has received from his Ancestors. 2dly. The People intrusted to his Care. 3dly, The Science of rightly governing them. He will acquire the Science of governing others, when he is once learned to govern himself, and to watch over the Motions of his Heart, so as to render himself its Master, which he will soon be, when he knows how to contract its Desires.
The Canonical Books of the second Order.

He then proceeds to the Choice which Confucius made of his Disciples. That Philosopher, said he, required that they should have elevated Sentiments, a great Courage, and a Confidence in the good Resolutions they had formed: He abhorred those Sophists who were only filled in the Arts of Fallacy and Disfemation, and who, by a simple Outside and the vain Appearances of Virtue, only fluid to attract the Encomiums and Approbation of their Fellow Citizens, without putting themselves to the Trouble to deserve them by Actions that were really virtuous. Lastly, he ends this Chapter and his Book, by shewing that this great Art of governing and living well could not have subsisted long, if there had not been, at certain periods of Time, great Men who took care to transmit it to Posterity. The Emperors Yen and Shang were the first Masters, and the first Models of them, together with their Ministers Ti and Kao yu. The Emperor Chung tang appeared 500 Years after, and with the Affinity and his Ministers Jie and Li, revived their great Maxims which were then almost forgotten. For even about 500 Years after, again restored to them their Vigour; and about the same Distance of time after him, Confucius, as it were, raised from the Dead the ancient Doctrine, which he put in a New Light by the Wield of his Reflections and Maxims.

Hyau king, or, of Filial Respect. The fifth Classical Book.

This little Book contains only the Answers of Confucius to his Disciple Tiung, concerning the Duty of Children towards their Parents. He pretends to prove, that this Filial Respect is the Foundation of the wise Government of the Empire. And for this effect, he enters into a Detail of what is owing to Parents from Sons of every Rank, either of Emperors, or Kings, first Ministers, Literati, or even of those who are in the lowest Stations of Life. This Book is very short, and consists only of eighteen brief Articles.

In the first Article, he tells his Disciple, That the sublime Virtue of the ancient Emperors, who in their Reigns promoted Peace, Harmony, and Subordination throughout all the Empire, was derived from their filial Respect, which is the Foundation of all Virtues.

In the second, third, fourth, fifth, and sixth Articles, he shews, That whatever Station a Man is in, and to whatever Dignity he is raised, he is obliged to observe this filial Respect: That Emperors and great Men who give the People an Example of Love and Veneration towards their Parents, find none who dare either despise or hate them: By these means Subordination is preferred in the Kingdom; and that the necessary Effects of this Subordination are Peace and Tranquillity.

In the seventh, he says, That filial Respect is of vast Extent, that it is a Virtue that reaches the Heven, whole regular Motions it imitates: That it comprehends the whole Earth, whose Fundamental it resembles. That the finds an Object in the most common Actions of Men, since it is in the most common Incidents of Life that the exerts itself: That when the is well established in a Kingdom, no Troubles, no Law-breaks, no Quarrels are seen there; and when Peace prevails in every Family, all the Subjects of the Prince are gentle, equitable, and Peace to all Disputes and Injustice.

In the eighth he shews, That when the Emperor gives an Example of Filial Piety, it is always imitated by the wife and great Men of the Empire: That the Mandarins form themselves by the Court, and that the People in like Manner imitate the Mandarins: and that the Conduct of the Emperor thus influencing all the Members of the State, all are submissive, the Laws are observed, and the Morals regulated.

In the ninth, Tiung asks of Confucius, If any other Virtue is greater than that of filial Respect, Nint. Confucius answers: That as Heaven produced no work more noble than Men, so the most excellent of Human Actions was that by which he honoured and respected his Parents. That the Father is with respect to his Son, what the Creator is to the Creature; and the Son has the same Relation to the Father, as the Subject has to the Prince: That he who does not love his Parents sins against Reason; and he who does not honour them, against Civility. That a King who requires Submission and Obedience in his Subjects, ought to do nothing contrary either to Reason or Civility; because his Actions serve for the Rule and the Pattern of his Subjects, who will be submissive and obedient to him only in proportion as they are to their Parents.

In the tenth, he sums up the Duties of this filial Piety, The Man, says he, who honours Tenh. his Parents ought, Fifth, to honour them within Doors. Secondly, to take a pleasure to procure any thing that is necessary for their Subsistence. Thirdly, to let the Grief of his Heart appear in the Air of his Face when they are sick. Fourthly, to put himself in Mourning at their Death, and to observe all the Ceremonies prescribed during the time of Mourning. Fifthly, to discharge, with the most scrupulous Exactness, all their funeral Duties.

In the eleventh, he mentions five Sorts of Punishments for the different Crimes: And he pronounces that there is no Crime so enormous, as the Disobedience of a Son towards a Parent. To attack a Prince, added he, shews a Willingness to have no Superior: To remove the wise Men is to be willing to have no Instructors: And to despise filial Obedience, is to be willing to have no Parents. This is the Height of Iniquity, and the Source of all Disorders.

In the twelfth he shews, that a King by loving his Parents, on fall upon no better Method than to teach his People the Love which they owe to him. That a King who respects his eldest Brother, thereby less the best Example to his Subjects of the respect which they owe to Magistrates.
The Canonical Books of the second Order.

That a King, who exactly observes the Ceremonies that are prescribed, that is to say, who behaves towards every Person according to the Rules contained in the Book of Rites, can fall upon no better Method to promote the Usages, and to maintain the Peace and Tranquility of the Empire.

Thirteenth. In the thirteenth, he says, that a Prince has attained to the Perfection of Virtue, when, by his own Example, he has established throughout all his Empire this filial Respect and Love; and he cites the Verbs of the Shi king to the following Purpos. " That a Prince ought " not to be called the Father of his People, unless he knows how to win their Affections by " regulating their Morals."

Fourteenth. In the fourteenth he shews, that there is no way so short or so sure, for attaining to a high Reputation, as being exact in all the Duties of filial Piety.

Fifteenth. In the fifteenth, Tzeng puts this Question to Confucius. I am sensible of the Necessity and Advantages of filial Respect, but does it tie us down to a blind Obedience to all the Orders of a Father? Confucius answers; That if a Father or a Prince shall command any thing that is contrary to Justice or Civility; Or if both the one and the other shall fall into any Considerable Error, the Son is neither bound to obey his Father, nor the Minister his Prince; But both the Son and the Minister will fail in their principal Duty, if they do not give their respectful Advice with regard to the Fault which the Father or the Prince is about to commit. He afterwards tells us, that in former Times, the Emperor had, at his Court, even Ministers whose Office it was to make Remonstrances to him, and to tell him of his Faults: That a King had five; a first Minister three; One of the Literati had a Friend, and a Father had a Son, who performed this Duty to one another.

Sixteenth. In the sixteenth he says; That tho’ the Emperor is raised to the supreme Dignity, and all the People are submitted to his Authority, yet, he has, above him, his Parents whom he ought to love and reverence: For this Reason it is, that he appears twice every Year in the Hall of his Ancestors in so Respectful a Manner, that he may make known to all the World how much he honours them.

Seventeenth. In the seventeenth he shews, that the Prince and the Minister ought to cultivate a reciprocal good Understanding.

Eighteenth. In the eighteenth and last Article, he teaches what a good Son is to observe when he pays the funeral Duties to his Parents. His Air, his Discourse, his Clothes, his Food, and in short, all his Person ought to express the Grief of his Soul. However, the Laws established by the Ancients, put some Bounds to this. They require that a Son ought not to be more than three Days without eating: And not to continue his Mourning above three Years: That a Coffin should be made and adorned according to the Usages: That the dead Body should be shut up in it and served with Vittuals after it is in the Coffin: That the Son must there weep and groan, and afterwards build a decent Burying-Place which is to be inclosed with Walls: That the Coffin should be deposited there with the usual Ceremonies: That a Building should be reared in which his Descendants are to assemble every Year in the Spring and the Autumn, there to renew the Memory of the deceased, and to pay him the same Duties as they paid him when alive.

Syau hyo, or, The School of Infants. The sixth Classical Book.

Of the Author and Contents of this Book.

This Book was composed by the Doctor Chu bi, who lived under the Reign of the Family of the Song, about the Year of our Lord, 1150. It is a Compilation of Maxims and Examples, both ancient and modern. As this Work contains nothing but the Citations of the different Maxims and Examples, no other order is observed in it, than that of a Division into Chapters and Paragraphs. It treats, more particularly, of public Schools; of the Honours due to Parents, Kings, Magistrates, and aged Persons; of the Duties of Man and Wife; of the Manner of regulating the Heart; the Gestures of the Body; Food and Raiment. The Design of the Author in it, is to instruct Youth, and to form them to Morals, and to morally. This Work is divided into two Parts; The first is called Intrinsic or Essentia; the other Extrínisc or Accidental: As most of its Maxims are contained in the Books of which I have already treated, I shall only mention some additional ones which the Author has thrown into it, and I shall follow the same order of Chapters and Paragraphs.

PART I.

CHAPTER I. Of the Education of Youth.

Of the Education of Boys.

He cites the Book of Rites, which prescribes the following Rules with respect to Education. A Mother, in the Choice of a Wet-Nurse for her Child, ought only to pitch upon a model, meek, virtuous, affable, respectful, exact, prudent Woman, and one who is discreet in her Discourse.

At six Years of Age. A Child can raise his Hand to his Mouth, he ought to be weaned, and taught to use his right Hand. When he is six Years of Age, he ought to be taught the most common
common Numbers, and the Names of the principal Places in the World. At the **Age of Six,** Seven.
he ought to be leprented from his Siblers; and not suffered either to sit or to eat with them.
At the Age of eight, he should be brought to the Rules of Civility and Politeness, which he
is afterwards to observe, either when he enters, or goes out of, the Houfe, or when he is in Com-
pany with aged Persons. At the Age of nine, he is to be taught the Calendrier. At ten, to be
sent to the publick School, and he is to have no Clothfs lined with Cotton, becaufe they are too
warm for one of his Age. His Master is then to make him acquainted with Books, and to teach
him Writing and Arithmetick. At thirteen, he is to study Music, that he may know how to sing
the Verfs, that the wise Maxims contained in them may be the better imprinted in his Memory.
At fifteen Years of Age, he is to learn to manage a Bow, and to ride. At twenty, he is to receive
his first Cap with the usual Ceremonies; he may then wear Cloths of Silk and of Furres, and then
he is to give himself up entirely to study till he is (*) thirty: At which Age he may be married,
and after that, he is to apply to the Management of his Houfe, and to continue to perfect himself
in Letters. At forty, he may be raised to Offices and Dignities; but he cannot be made first Minis-
ter until the fiftith Year of his Age; and atfeventy, he must resign his Employment.

As to what concerns the Girls; after they are ten Years of Age, they are not to be allowed
to go out of the Houfe. They must be taught to have a affable Air; to spin, to divide the
Silk, either into Skeins or into Clues; to wow, to make Tiffues either of Silk or of Worfted; in
short, they must be kept to all the other Employments that are proper for their Sex; and at
twenty, they may be married.

The fift President of the supreme Tribunal of Rites, ought to eftablibh in every Dittrictr,
Officers, who are to take care that three Things shall be principally inculcated upon the People.
1st. The fix Virtues, namely, Prudence, Piety, Wisdom, Equity, Fidelity, and Concord. 2dly.
The fix commendable Affidues, which are, Obedience to Parents, Love to Brethren, Concord among
Relations, Affection for his Neighbours, Sincerity amongst Friends, and Piety towards the
Poor and the Unhappy. 3dly. The fix Kinds of Knowledge in which a Man ought to be in-
structed, confiding in understanding the Rites, Music, Archery, riding on Horfeback, Writing,
and Arithmetick.

The Doctrine of the Mafter, says another Book, is the Rule of the Scholar. When I fee a
young Man who is attentive to this, and endeavours to put it in Practice; who hears the Leffons
of his Mafter in the Morning, and repeats them in the Evening; who forms himself upon the
Conduct of the Sages, and strives to imitate them; who never expresses any Sign of Haughti-
tines, and whose outward Appearance is perfectly comprop; who watches over his Looks, and
never looks his Eyes upon any Object that is ever so little indecent; Who among thofe of his
own Age, keeps company only with fuch of them as are wife and virtuous; who never speaks
but with a due fuitable, and always in a respectiful Manner; I immediately conclude that he has
made great progres in Wisdom and Virtue.

**CHAPTER II. Of the five Duties.**

**PARAGtAPH 1.** Of the Duties of Father and Son.

THE Author cites the Book of Rites, which gives the moft exact Account of all that a
Son ought to do, to express his Submission and Love with regard to his Father and Mo-
thcr. He ought to rise early in the Morning, to wash his Hands and Face, to dress himself
genteelly, that when he appears before his Father he may have a decent Appearance; to enter
into his Chamber with great Modesty; to enquire about his Health, to present him with Water
for washing his Hands, and a Napkin for drying them; in short, to do him all the little pieces
of Service that may betr express his Care and Affection.

When an elder Son has rifen by his Merit to some considerable Dignity, and pays a Visit
to the Head of his Family, whose Circumstances perhaps are but mean, he is not to enter the
Houfe with the Pomf and Magnificence that is fuitable to his Station; but to leave his Horfes
and Equipage at the outer Gate, and to put on a very modest Air, that the Family may not have
the leaft Grounds, from his Behaviour, to think he is come to insult them, but by an Oftentation
of Honours and Riches.

*Tfong, a Difciple of Confufius, speaks thus; " If your Father and Mother love you, rejays;
" and be mindful of them: If they hate you, fear, and take Care not to exafperate them: If
" they commit a Fault, inform them of it, but don't contradict them."

We read in the Book of Rites: If your Father or your Mother commit any Fault, inform
them of it in the moft gentle and respectful Terms. If they reject your Advice, don't for-
bear to repect them as much as ever. Endeavour to find some favourable Moment for admo-
nishing them anew; for it is better that you should be important, than that they should become
the Talk of the Town. But if this Advice shall exasperate them so far as to strike you, you
are not to take it ill, but to pay them the fame Respect and Obedience as before.

A Son, let his Necessities be what they will, ought never to tell the Vellfs he made Use of
at his Father's Burial; and tho' he were starving for Cold, he ought not to use the Habits he
wore at that Ceremonv, nor to cut the Trees planted upon the Hill lock where his Father's Bury-
ing-place is.

(*) This Column is changed at present. They are married when it is convenient.
much younger, sometimes in the fifteenth Year of their Age,

P A R A G.
PARAGRAPH II. Of the Duties of a King and a Minister.

A King ought to lay his Commands upon a Minister with Gentleness and Goodness; and a Minister ought to execute them with Readiness and Fidelity.

The Disciples of Confucius relate; That when their Master entered the Palace he flipt to the Ground; nor would he ever halt at the Threshold of the Gate: That when he passed by the King's Throne, the Respect and Veneration with which he was struck, was read in his Air and Looks: That he walked so fast, he scarce seem'd to lift his Feet: And that when he went to an Audience of the Prince, alway as he entered the inner Apartment, he modestly gathered up his Robe, bow'd profoundly, and held in his Breath, so that one would have said, he had left the Faculty of Respiration. That when he left the Prince's Presence, he walked so fast, so that he might be the sooner out of his Presence: That he afterwards returned his grave Air, and walked modestly to take his Place among the Grandees.

If a Prince makes a Present of a Horse to his Minister, this last ought immediately to mount him; If of a Habit, he ought to put it on that instant, and then repair to the Palace to return thanks for the Honour his Majesty had done him.

A first Minister betrays his Master if he connives at his Vices, and is so weak as not to tell him of the Hurt he does to his Character. He who aspires to the first Posts of a Court, and aims only at his own private Interest, is of no Use to the Prince. He is in a continual Agitation till such time as he has attained those Posts; and after he succeeds, he fears every Moment to lose them. There is no Villany of which a Man of that Character is not capable, in order to maintain himself in his Station.

As a modest Woman never marries two Husbands, so a faithful Minister ought to take care not to serve two Kings.

PARAGRAPH III. Of the Duties of Man and Wife.

The Book of Rites says; "That a Man ought not to seek a Wife in a Family of his own Name. He must act with Sincerity in the Presents he then gives, and take care that the reciprocal Promises that pass, are conceived in honourable Terms; that the future Spouse may be informed both of the Sincerity with which he ought to obey her Husband, and of that Modesty which should be the Soul of all her Conduct. When she is tied to a Husband, the Union should last as long as her Life; and she ought never to marry another. The Bridegroom is to go to her Father's House to receive the Bride, and to bring her from that to his own: He is to present her with a tame Bird, either to express his Affection for her, or, to instruct her by that Emblem, with what Duty the man must suffer herself to be ruled.

There ought to be two Apartments in the House; an outward one for the Husband, and an inner one for the Wife. These Apartments must be separated by a Wall or a good Partition of Boards; and the Doors carefully guarded: The Husband must never go into the Wife's Apartment; and the Wife ought never to leave her own without a good Reason. A Wife is not her own Mistress; nor has she anything at her own Disposal; and her Orders and Authority extend no farther than the Walls of her own Apartment.

There are five Sorts of Girls whom a Man ought never to think of marrying. First, When she is of a House that has been negligent of the filial Duties. 2. When her Family is irregular, and the Morals of those who compose it are suspected. 3. When some Brethren or Brand of Infamy is annexed to it. 4. When there is in it any hereditary or infectious Disease. 5. When she is an elder Daughter who has left her Father.

A Man may repudiate his Wife in seven Cases: 1. If she has failed in her Obedience to her natural Parents. 2. If she is barren. 3. If she is unfaithful to her Husband. 4. If she is jealous. 5. If she is infected with any contagious Disease. 6 If she can't command her prattling, and turns him by continual Clack. 7. If she is apt to steal, and capable, by that, to ruin him. There are, nevertheless, Cases in which a Man cannot obtain a Divorce. As for instance; if, when the Marriage was contracted, the has Parents, and during the time of her Marriage, by losing them, has no Resource left: Or, if in Conjunction with her Spouse, she has worn Mourning three Years for his Father or Mother.

PARAGRAPH IV. Of the Duties of young Persons towards aged Persons.

The Book of Rites ordains as follows: When you go to visit a Relation of your Fathers, neither enter nor leave his House, but with his Permission; and never speak but when you answer his Questions.

When you are in company with a Man twenty Years older than yourself, respect him as if he were your Father, and if he is ten Years older than you, as your elder Brother.

When a Scholar walks the Street with his Master, he must not leave him to speak to any other Person whom he meets. Nor must he walk up with him, but keep a little behind. If his Master shall lean his Hand upon his Shoulder to whisper somewhat in his Ear, the Scholar must put his Hand before his Mouth, lest he be uneasy to him by his Breath.
The Canonical Books of the second Order.

If you fit by your Master, and if he puts any Question to you, never interrupt him with your Answer, and take care not to speak till he has done. If he examines you about the Progress you have made in your Studies, you are immediately to rise and to speak, during all the time you answer him.

When you are at your Master's, or an aged Person's Table, and if he pretends you with a Glass of Wine, you are to stand while you drink it, and to refuse nothing that is offered you: But if you are ordered to sit, obey. When you fit by a Person of Note, if you perceive that he is in any Unseeliness; for instance, if he is reflected on his Seat, if he makes a Stir with his Feet, or if he examines the Shadow of the Sun to know what it is a Clock; you are immediately to take your Leave of him, and to ask his Permission to retire. Whenever he puts any Question to you, always answer him standing.

If you discourse with any Person who is your Superior, either by his Dignity, or his Alliances, never ask of him how old he is: If you meet him in the Street, don't ask him where he is going. If you fit by him, be modest, and don't look to either the one Side or the other; use no unbecoming Gestures, nor make any Motion with your Fan.

The Disciples of Confucius report, that when their Master asfifted at any great Entertainment, he never left the Table till all those, who were older than himself, were gone.

Paragraph V. Of the Duties of Friends.

A Man, who is serious in his pursuit of Wisdom, never chuses any for Friends, but those, whose Discourses and Examples can improve him in Virtue, and Literature.

The Duty of two Friends consists, in reciprocally giving one another good Advice, and in animating one another to the Practice of Virtue.

There are three Sorts of Friends with whom an Engagement and Intimacy cannot fail to be pernicious. The vicious, the dicing, and the indiscreet Blasphemies.

When you receive a Person at your House, don't fail to press him at every Door to walk in. But when you come to the Door of the innermost Hall, ask his Permission to enter first, that you may put the Chairs in order; then, return to him, and conduct him respectfully to his Seat, which must be always on your Left. The Guest is not to speak first; for the Laws of Politeness require, that the Master of the House should open the Conversation.

Chapter V. Of the Vigilance required over One's Self.

Paragraph I. Rules for the Government of the Heart.

As soon as Reason assumes the Mastery over our Passions, every thing goes well; but when the Passions get the better of Reason, all is wrong.

A Prince who would be happy, and wants to make his People too, ought to observe the following Particulars: To take Care that the high Station to which he is raised, does not inspire him with haughty arrogant Airs: To oppose every irregular Passion: Never to be intoxicated by any Opinion, with which he has stuffed himself to be precipitated: To indulge him only in lawful Pleasures: He must study to be popular and serious, for this will procure him the Affections of his People: If he loves any one, he must not be blind to his Faults: If he hates any one, he must not that his Eyes to his good Qualifications: If he heaps up Riches, let it only be to diffuse them: In short, he must never decide with any Diffidence; and in giving his Advice, he must not assume a positive Tone.

When you come out of your own House, let your Air be modest, and such as you must have when you pay a Visit to a great Lord. When you deliver your Orders to any Body, have as much Gravity about you, as if you asfifted at some great Solemnity. Judge of others by yourself, and never do that to another, which you would not have done to yourself.

Even when you are alone, you must retain your Modesty: When you are about any Business, apply your whole Attention to it: In the ordinary Commerce of civil Life, you are to express a great deal of Good Nature and D candour. These are Virtues which you ought never to neglect, even tho' you were banished to the most barbarous Nations. A Man may be said to delvere the Reputation of being wise, when he does not love to fill his Belly with Vittualls: When he does not seek his own Ease; And when, he manages his Business with Dexterity, and his Words with Discretion, and seeks to keep Company with none but wise and virtuous Persons.

Paragraph II.

The Book of Rites speaks thus: That which distinguishes the wise Man from all others, is Civility and Justice. Those two Virtues have their Principle in the perfect Regulation of all the Motions of the Body; the Gentleness and Ceremomy of the Look, and good Breeding in Discourses.

When one speaks to you, don't advance your Ear that you may the better hear him: Nor answer him by bawling, as if you were crying upon one: Don't look cross upon any body, nor suffer
suffer your Eyes to wander, so as to let him perceive you are thinking of something else: When you walk, let it not be with a slavish Pace, or with a fierce Look: When you are standing, don't raise your Foot in the Air: And when you sit, never let your Legs be crossed: When you work, let it never be with your Arms naked: When you are warm, never open your Habit that you may cool yourself: And in what Company ever you are, let your Head be always covered: When you are a little kept yourself in a decent Posture: When you walk, with any one, take great care not to put on a disdainful or a rallying Air. Never speak with Precipitation, nor let the Faults of others be the Subject of your Discourse: Advance nothing upon flight Conjectures, and never be stubborn in your Opinion.

The Disciples of Confucius say, that when their Master was at Home, he spoke very little: So that to see him, one would have thought he could not speak: But on the contrary, when he was at Court, he was admired for his Eloquence. That no Body knew so well as he did, how to adapt himself to the Genius and Quality of those he discoursed with. That, when he talked with the inferior Mandarin he struck them with Respect, by a certain Dignity of Expression which run through all his Discourse: That he imitated himself agreeably into the Spirits of his superior Mandarin, by a gentle unaffected Eloquence. In short, that he never spoke but to the Purpose, and when it was necessary: That while he was at his Meals, or when he was going to Bed, he always observed a profound Silence.

PARAGRAPH III. Rules about Dreifs.

The Book I.ii, speaking of the Ceremonies practised when the Cap is first given to young Men, has these Words. The Master of the Ceremonies, in putting the Cap on his Head must speak thus. Remember that you now take the Habit of the Adults, and that you are now out of the State of Childhood: You must therefore no longer have any of its Sentiments or Inclinations: Assume grave and serious Airs: Apply yourself to good earnest to the Study of Wisdom and Virtue, and thereby merit a long and a happy Life.

According to what is prescribed in the Book of Rites; a Son is not allowed, while his Father and Mother are alive, to be drested in (+) White. In like Manner, it is forbidden to the Head of a Family, whose Parents are dead, to wear Habits of different Colours, even when the triennial Mourning is expired.

Children must not have silken Cloths, or Cloaths lin'd with Furs.

He, says Confucius, who labours to reform his Manners, yet blusters to be plainly drest, and to feed on the coarsest Food, shews, that he has made but little Progress in the Path of Virtue.

PARAGRAPH IV. Rules to be observed at Table.

When you entertain any one, or when you sit at any one's Table, be very observant of all the Precepts of good breeding: Take Care that you do not eat too greedily, or take too long Draughts in drinking; or make a Noise with your Mouth; don't gnaw the Bones, or throw them to the Dogs; don't siphle the Soup that is left, or shew any desire for any particular Meat or Wine, or pick your Teeth, or blow upon the Rice when it is too hot, or make up new Sauces for the Meats that is presented you. Take very small Mouthfuls: Chew your Viuitals well between your Teeth: Let your Mouth never be too full.

Tho' the Table of Confucius was far from being delicate; and tho' he never was very curious about exquisite Meats, he always defird to have the Rice, that was served up to him, very well boiled, and he scarce ever eat any Fish, or any Viuitals but what were minced. If the Rice was fermented, either with Heat or Moifure, or if the Viuitals began to be in the least spoiled, he immediately perceived it, and never would touch them. Besides, he was very moderate in the use of Wine.

The ancient Emperors have had it in View, to prevent the excessive drinking of this Liquor; when they ordered the Guests at an Entertainment, to make so many Bowls to one another at every Glass they drank.

These merry Companions, Ips Mencius, are in the utmost Contempt, because, they have no other Care but to satisfy their fenueal Appetites, and to regale the most worthless Half of their Being, thereby doing an infinite Prejudice to their nobler Part, which deserves all their Care.

CHAPTER IV. Examples drawn from Antiquity with respect to these Maximis.

The Mother of Mencius liv'd in a House adjoining to a Field, where there stood a great Number of Burying-places: The young Mencius took a Pleasure in considering the Ceremonies which were practised there; and in his childish Annoyments he devoured himself by imitating them: His Mother, who observed him, judged that was not a proper Place for her Son's Education: So she immediately changed her Dwelling, and lived near a public Market. The

(1) White is the Colour of Mourning in China.
The little Menzius, upon seeing the Merchants, the Shops, and all the different Motions of that vast Crowd of People which roared thither, made it his ordinary Diversion to imitate the same Motions, and the different Postures he had remarked in them. This is still the wrong Place for my Son to receive a proper Education in, said his Mother: So he immediately left that Dwell ing, and took a Houfe near a public School. The young Menzius swallowed these, few a great Number of young Gentlemen who practised Civility and Politeness; who made mutual Presents, yielding the Place to, and treating, one another, with Honour; going thro' the Ceremonies prescribed, when one receives a Visit; and then, the greatest Diversion the little Menzius had in imitating them. Now, said his Mother, I have at last hit upon the Means of having my Son rightly educated.

Menziez, when a Child, seeing a Neighbour kill a Pig, asked his Mother, Why he killed that Animal. For you; answered the laughing; he designs to treat you with it: But afterwards, reflecting, that her Son began to have the Life of his Reason; and fearing left, that, if he should be sensible, that he had a mind to deceive him, he might get into a habit of lying, and of tricking others, she brought some Pounds of the Pig, and had it dressed for his Dinner.

PARAGRAPH II. Examples of the Antients upon the Duty.

The Prince of Kf, who has the Title of Tju, is, that is to say, of Marquis or Baron, seeing that his Nephew, the Emperor Chew, abandoned himself entirely to Luxury, Effeminacy, and the most infamous Debacles, gave him a serious Advice with respect to his Conduct: But the Emperor was so far from following it, that he shut him up in Prifon. While he was a Prisoner, he was advised to make his Escape, and the Means of making it were offered him. That I will not do, answered he, for where ever I go, my Prefence will remind the People of the Vices and Cruelty of my Nephew. The Courtfe he followed was, to counterfeit Madness, and to do Idiot Actions: He was afterwards treated only as a vile Slave, and thereby had Liberty to retire from public Notice.

The Prince Pi Kang, who was likewise Uncle to the Emperor, seeing that the wife Councils of Prince Ki had no effect: What would become of the People, said he, if the Emperor continues in his Diforders? I cannot be silent: The I should lose my Life, I must represent to him the Wrong he does to his own Reputation, and the Danger into which he puts the Empire: So he addressed himself to the Emperor, who heard him with an Air of Indignation mixed with Fury. It is pretended, says he, that the Hearts of wise Men are different from those of other Men: I want to be certain of this. So he instantly commanded his Uncle to be cut asunder in the Middle, and ordered his Heart to be thoroughly examined if it was formed different from that of other Men.

This cruel Execution coming to the Ears of the Prince of Wuy, the Emperor's Brother: When a Son, said he, admonishes his Father three Times without Success, he does not flip there, but endeavour to melt his Heart with Cries, Tears and Groans. When a Minifter has three times given a wholesome Advice to his Prince, without any Effect, he is thought to have fulfilled all his Duties, and is at Liberty to retire. This is the Course which I will follow. In effect, he banished himself from his Country, carrying along with him the Vessels which served at the Funeral Duties: that there might be, at least, one of the Royal Family remaining, to pay the funeral Rites to their Ancestors twice a Year. Conspirators boasted much of these three Princes, and spoke of them as true Heroes who had signalized their Zeal for their Country.

The young Prince Kang, had been promisec in Marriage to Prince Pi Kang: But this last died before he espoused her. The Prince refused to preserve the Fidelity she had promised, and never to take another Husband, to which, the her Parents much prattled her, she never would consent: She composed an Ode, where she made a Vow to prefer Death to Marriage.

Two Princes of two neighbouring Kingdoms, had some Disputes about a Piece of Ground; of which each pretended to be lawful Lord. They both agreed to choose Ven sang for the Arbitrator. He is a virtuous and a just Prince, said they, and will soon decide this Difference: Accordingly, they both set out for his Kingdom, into which they had scarce enter'd, when they saw certain Labourers, who yielded to one another a Piece of Ground which was disputable; and Travellers who gave one another the Middle of the Way out of Complaince. When they entered into Cities, they saw young Men who relieved the Old of their Burthens, by taking them on their own Shoulders. But when they came to the Capital, and saw the civil and respectable Manners of the Inhabitants, with the reciprocal Testimonials of Honour and Complaince that passed among them; How indifferent are we? said they. We don't deserve to tread upon the Territories of a wise Prince; and immediately they yielded up the Ground in Question to one another. But as each refused to accept of it, that Piece of Land remains still independent of, and exempted from, all Rights of Lordship.

I shall say nothing upon the third Paragraph, which relates to the Regulation of Manners; Nor of the fourth Paragraph, which is upon Civility and Modesty; because the Examples they contain are taken from the preceding Books, of which I have already given an Account,

PART
THE Emperor Shoo lay, of the Family of the Han, being on his Death Bed, gave this
Advice to his Son and Successor. If you have an Opportunity of doing a good or a bad
Action, don’t say, It is but a small Matter; for we ought not even to neglect the smallest Affairs:
There is no Circumstance of good, however slight, but what we ought to practice; nor of evil,
however small, but what we ought to shun.

The Instructs which the first Minister Luay p3 gave to his Children, was as follows: If
a Man does not take care of his Reputation, said he, he dishonours his Ancestors, and precipitates
himself into five Sorts of Vices; against which, one cannot be too much upon his Guard. I
will recount them to you, in order to inspire you with the Horror which they deserve.

1. The first is, the Vice of those who are employed only in Pleasure and Merry-making: Who
have nothing in View, but their own Convenience and Interest: Who study to flifle, in their
Hearts, every Sentiment of Compassion which Nature inspires for the Unhappy.

2. The second Vice is, that of such as have no Taste for the Doctrine of the ancient Sages: Who
never blush with Shame and Confusion, when they compare their own Conduct with the great
Examples, which, the Heroes of past Ages have left us.

3. The third is, of such as disdain their Inferiors: Who love only Flatterers: Who are only
pleased with Baffoons, and trifling Discourses: Who look upon the Virtues of others with a
jealous Eye, and pry into their Failings, only to publish them: Who make all their Merit to
consist in Pride and Vanity.

4. The fourth is, of those who love only Plays and Entertainments, and neglect their most
important Duties.

5. The fifth is, of such as endeavour to raise themselves to Posts and Dignities: and in order
to attain them, have Recourse to the most abject Meanerfs, and make themselves the Slaves of
every Man who has Interest enough to serve them.

Don’t forget, my dear Child, added he, that
Wisdom, the Ignorance, the Whims, and
whom Nature left us.

Fan fie, the first Minister and Confident of an Emperor, had a Nephew who was continu-
ally soliciting him to employ his Interest for raising him. As he was young and unexperi-
enced; Fan fie lent him the following Instructs:

My dear Nephew, If you would deserve my Protection, begin to practice these Councils which
I give you.

1. Distinguish yourself by filial Piety, and your great Modesty: Be submissive to your Parents,
and to those who have any Degree of Authority over you: And in all your Conduct, never betray
the least Symptoms of Haughtiness or Pride.

2. Imprint it well upon your Thoughts, that an extraordinary Application and a vast Compre-
hen of Knowledge is required, to fill great Posts. So, lose no Time, and store your Mind with the
Maxims which the ancient Sages have left us.

3. Entertain a mean Opinion of yourself, but do Justice to the Merit of others, and take a
Pleasure to behold that Share of Honour, on every one, which is his Due.

4. Take Care not to suffer your Mind to be diverted from your serious Occupations, or to be
distracted by Amusements unbecoming a wise Man.

5. Be upon your Guard against the love of Wine, for it is the Poison of Virtue. The Man
of the finest natural Parts, who abandons himself to so mean a Passion, soon becomes fierce and
intractable.

6. Be discreet in your Words; all your great Talkers make themselves contemptible, and
often involve themselves in troublesome Affairs.

7. Nothing is more comfortable, than for a Man to make himself Friends: but, be not too
anxious about preferring them: And do not be amongst the Number of those People, whom the
least Word that is dropped, if it happens to displease them, puts it into a Rage and Anger.

8. We see few that don’t listen to flattering Discourses, and who, having tasted Praise that
has been artfully gilded, don’t conceive a high Idea of themselves: Never fall into this Fault;
and instead of flattering yourself to be beloved by the pleasing Incantations of Flatterers, look
upon them as Seducers, who want to betray you.

9. It is peculiar to the ignorant Vulgar to admire these vain Men, who make a Show of a
pompous Equipage, and a long Train of Domestics, of magnificent Habits, and of all the Lux-
ury invented to gain that Preeminence, which is seldom supported by Merit; But wise Men
look upon such with an Eye of Pity, esteeming nothing but Virtue.

10. You see me at the Height of Prosperity and Grandeur! bewail me, my Nephew, and
envy not my Fortune. I look upon myself as a Man whose Legs totter upon the very Brink of
of a Precipice, and who walks upon brittle Ice. Believe me, it is not high Pots which make a Man happy; it is no easy matter for him to please them and his Virtue at the same time. Follow then a Council, which is the Fruit of my long Experience; that your Children be in your House, and there live retired, study Wisdom, fear to shew yourself too frequently abroad, and desire Honours, by avoiding them. The Man who walks too fast, is prone either to stumble or to fall. Providence is the Dispenser of Wealth and Grandeur; and her Time must be waited for.

PARAGRAPH II. Maximus upon the five Duties.

THE Author enters into a Detail of the Duties of Domesticks: Of the Ceremonies appointed, when the first Cap is put on the Head of young Persons; Of the funeral Honours which ought to be paid to deceased Parents: Of the triennial Mourning: Of the Care with which we ought to turn the Ceremonies introduced by the Sectaries: Of the Duties of Magistrates: Of the Precautions that ought to be observed in Marriages: Of the Love that ought to be among Brethren, and of the Rules of Friendship. As most of these Reflections are to be found in the foregoing Books, I shall only mention some, of which, I have not yet treated. Formerly, it would have been a Scandal and a punishable Fault to have eat Meat, or drunk Wine, during the time of Mourning for deceased Parents: How are the Times changed? At present, we fee even Mandarins, at a Juncture like that, which is consecrated to Grief and Melancholy, visit and regale one another: They even have no scruple to make up Marriages. Among the Vulgar, the Relations, the Friends, and the Neighbours, are invited to an Entertainment which lasts the whole Day, where they frequently get themselvesuddled. O Morals! What are ye become?

The Kites of the Empire ordain every one to abstain from Meat and Wine, during the time of Mourning, except sick Persons, and those that are Fifty Years of Age; these are permitted to take Soups and to eat Meat: But they are absolutely prohibited from feeding upon delicate Meats; or to affilt at Entertainments. There are still stronger Reasons, for debarring them from all Pleasures and Diversions. But this I don't speak of, for there are Laws established in the Empire to curb such as are guilty of this Excess.

The Superstitious, who believe the Impostures of the Sect of Fo, think that they have discharged the essential Duty with regard to their deceased Parents, when they lead the Idol with Prefents, and offer Meat to their Ministers. If you believe such Impostors, these Offerings efface the Sins of the Dileased, and facilitate their Entry into Heaven. Hear the Instruction which the celebrated Fra gave to his Children. Our Family, said he to them, has always refuted the Artifices of this Sect by human Writings: Take Care, my Children, never to be caught by these vain and monstrous Inventions.

When you design to marry your Son or your Daughter, seek only in your future Son, or Daughter, in Law, the good natural Temper, the Virtue, and the wise Education they have received from their Parents: Prefer these Advantages to all Honours and Riches. A wife and virtuous Husband, tho' poor and in a mean Station, may one Day make a Figure by his Riches and Dignities. On the other Hand, it is very probable that a vicious Husband, however rich or dignified he is, will fall into Contempt and Poverty.

The Grandeur or Ruin of Families frequently proceed from the Wives. If your Wife has brought you a large Fortune, she will not fail to depile you; and her Pride will soon create Trouble in your Family. I shall grant, that this rich Match has raised and enriched you; but if you have the least Spark of a Soul, you will not blush to be beholden to a Woman for these Honours and Riches?

The Doctor Hen used to say: When you marry your Daughter, let it be into a Family more Illustrious than your own: For then, she will behave with the Obedience and Respect which becomes her; and the Family will be blest with Peace. For the same Reason, marry your Son into a Family more obscure than your own: For then, you can be sure that he will be easy in his House, and that his Wife will never transgress the Bounds of Respect which she owes him.

The Doctor Shing was in the right, when he said, that to make Friendship more durable, it was necessary that Friends should respect one another, and inform one another of their Failings. If you chuse none for Friends, but such as will flatter you, and divert you with their witty Sayings, their Pleasantry, and their Jests, you will soon fee an end of a Friendship so trifling.

PARAGRAPH III. Maximus of modern Authors, upon the Care with which a Man ought to watch over himself.

An ancient Proverb says, that he who aims at being virtuous, is like a Man who climbs up a steep Mountain; and that he who abandons himself to Vice, is like a Man who descends a very rough Precipice.

The Doctor Fa chung fuchsia, gave this Instruction to his Children and Brethren. Are we to Insult our Neighbours? The greatest Dunces, among us, are clear Sighted. Are we to criticize our own Conduct? The most clear Sighted become Dunces: Employ your Subtilty in criticizing your Neighbour, upon yourself, and apply the Indulgence with which you treat yourself, to him.

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The Heart of Man is like an excellent Soil. The Seeds with which it is sowed are the Virtues, Gentleness, Justice, Fidelity, Clemency, &c. The Books of the Sages, and the Examples of Illustrious Men, are the Instruments by which the Soil is cultivated. The perplexity of worldly Affairs, and our Passions, are the noxious Herbs, the Thorns which grow in the Soil, and the Weeds that grow and eat up the Seed: Care, Vigilance, Attention to our Duty, and examining our own Conduct, are the Pains bestowed upon watering and weeding this Ground. In short, when a Man is so happy as to arrive at Perfection; that is the time of the Harvest and enjoying the Crop.

The Doctor Hsi cong ting explains himself in this Manner: A Man who aspires to Wisdom, ought to neglect the Delights of the Age, and not to suffer himself to be dazzled by the Tinsel Gilt of Honours and Riches. Princes, who are intoxicated with their Grandeur, divinify themselves only by their Vanity and Pride. They have large Halls sumptuously adorned; Tables served with all the Delicacy and Magnificence imaginable; a great number of Lords and Dames who surround them and court them; Sure, if I were in their Place, I would take Care not to imitate them. He who would be truly wise, ought to despise Luxury; and, without debasing his Mind by employing it upon these Trifles, to aspire to more Sublime Attainments; He ought frequently to remember the Examples of the celebrated Chiu hao hsiung ming, who flourished at the end of the Government of the Family of the Han. He lived peaceably in the Town of Non-yang, without Deceits and without Ambition; being employed only in cultivating his Land, and acquiring Wisdom. Liew ji, General of the imperial Troops, by his Intrigues, having engaged him to follow the Profession of Arms, he acquired so great an Authority in the Army, that having made a Partition of the Fields and the Provinces, he divided all the Empire into three Parts. When he was at this high Pitch of Credit and Authority, what Riches might he not have heaped up? However, Attend to the Discourse he had with the Heir of the Empire. I have, said he, upon my Family Estate, 500 Mulberry-Trees for nourishing Silk-Worms: I have 1500 Arpents of Land, which are carefully cultivated; so that my Children and Grand-children may have a plentiful Subsistence. This being sufficient for them, I will take Care not to heap up Riches. I have no other View but to procure the Happiness of the Empire, and to prove to your Majesty the Truth and Sincerity of my Words; I promise, that at my Death, there shall be found neither Rice in my Granaries, nor Money in my Coffers. And in Effect, the Thing happened as he had promised.

CHAPTER II. Examples extracted from modern Authors.

PARAG. I. Examples of Education.

A Society for perfecting the Moral.

One of the Literati, whose Name was Lyu, born in the City of Lyen t'ang, formed with his Fellow-Citizens a Kind of a Society, for endeavouring in Concert with one another, to attain to Perfection. They agreed inviolably to observe the following Laws. 1. All the Members of this Society were frequently to assemble, in order to engage, and to animate one another in the Practice of Virtue. 2. They were bound to inform each other of their Faults. 3. They were to unite at the Feasts and Assemblies, and to pass them together. 4. They were to assist one another in their Necesities, and mutually to relieve one another in Troubles and Afflictions. 5. If any one of their Society performed an Action worthy of an Encomium, it was entered in a Register, that the Memory of it might be preserved. 6. If any of them fell into a considerable Fault, it was written immediately in the same Register. 7. Every Member of the Society who was three times admonished of his Faults, and relapsed into them, was for ever excluded from the Society, and his Name struck out of the Register.

The Mandarin Hsi yuen, frequently complained that young People, who applied to the Sciences, and aspired to the Magistracy, followed only a vain Eloquence, without being at Pains to fathom the Doctrine of the ancient Sages, or to form themselves upon their Examples. For which Reason, he explained to his Disciples, only what was most important in the ancient Books, with respect to the Regulation of Manners, and the Virtues required in good Government; In his Discourses, he taught only to unfold the Sense of the ancient Books; and despising the Flowers of Eloquence, he advanced nothing but what was supported by solid Reasonings. His Reputation soon spread on all Sides: And in a very little Time, upwards of a thousand Scholars, made a vast Progress under so able a Master.

While he was Literary Mandarin in the City Hsi c'ew, he erected two Schools. In the one, none were admitted but those who had a very eminent Genius, and had, for a long Time before, applied to the Study of the Doctrine of the Ancients, and to comprehend all that was most Sublime in them. They who had distinguished themselves by their Prudence, were admitted into the other, where they were taught Arithmetic, the Exercitiae of their Arms, the Rules of Government, &c. This great Number of Disciples, disposed themselves all over the Empire. And as they were distinguished from the Vulgar by their Wisdom, their Modesty, and Integrity, it was enough to see them, for one to know that they were Disciples of the Mandarin Hsi yuen.

PARAG. II.
PARAGtPH II. Examples upon the five Duties.

THE young *Syrpan* minding nothing, but to render himself expert, and to acquire Virtue: His Father, who had married a second Time, took such an Affection to him, that he desired him from his House. The young Man, who could not endure to part with his Father, went Night and Day, and still hung about the House. The Father proceeded to Threatenings, and from Threatenings to Blows: The Son was then obliged to retire: But built a little Hut near his Father's House; where he went every Morning to rub and cleanse the Halls, as he had done before. This put the Father into a still greater Passion; he caused the Hut to be demolished, and banished his Son absolutely from his Presence. *Syrpan* never gave over for all this: He fought out a Lodging in the Neighbourhood, and went every Morning and Evening to present himself before his Father to offer him his Service. A year past thus, and yet the severe Manner in which he was treated, could not diminish his Tenderness and Piety. At last, his Father began to make Reflections upon the Injustice of his hatred; and after having compared the Hardness of his own Conduct, with the tender Love which his Son bore him, he was carried by the Arguments of Nature, and recalled his Son about his own Person. Sometimes after, *Syrpan* left his Parents: After having performed a Mourning of three Years, his younger Brothers proposed to divide the Effects, to which he contented: But what was his Conduct afterward? Behold, said he, a number of Domesatics in a decrepit Age, and incapable to serve any longer: I have known them for a long Time, and they are formed according to my Humour: As for you, ye will have some Trouble in managing them: So, they may live with me. Behold some Hoults half ruined, and Lands that are barren: I have helped to cultivate them from my tenderest Youth, and I will referee them for my self. There is nothing now to divide but the Moveables: I will take their half broken Vellts, and that old Furniture which is falling into Pieces; I have always made use of them, and they shall be my Portion: Thus, the he was the elder Brother of the Family, he took for his Share all the Refuse of his Father's Household: And his Brothers; having soon squandered all their Fortunes, he divided with them what remained of his.

When *yu*, who made himself so famous throughout the Empire, relates, that it was to the wise Counsellors of his Mother, he owed all the Lustre of his Family. One Day, says he, she took me apart and spoke to me thus: "Having gone to visit a prime Minister, who was one of my Relations; after all the Compliments were past, You have a Son, said he to me, if ever he comes to any Dignity, and if you hear that he is poor, and fierce has whereabouts to live, you may thense draw a good Omen for all the future Part of his Life. If, on the contrary, it is told you, that he is villy rich, that his Stable is filled with fine Horses, and that his Clothes are fine: Look upon this Luxury and these Riches, as a certain Prefage of his approaching Rain. I have always, continued she, remembered this Reflection, in which I was brought up, and blasted to the South with good Sense. From whence can it proceed that Persons, who are raised to dignities, can every Year find such large Sums and rich Presents to their Relations? If it proceeds from their Frugality, and from abridging their Expences, I shall be far from blaming them: But it is the Fruit of their Exortations, what Difference is there between these Mandarin and common Robbers? And if they have Dexterity enough to screen them from the severity of the Laws, how can they endure themselves, and not blust with Confusion?"

When the Dynasty of the Han reigned, a young Girl, whose Name was Shih, at sixteen Years of Age married a Man, who, soon after his Marriage, was obliged to go to the War. When he was just departing, I know not, said he to his Wife, if ever I shall return from this Expedition: I leave a very aged Mother, and the Brothers who cannot take Care of her: Can I rely upon you, that if I die, you will charge yourself with this Duty? The young Lady agreed to this with all her Heart, and her Husband went to the Campaign without any Uneasiness. A little time after, News came of his Death, and the young Widow performed her Promise, by taking a particular Care of her Mother in Law: She spun, and wrought at Stuffs every Day, that she might earn what was necessary to support her. When her three Years of Mourning were expired, her Relations designed to give her another Husband: But the absolutely rejected that Proposal; and informing them of the Promise she had made to her Husband, she told them that she would rather embrace Death than a second Marriage. So relinguished an Answer stopped the Mouths of her Relations: And being thus become Mifreys of her own Fortune, she lived eight and twenty Years with her Mother in Law, and gave her all the Alms she could have expected from the best of Sons: The Mother in Law dying when she was upwards of eighty Years of Age, the Daughter told all her Houses, Lands, and Possessions, that she might give her a magnificent Funeral, and purchase for her an honourable Burying-Place. This generous Action, had such an Impulsion upon the Governor of the Cities of *Whoy nuan* and *Yung chee*, that he gave an Account of it to the Emperor in a Memorial which he presented upon that Head: And his Majestly to reward the Piety of the generous Lady, caused 4420 Ounces of Silver to be given her, and exempted her from all Taxes during the rest of her Life.

Under the Reign of the Dynasty of the Tang, the Sitter of the first Minister of the Empire, whose Name was *Kyo 5ey*, was dangerously sick. While her Brother was warming a Drink for her, his Beard took Fire: His Sitter, touch'd with this Accident, Hallo! Brother, said the, have we not a great number of Servants? why will you put yourself to that Trouble? I know that, anser'd he, but both you and I are old, and perhaps I shall never have Occasion again to perform to you these little Pieces of Service.
The Canonical Books of the second Order.

Pou byun {f} being Governor of the City King jin, which is now called Syen ngan, a Man of the lowest Rank, came to him. I formerly had, said he to the Governor, a Friend who sent me a hundred Ounces of Silver: He is now dead, and I want to pay back that Sum to his Son, but he absolutely refuses to receive it: I beg you would cause him to repair hither, and order him to take what is his Due: In the mean time, the Debtor deposited the Money in the Hands of the Governor. The suppos'd Creditor appeared by the Orders of the Governor, and protested that his Father never had sent a hundred Ounces of Silver to any one. The Mandarin, not being able to clear up the Truth, inclined sometimes to give the Money to the one, sometimes to the other, but neither of them would receive it; both refusing it, as not being their Right. Upon which, the Doctor Liuw yang cried out, Who will now say, that there are no longer any Men of Probity? Or who will now pretend that it is impossible to imitate the Emperors Taw and Sluin? If any one advances such a Paradox, I will go no farther than this Instance to confute him.

Sil quang, who had been Preceptor to the apparent Heir of the Crown, presented a Petition to the Emperor Suwei, in which, having kild before him, that he was in a very advanced Age, he begged Leave to retire to his House: The Emperor granted his Request, and presented him with a large Sum of Money: The Prince his Pupil, made him a considerable Present likewise; and the good old Man returning to his Country, ordered, that his Table should be always well fered, that he might entertain his Neighbours and ancient Friends, asking from Time to Time of his Steward, how much Money he had yet left; and ordering him to purchase every Thing that was left in its Kind.

This Expen se alarmed his Children, who went to their Father's Friends, that they might engage them to make Representations to him upon that Head. We hoped, said they to the Friends, that when our Father had arrived at Honours and Riches, he would have endeavoured to establish his Family upon a solid Foundation, and to have left us a large Estate. Yet you see what expence he is at in Entertainments and Feasts; Would he not employ his Money much better in purchasing Lands and Houses? The Friends promised to talk with the old Man; and having found a favourable Opportunity, let fall some Insinuations to him, with regard to the Reasons of his Children's Complaint.

I was surprized at my Children, answered he: I believe they think that I am a Dollard, or that I have forgot what I owe to my Posterity. Let them know, that I will leave them in Lands and Houses, what will be more than sufficient for their Maintenance, if they know how to manage it? But do not let them flatter themselves, that by increasing their Fortune, I will contribute to feed their Indolence. I have always heard it said, that to bestow Riches on a wife Man, is the means of enervating and weakening his Virtue: and that to bestow them upon a Fool, is the way to encrease his Vices. In one Word, the Money which I expend, was bestowed upon me by the Emperor, for the Comfort and Recreation of my old Age; Is it not therefore just, that I should use it according to his Intention; and that I should divert myself with my Relations and Friends, that I may the more gayly spend the short Remainder of my Life?

Tang frey had two Daughters, the one nineteen, and the other sixteen Years of Age; both of them possessed of great Beauty, but of greater Virtue; tho' neither of them had any other, than a common Country Education. A Troop of Robbers, who at that time infelted the Empire, broke all of a sudden into the Village where the two Girls lived: Upon which, they concealed themselves in the Cavities of the Mountains, that they might escape their Insults and Cruelties. They were soon discovered by the Robbers, who were dragging them along as Victims appointed to satisfy their brutal Passions. Having walked with them for some time, they came to the Brink of a Precipice. It is much better, said the elder Sister to the younger, to lose our Life than our Honour; and immediately jumping down the Precipice the expired upon the Spot. The younger Sister, almost at the same instant, followed her, but did not die by the Fall; having only both her Legs broken. The Robbers frightened by this Sight, held on their Way, without enquiring any farther. The Governor of the next City informed the Emperor of what had happened, and his Majesty, to eternize the Memory of so noble an Action, bestowed a magnificent Encomium upon the Virtue of the two young Women, and exempted their Family, and the Village in which they lived, from all Taxes, for ever.

Leau yang lost his Heart when he was a Child: But he had three Brothers, with whom he was very intimate; they all lived together in the same House, and their Fortune was common to them all. It happened, that all the four Brothers married; and their Wives soon broke the Harmony: They could not bear with one another, and they were every Moment disputing and quarrelling; at last, they demanded a Division of the Fortune, and a Separation of the Families.

Leau yang was sensibly afflicted at this Demand: And the better to prove how much his Heart was touched: He assembled his Brethren, and their Wives in his Apartment: He then shut the Door, and taking a Staff, he struck himself severally upon the Head: Ah! Unhappy Leau yang, cried he, what does it now avail thee to have watched continually over your Actions, to have applied thyself to the study of Virtue, and to have meditated incessantly upon the Doctrine of the ancient Sages? You flattered yourself, that you might one Day by your Example, reform the Manners of the Empire, and yet you are not able to establish Peace in your own Family.

The
This Sight made a lively Impression upon his Brethren and their Wives: They threw themselves at his Feet, and dissolving into Tears, promised to reform their Conduct. In effect, there was no more Noise heard: A good Understanding was re-established in the Family, and a cordial Union amongst them all succeeded.

PARAGRAPH III. Examples of the Care with which we ought to watch over Ourselves

The Mandarin Ti-ti-hin was once a Day asked, If, since he had first endeavored to attain to Virtue, he had ever succeeded so far, as to divest himself of Affections for particular Persons? I perceive, answered he, that I have not, and my Reasons for thinking so are as follow: Sometime ago, a Person offered me a Horse that was so swift and so spirited, that he would travel a thousand Furlongs in a Day: Tho' I refused this Present from one, who perhaps had some selfish Views in offering it, yet, when ever any body was propitious for filling up a vacant Post, that Person's Name came always in my Mind. Likewise, when my Son has any light Indisposition, tho' I know that his Life is no way endangered, yet I cannot help passing whole Nights without Sleep, in an unaccountable Uneasiness; which instructs me, that my Heart is not yet free of all Affections that are not perfectly regular.

The Mandarin Lyew upon was so much Master of himself, that the most extraordinary, and the most unforeseen Events, never affected the Peace and Tranquility of his Soul. His Wife, one Time, undertook to put him in a Passion, and gave her Maid Orders for that effect, which was punctually executed as follows. One Day, when he was preparing to go to Court, and had dress'd himself in his most magnificent Habits, the same Maid threw down a Kettle which entirely spoilt his Mandarin's Robes, and hindered him from appearing before the King that Day. The Mandarin, without shirring his Countenance, was satisfied with saying to the Girl, in his ordinary calm Manner, Have you scalded your Hand, Child? and then he retired to his Apartment.

The Mandarin Tang jin, made such Encomiums upon one of the Literati, whole Name was Wang vej, that the Emperor intrusted him with the Government of the City of Shang. One Day, as Yang jin was pacing by that City, the same Governor immediately came to pay him his Compliments; and offered him at the same Time a hundred and forty Ounces of Silver. Tang jin giving him a severe Look, When I formerly knew you, said he, I took you for a wife Man, and, accordingly I recommended you to the Emperor: How happens it that you don't know me? Let me persuade you, anwers the Governor, to accept of this small Mark of my Acknowledgment: It is now dark, and no body can know any thing of the Matter. How! replies the Mandarin, no body know any thing of the Matter! Does not Tyen know it? Do not Tyen know it? Do not you yourself know it? How then can you say that no body knows any thing of the Matter? These Words covered the Governor with Shame, and he retired in Confusion.

Chuang in, was three Times General of the Troops of the Empire. In this high Station, he never valued himself upon having fine Horses, and being bedaubed with Perfumes. All his leisure Moments, were employed in Reading: He laid no Stress on the vain Prefiges that are sometimes spread abroad, and was very cautious how he informed the Emperor of them. He deftroyed all Setsaries, especially those of Fo and Tau. When his Soldiers fell into any Fault, he was rigid: When he was relieving the Poor and the Orphans, liberal. His Granaries were always full of Rice, in order to supply the Wants of the People in a time of Famine: He carefully kept up public Inns; and was magnificent in his Entertainments. In short, when he understood that there were, in the Place where he was at the Time, any Girls of an honourable Family, but poor, and without Relations, he took it upon himself to provide for them: He then found out Husbands for them of an equal Quality with themselves, and furnished them handsomely with Marriage Cloaths.

In the Villits which the Doctor Lyew paid to his Friends, he sometimes spent more than an Hour in discoursing with them, without in the least bowing his Body, and all this while keeping his Breath and Shoulders immovable, nor was he seen to move either his Hands or his Feet: And such was his Modesty, that he appeared to be a speaking Statue.

Li ten-fing (s) caused a House to be built for himself near the Gate of the imperial Palace: One of his Friends told him, that the Vebible was not large enough, and that a Man on Horseback could scarcely turn himself in it: This House, answered he with a smile, will one Day belong to my Children, and the Vebible is large enough for the Ceremonies that will be performed at my Funeral.

Vol. I. 5 Y T H

(1) Orig. Ly are tv.
THE

IMPERIAL COLLECTION,

CONTAINING

The Edicts, Declarations, Ordinances, and Instructions of the Emperors of the different Dynasties.

The Remonstrances and Discourses of their most able Ministers upon good or bad Government, &c.

Together with several other Pieces, collected by the Emperor Kang-hi.

To which are subjoined, Short Reflections written with the Red-Pencil; that is to say, by his own Hand.

ADVERTISEMENT.

The admirable Polity, and fine Order observed in the Chinoë Empire, are owing to the Maxims contained in those ancient and valuable Books, of which I have given the Reader a Summary.

If it is demanded, whether this State, in so long a Tract of Time, under so many different Monarchs, and amidst such a Variety of Revolutions, is not impaired in its V igour, and degenerated from the Wildom and Strictness of these Institutions? The best Answer to this will be gathered from the Chinoë themselves, by perusing the History of their different Dynasties, in the Collection made by the Orders, and under the Inspe£tion of the late Emperor Kang-hi, of which I give a faithful Translation done by P. Hervieu, an ancient Missionary in that Empire.

This Collection contains,

1. The Edicts, Ordinances, Declarations, and Instructions, of several Emperors, sent to Kings, or Tributary Princes; either upon the Subject of good or bad Government, or the Care they ought to take in their Choice of Ministers; or to recommend to the People the filial Duties, and an Application to Agriculture; and to Magistrates, Difinterestedness, and the Love of the People; or to stop the Progress of Luxury, and other Abuses in their Government.

2. The Discourses of the most able Ministers, sometimes upon the public Calamities, and the means of relieving the People; sometimes upon the Arts and Difficulties of Governing, upon the Management of War, the Advancement of Learning, and the Qualifications of a Minister: Or else, against the Corruptions introduced into the ancient Doctrine by different Sects, and especially that of the Idol Fo, upon the Fallacies of Auguries, and against those who propagate them, &c. At the End of almost every one of these, you meet with short Reflections made by the late Emperor Kang-hi, and written with the Red Pencil, that is, with his own Hand.

I shall add to these, Extracts from a Collection drawn up under the Dynasty of the Ming, which immediately preceded the present one; treating of the Duties of Sovereigns, Ministers of State, and Generals of Armies, and the Choice to be made of them; of Politics, of Hereditary Princes, of Remonstrances made to the Emperors by their Ministers; of good Government; of the Daughters of Emperors; of such as abuse their Princes Favour; with Discourses by the most able Ministers, upon different Heads relating to the State.

I shall subjoin another Extract from a Chinoë Book, intitled, The illustrious Women, by which it may be seen, that under all the different Reigns, the Ladies of this Empire have formed their own Conduct, and regulated that of their Families, upon these very Maxims.

This kind of Tradition incontestably proves, that the fundamental Principles of the Chinoë Constitution have been always observed; and hence we may conclude, that it is by no means surprising, if so large an Empire has subsisted so long, and still continues in its full Luster.

Edicts, Declarations, Ordinances, and Instructions of the Emperors, &c.

Some Time after Tsin-fhi whang, King of Tsin, was made Emperor, there was a Design to remove all who were not Natives of Tsin from their Employments. Li tie, who was a Native of the Kingdom of Tsin, and who had been very instrumental in promoting Tsin-fhi whang to the Imperial Throne, made the following Remonstrance to the Emperor in favour of Strangers.

Great Prince! As there is a Report that an Order is entered the supreme Tribunals, by which all Strangers are removed from their Posts: Permit me to make a most humble Remonstrance upon this Head. One of your Ancestors followed a different Conduct. Zealous to search for Merit wherever it was; he had no regard to the Distinctions of Climate. That Part of the West, called (+) Yong, furnished him with (+) Tsin yen; he had Pe li ki from

(*) The Name of a Country. (†) A Man's Name.
from Wen in the East, and finding the means of drawing to his Court, Thé fá, Pi hé, and Kung fun chi, all foreigners, he gave them Employments; and their Services were of such use to him, that having subdued twenty petty States, he finished his glorious Reign by the Conquest of Si yung. 

Hsian hung, during his Reign, saw a prodigious Change in the Kingdom of Tsin. The Manners of his People were reformed, his Kingdom grew more populous, Himself more powerful, and his Subjects more happy and contented. The Princes his Neighbours loved and respected him; and the Troops of Tsin and Wei, who durst attack him, were defeated, while he enlarged the Bounds of his Kingdom above a hundred Leagues. To whom did this Power owe his Successes? Was it not to the Councils of Shang yang his first Minister? And was not this Minister a Stranger?

Whey sang with equal success, made use of the Abilities of Chang i, a Stranger too, to annex to his Crown those Conquests which you well know, and of which your Majesty at this Day reaps the Advantages.

Could Chén sang, if unbiased by the Councils of Tsn bi, have destroyed Yung kuei, expelled Hsü yang, confirmed his Family in Possession of the Throne, rooted up Faction, and reduced the Princes his Neighbours to depend upon him for the common Supports of Life? In short, could he have raised Tsin to the Reputation of an Empire, in all Respects excepting the Name? It was the Councils of Strangers, that influenced all the Actions of these four Princes of your August House.

Permit me now to ask your Majesty, What Harm has your State ever suffered from the Strangers you have employed? On the contrary, Is it not certain, that had the Princes I mention excluded Strangers from their Councils, as your Majesty is now advised to do; their State would never have been so powerful; nor had the Name of Tsin been so celebrated. Besides, when I consider the several Things in Ute about your Majesty's Person, I see Mount Ætna furnish you with precious Stones, Sat and Ho with Jewels, and Love with Diamonds. The Arms you wear, the Horse you ride, even your Ensigns and your Drums, are either composed of foreign Materials, or embellished with foreign Ornaments. Why then do you make use of them?

If not to be a Native of Tsin, is sufficient to shut a Man out of all Employments, however great his Merit and Fidelity may be, to act consistent with this Maxim, you ought to throw out of your Palace, your Diamonds, your Moveables of Ivory, and your other Jewels. You would then banish from your Court, the Beauties of Chin and Wei. If it is an established Rule, that nothing foreign ought to find a Place in the Court; why do they present you every Day with those Ornaments of Pearls and the like, which adorn the Heads of your Queens? Why don't the Gentlemen, who are so violent Enemies to whatever is foreign, begin their Reformation, by banishing from your Court its greatest Ornaments, and oblige your Majesty to find back to Glan, even the Queen your Comfort. In short, the Chinese Music consists only in two or three Instruments, one of Earthen-Ware, and one of Bone, which, both together, make but a very sorry Harmony; and would it be reasonable to deprive your Majesty, to prefer their doleful Sounds to the frightfully Music of Chin and Wei? No, sire! Since then, Sir, in Affairs of Pleasure, you are presented with, and freely use the belt of every Kind, let it come from what Country it will; must you be debared of that Liberty in your Choice of Men? Must you reject without Enquiry, and without Distinction, every Man who was not born in this Country? Such a Conduct would shew that you prefer your Diversions to the Happiness of your Subjects.

It is not by these Means, that Tsin feer her self Midbras of so many other Countries: The large Rivers and Seas receive, without Distinction, all the Brookes that fall into them. Hence it is, that their Deeds is unfathomable: A Prince who is seriously resolved to accomplish himself in good Qualities and Virtues, ought to act thus. Such formerly were our (*)& five Tsin, and our three Yung. They regarded only a Man's Wildom and Virtue, without enquiring into his Country. And this was by, and the Abilitles of (+) Quei Æm, that they at last had no Enemy to struggle with. At present, to diminish by a Decree, so considerable a Number of your Officers distinguished by their Merits, of which your Neighbours will make their Advantage, and to exclude for ever from all Employments, every one, who is not a Native of (+) Tsin, is, as the Proverbs says, to furnish Arms to a Robber, is to give Advantages to your Enemies, in Prejudice of your own Subjects; to weaken yourself at Home, and to raise up Enemies against your self abroad; to imagine, that the Contention which is entered, is either necessary or useful, is, in my Opinion, to impede upon your own Understanding.

The Emperor Kang his Remark.] In former Times, whoever had Wildom and Abilities was esteemed. Princes courted these Sort of Men with Presents and Employments, if they would accept of them, into their Service; so far were they from rejecting or banishing them, only because they were Foreigners. To make the best use of good Qualities wherever they are found, is a wise Maxim. Li tse, Author of this Piece, was at the Bottom a bad Man: But there is no Reason for that, to deprive the Good he advises.

On Occasion of an Eclipse in the Days of the Han, the Emperor Venti order the following Declaration to be Published.

I have heard it said, that ([]) Tsin always gives to the People he creates, Princes to nourish and govern them. If these Princes are worthlefs Men, and bad Governors, Tsin, to bring them to their Duty, either punishes or threatens them with Calamities.

([) Tsin, Emperor, Land, Maller, Sovereign. Fung king was the first Prince, any other person having been in the Number of their Emperors. As for the five Tsin, it is not agreed who the Perfons are, to whom this expedition relates.

(+) The Quei Æm. Nothing in this Text marks a Parality.

(1) Eme is said to have ordered Tsin shi æm, to cause the Books of Æm to be burnt.

(2) Heaven, or the Lord of Heaven.
The Imperial Collection of Edicts, Declarations, &c.

In this 11th Moon, (2) there has been an Eclipse of the Sun; what a Warning is this for me? On the one Hand, I reflect that upon my weak Person is devolved the Care of supporting my Family; of keeping the People; the Princes, the Officers, and the Kings that are under me in their Duty; and in short of making my Empire happy. On the other Hand, when I consider, that the charged with such a Burthen, I have but two or three Persons, at most, who help me to support it; I am sensible of my own Insufficiency: Above, the Stars lose their Light; below, my Subjects are pressed with Want; in all these I read my own Defect of Virtue.

Afofore as this Declaration is published, let it be the Business of my People with the utmost Attention, to examine into my Conduct, and inform me of my Faults; and let this last Employment be entrusted with Perions of Understanding, of Integrity, and Resolution, sought out for that Purpoze, and who shall be prefented to me. For my Part, I recommend to all in Offices under me, to apply themselves, more than ever, to a confciouf Discharge of their Duty, especially by retheing all unnecessary Expences to the People. I will let them an Example, by recalling from my Frontiers all my Forces, except such as are absolutely necessary for their Defence.

The Emperor Kang his Remark.] In the (3) Shi king we read, All invisible as he is, he flit is at Hand, so that there is no time in which it is permitted us to relax in our Duty to Shun it; but when an Eclipse of the Sun happens, which is as it were a Warning from (4) Typhon, we ought then to redouble our Diligence and Cares to appease him.

One of the Olives speaks thus: This is the first time that any of our Emperors, on occasion of public Calamities, or extraordinary Phenomena, have defied to be told of their Faults. But since the Days of Ven ti, there are many other Instances.

Another Declaration of the same Emperor Ven ti, repealing a Law against Criticizing the Form of Government.

In the Days of our ancient Emperors, there was expofed on the one Side of the Court a Sheet, upon which any one might write, and propofe any Amendments for the good of the State; and on the other Side of the same Court, there was a Board fixed, upon which might be marked what ever was conceived to be blameable in the Administration.

This was in order to facilitate Remonfances, and procure good Advice to the Prince. At present, I find among our Laws, one which makes it criminal to speak ill of the Government: This Law is the Means not only of depriving us of the Advantages we might receive from the Correspondence of wise Men, who are at a Distance from us; but even of fopping the Mouths of the Officers above our own Court. How fhall a Prince ever after this, be made fensible of his Faults. This Law is subject to another Inconvenience; which is this: Under pofe- tence that the People have already made public and folemn Proteftations of their Fidelity, Sub- cision, and Respect, to the Prince, if any one amongft them feems in the left to depart from their Proteftations, they are liable to be profefted as Rebels: It puts it in the Power of Magiftrates arbitrarily, to confine the moft indifferent Diffoures into Sedition against the Government. Thus, fimplc ignorant People may be accused of Trefon without any Thoughts of committing it, and convicted of a Capital Crime. No! I can never fuffer the Continuance of fuch a Law, fo let it be abrogated.

The Emperor Kang his Remark.] The Shi whong made a great many Laws, fuch as this; Kau jh, Founder of the Dynauty of the Han, had abrogated a great Number of the fame. The Law fpoken of here, was only abrogated under (5) Ven ti, which was too late.

Another Declaration of the same Emperor Ven ti, importing an Order to delibe- rate upon the Repeal of another Law, by which, the Relations of a Criminal were involved in his Punifhment.

A Law being the Rules of Government, ought, if poSSible, to be faultlefs. Their Ends are, not only to punifh Vice, but to proteft Innocence. Yet I find among our Laws one flill in force, by which, when a Man is criminal, his Father, his Mother, his Wife, and Children, are involved in his Punifhment, and the lefl Punifhment they have to dread, is Slavery. This Law is by no means to my Liking. It is a common and a true Saying, that Laws when perfectly just, are the furest Means of keeping the People in their Duty. When Punifh- ment falls only upon the guilty Head, all the World approves of the Judge. The firit Duty of a Magiftrate is to guide the People, like a good Shepherd, and to prevent their going astray. If our Magiftrates have not fucceeded in this, and have flill Laws to judge by, not entirely conform- oft the strictef Equity, these Laws, tho’ orinaly defigned for the Good of the People, turn to their Prejudice, and favour of Cruelty. Such feme to me the Law I have men- tioned; of which I cannot fee the good Tendefy. Let it be maturely deliberated, whether it is not neceffary to repeal it.

The Emperors Kang his Remark.] These wife Princes, the ancient Emperors, often defended from the Majesty of their Throne, to bewail and to weep over the Guilty. How unreasonable

(*) It may be befideously tranflated three-time. This Text, does not determine the Time.

(1) Shi signifies Verfs, Oles. King signifies Rule. This is one of the ancient Books, which in the Chinefe opinion are the great Rule. Shing signifies Supreme, Ti Emperor Maker, Lord.

(2) This Expression is not translated, the Reader is left at liberty to ferile the meaning of it, by confidering the Conneftion of the Passages.

(*) There was only a short Reign before them.
was it to include, in the Punishment of a Malefactor, his Father, his Mother, his Wife, and Children. *Ven ti* wanted to have this Law abolished; whence we may conclude that he was a good Prince.

**Another Declaration of the same Emperor, importing, a Remission of the half of his Revenue in Grain, for the Encouragement of Agriculture.**

They who have the Government of People in their Hands, ought to inspire them with all possible Concern for what ever is necessary to the Good of the State: Such, without Doubt, is Agriculture.

For this Reason, I have been inculcating this important Point, these ten Years. Yet I cannot observe that they have enough laboured the new Grounds, or that there is greater Abundance of Grain. On the contrary, with Grief, I see Famine painted upon the Faces of the poorer People. Surely, either the subordinate Officers and Magistrates have not had a just Regard to my Ordinances on this Head, or, they are improper to fill the Rank they polish. Alas! If the Magistrates, who are immediate Witnesses of the People's Misery, are regardless of it, what effectual Remedy can I apply for their Relief? This must be thought of. In the mean Time, I remit Half of my Revenue in Grain for the current Year.

*The Emperor Kang hi's Remark.* Nothing is more just in itself than this Declaration; and it is admirably well express'd: Even to this Day, it is affecting, and what must it have been when it was first published?

There are in the same Book, a great many other Declarations of the Emperor *Ven ti*, of the same Nature with this last, which proves him (says Kang hi) to have been a Prince of vast Oeconomy.

**Another Declaration of the Emperor Ven ti, importing, an Order to deliberate upon changing Mutilations into other Punishments.**

I HAVE heard it said, that in the Times of (**) Shan, the Execution of an Effigies, was sufficient to keep the People within their Duty. Happy Government! At this Time, for Crimes not Capital, we have three Sorts of (**) Mutilations very real and very severe. And yet there are every Day terrible Crimes committed. To what is this owing? Is it to my being delitute of the Virtue and Qualifications required to instruct my People aright? Yes, sure it is! The Faults my Subjects commit, and the Necessity there is of punishing them accordingly, are to me the greatest Subjects of Confusion. The *Shi king*, animating a Prince to the right Government of his Subjects, says, that he ought to be taken as a Father and a Mother; yet, if any of my Subjects commits a Fault, even thro' Ignorance, he is immediately punished; and the Punishment is such, as disables him ever to repair it by a better Conduct. This pierces my Heart. What a Torture must it be to the poor Sufferers, when they commit a Fault, if they are so mutilated as to be, for ever after, incurable? But how severe does such a Law show the Prince to be? Is this being a Father and a Mother to his People? Then let the Abrogation of this Law, come immediately under Deliberation: I ordain, that these Mutilations be changed into other Punishments; And it is likewise my Pleasure, that those who have been chastised more or less, according to the Nature of their Faults, be, after a certain Time, readmitted to the same Privileges with the rest of my Subjects.

*The Emperor Kang hi's Remark.* It may be said, that the abrogating these Laws, will give greater Encouragement to Offenders, to act unpunish'd; and by this means increase their Numbers; but at the same Time, it should be considered that these Mutilations, and the Dignities that attend them, deprive the Sufferers of almost all the Means of repairing their past Conduct. (§) To change these Punishments for others, such as whipping with Rods, will give a great many poor Wretches.

**Another Declaration of the same Emperor Ven ti, on account of the Prayers and Supplications offer'd in his behalf by many Officers who were negligent of their Duty.**

I AM now arrived at the 14th Year of my Reign; the longer it continues, the more I am sensible of, and confounded at, my own Want of Abilities; tho' I have not hitherto failed to discharge, every Year, the prescribed Ceremonies both to *Shang ti* and my Ancestors, I am sensible, that in these Ceremonies, none of our ancient and wise Kings had any Eye to their private Interest, or petitioned for what is term'd Happiness. So far were they from this, that they fet all Considerations either of Blood or Interest aside, in order to raise an able worthy Man, tho' no ways related to them; and preferred the wise Advice of another to their own natural Inclinations. Nothing is more beautiful and wise, than so disinterested a Conduct in great Princes! At present, I understand, that many Officers outdo one another, in their Prayers for good Fortune; the good Fortune of what? not of my People, but of my Person: This is what I cannot relish. If I approved that Officers, indolent in their Duty, and unattentive to the Well-

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* (*) An Emperor famous for Wisdom.

(1) A Law. Branding upon the Face with a red Iron, cutting the Nose, cutting off one of the Feet.

(F) There is no such Thing as cutting off the Nose, or Feet, for a Crime. Sometimes, for certain Thefts, they apply a hot Iron to one of the Cheeks. But they have a ready Method of effecting the Marks.
fate of my People, should be entirely employed in the personal good Fortune of a Prince, who has but little Virtue as I have, it would be a considerable Addition to my Failings. I therefore ordain, that my Officers, instead of these pompous Petitions for me, should give all possible Application to a conscientious Discharge of their Duties.

The Emperor Kang hi's Remark] It is the Virtue of an Offering, not the Contents, that renders it agreeable. When, in good Earnest, we seek for Virtue, the Gifts of (*) Yen come of Course. How ridiculous was it for the Officers of the Empire to imagine, that, by only repeating some Forms of Prayer, they could procure Happiness to their Prince? Yen ti was certainly in the right to condemn such an Abuse.

Tong te yew, one of the famous Literati under the Dynasty of the Song, remarks of this Declaration: That if there were no Defects in the State, Yen ti attributes them all to himself; and with regard to Happiness, he disclaimed all that was not in common with his Subjects. In this, he was a true Imitator, and a worthy Successor, of our ancient Princes.

Another Declaration of the same Emperor Yen ti, importing, that Men of approved Virtue and Merit might be sought for, and presented to him.

THE great Yen ti was at extraordinary Pains, to procure virtuous and able Persons to assist him in governing wisely. The Orders he published for this Effect, were not only published within the Bounds of the Empire, but were known a great Way beyond them; and we may say, they were unknown only to Countries, inaccessible to Ships, to Chariots, and to Men. Every one, both far and near, effected it both a Pleasure and a Duty to communicate to him their Knowledge; by these Means, this great Prince was never seen to take one wrong Step, and became the Founder of a long and flourishing Dynasty.

Kau ti, in later Times, has taken the same Precautions in founding our Dynasty. After he had delivered the Empire from its Calamities, his first Care was, as much as he could, to furnish himself with Men of Merit. All such he put in Posts, and recommended nothing so strongly to them, as to help him to govern aright. Aided by the powerful Protection of Yen ti, and the Fortune of his Family, and peaceablypossessing his large Kingdom, he extended the Effects of his Goodness even to neighbouring People. (†) From him, you know it, the Empire devolves on me. You know likewise (for I have often told you so myself,) that I have neither Virtue nor Qualifications sufficient for the Weight of Government.

This engages me to publish the present Declaration; to enjoy all who are in Posts in my Empire, from the Prince, to the simple Magistrate, to enquire carefully after Persons of Merit for my Service. Such, for instance, as know the World perfectly well; others who have a thorough Understanding of all Affairs relating to the State, but above all, such as have Resolution and Honesty enough, to inform me freely of what they think amiss in my Conduct. I require a good Number of all these to supply my Defects. In the mean Time, such of you as are in the Rank of (§) Ta fá, must aid me in this, as far as you can. All that is essential to be examined, are the following Points. 1. My daily and my personal Faults. 2. The Defects of the present Administration. 3. The Injustice of Magistrates. 4. The Necessities of the People. Explain yourself upon these Heads, in a Memorial drawn up on purpose. I will read it, and, in so doing, perceive whether your zeal for my Service extends so far as it ought; and I will not think it real, if, from the Beginning to the End of that Memorial, you do not speak with Freedom, and without sparing even my Person. Take Care, Ta fá; it is no Tri- fe ye are about, but an Affair of the greatest Consequence; and endeavour worthily to acquit your selves of what I give you in Charge.

The Emperor Kang hi's Remark.] This is the first Declaration an Emperor ever published, in order to procure able Counsellors. The Shortness and Aptness of the Style in this Piece, are in the ancient Tafte.

Another Declaration of the same Emperor Yen ti, upon the Peace concluded with Tan yu a Tartar Prince, towards the North of China.

FOR many Years past, my Subjects have suffered a good deal, and my Neighbours and Allies, yet more. The Intrusions of the Hung ná have been frequent. I am sensible they have cost many Lives on both Sides; and have Reason to believe that much of the mischief has been concealed from my Knowledge. I cannot see my People suffer so long without being sensibly affected, and the more so, because I have always looked upon myself as the Author of it; for, if I had more Wildom and Virtue, these Misfortunes would have been prevented. In this continual Distress, I have been Day and Night, meditating on the means to procure a lasting Peace, both at Home and abroad. To this alone, tend the frequent Motions of my Ambassadors. I have omitted nothing to make ((1) Tan yu sensible of my real Intentions, which are equally calculated for the good of his Subjects and mine. Tan yu at last comprehends them, and acknowledging their Justice, desires to contribute to the common Good of both. We therefore have agreed, mutually to forget what is past, and to live in Friendship for the Good of the World. In this Year I can say, I have acquired myself of the first Duty a Prince owes, which is to establish Peace in his Family.

(*) He addresses his Discourse to the great Officers of his Court.

(†) An important Person in the Empire.

((1) Tan yu or a Relation of Tan yu's Declaration.
Declaration of King ti, Succesor of Ven ti, enjoining Compassion in judicial Proceedings against Criminals.

LAWs and Punishments are necessary, in order to prevent or stop Mischiefs; but at the same Time, it ought to be remembered, that they who are once put to Death, can never be brought again to Life. Now it often happens, that corrupt Judges, or innocent Persons, to, either, their own, or another Men’s Passion; and thus, rather away the Lives of Men. It even happens, that some, tho’ disinterested in Appearances, yet seek at the Bottom, to acquire a Character, at the Expense of another, by giving the Fopious Names of Vigilance and Justice to the vilest Suberfuges, and the most unwarrantable Severities; thus, destroying many of their fellow Subjects, and even some Officers of Distinction. This occasions to me great Uneasiness, Grief, and Compplion: But, on the other Hand, as Punishments are necessary, and Laws must ordain them, what think myself obliged to ordain, that these Abuses may be as much prevented as possible, is this. When, in the strict Sense of the Law, a Man is capably convicted, if there are any Circumstances by which the Public favours the Criminal, let this be regarded, and a Mitigation of the Sentence take Place.

The Emperor Kang his Remark. This Edict is well expressed; the Emperor King ti was a clear sighted, and an intelligent Prince, which appears still more by his Tenderness and Clemency.

Another Declaration of the Emperor King ti, recommending to the People Agriculture, and to Magistrates Vigilance and Uprightness.

To what end serve so many Sculptures, and such a Provocation of empty Ornaments? They are not only unnecessary, but mischievous, by taking up a great Number of Hands, who might be employed in Agriculture. Why too, to so many Embroideries and Bawbles, which now amuse our Women, formerly more usefully employed in the Manufactures of wearable Stuffs and Clothes? By the Men’s purifying other Arts than Agriculture, the Lands are become desart, and by the Women’s leaving for Trifles, our profitable Manufactures, whole Families are destitute of Clothing. It seldom happens, but that People, who want Food and Rayment, run into all manner of Evil. I, every Year, cultivate the Earth with my own Hands, and the Emperor my Confort, bears Silk-Worms. It is with the Labours of our own Hands, that we flourish, and the most necessary, if there are any, who believe, that Taxes may be proportionably diminished. There is Nothing, Nothing! I have so much at Heart, as the Improvement of Agriculture. If this once flourished, Plenty would follow of Course, and we might have a good Example, and animate our Subjects to Agriculture, and procure Plenty in the Empire. With the same View, I refuse Prefents, I suppress unecessary Offices, and retrench every thing else as much as possible, that the Taxes may be proportionably diminished.

There is Nothing, Nothing! I have so much at Heart, as the Improvement of Agriculture. If it once flourished, Plenty would follow of Course, and in order to prevent or stop, we must observe due and strict Measures. When, in the Bloom of Life, and every one would have enough to make his Life glide gently on to the Brink of old Age. Instead of this, we now feel a Year of pinching Want; and what occasions this Calamity? Does it not come from some Officers, who have set up for themselves, or rather are supported by Hypocrisy and Fraud in the Distribution of Offices? Are the Magistrates remiss in administering Justice? Have the Officers of the Tribunals, under Pretext of collecting my Revenue, oppressed my Subjects? In time, there are any, who trample upon the most essential Laws, and who are dispenc’d with by the inferior Offices? Are the Officers of the Tribunals, under Pretext of collecting my Revenue, oppressed my Subjects? In time, there are any, who trample upon the most essential Laws, and whose Business it is to apprehend Robbers, yet secretly share in their Rapines? We strictly charge all the principal Officers of our Provinces, that they will, more than ever, watch over the Conduct of their inferior Officers, and inform our Ministers of the Culpable. And for this Effect, we ordain, That this present Declaration be published throughout all our Dominions, that every one may be instructed in our Intentions.

The Emperor Kang his Remark. This Declaration comes directly to the Point, and there is no Word in it but what has this Tendency. What this Prince remarks of inferior Officers, shews, he was acquainted with the most private Hardships of his People.

Declarations of the Emperor Ven ti, recommending to his Subjects, that they would give him Advice in his Administration, that they would instruct him in certain Points, and speak to him with Freedom.

Being raised as I am, by a singular (*) good Fortune to the Throne of my Ancestors, that I may transmit it to my Posterity, and charged with the Government of a great Empire, that I may increase its Splendor, I am no less full of Gratitude for theHonours done me, than sensible of the Weight of Power. Day and Night since my Accession, have I incessantly applied myself, yet, I have Grounds to fear that many Things have escaped my Vigilance; and that I have committed many Faults. For which Reason, I have recommended to all the (f) Chiefs, and to all others in the Empire, to find out Persons capable to instruct and assist me in the great Art of Governing.

(*) This alludes to his being preferred to the Succession by his Father, before his elder Brother.

(f) Tributary Prince.
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You then (1) Ta fi (a Rank which I see you with Pleasure worthily professed) you I say, who are at the Head of those hitherto preferred to me, read this with Attention. The Point upon which I demand your Advice is this. I hear that under our 5 Ti and our 5 Pany, the Empire enjoyed a charming Tranquility; and yet, that in Order to preserve it, they made use only of some very minute Regulations, and a few pieces of Music. Since the Death of those Princes, the Form of their Bells, their Drums, and other Instruments, have been transmitted to us. But their Government has met with a different Fate: It has fallen by little and little to Ruin. Under (2) Kye, Chien, and others like them, there did not remain almost a Vestige of it.

What surprises me most is, that in the Space of 500 Years betwixt the time of Ten val, to the last Reigns of the Dynasty of Chien, there have been several good Princes and worthy Ministers, who have opposed the Corruption of the Age, and full of Effort for the ancient Government, have endeavoured to re-establish it, but in vain. Things went from bad to worse. Is this to be attributed to the fault of Men alone? Ought we not rather to say, that Things happened thus by the supreme Decree of (3) Tien? From whence proceeded the Prosperity, of our three first Dynasties? And what was the first Cause of their Decay and Ruin?

I have heard many, both of the naturally Wise and Virtuous, of those who are born dull, and those who are viciously inclined, make a Distinction of long Life and untimely Death. Both the one and the other, say they, it is to be attributed to Nature and Fate. This I have a Thousand Times heard, but am far from being satisfied on that Head. While I expect some Satisfaction from you in this Point, I shall inform you of what I have chiefly at Heart: I require, that every voluntarily, and without Constraint, should do his Duty, and that the Vicious may be restrained and reclaimed, by the most gentle Laws, and the mildest Punishments. In short, that my Subjects being united may live in Contentment, and that the Government may be faultless.

I want to have again the seasonable Returns of Dews and Rains, that render the Fields fertile, and the Trees abounding in Fruits. That no terrible Phenomena may be seen in the Stars, and that the Seasons may again be regular. In fine, I want, aided with the powerful Assurances of Tien, and the constant Protection of Quin join, to make my Empire every Day more flourishing, my People more happy, my Neighbours, and, if possible, all the World, to share in that Happiness.

You see Ta fi, what I wish for. From you I expect great Affinity in these Points: From you who are so thoroughly acquainted with the most remote Antiquity, with the Government of our wisest Princes, and with the Springs upon which the good or bad Fortune of Empires depend. But what I chiefly recommend to you is, that you proceed regularly, and not upon too many Articles at once,disposing first one Subject, then another; thus advancing by Degrees, till you are perfectly well informed, of all that is most essential and of greatest Use in every Point. Whatever Faults you discover in the Officers of my Empire, whether they lie in the want of Virtue, Diftinpectedness, Zeal, or Application, let me be informed of them, without omitting any Thing. As for what relates to my own Person, speak it out boldly; for that End use no Artifice, or Disguise, and dread no troublesome Consequences. Apply yourselves incessantly to draw up a Memorial on these Heads; which, when done, I shall read.

In Pursuance of the above Declaration, Chwen ti hong shu drew up a Memorial for the Emperor, (an Extract of which I shall give below) with which,

Ven ti was so well pleased, that in order to procure another, made the following Declaration.

I T is said of (1) Shen, that when walking peaceably about, with his Arms folded, he was giving the Enjoyment of perfect Peace to the Empire. It is said, on the contrary, of (3) Ten val, that in order to keep every Thing in Order, he put himself to prodigious Pains; the Care of his People employed him so much, that many Times, the Sun was set, before he had broken his Fast. Whence did this proceed? Why did the one Prince toil so much, and the other so little? Was it on Account of their different Maxims? I know not, if I am mistaken, but I think I have discovered the Reason of so remarkable a Difference. In the Times of Shen, all the native Simplicity of the first Ages still prevailed. In the Time of Ten val, Pomp and Luxury had got Posture. In Effect, we find by our ancient Books, that at the Beginning of the Dynasty of the Chien, were introduced large Chariots, richly adorned and painted, glittering Arms which were sometimes adorned with precious Stones. Then were introduced Conquests of Music, and magnificent Balls; but no such Things were known in the Reign of Shen: The Maxims of his Days, were, that if any one had a fine Stone without any Blemish, to engrave a Figure upon it, was not to embellish, but to spoil it: Under the Chien, a contrary Maxim prevailed, which was, that Virtue must be aided, and supported with a little Embellishment.

In Times more distant from one another, the Difference was still as great; severe Laws were then instituted to keep Men in their Duty, and Mutinies were frequent. Those Laws were abollished under the Chien; and under Kung cung Criminals were so few, that the Prisons remained empty, during the Space of forty Years. Punishments came again in Use under the Tien, then a horrid Malignity ensued, but it never diminished the Number of Offences. An infinite Number then perished. One cannot reflect on it without Horror and Compassion. But alas!

(1) A Degree of Honour, to which he had elevated Chien at long ago. The next end of the wife Men that were prefered to him.

(2) Names of very bad Princes. (3) Heaven.

(1) A famous Prince.

(2) Another famous Prince among the first of the Dynasty of the Chien.
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Ahs! It is by calling it continually to Mind, and by comparing what passed under the Emperors my Predecessors, that I endeavour to improve, so as to support the Dignity of my Crown, and to procure the Happiness of my People.

I am chiefly at promoting Agriculture, and filling Offices only with worthy Men. To set my Subjects a good Example, I labour the Ground with my own Hands. I honour those who distinguish themselves in this Labour, and frequently send Emmissions into the Country to find them out. I inform myself with great Care of the Poor, the Orphans, and the Helpless. In short, I am incessantly contriving to render my Reign glorious, by making my People virtuous and content. Notwithstanding all this, I cannot say, that I have been successful. The Seasons are irregular, the Air is tainted, Diseases abound, Numbers of People die, and my Subjects suffer a great deal. I know not to what I should attribute all these Misfortunes, unless to this, that in spite of all my good Intentions, some Corruption reigns among those I have put in Offices. It is in order to examine this so intricate and necessary Point, that I have brought to my Court many knowing Men, whom I have searched for in all Parts.

To you then, my Lords, to all and every one of you, this Declaration is addressed. We strictly charge you, carefully to examine into the Defects of the Government. In those Points that differ perhaps from wise Antiquity, examine, if the Difference is grounded on Reason, or Negligence. Lay open to us your Thoughts: Disclose the Ways and Means you think proper to procure Redresses of the growing Evils, and do it in an exact Memorial; in the drawing up of which, we expressly charge you to take Care of two Things. 1. That you shall not confine yourselves to talk to me in fine Language; but restricct yourself to what is practicable. 2. That neither Rectify nor Fear shall hinder you from speaking with Freedom; for such is our Will.

In the Book, from which these Pieces were taken, are several other Declarations of the Emperor Pau ti upon the same Subject, with the two foregoing. Kang hi says of one of them, This Piece alone, shows that a polite fine Expression obtained in the Time of Vu ti. I shall not be positive that these are the Emperor's Words. One thing is certain, that an Author, named Ching te liu, is cited immediately after, who says: "That the Declarations of Vua ti are too laboured. "They have, continues he, Talkc and Style, but are at the same Time vague and empty: I love 'thofe of (1) Vua ti much better; the Language is more simple, but not less beautiful; and at the "Bottom, they come more directly to the Point in whatever is real and solid." I find in the same Book, other Declarations and Ordinances of the same Emperor Pau ti, either containing, Acquaintances of what were his Due, or Orders to supply the Old and the Poor out of his Treasury. Upon which, the Emperor Kang hi says; Pau ti in all these imitated his Father King ti, and his Grand-father Vcn ti, but not in their O'Economy. He exhausted his Treasures by a thousand Expences; and towards the end of his Reign found himself in very bad Circumstances.

Chau ti, youngest Son to Vu ti, succeeded him: In this Book I only find two Pieces of his, whereof the first is very short. The occasions of its being written is as follows. Han fu and four others, were presented to him as Persons of distinguished Merit, exemplary Virtue, and great Capacity; but at the same time, he was given to understand that they wanted to live retired, and not to concern themselves with Affairs; from which they hoped his Majesty would excuse them. Upon this Chau ti published the following Order.

I HAVE an equal Love and Esteem for Han fu and his Friends. Qualified as they are for great Employments, I am willing to spare them the Fatigues. I therefore consent that, being free of all Care, they be only employed in advancing, by their Discourses and Examples, every one in his own Country, the Practice of all the Virtues, especially filial Piety. As a Testimony of my Esteem for them, I ordain my Officers, who are upon the Spot at the beginning of every Year, to make a Present to each of them, at my Expences. (2) If any Misfortunes happen to them, I order a (4) Couverlet to be furnished to them, and suitable Habits at my Cost likewise; and that the funeral Honours paid them, be such as are due to a Person of the second Rank.

Emperor Kang hi's Remark] For a Prince thus to deprive himself of a good Minister, is, in Effect, to gain him. Their Discourses and their Examples form a great many able and virtuous Men.

Tang wang, King of Yen, the' of the Blood Royal, entered into a Party against the Emperor Chau ti, who therefore sent him the following Letter sealed with his own Seal.

K AU TI, from whom we have both of us the Honour to defend, when he came to the Crown, gave to all the Princes of his Blood Appanages, in order to strengthen his Family. Since his Days, the (1) Lyh having endeavoured to undermine us; all the Lyn remained firmly united against them as common Enemies. They had P rince Kyang and others on their Side. The Lyh were extirpated, and our Family, in the Person of Vcn ti, kept Poffeion of the Throne.

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(1) An ancient Colhou.
(2) Some of them are inferred above.
The meaning is, If they shall die, but the Chinese shall this Expression.
(4) In Chinese the Coffin is dressed up almost like a Bed, and the dead Body, when put into it, is dressed very well.
(5) A Family, that by means of an Emperor Consort aspired to the Crown.
The Families of Fan, the Ki, the Taun, to which Kau ti was so much indebted for their Fidelity and Services, after being considerably encreased, found themselves in a short time as it were, blended with others of all Ranks and Conditions. Numbers of them contentedly laboured the Ground, and suffered a great deal without repining; and a few, from Regard to the Figure they once made, were raised, but none above the Rank of Han. This you know, and, at the same Time, are not ignorant, that our Family met with a different Treatment. Without once appearing in the Field, or doing the least Service, they were admitted into, as it were, a Partnersip of the Empire: They had a Territory assigned them, they were honoured with the Title of Vang, or King, and were furnisshed with considerable Sums. Such was the Conduct of Kau ti to those of his own Blood; and these Favours have been perpetuated ever since his Time, that the Succession has continued from Father to Son; and where the elder Son was dead, it devolved upon the younger; so that it is to your Blood that you owe all you are. And it is against that very Blood, which now ennables you, that instead of the Affection you owe to me as the Chief of your Family, you are caballing against me, with People who don't in the least value you. You are forming, or at least supporting, a rebellious Party. If it is granted to the dead to be conscious of what passes here below, with what Face dare you appear at the Myan of your Ancestors, when you perform the usual Honours to their Memories?

The Emperor Kang hi's Remark.] The Grave, the Solid, and the Tender are so intermixed in this Letter, that they support and illustrate one another. Besides, the Style is well connected, and has a great deal of the Pathetic.

A Gift] Tan, when he received this Letter, opened it, read it, and strangled himself upon the Spot.

Declaration of the Emperor Suen ti, importing an Order, that Persons might be prevented to him, who were distinguished for filial Piety.

CONSCIOUS as I am, of my own Inabilities and Insufficiency, I endeavour to supply my other Defects by a constant Attention to the Necessities of my Government, in which I employ myself Day and Night. The just Fear I have of disgracing my Ancestors, makes me call in to my Affiance, Persons distinguished for their Character and Merit. Notwithstanding of all this, and other Methods I take, I have yet failed of Success in the Reformation of Manners. Reflecting to Day on what Tradition informs us of; That filial Piety is the Basis of all other Virtues; I ordain, that from every Government, one distinguished for this Virtue be presented me: I want to honour and promote all such according to their Capacities.

The Emperor Kang hi's Remark.] The Han succeeding immediately to the Taun, that is to say, to Times of Trouble and Corruption, nothing was more needful than the Suppression of Immorality and the promoting of Virtue; thus we see that since Ven ti's Days, Yuen ti and others have made this their main Study.

Another Edict of the Emperor Suen ti, importing an Exemption from all Attendance on publick Services, to those who had lost their Father or Mother.

ONE good Method to retain Subjects in a quiet Submission is, to inspire them with a Love of the filial Duties. But it happens now adays, that without Regard to such as have lost their Father or Mother, they are employed as other People in public Services; so that a disconsolate Son cannot peaceably pay his last Duties to his Parents. If he has the least Spark of Piety, this Violence must pierce his Heart. I am touched with Compassion at such a Case, and ordain, that henceforth, he who loses his Father or Mother, his Grand-father or Grand-mother, such a one shall be exempted from Attendance on public Services, to the intent that he may provide a decent Funeral for them, and freely acquit himself of all the Duties of a good Son.

The same Emperor (Suen ti) published a Declaration, by which he for the future dispensed with a Son's accusing a Parent, or a Wife her Husband, but made it Capital for a Father or a Husband, to conceal certain Crimes of his Son or of his Wife. Upon which the Emperor Kang hi remarks, that this Distinction is founded upon good Reasons.

Yu, younger Brother of Yuen ti (both Sons of Suen ti, the by a different Mother was, when young, made Vang, or King of Tong ping. When he grew up, he committed some Extravagancies which disoblged his Mother, who on her Part exasperated him worse. Yuen ti gave his Brother some Advice, and then wrote to his Mother in the following Terms.

I The Emperor, charge all my Eunuchs upon Duty, that they forward this Letter to the Queen, Mother of the Vang, or King, of Tong ping.

Some Things, Madam, have come to my Ears, which makes me beg Leave to suggest to you, that the Happines of Families united within themselves by the strictest Tyes of Blood, confits in Unanimity; and their Destruction is occasioned by nothing so much, as Discord. It is said, that the King of Tong ping, under the Pretence of the high Rank he holds, grows
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grows in Infolence in proportion as he advances in Years. That he neglects his Studies, and abuses his Officers; and, even seems, a little to forget the Respect he owes to you. These are Faults, but after all, they are Faults that many wise Princes have not been entirely free from in his Age. An ancient Maxim says, that it becomes Parents to conceal the Failings of their Children. Reflect, then, little, Madam, upon this Maxim; and on the Relation, in which you and your Son stand to one another. Tho' you live and breathe its and I have given him Declaration of the ancient Princes, in these Difficulties in Chariots and Habits were regulated, that were so scrupulously observed by Antiquity. According to the Maxims of these great Men, Riches gave none a Right to dispense with the Observance of the Laws. This Usurpation was a continual Leifon incited thro' the whole Empire, and taught that Virtue was preferable to Riches. People then saw many as noble Examples of this, as they saw Persons in a Station superior to their own.

How vasty is the Scene now changed? We now behold only Luxury and ridiculous Expences: This Evil encreases every Day. The King, the King, the Here, and those who either as my Friends, Relations, or Officers, approach nearest to my Person, instead of entering with me into Sentiments of Zeal and Compajion upon these Extravagancies, authorize them by their own Examples. Instead of continually watching over their own Conduct as they ought to do, and by dully observing the Rules, setting a just Pattern for the People, they are employed in nothing, but their own Vanity and Pleasures. They build large Houses, lay out vast Gardens and Ponds, and harbour about their Persons a Pack of idle Slaves. They refine every Day upon their Drestses, and strive who shall have the greatest number of Bells, Drums, and singing Women. To conclude, in their Charities, their Drestses, their Marriages, their Funerals, and every other Article, their Expences are extravagant. Tho' of the Magistrates and People who are rich, follow their Examples; and these Excesses pass into a Custom.

While the Disorders last, how can Modesty, Temperance, and wise O.Economy flourish in the Empire? How, if these Virtues are wanting, shall we escape suffering hard times? Is it possible that every one shall always be above Necessity? O! How good Reason had the (§) Shi king to say? Ye, whole Rank and Employments raise you above the Level of the common People, watch carefully over your own Conduct: Your Inferiors, who always have you in their View, will be sure to follow your good or bad Examples.

By these Pretexts, we enjoin our Ministers and Magistrates to labour for a Reformation of these Abuses. Black and Green, are the only Colours which all the Commonality should be allowed to wear; and let them not be permitted to use any other. We recommend to all the Here, and others who have Access to our Person, that they examine this Point, and that they be the first to bring about, by their own Example, so necessary a Reformation.

The Emperor Kang's Remark! This Declaration, exactly answers the End of establishing these Difficulties: Those who are above others, by poising their Ranks agreeably to the Law, let to all the Nation a Pattern, of what is called, genteel Frugality: Which, without doubt, is a great Step to the Reformation of a State: For by it, Luxury, that fruitful Source of Calamities, falls to the Ground. And as those who have great Employments, Dignities, and Elates, are the most apt to forget themselves on this Head, Ching ti went directly to the Point, by addressing himself to them.

(1) The King.
(2) A Dignity immediately inferior to the Fung or King.
(3) Public Ceremonies prefixed in their Worship.
(4) The Name of a Book.

Declaration


\[ \text{Declaration of the Emperor Ngay ti, for reforming Music.} \]

\[ \text{A} \]

\[ \text{present, three great Abuses prevail among us, Profuseness in Entertainments, and Apparel; an itch after Numbers of vain Ornaments, and a Paffion for the tender effeminating Music of (\text{\footnotesize 1}) Chin and Wey. Prodigality ruins Families in the third Generation: and by it the whole Empire becomes poor. The itch for vain Ornament, the Multitudes of People to attend only very useless Arts, and to neglect Agriculture; and effeminating tender Music inspires Licentiousness.} \]

\[ \text{To pretend, while these subfift, to introduce Plenty and Innocence into a State, is to feck a pure limpid Stream from a muddy Fountain. Confusius had a great deal of Reafon to say, that the Music of China should be avoided, because it inspired a Loofness of Manners.} \]

\[ \text{By these Pretexts, we discharge our Band of Music, and all the Officers attending on it. As for the ordinary Music in the Ceremonies of Tyhun, and the musical warlike Instruments, we do not pretend to alter them; these are approvd of in our (*) King, but no Officers are appointed for these Purposes.} \]

\[ \text{We will that it be enquired into, to which of the other Officers it will be proper to commit the Management of the same.} \]

\[ \text{The Emperor Kang hi, who signed himself upon being a lover of Music, makes the following Remark upon this Declaration.} \]

\[ \text{Music has the Virtue to calm the Heart, and for that the wise Man loves it. Besides, in diverting himself with it, he may exercife himself in governing well, by an easy and just Application of the Government in Music. But with regard to wanton Music, that admits of no Comparison. Ngay was in the right, to retrench such a number of needless Expenses.} \]

\[ \text{A Glos.] The Emperor faved, by this Reformation, the Penfions and Entertainment of above 440 Perfons.} \]

\[ \text{Discourse of Kya lhan, upon good or bad Government. Adress'd to the Emperor Ven ti, formerly called Hyau wen.} \]

\[ \text{Sir, I have heard it said, that a good Minifter is he, who having the Honour to serve a Prince, employs in his Service all his Abilities; and above all things, testifies his Zeal by sincere Remonftrances, without disgracing any thing, tho' it should coft him his Head. Poses of fuch Dispositions, I now proceed to difcourfe to you upon Government. I shall not go far out of my Road to feek for an Example, to illustrate the Difference betwixt the Good and the Bad.} \]

\[ \text{The History of the Thun who immediately preceded the Han, will furnish me with fuch an Instance, and I beg your Majefly to run it over with me, and to give some Attention.} \]

\[ \text{In the fift Ages, Literati of small Fortunes, and poorly habited, were frequently seen to advance themselves to the highest Honeours, by their Virtue and Wisdom, and to immortalize their Names by their important Services to the State. It was not thus in the Days of the Thun. Shi wubang, a Prince of that Family, by becoming Master of the Empire, thereby became Master of its ordinary Revenues; but not satisfied with thefe, he loaded the People with new Taxes and Vaffilages, till his Severity reduced them to a State of Mifery, that knowing they had nothing worse to fear, the Mountains were infefled with Robbers, and the Roads filled with Criminals, whom the Officers of Justice were always dragging to Prifons, and to Punishments. At last, he alienated the Affections of his People fo much, that they eagerly watched the least Breach of Sedition; and waited only for the Signal, for they were ready to follow any one who should give it, to shake off their heavy Yoke.} \]

\[ \text{Chin fian gave that Signal: This, great Sir, you know, and you likewise know the Conféquences. Besides, if Shi wubang ruined the People by Taxes, he likewise ruined himfelf by his Expences. In a Journey he made from Kyen yeng to Yang, he changed his Palaces 500 times, and found every one of them furnished, without carrying any of his Moveables from the one to the other; nay, not fo much as the Drums or Bells (\text{\footnotesize 2}). Many of the Palaces he dwelt in were fo prodigiously large, that they appeared rather Mountains than Houses. They were sometimes built to the Height of several fcores of (\text{\footnotesize 3}) Lin. From North to South they extended a 1000 Paces, and from Eaf't to Weft, half a League. The Number and Richnefs of his Equpajes were anfwerable to the Magnificence of his Buildings. Where did all this Profufion end? Why? in his Defendants, being deprived even of a thatch'd Houfe.} \]

\[ \text{Shi wubang caused large Roads to be laid out for his Couriers, even to the breadth of fifty Paces, lined with earthen Walls, and planted with Pine-Trees and other Evergreens, which formed one of the moft agreeable Sights in the World. Where did all this end? His Children of the second Generation, had not a Buff into which they could creep for Safety.} \]

\[ \text{Shi wubang chooke for his Burying-Place the Mountain Li; fonie hundred thousands of Men were employed upon it for ten Years; They dug a prodigious Ditch of (\text{\footnotesize 4}) a vast Depth; within, there was heaped up precious Stones, and Metals of all Sorts; and the Ornaments on the Outside, confifted of the moft beautifull Varnifhes, in the moft vivid Colours, with even the finest Pearls.} \]

\[ \text{(*) These are the Names of a Country, formerly two petty Kingdoms.} \]

\[ \text{(\text{\footnotesize 1}) Old Books that regulate their Affairs.} \]

\[ \text{(\text{\footnotesize 2}) They be ftrong Boys, that under the Han Dynasty, K. fian was the fift who gave Advice to the Emperor in Writing; he was survived by the good Dispositions of Huan ti, who created him a Hero.} \]

\[ \text{(\text{\footnotesize 3}) Tong fion down fays upon this Place, Kue fion had no Energy, but his Stile was not correct. This may be owing to his being near a troublesome Terms.} \]

\[ \text{(\text{\footnotesize 4}) A Medal of eighty Feet.} \]

\[ \text{(\text{\footnotesize 5}) The Chief fays, that it penetrates even to three Sources, in an Egress, which being to some People like that of the ancient Poet above Hell. In other Places, they mention nine Sources.} \]
Peals and other Jewels. Round one of the upper Stories ran large Galleries, and behind all, there was raised a Mount for Pleasure, planted with the most agreeable Woods. This was a great Expense for the Burying-place of one Man! I say of one Man; for his Defendants were obliged to beg a few Feet of Earth for that Purpose, and could not procure a small Punt of Reeds to cover it.

At last, Stl iis, like a wild Beast, having cruelly torn in Pieces all the Clus brev, foultlowed down, if we may so speak, the whole Empire, and trampled upon all the Laws of Humanity and Justice. But the Vengeance of (*) Tyen soon overtook both him and his Family. These are the Matters I have presumed to suggest to you, and I beg you would attend to them, and make a good Use of them.

It is true, the Subject who is zealous and faithful, is little regarded by his Prince when he speaks without Disguise; and it has often happen'd that he has ruined himself, without having it in his Power to serve his Prince. But at the same Time it is as true, that it is, almost always, very difficult for a Sovereign to govern well without such a Monitor, and as the most enlightened Princes have always had a true Zeal for hearing sincere Advice, the most loyal Subjects have not fear'd to expose even their Lives, that they might give, to the Prince they served, this Testimony of their Duty.

But it is with Princes in this Respect as with Soils. 'The best Grain when sown upon a flaty Ground, far from multiplying, does not so much as grow.' On the other Hand, a rich well watered Soil, encreases even the worst Seed committed to it. For Instance, under (4) Kyed and Cheew, the Advices of Kyen long, Kit fe and Pi kan three great Men of consummate Wisdom, had no other Effect upon them but to haften them to their Ruin. Under Fén yamg it was otherwife, he not only had Men of Senfe about his Perfon, who cheerfully and successfully communicated their Lights to him; but there was not the least Scullion about his Palace, who durst not speak his Mind freely, and if his Advice was good, it was even followed: The Consequences were answerable, (4) Kyed and (§) Cheew perished with their Families, while that of Fén yamg flourished.

A good Prince then ought to do the same by those who are capable to affilit him, that a good Soil does by the Seeds committed to it; it nourishes them, and multiplies them as much as possible. Such is the force of Lightning, that there is nothing but what it penetrates: Should a Cloud But, like an Eclair, overtake a Prince, it would be as true, that it is, to multiply, as we might multiply the Weight of his Authority upon them, or to haften them to their Ruin. Under Fén yamg it was otherwise; he not only had Men of Sense about his Person, so cheerfully and successfully communicated their Lights to him, but there was not the least Scullion about his Palace, who durst not speak his Mind freely; and if his Advice was good, it was even followed: The Consequences were answerable; (4) Kyed and (§) Cheew perished with their Families, while that of Fén yamg flourished.

A good Prince then ought to do the same by those who are capable to assist him, that a good Soil does by the Seeds committed to it; it nourishes them, and multiplies them as much as possible. But then, a Prince of this Character would be soon left to himself, and then he would commit still greater Faults, yet no Body would dare to advise him; till, by an inoffensive Consequence, the State would be in very great Danger.

In the first Ages, our wise Princes were seldom without a Man attending them, whose Duty and Office it was, to remark their Faults, and to keep an exact Lift of them. They had besides, two Officers, one of which was employed to read in Prose to the Prince, whatever Acts of Government were tranfacting in the whole Empire; and the other, in collecting all the Veris and Songs which were in Vogue. Not only Ministers of State and Persons in Offices, freely gave necessary and important Advices in all Affairs as they occurred, but even People in high Ways and in Streets, without any Dread, discovered of what they disliked in the State. Thus the Prince was perfectly well instructed both in his Duties and in his Defects. Can any Thing be more conduite than this, to the Ends of good Government? Not that our Ancestors were ignorant of the Difference between Subjects and Sovereigns, or of what was owing to the Rank they held: But they were not left exact in respect of old Age, in furnishing themselves with good Ministers, in raising Men of Merit, and, as far as they could, in procuring sincere Advice. In the Defence they swerved to (4) old Men, which went so far as even to serve them with their own Hands, their View was to promote filial Piety in Families. They, as it were, associated in the Government, able Men; because they well knew how apt a Person is to be intoxicated with Power, and blinded with Passion, when elevated above the Level of Mankind. In short, they opened a large Field for Remonstrances, because there was nothing they so much dreaded, as by being ignorant of their Faults, not to have in their Power to correct them.

(*) Heaven.
(1) Two-Headed Emperor.
(2) He of the Dynasty.
(3) Note that the Name of the Dynasty, Cheew, whatever it is, in general, is written and pronounced in the European Manner very different, both in the Chinese Writing and Pronunciation, from the Name of that bad Prince.
(4) Kew was thirty Pounds.
Did Shi wäng want great Qualifications? By no Means. After having subdued the Empire, and destroyed the fix Kingdoms into which it was divided, he divided it anew, into Kyun (1) and Hya (2), which he governed by very worthy Officers. On the Side were he had most to fear, he fortified himself with a long and a vast Wall. He himself entered in as minute a Detail of the Affairs of his Empire, as any Man can do into those of a private Family. Notwithstanding all this, his Troops were defeated by (2) Chiu, and the Empire passed to the Lyræ, because Shi wäng, who was full of himself, listened to nothing but his Avarice and his Pride.

Under the Dyarchy Clee, the Emperors erected 1800 petty States, every one of which had its Prince, and every Prince his Rights. Yet the Land was subject only to the Tax of a simple Tithe, and the Performances of the People only to three Days Average in a Year. The Subjects enjoy and contented, by their Songs celebrated the Mildness of the Government, and the Virtue of their Princes, who on their Parts, were furnished with a decent Plenty. Shi wäng Mafter of these 1800 States, squandered his Revenue and ruined the People, and still not having enough for satisfying his Ambition and maintaining his Vanity, he rebelled his Cruelties and Exactions. There was not a Family, nay, not a single Man in the Empire, who did not inwardly look upon him as their most cruel Enemy, and secretly load him with a thousand Curfes.

At last, Shi wäng, the in the most imminent Danger of losing all, was the only one who was easy, having met with some precious Stones in a Voyage, he was so full of self-conceit, that he cou’d his Exploits to be engraved upon them, and without any Scruple, raised himself far above Tyau and Sun. The Poffe of our moft fortunate Princes, has never been able to maintain themselves upon the Throne, beyond the twentieth or thirtieth Generation. Shi wäng promised to himself, a Succefsion of 10000 Generations in his Family. He laughed at the ancient Cutfom, of having Titles of Distinction determined after Death; he was resolved to fix (1) those of himself and his Defendants before-hand. He called himself Shi wäng ti, as being the firit Emperor of his Family. He ordered that his Succesor fould have the Appellation of Edul for wäng ti, to denote his being the fequond of the Family, and fo on for 10000 Generations, or rather, for Eternity. In the mean time Shi wäng died. There succeeded an ufual Infraction of the Empire against his Son, who was as worthless as himself, and in a short time, left at once his Empire and Life. In him ended the Dyarchy of Tyen.

But let us enquire once more, why Shi wäng ti did not perceive the melancholy dangerous Situation, to which he had reduced his Affairs? It was because no Perfom about him diftirt talk to him; because, in intoxicated with Pride, he rigorously punished the leaff Murmur; because any one who pretended to give him a fincere Advice, was fure to forfeit his Head: and because he gave to his Minifters neither Authority nor Credit. He proved by his Miffortune, the Truth of what is advanced by our Shi king: “Will a Prince hear? Then he is fpooken to. Do’s he hear “Advice? He receives none; but there is nothing more dangerous for him than fuch a Silence.” Ven sang underftood the Truth of this Maxim, and acted in a different Manner. So the fame Shi king says to his Praise: “Appear Men of Merit, and boldly difcourage yourselves; you are in “Safety under fuch a Prince, whole greatft delight is to fee your Numbers encrease.”

And indeed, to reap all the Advantage that can be expofed from the Counsels of Men of Merit, you muft both love and honour them. Such was the Conduet of our ancient and wise Princes towards their Minifters. They not only rendered them powerful and rich, by confiding upon them large Pensions; but they divifioned them yet more, by finular Marks of their Favour and Regard. Was a Minifter sick? the Prince visited him, without minding bow often he did fo. Did a Minifter die? The Prince went into fent Mourning, and in Perfom performed the (2) Tyau, seeing him deft accordiing to Cutfom, and put into his Coffin. Till these Ceremonies were over, the Prince abftrained from Meat and Wine; denying himfelf Muftic, till after the Funeral; and he was fo very strict in this, that he did not even ufe it in the Ceremonies performed in Honour of his Anceftors, if they interfered with those of his Minifter’s Burial.

If our ancient Princes fo much disfinguifh a Minifter when dead, they likewise entertained a vail Regard for him when living. Did they pay him a Vifit? it was always according to the Rites, in their Habits of Ceremonies, and with Decency and Gravity. The Minifter on his Part, exerted himfelf in every Inflance, in the exact Performance of his Duties, and dreaded Death lest he not affuring the Favours of his Prince. Thus, every thing propret, and many after Ages felt the happy Influences of that Reign. At prefent, your Majesty feated on the Throne of your Anceftors, calling to mind their Actions and their Virtues, shows the greatfth Dispositions to imitate them; and by a Reign still happier than theirs, to give a new Glory to your Family, and a new Luftrre to the Crown which you hold of them. It is no doubt, with this View that you fee out and honour Men of Merit and Virtue. Your whole Empire applauds your Conduet, and it is every where Edul, that the ancient Government revives. There is not a Man of Letters in the Empire, who does not aspire to render himfelf capable to contribute to this. At prefent, you have at your Court a good Number of fuch Men, of whom you can have great Affifiance in fo glorious an Undertaking.

(*) Thef’e are what are now called 6, or Cities of the firt Order, which have feveral others depending on them.
(1) Cities of the third Order, of which feveral were required to make one of the firft Order.
(1) An obfcur Fellow, who rebelled again Shi wäng.
(2) Chi ligedee to Hjiic, Beginning: Edul, the Second King.
(1) Name of a Funeral Ceremony.

But
But for my own Share, I can not dissemble: When I see those whom you have most distin-
guished enter into all your Pleasures, to which you are but too much addicted; I am apprehen-
sive that you (B) reap but too few Advantages, from so many Men of Capacity and Merit. Do
you on your Part never turn a little indolent? I am afraid you do. But if you do this, tho' in
the smallest Degree, the (C) Consequences will follow your Example, and the Ministries and Magistrates
will do the same. Then, what will become of all your good Deeds? How have you laboured,
since your Accession to the Throne, for the Happiness of your People? You have spared your
self in your Table, your Music, your Equipages, and your Troops. You have more than once
remitted your own Revenues, and the annual Tributes. You have converted into airy Gardens,
all your Parks and Gardens. There has been seen dispence from your Magazines, 1000000 Pie-
ces of Stuff for the Relief of the Poor. You have regulated the Exemptions of Children, in
Favour of aged Parents. You prefer the Dignities of Nan, Tze, and the like, every one may
advance to them by Degrees; their Appointments are confederable, and well paid; and all this,
without reckoning the extraordinary Gratifications you bellow upon your Officers of the first
Rank, and their Families. Your Favourites extend no farther, but have softened their Manners, allowed them the Comfort of facing their Relations, and in their Favourites
mitigated the Rigours of the Laws; by these Steps, you have not only gained the Hearts of
your Subjects, but have procured benign Rains, that have been followed by a plentiful Crop.
Fewer Robberies are now seen, left Misery is felt; and (D) Tyre, to secund your good Intentions,
has diminished the Number of Criminals, in Proportion as you have softened the Severity of
Punishments.

I understand, that in the Provinces, when the Magistrates caufe your Declarations to be pub-
lished, there is not an old Man so decpacid with Age, if he can support himself upon a Staff,
who does not crowd to hear them, and in hearing, says to himself: " Why can't I live a little
more longer, that I may feel the Revolution of that happy Change. which a Prince must produ-
ce things being upon this Foot, your Reputation so well etab-
lished thro' the whole Empire, and your Court furnishid with so many Men of the most dis-
tinguished Merit; instead of profiting by them, happily to finilh what you have so successfully
begun, and supporting the Hopes conceived of your Reign, in what does your Majesty employ
so many great Men? In mere Amusements. No! Sir, this is what I cannot reflect upon without
extreme Anguish of Heart, which my Zeal will not allow me to conceal: Alas! How
true is it said by our Shi king; " To begin well, is common, but to end well, is rare."

However, don't imagine, that I propose any thing to you that is difficult. All I beg is, that
you would apply yourself less to hunting, that you would revive at certain Times the Ceremonies
of (F) Ming tang, and cause (G) the Tse day to be rectified and promoted. You will hence
soon fee with Pleasure, excel in Sports, but as for the Literati of your Country, the one
in their Capacity, the other in their Rank, and whom you have put into the greatest Employment, Amuse-
ments are not for them; so far from engaging them in Diversions, you should not suffer them
to follow you in yours. To treat them as you do, is against the wisest Maxims, and the most
confant Practice of age Antiquity. More serious Affairs ought then to take up all their Time.
They ought incessantly to be improving in Knowledge, and confirming themselves in Difinver-
ednies, Uprightness, and other Virtues. Without this, they will be foften by Degrees, till at laft,
their Character will be quite effaced. What a Shame, and what a Lost is it, that Men of so many
good Qualities, should not only be useless to you, but even have their Morals corrupted at your
Court, and a moral Advantage given to their Neighbours. This gives you an ill Omen in the Morning, but let it be with
some Officers of a lower Rank; and then return to the others, and treat with them about the
Affairs of your Empire. Thus, without renouncing reasonable Diversions, you may maintain
in full Vigour the two essential Points of Government, the Councils and the Rites.

The Emperor Kang his Remarct. The Composition of this Discourse is far from being correct,
but it is solid at the Bottom. This and other Pieces of that Age, retain a little of the style of the Dif-
orders that do long prevailed in the Empire before the Han; but, one can perceive by them,
that those Men, who faw the State extricated out of their Inconveniencies, did their best to hin-
der it from relapsing into it. The western Han owed a good deal to the two Kye and Tse thou-
g, they properly were the good Leaven of their Dynasty.

(*) Ceqing or fevho: says All this DIcotence of Koe fhow tends to rectify it, it is too much addicted to hunting, and took his Counsellors and Ministers of State along with him to
this Direction. It would seem at first, that it was neither necessary or prudent to cite the History of the Yue, but as its
Bottom it was not sufificient for the Foe it was a good Prince, he began to be a little careless of his Conduct: Instead of holding frequendy Councils with his Ministers, he was for ever engaging
them in hunting Matters; one After brings on another: It is easy to imitate what is ill, and Foe it might have ruined him-
kind like Yue, which was what Koe fhow feared, and wanted to
prevent. In this he was to be praised, but in my Opinion he endeavoured for one of your most excellent Maxims is, always to be
perceiving ourselves in Virtue, to be stepping up every Avenue of
of Foe but Koe fhow when he ends his Discourse, opens a Book of Reminiscents for his Prince. He is inconsistent with him-
self in this Point, and does not follow the Doctrine of the 1 ev
or Literati.

(K) the Words of the Tse to fevho and this Discourse is
in the Right, for the true Foe, which some Europeans are pleased to
call Sefl of the Literati, is really the Doctrine common to the
whole Empire, and what it contained in the Book, which
have been constantly acknowledged as Koe. Now according to
their Books, every body, but the Prince more especially,
ought incessantly to watch over his Actions and Thoughts; that he
can no longer enter the Throne of Vice. In this Case, and
with the Audience of Foe, these Books tell us, that both Prince
and People are happy.

(1) Tributary Princes.
(2) Heavens.
(3) The Chief Author has a good deal of Rubbish about
Ming tang, and they are pretty like one another.
(4) In China, the Spectre most High and the fifth, Hs
a School or College Soul.

Kye
KY A CHAN, Author of the preceding Piece, left, behind him, one of his Nephews called Kya i, about the Person of the same Emperor Ven ti. When he was twenty Years of Age he was created (†) Pe, and a short Time after he was raised to the Dignity of Ke fa: Ven ti regarding his Counsels to much, that most of the Orders he gave, and the Regulations he made, were by his Advice. But the Jealousy of the (‡) Kyang and the Quan, to whom the reigning Family owed the greatest Obligations, obliged Ven ti to part with him; and he appointed him (‡) Tay fit to the young Yang of Chang boa. He afterwards served in the same Station under the Whang of Leang seley, but that Prince dying young, Kya i was so feebly grieved, that he fell sick and died a little after his Pupil, in the 33d Year of his Age. He was not 26 when he presented to Ven ti the Discourse I am to translate; long as it is, the Glofs says, that the Historian of the Han has abridged it in several Places.

Discourse or Memorial presented to the Emperor Ven ti, by Kya i.

G RE A T Emperor, When I attentively consider the present State of your Empire, I see a Thing capable to make me give great Cries: Two other Things fill my Eyes with Tears; and fix others, make me utter heavy Sighs; without counting a Thousand and other less considerable Faults, which, tho' they are contrary to Reaon, and hurtful to good Government, yet it would be impossible for me to enumerate. In all the Writings presented to your Majesty, every one has the following Words: The Empire has nothing more to fear, Peace is established, and every Thing is in Order: As for me, I am far from being of this Opinion: When People talk to you at that Rate, it is either from Flattery, or for Want of Understanding. For, let us suppose a Pile of Wood and a Man sleeping on its Top, while it is fet on Fire below: Has this Man, tho' the Flame has not reached him, nothing to fear? And is not this a natural Image of the State of your Affairs; Every Thing that is important is neglected, and all the Cares of Government are applied to Matters of little Consequence. There is in the Administration, a Conduct that is very irregular, ill supported, and without any constant Rule; how then can it be said that every thing is in Order? This is what I cannot agree to, tho' I wish more than any Man, that it were so.

I have seriously considered the Means of restoring this good Order in the Empire, and thereby of affording its Tranquility. And for that Reaon, I presume in this Discourse to lay them before your Majesty, begging that you would read it with some Attention, and extract from it what you find to be good.

I propose nothing to you that can too much fatigue either your Body or Mind. I do not even require that you should deprive yourself of Music, with which you are so much charmed. But what is most important, and no ways inconsistent with that, is, to keep all the tributary Princes in their Duty, to prevent the raising and the marching of your Troops, to cultivate Peace with the (§) Hyong ni, to make yourself obeyed by all your Subjects, to extend your Care to those who are most distant from your Court, to endeavour, above all things, to render them good, and to diminish, as much as you can, Law-suits and Villanies.

There are the essential and capital Points; if you succeed in them, which I believe is very easy for you to do, you will render your Empire happy, and preserve eternal Peace. Potency, when the Father, who presides at the Exploits of the Father of the State, you will be always looked upon as the Joint Founder of the Dynasty, and that Man who you have before-hand built, and to which you have given the Inscription of (||) Ke chang, shall afterwards obtain with Justice, the glorious Title of (‡) Tay t'iong; lateft Potency will always join you with your Father in the Honours paid to him, and the Empire will celebrate that filial Piety, by which you support so well the Honour of your Family. In the mean Time, your Goodness will be praised, with which you so well provide for the Wants of your Subjects: But above all, your Wisdom will be admired, that has given a Form to the Government, by which, every succeeding Prince, however weak, and however young, may reign peaceably.

This is what I propose. If your Majesty thinks that I aspire to too high a Perfection in Government, I am persuaded, that from the Understanding and Qualifications you possess, and with a little Assistance from able Men, you may with Ease, attain to all I propose. As I frankly lay my Sentiments before you, it is the utmost of my Wishes that you may agree to them, and put them in Practice; for I have advanced nothing, but what is founded upon a serious Examination of the History of past Ages; and upon attentively comparing them to all I could extract from the present Times; upon this I have been meditating Day and Night: Thus I may be bold to say, that were Shun and Yu to rise again and give you Advice, it would infallibly be the same which I now suggest.

(*) A Title of Honour.
† The Names of two Families.
‡ The Ministers of the Head of a Family.
§ The chief, or principal Person.
|| The Emperors, or Emperors of China by this Name.
(1) Kua, Ancient Name of the Han.
(2) Shun, to obey.
(3) Pe, to part.
(4) Tay t'iong, to part.
(5) He, to be built.
(6) Kua chang, ordered his House to be built in his own Life time: and placed the Inscription Kua chang upon it, thereby denot-
In the Infancy of a Dynasty, if a Prince would establish it firmly, it is natural for him to be diligent, and then, he sometimes takes false Alarms, and may be deceived in his Suppositions. Hence it happens, that sometimes the Innocent suffer; but there is no avoiding this: And in such Circumstances, in the Beginning of the Dynasty, the safety of the Sovereign, and the good of the State, is inconsistent with the Impunity of subordinate Powers, when overthrown. Take Care that your younger Brother does not make too powerful a State. He may be tempted, if he has not already formed the Design, to make himself Emperor of the East, and to rival you. On the West your deceased elder Brother's Son, certainly has Designs upon Young Yang; and even pretend, that they are upon the Point of Execution. As for the Yang of U, you know what his Forces are, and that he is the most powerful of all the Chu brn; this Yang, I say, acts in all Reflections within his own State, by his own Authority, and in contempt of your Laws. This too, I am certainly informed of. You may judge by this, what a Prince who behaves thus, and has yet only tafted of your Indulgence, will not attempt.

Such is your present Situation, a Situation little different from that of those Emperors, whose melancholy History is wrote in the (**) Chun Ispy. 'Tis true, that there are no actual Comotions; but why? Most of the Yangs are yet young, and under your Protection. Their Governors and Ministers, who manage their Affairs. And these Governors and Ministers are Men of your own appointing; or at least, sincerely devoted to your Family. But in a few Years, when these Yangs are grown up, they will have more Spirit, and be less tractable. Then their Ancient Officers will each pretend Infirmities, or some other Reason for retiring from Court. Then shall these Princes, being as it was emancipated, either give a loose to their Inclinations, or follow the Advice of those who have interested Views. When this Change happens, and the Time is not far off, if your Brother or Nephew should start their Claims, and break openly from their Allegiance, what Remedy must be applied? For my own Share, I see none; and I believe that (†) Tien and Shun themselves would be puzzled to find out one. A Man who wants to dry himself, does not wait for Night, but makes the best of the Noon-Day Sun that he can. Why have you not already used it? Two Proverbs are attributed to (‡) Whang ti; their Application is very plain. Profit Prince, Profit, by the Power, and Time you have. You will then find everything easy; but, if you delay, all will be difficult. The smallest Inconvenience that can attend each a Delay, is, that you will be reduced to the irksome Necessity of shedding the Blood that comes from the same Source with your own. But who can answer for other Consequences? And then will not the Times of Tien revive? Route your self, Sir, strike a masterly Blow, you have Authority, you are Emperor, the Juncture is favourable, but at the same time prefiguring; Supported by (§) Tien, fear only what is really formidable; Give your Empire Peace and Quiet, by preventing the Danger and dissipating the Storm that threatens it.

That you may the better comprehend the Importance of this Advice, let us call to Mind some Points of History, and make some Suppositions. No doubt, you recollect what History tells us of one of the Yang of Tsi, called When. He grew to powerful, that nothing left would serve him, but that the other Chiu brn should come in a Body and pay him Homage. They respected him a good deal more than they did the Emperor. Had you been then Emperor, if you had allowed him quietly to arrive at that degree of Power, what would you then have done? Duff you have attempted to reduce him? I own I know little; but I know, and dare boldly pronounce, that if you had, your Attempt had been fruitless.

But we need not go so far back for Influences: In later Times, Shang reigned in Tji, Kin пa in Whey nan, Pung you in Leang, Hun fi in Han, Chong nen in Chou, having for his Ministers, Kung Hao, Li quan in Tien, and Chun hi, tho' no Yang, polifched Tay. Now supposing that these fix or seven Princes were full alive, and that each of them was so well established, that his State was in a flourishing Condition; and that they had nothing to fear from one another; suppoze all this, would not you who are Emperor be a good deal alarm'd? Sure you would.

After the Deaths of Shi wu'bang and his Son Eal fi, the Empire being in Difficulties and without a Master, your Father Kau ti taking Arms, all those I have named did the same. Every one had his own Views and his own Party. But none among them at first had any particular Attachment to your Father; yet, by Degrees, they all came over to his Side. It was a great Piece of good Fortune for him, that they were all of them Princes very moderate in their Ambition. But the great Motive of their Revolution was, that they found a Superiority of Merit in Kau ti above Envy, so that they were not ashamed to yield to him. Thus your Father was indebted for his Crown to his own Bravery and Merit. He was no sooner Master of the Empire than he did his Conquests with these Princes, giving to each 20 or 30, and to some, 100 (!) Myen. Notwithstanding all his Merit and Liberalities, within ten Years, there were frequent Rebellions in several Quarters, and he scarce reign'd a Year in Peace. Yet all these Princes were fentible of his Abilities and Courage, by Experience, and they personally held their Dominions of him. If these fix or seven Princes reigning over as many different States, some larger, others less, but every one of them considerable, had enjoyed them quietly, would you, had you been then Emperor, have

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(*) The Name of a Book acribed to Confucius.
(†) Two Princes famous for their Wisdom.
(‡) The Name of an ancient Emperor.

(§) Heaven.

(†) Towns of the third Order, and their Districts, are called
liv'd undisturbed? Could you have kept their Turbulence within the Bounds of Duty and Submission? I dare again affirm, you could not, had they belonged as much to you, as, for the most Part, they did to the then Emperor.

But I must repeat it again; if you do not speedily take some Course to prevent it, Affairs will come to this Issue. All the Pangs, who are now your Subjects in Name, will in Effect be no longer so. Each of them proud of his Power which is really too great, will be a petty Emperor within himself, and dispose of every Thing independantly of you, and arrogate to himself the Right to dispose of this or that Dignity as he pleases, of forgiving Crimes, and of pardoning Malefactors the' worthy of Death; and perhaps some of these Pangs more bold, or powerful than the rest, will go so far as to use a Chariot covered with Yellow, to the great contempt of the Laws of the Empire, and your Sovereign Authority. Should any one forget himself, to this Degree, what must be done? Will you fend him your Orders and Reprimands? He will defiance them. Will you summon him to appear at your Court? He won't come? Or granting he comes, will you dare to punish him according to the Rigour of the Law? But thus to punish near Relations, would infallibly set all the rest against you, and produce a Rebellion from most of them. I own, indeed, that there are some (*) Fang ky, but, besides that they are rare, to what End will their Boldness serve? No sooner shall they dare to open their Mouth, but some mercenary Cut throat will, by planting a Dagger in their Hearts, render them for ever dumb: Unless then, you immediately purifie other Measures, Things will come to this Pass, that you neither can stop the Rebellion of your Relations, nor protect from their Refract, those who shall have the Courage to declare for you against them.

No sooner was your Dynasty of Han establislh'd on the Throne, than the (+) Luy, abasing their too great Power acquired by an Alliance, endeavoured to destroy it. But I have pointed out the Spring of these former Commotions, which was the Power of the Luy, and have you not the same Reason to be afraid, left the very same Thing should be attempted against you, which formerly the Luy have against all their Empire, and that the Empire should fall into almost the same Troubles as formerly? In such a Case, who could answer for the Event? Notwithstanding your vast Capacity, you would be then in no small Perplexity. But how much more fatal would it be, should it not happen till the Reign of some of your Children endowed with fewer Abilities than you? The Butcher (+) Tan in one Morning dispatched twelve Ozen, without his Knife being in the least hacked, how came this? Because he only ufed it to cut the flesh, and artfully to separate the Joints. When he came to the Bones, or any Part that was too hard, he immediately ufed the Axe: What the Knife was to this Butcher; Clemency, Liberality, and the like Virtues are to the Sovereign: The Laws and his Power are the Axe; and at present, the Chou bwa seem to be so many Bones and hard Carcasses: At least two of them doublets are so. Certain Experience shews that most Trouble in the State begin by the too great Power of tributary Princes.

This is plain from History, particularly from one of the Passages I have pointed out. The Revolt began by Why,yu, when he was the Yang of Ts'iu a powerful State. He was followed by Han fu. Why? Because the latter was supported by the Hu. The Abilities of Quan kan, Minister of (+) Chuan, had rendered that State rich and powerful, so that he was the third who rebelled. Ching bsi, who rebelled immediately after, had no large Dominions, but excellent Troops. The others rebelled sooner or later, as they were more or less strong. Li, Yang of Chiang fu, was the only one who never from the Respect and Obedience he owed to the reign. But his Dominions contained no more than 2,000 Families. It is justly said of him, that tho' he did less than any of the others for the reigning Family, yet it was more obliged to him than any other, because he had never done any Thing against it. And indeed, tho' he might have been emboldened to throw off his Obedience to his Prince, by his being at such a Distance from the imperial Court, yet he continued always faithful and obedient. But was his Fidelity owing purely to his Virtue, or to his having better natural Dispositions than the others? May not one falsely conclude, that it was in some Measure owing to his own Weakness; but let us come to Facts.

There were formerly given to Fan, Ki, Quan and Kyang, some dozens of Towns, as it were in Pledge, with the Title of Yang. These petty Principalities were afterwards abolislhed, and it is right not to re-eslablish them. The Defendants of Han fu and Yse obtained the Title and Rank of Chu bwa, which they still possess. There is no great Inconvenience in allowing them to keep this Distinction, if it is not made a Presumptious Power in Obedience, and destroy the Intrigues of the great Men of the Orders inferior to Yang, nothing is more expedient, than to reduce the first Order to the same footing with the Yang of Chiang chia; and to treat the second as formerly Fan, Ki, Kyang and Quan, were served. At the same Time would you eslablish your own Authority, and assure a lasting Peace to the Empire, weaken the Power of every one of these Princes, by making several petty Principalities out of every one of their Territories. The Smallness of their Power will deprive them of the Temptation to rebel. Thus, it will be easy, by treating them gently, to keep them attached to you, and make them as ready to comply with your Will, so far as the Laws of the Empire oblige, as the Fingers are to obey

(*) This was the Name of a Man who being Ye,6, openly preferred an Accusation to the Emperor against Liang, laying he ought to be punished with Death.
(+) The Name of a Family, of which the Empress, Wife of Kew ti, founder of the Dynasty of Han, was.
(+1) This Citation is taken from Kew 6 a famous Minister, under who was Founder of the Dynasty called I Liao.
(1) The Name of a foreign Nation adjacent to Cithra.
7he impc~idlCollcflion of EdiCts, Declarations,

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obey the Motions of the I-Innd. Put things in this Situation, and I will anfwer for it, that every
one will cry out; L6 What a nlatterly Stroke of Wifdom is here! T h e Peace of the Empire is now
a&red for a long time." Begin then by breaking the three Kingdoms of Ti,Chair, and
into the kvcral Principalities, which the Extent of their Dominions comprehends, renderinz
almofi equal to that of Chnlgjhn ; ordain that the three l'atzg, who at prefent poflkfi thelc
three Kingdoms, leave each to his eldeft or youngelt Son, according to the order of his Birth, one
of
Principalities, till every one of them has its own Prince: D o the fame with Ltons ym,
and the other Kingdoms. If it fllall happen, that the Sons or Grand-ions of the rei~ningYatg
are not fo numerous, as that each of thek Pri~~cipalitia,
To divided, can have its own Prince, then
order it fb, that the Principalities that remain, may go to the other immediate Defcendmtsof the
Family.
A s to certain Principalities lock'd up within iorne of the& Kingdoms, and polTtit by Families
have the Title of Chu b ~ w
; you muft diftinEtly mark out their Extent, and make them
feperateStates as the others, with the Kights of Succeiilon, and render it im~olliblethat they hould
ever be allnexcd to your Empire, but for the Crime of Treafon. By this, you will endear a
great Number to your Perfon, fince you will h e w that you Seek no private Advantage; and by
the whole Empire, will both applaud your Wildom and praife your Generohty. Every Branch
of the Efiates that are divided, will do their utrnofi ,prpreierve themfelves in the Rank of Vafif.
Their Weakneis ahd their Interell will naturally induce, them to conti~iuein their Okdience ;
anti this will ipaie you the Unpopularity of inflifting any rigorous Punifl~ments. N o more trxgicnl Events will be fecn, and your Clemency and Goodnek will be 110 lefs pixired than your Wifdam and Difintereitednels. T h e Laws will then be in Vigour, and your Cbmmands ~rlretwith
Obedience. N o Prince, tho' poffeit of a Li k i or a %an kau for n Wliniiter, will dare to under~ (*) will be cruflled. When the
take any thing. T h e faAitious Defigos of Chay ki and K I Zchong
Princes and great Men are fulje&ed, their Inferiors eahly fall in with what is right; and the whole
Empire, charmed as I have raid, by your Wifdom, DiiintereRedneTs, and Clemency, will enter
yet more unto its Duty by fo equitable a Firmneis. I n effea, when things are upon this Footing,
not the leaR Convulfion in the Empire, can follow .even upon the Reign of a minor Prince, tho'
an Infant and poithumous.
In thort, you will thereby a f i ~ r ethe Glary and Tranquility of your Kingdom, and make
your Name adored by future Ages. All tbeie Advantqges may be produced by a fingle Stroke,
of which I am perfwaded you ice the Expediency, and I dare anfwer for the Conrequences.
Then what withholds your A r m ? Perhaps you think the Evil is yet Light. But allow me to aik
you, Sir, if a Man can be in good Health when his
Leg is fwelled as large as his Body, and
his Finger ($) as big as his Arm. Sure you will own, he cannot; and that you look upon iuch a
Swelling as dangerous. Believe me, Sir, it is a certain Truth, that even a Wound in the little
Finger, when negleoed a ~ l dill managed, too often baffles the ableit Phyficinns, becomes incurable, and kills the Patient. Such a Swelling is nil1 more to be dreaded, when accompanied with
acute Pains in the (5) Feet. This is certainly the Evil that is capable to make one fend up great
Cries.
But what is more monRrous is, that t h b ' t h e E n a p e ~ , w h o e v e rheis, is without Doubt the Head
of the Empire, becaufe he is above the Reft of the Nnian ; and the Bnfbarians on our Borders are
the inferior Extremities, and in this Refpea, the Feet of the Ernpice :. Yet at prefent, the Hyong nd
c o ~ n m i at thoufand Infults upon us, and in order to.prevent more, the reigning Family furnihes
them every Year with large Sums, either in Money or other Commodities. T o e x a a this
kind of Tribute, is the Part of Matters, to pay it, of Sutjefts. T h u s the Feet is above, a n d
the Head below : IJnnatural Reverse ! While this is fuffered, can it-be raid that there are in the
Empire Otlicers truly ze,llous ? And yet this is her fllameful Situation, without one Efirt to relieve
her. She is likewiie aHliQed with violent Pains ill one of her Sides; that
I fpeak of is
the N. W. Notwithll;~nding the great Expences in kceping on Foot fuch a vaft Number of
Troops; and notwithltanding the large Pay of their Otlicers, the People are in continual Alarms.
Thele who have ever b little Strength, arc inceff~ntly upon the Watch, and Day an&Night employed in making Signals by Fires or other Methods. T h e Troops on aha other Hand, are
obliged to fleep with thcir Armour on their Backs, and their Helmets on their Heads : There are
the real calamities that affliA your Empire. A Phyfician ocers you an infallible I<elnedy for
them, and he is not heard. Is not this capnble enough to draw Tears from the Eyes? A s you
polfefs the
Title of Emperor, is it not fl~amefulto render yourrelf in E f i a , Tributary ?
1f you co~lti~lue
to put up wit11 the greateft of all Ignominies, and to fi~fi>rthe .preknt Wounds
to feltcr, in what mrlfi h c h a Condutt end? Anlong all who have the Honour to adviie your Ma,icky, there is not one who doesnot agree with me, in the Reality of theEvils I have touch'd upon.
But when there is any talk of remedying them, they fee not, they ray, in what Manner it can be
done: For my Sham I all1 of a different Opinion. T h e whole Nation of H~~~~n; has not ro
nlnny Inhabitants 8s one of the great Hynz of your Enpire, And whRt h a m e mt1R it refleet
on thore at the Helm of Government, that they have not, with theForces of To vafi a sklte, heen
able to refift the Illfolence of one fo rn~all. T h e Inconveniences we i'uf~r from the ~
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('1 Thele were the hlen who advikd the.I'aag or Why narr.
10 rile Rebellion he rlwn projcfled.
(t)I lc ~neanathe I;i,x 01- 1I'hty ,,an.

($1 He mans rhr Irnng o l q p;.
(I) H e mmns the I'n~to of q;ian11
T h e one Coufin Ger.
mart of Yro ri both ~ o n i a cnc
l o l hi, c U c r Lirdthrr,.

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are so easily prevented, that let the Forces of one Prince your Tributary aet but ever so little according to my Directions, these Barbarians shall soon be reduced. Make but a Trial, and you shall soon be absolute Master of the fate of (*) Ten yv, and pronounce the Doom of the Trayton (†) You, who is at the Head of his Councils. Allow me, Sir, to tell you that the Inviolence of the Hsung nā is owing to your Manner of treating them. Instead of hunting down these troublesome Savages, you are chasing Wild Boars; and instead of pursuing these revolted Scoundrels, you are following Hares: Thus, for a vain Amusement, you neglect the most dangerous Foes. It is not thus, that the Quiet and Repose of a People is attained. It must be owing to yourself, if you are sincere in the Matter, that your Authority is formidable, and your Virtues dear to the most distant People, even beyond the Limits of your Empire; while, at present, you are not sure of being obeyed even within thirty or forty Leagues of Empire. This is the second Thing I mentioned, which must draw Tears from the Man who is zealous in your Service. (‡) Luxury is now arrived at such a Height, that mean People embroider the Cloaths, and even the Shoes, of the Boys and Girls whom they are obliged to fell. One can see none exposed in the Slave-market, but such as are glittering with a Profusion of Ornaments. At present, People of ordinary Rank, dress their Wives and Slaves in these very Things, which formerly adorned our Emperors, and which the carried only to the Temple. These Axes and other Figures in Embroidery, formerly solely referred for the imperial Habits of Ceremony, serve now to adorn the Parlour or the Dining-room of a Merchant who has scraped together a little Money: Who, in feicing these Disorder, would not say that the Forces of the Empire are drained? No, they are not in Effect, but they are very near being so.

When I see Persons of no Quality furnish their Hovels in this Manner, while your Majesty's Habit is only of the coarsef Stuffes, and the most ordinary Colours: When I see the Shoes of a vile Concubine more richly embroidered than the Collar of our Empefors; this Disorder chiefly sets me a crying: But I likewise fee, that it is of such a Nature, that it must be John followed by Miferiy. In effect, the employing so many Men in making Cloaths for one Person, is the Cause why many can get no Cloaths at all. There are ten who eat the Product, for one who tends the Culture, of the Earth; How then is it possible but many should want Food? Besides, to pretend to maintain Order among a People prefied by Hunger and Nakedness, is to pretend to an Impossibility. Behold, what drains and ruins the Empire: Behold, what produces the Robberies and Rebellions that are ready to break out.

Nevertheless you are frequently told: Every Thing goes well, let us leave them as they are: And they who talk to you in this Manner, are your clear-headed Gentlemen. Yet there cannot be a greater Medly of Customs imagined: All Ranks are confounded, and there is no longer any Distinction betwixt the Grandees and the People. Even the Respect due to your faced Majefcy is enrofted upon, yet they never cease to cry out; Do not let us fir, every thing goes well. Is there any thing more capable to make a Man fend up deep Sighs? (**) Tong yv, without troubling himself about Virtue, was wholly employed in fugguling to his Prince the Means of gaining and amaffing Money. Thus in the two Years that he was in Office, there was a terrible Corruption of Morals. The Son of a poor Man then only thought upon the means of leaving his Father, that he might become the Son in Law of one who was in better Circumstances. While a Father and Mother was digging the Ground or handling the one another, and every Moment looked upon one another with the mol't malignant Eyes. No- Rebellions that are ready to break out.

At this Juncture (§) a Man of a superior Merit appeared; every thing yielded to his Courage, and all submitted to his Virtue: And as before that our Fore-fathers said; The Dynauty of Tjvn, fo they after that said; The Dynauty of Han. But tho' the Days of the Tjvn are over, yet almost all their Vices still remain. Luxury prevails: The Rites are more and more disfigured, and with them
them Modesty and Virtue vanish. This Change from bad to worse increases sensibly every Month, but more so every Year. The Crimes of murdering a Father or a Brother, however shocking, are not without their Examples in our Age. As to Thefts and Robberies, they are become fo barefaced, that the servants of the finest Palaces, in your Father’s and Brother’s Time, were forced open, and robbed of their Furniture. In short, Licentiousness has come to such a Height, that in the Capital of your Empire your (\( \ast \)) Officers are robbed, and have their Throats cut in the Face of the Sun.

While these Outrages are committing on one Hand, one fees, on the other, a wealthy Villain under the Appearance of Honesty, furnishing to the public Stores some hundred thousand Measures of Grain, or vast sums of Money, and thereby procuring the highest Employments of State. A Disorder greater than all I have mentioned: Yet it is a very common one, tho’ they take care to conceal it from you. While they are busied in aggravating some particular Abuses, the Age is corrupted, the greatest Vices obtain, and an unbounded Licentiousness is rooting itself in your Empire; and all this is bred without Concern or Uneasiness. One would be apt to conclude by the Infamity of your great Men, with regard to these Disorders, that they either think all things are going right, or that it is none of their Business to reform them if they are wrong. But upon whom then must we rely? Upon the ordinary Magistrates and their Underlings! Alas! These are so taken up with their Writings and their Registers, that they carry their Views no farther. And granting that they had Understanding and Virtue enough to see, and be touched with, these Evils; to reform so many Abuses, to remedy so many Disorders, and to inspire your Subjects anew with the Love of their Duty and Virtue, is an Undertaking far beyond their Capacity.

Our Dependence then is, That your Majesty would take a proper Concern in reforming all this Degeneracy. But I don’t see that you are in the least touched with, or alarmed at it. This gives me greater Uneasiness still. For, to maintain the sovereign Authority, to mark out the proper Distinctions of different Ranks, and to regulate Families, are the Duties that (\( \ast \)) Tyen has devolved upon Emperors, and in which he does not immediately concern himself. In these sort of Matters we may safely say, that not to advance is to retire, and not to put Things on a good footing, is absolutely to let them fall to the Ground. (2) Tyen says, that the exact Observation of the Rites, Justice, Uprightness, and Modesty, are the four Pillars of Government, and that if they fall, the Empire is soon ruined.

Perhaps it will be objected, that Tyen is a poor Author: I shall suppose he is. But it is at the same time one of the more thankless to others to be more ignorant than he. The Passage I cite is a certain Truth. Tyen suffered these four Pillars to fall, and immediately after he fell himself.

Within thirteen Years after, his fine Court became a desart Hillock. Can we now pretend, that these four Pillars are in a firm State? No, that would be to flatter ourselves too greatly. We see those who are watching the most pernicious Projects, already hugging and applauding themselves. Whispers and Surnames are buzzing about on all Hands. And why are not Things immediately regulated as they ought to be? Why is not the necessary Distinction of Power betwixt Sovereign and subordinate Authority adjusted, the Distinctions in Ranks settled, and the Order in Families regulated? Were this done, all those who form destructive Schemes, would lose the Hopes of succeeding. Slander and Jealousy would cease, and you would thereby give Polity an easy Plan for their Conduct in Life: In short, by this, the Peace and Harmony of all your Empire would be secured for a long Time. To neglect Affairs of this Consequence, is the same Thing as if one should set adrift a Bark in a large and rapid River, without either Oars or Tackling. It must go down with the Stream, and the least Breeze of Wind that moves the Billows makes it a Wreck. Are we not in the same Condition? And is not this a sufficient Reason to make any one fend up deep Sighs?

The three first Dynasties subsisted for many Generations; that of Tyen, which succeeded to them, but for two short ones. Surely, if we regard their Qualities and Nature, there is nothing differs so much, as Man does from Man. Whence proceed it, that the three Families Hya, Sheng, Quea, had so many long and glorious Reigns, and the Dynasty of Tyen, which was always in Trouble, ended almost as soon as begun? One, and perhaps the chief Cause was this. Of old, if our Emperor had an hereditary Prince, they invested him as such with Sovereignty. A Man of Distinction was nam’d, who conducted him to the(\( \ast \)) Kyau in Noon-day, that he might be presented to Tyen. All the great Officers of the Court followed them thither in their Habits of Ceremony, and respectfully presented themselves before the young Prince, to acknowledge him Heir of the Crown.

Tho’ he was thus declared Successor to the Throne, if he passed by the Palace of his Father, he immediately alighted from his Horse, or out of his Chariot. Did he meet with a Palace of any of his Ancestors in his Journey? he instantly quickned his Pace. By all these Ceremonies, he was taught what Obedience and Duty he owed to his Parents; and thus they lost no Time in instructing him aright from his Infancy. (1) Chung sang could scarce walk, when he was put under the Tuition of Cheu kong in quality of Tay pai, or Chou kong, in quality of Tay ji, of the(\( \ast \)) Heaven.

(1) An ancient Minister of the Kingdom of Tyen.
(2) A Place appointed for the solemn Ceremonies in honour of the Sun, Shang, signifies Tyen. In, Emperor, Lord. Miler. An Emperor of the Dynasty of the Chou.

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of the Hands in quality of the Tongue. Every one of these three Lords had one under him, who never left the Prince. The first had the Charge of his Person, the second was his Governor, and the third his Preceptor. The Men then chosen to form a young Prince, were recommended by their Virtues, and were equally capable to give their Pupil proper Instructions. The Lessons they gave him were indeed frequent; but their principal Care was, that he should speak to none but those of unblemished Morals, and see nothing but what was decent and regular. In the Manner the Offices of his Train were eminent for Virtue, Gravity and Knowledge, but at the same Time they were ingenious at improving every Opportunity for instructing him aright. A Man born and educated in the Country of either the People or the People, will infallibly have its Accent; and can a Prince, educated in the Manner I have described, fail of taking a virtuous Bent? Confucius rightly observes that Education is, as it were, a second Nature; and we naturally do that to which we are habituated.

When the hereditary Prince became marriageable, he was made to pass successively through five Sorts of Apartments, which were so many Schools. In the first, which was to the East, he was instructed in the Rites, one by one; and above all, in the Duties he owed to his Relations, either by Blood or Alliance. He was there taught to prefer the nearest of Kin, to those more remote, when all other Circumstances were equal; to treat every one with Goodness, and to keep them united, every one in his proper Sphere. He then passed to the School of the South, where he was taught to make the proper Distinctions of Ages, and to inspire the younger with Respect for the elder; to establish Principles of Honour and Honesty among all, and thus, to root out the Seeds of Differences and Law-Suits. Then he went to the School of the West; where he was instructed in the Choice a Sovereign ought to make of the Officers, whom he puts in Posts: And the constant Maxims inculcated here, were to prefer Wisdom to all other Qualifications, to pay more particular Honour to such as had distinguished themselves by their Virtue; and to put none into great Posts, but Men of great Abilities and uncommon Merit, Men capable both to see and to promote whatever was for the Good of the Empire. From the School of the West, he passed to that of the North, where he learned the Distinctions of Stations, and the REGARD OF SOVEREIGNS ought to have, for such as are, by their great Employments and eminent Dignities, raised above the Level of Mankind, in order to preserve thereby the necessary Subordination of Ranks in a State, and to oblige every one to keep his own. Having passed through these four Schools, the Prince arrived at a fifth which was of a higher Order. There, under the most able Ministers, he had Instructions of greater Depth and Extent. After every Lesson, he retired with his Tongue or Governor who caused him to give him an Account of it. If he had mistaken Things, the Tongue put him right, and sometimes even chastised him. But his Chief Care was, to incultivate in his Mind, and give him a clear Notion of the most important Points. Thus, his Head and his Heart were improved at once; he became both able and virtuous, and he was qualified for Empire.

Did he begin to form himself? In place of the Officers I have named, he had others of less Authority, but no less Vigilance, who examined all his Actions. He had an Historian who was placed near him, on Purpose to take Notes of his Actions for the Day; another Person observed him during Meals, and told him immediately when ever any Indecency escaped him. In short, he had a Flag set up in public, whereon any one might fix what he judged proper to be prevented; on the other Side there was a blank Table, where he might put what he thought should be corrected. But if any one had an urgent Remonstrance to make, he had no more ado but to beat a Drum, and he was instantly heard. All this was advantageous to the Public, without being difgreaible to the Prince; who, as he was educated from his Infancy in the Schools of Wisdom and Virtue, had nothing in him to reprehend, that could occasion to him either Grief or Shame. As he was, without Ceremony, instructed in the most wholesome and the most safe Maxims, he naturally took every thing in good Part.

Besides, the Ceremonies instituted on particular Seasons and Days; and which were never interfered with by the Emperors under the three famous Dynasties, were of great Use both to the Prince and his Subjects. Some of them both taught and inspired Respect to the Sovereign, others, Obedience and Piety to Parents, and others, the Rules of Gravity and Decency. The most minute Observation had its allegorical Meaning; for Instance, it was usual for the Prince not to feed an Animal dead which he had been accustomed to see when living, nor to taste of any Creature whole. Groans he had heard when under the Knife of the Butcher, for this Reason, he never went near the Kitchens. The End of all this was, to encourage in the Prince and all about him, Sentiments of Goodness, Humanity and Compassion. If it is asked, why one of our three famous Dynasties continued so long? I answer, from observing all these Measures, but more especially the right Education of the Heir to the Throne.

The Reverence happen'd under the Thon, Politeness and Modesty were Virtues scarce known. The Man most respected, was he who yielded to no-body, who was most liberal of his injurious Language, and most grossly affronted the first who came in his Way. Thus, neither the Rites nor Virtue, but the fear of Punishment was the Prop of Government: So that Chou kau, Governor to (* Hsi hai, entertained him with nothing but this Maxim. To Day, Heads were cut off, to Morrow, whole Families were massacred. What was the Event? Hsi hai, to Day, mounted the Throne, and to Morrow, killed one of his Subjects with his own Hand. The most respectful and just Complaints pated for felicitous Murmurs, the most important Advices were treated as trifling.

(*) This was the Name of the Son, whom his father appointed for his Successor: being the same who was afterwards called Eulaph.
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 trifling, and the Prince saw the Head of a Man struck off with the same Indifference as that of a Poppy. Must all this be attributed only to the Nature of the Prince? By no Means, the greatest Part of it was owing to his bad Education. Of two common Proverbs, one says: "If you have no Experience in an Affair yourself, follow those that have succeeded in it." The other: "When the first Cart overruns, he drives the second is upon his Guard."

Our three famous Dynasties flourished long; we know by what Means, we have nothing to do but to imitate these Means. The Dynasty of the Tfu was soon cut off, we know the crooked Paths they kept, and the Traces of their Steps are mark'd out to us, so let us learn them. To march in the Steps of the Tjan, is to perish like them. I have said, and say it again, that upon the Education of the hereditary Prince, depends the Fate of his Empire. But upon what does the Success of this Education depend? Upon two essential Points; First, that he be early instructed. Secondly, that it be by Men equal to the Office. When a Prince is instructed in Time, before he receives any Prejudice, good or bad, the Imperial Laws have all their Force upon his Heart. There remains nothing more then but to put Men about him, who can conduct themselves wisely and dexterously, in the other Hand, if this is delay'd, and if his Heart has got a wrong Bias, you may place worthy Men about him; who may follow him, attend him, and see his Faults, but rarely can they succeed so far as to correct them. The People of U and Tse are born with the same Inclinations, and in their Infancy resemble one another even in their Accents; but when they grow up, the Antipathy betwixt them is so great, that they can't endure one another. Whence proceeds this but from Education and Culture? I then had Reason to say, that in order to educate a Prince aright, he must be early put into good Hands; when this is done, the Success in a manner is certain, and consequently, the Empire is happy. For, as the Shu king says, the Happiness of all the People depends upon one Man. This is what ought to be thought of, and is what most immediately prefers. (*)

The most clear-sighted Mortals see what is past, much more distinctly than what is to come. But what is the end of our Rites? They are to prevent Disorders, as Tschiffetements are to punish them. Hence, every one must be sensible of the Importance, the Necessary, and the Effects of Punishments. To encourage the Practice of Virtue by Rewards, and to deter from the Purfeit of Vice by Punishments, are the two great Springs of Government. Our ancient Sages have made Use of them with a matchless Firmness, Constancy and Equity. I am far from rejecting either; but if I were myself down to the Rites, it is, because they tend to root out the Seeds of Vice before they spring up. They instruct the People by almost insensible Degrees, removing Vice, and directing them to Virtue by easy, that we ourselves scarce perceive the Motions. This made Confucius say, "It is a happy Talent to be able, to determine a Law-Suit aright; there are Men who can do this, and actually do it, but it would be much better, were there no Law-Suits at all." Let us search for the Means.

They who would aid a Prince in governing well, cannot, in my Opinion, do better, than to distinguish betwixt his real and principal Interests, and those which either are not necessarily so, or so only in Appearance: and may be neglected without hurting him. Upon this, more than any Thing else, depends a Prince's good or bad Success. What he chiefly ought to understand is, that great Alterations either for the better or the worse, are not made all in one Day, especially in great Empires; that they proceed by little and little from remote Causes; and that tho' their Seeds are sown forever, yet their Effects appear all at once. If the ordinary Government depends only upon the Rigour of Laws, and the Severity of the Prince, their Numbers of punishments, Laws and cruel Punishments, will be answered by the People with a loud of Curses and Rebellions. If on the other Hand, the Prince regard the Rites and good Example, there will result from the People a sincere Union among themselves, and hearty Affections for his Person. Shi wang, as much as Ching yung or Va yang, to do Honour to the Hall of his Ancitors, by transmutting his Crown to laugh Politer. Yet Tang and Va founded, each of them, a Dynasty that lasted for 6 or 700 Years, while that of Shi wang endured but for thirteen. The Cause of so vast a Difference was as follows.

The Empire may be compared to a Vessel beautiful and precious, but brittle. If it is always placed upon a compact, sure Place, it will continue whole for a long Time; without this Precaution it will soon break. Goodness, Justice, the Rites, and Musick, composed a firm and compact Basis, upon which Tang and Va established their Empire. Thus, their Dynasties continued for many Ages, and their Memories is, and ever will be, dear to us and our Politer. As for Shi wang, he established his Authority solely upon Terror and Punishments, neither Virtue or Benevolence having the least Share therein: Hence soon followed the Murmurs and Imprecations of his Subjects who hated him, as being their greatest Enemy; and he in Person had well nigh fallen a Sacrifice to so general a Hatred. His Son could not escape this Fate, and at once lost his Life and Empire. This Event is so late, that it may pass as one in our Days; so that I can produce no more interesting Proof to confirm what I have advanced.

A Sovereign may be compared to a Hall, the Officers of his Kingdom to the Steps of the Stairs that lead to it, and the People to the Ground, upon which these Steps stand. If the Hall is so raised above the Ground, that there are betwixt them, for Influence, nine handsome Steps in good Repair, the Look of it is grand; it has a good Effect, and we mount to it with Respect.

(*) Perhaps not a, to Smith one of the Subjects of his pronouncing, took occasion here to mention some Circumstances relating to this Prince, whose Education was neglected, which the Editor has curtailed. However that may be, it enters on another Subject.
If, on the other hand, it is almost on a level with the ground it stands on, and has a few pitiful steps to lead to it; we naturally despise it, and enter the hall without any ceremony. The application of this is easy, and our ancient Emperors understood it well. For which Reason they established that beautiful Variety of different Orders. Nearest their Person, they had the King, the King, and the Ta fa: (4) These different Parts of the Empire were distinguished the King, the Hew, the Pe, the Te, the Nan, without counting the Officers of the different Cities, and a great Number of Subalterns.

The Sovereign, raised above all these Orders, appeared so grand and venerable, that all the Officers who approached him, being under the Shelter of his Majesty, were secure from all Injuries. The Vulgar have a Proverb: 'To kill the Rat, I had a regard for the Vessel.' This Expression, tho' homely, may be applied here. 'To the Respect due to the Person of the Prince, that makes even the Horse he rides on, nay, the Straw his Horse eats, respected. Our ancient Ritual prohibited any one from looking into the Mouth of this Horse; and there was a Punishment determined, for any one that trod upon the Straw he was to ride. And to this Day, whoever is fitting, when the Table or the Baton of the Prince passes by, instantly rises; they who are on foot compose themselves respectfully: If any one either in a Chariot or on Horse-back, meet the Chariot of the Prince, tho' empty, he immediately slights to the Ground. Can it then be wondered at, that our ancient Laws subjected, to the corporal Punishments they preferred, only such as were of an Order inferior to the Ta fa? Doubtless our wise Legislators thought it in some Measure inconsistent with the Respect they owed the Prince, to subject to these Laws any one who by his Rank approached his Person; and always believed that as the Prince raised none to distinguished Ranks, but Men of true Merit, it would have been absurd to have employed any such Means to keep them in their Duty.

And indeed we don't find in Antiquity, that a wise Prince punished any one with Death. Matters are a good deal changed in that Respect; they whom our ancient Emperors called by way of Distinction, when they spoke to them, (4) Pe fa, Pe syre, are to be capitally punished, even they, whom to this Day, our Emperors, when they meet them, honor with a Civility, are not exempted. The King, the Hew, and the Vang themselves, are subject to the most infamous Punishments, as well as the meanest People. Their Villages are branded, their Notes lift, their Hair cut off, they are whipt, exposed in open Roads, and are sometimes cut in Pieces. Nay, I must say more, it is no rare Thing to see Officers of the highest Rank suffer the most ignominious of all Punishments, by having their Heads cut off. To pull things to such Extremities, to pay so little Respect to the highest Distinctions, besides that they are the means to make the Polcifiers of them take vile Inclinations, is going against the Proverbs, and paying no Respect to the Vessel.

Another Proverb says, That let the Shoes be never so well made, they won't make a Pillow, and however neat the Cap may be, it won't mend the Shoes. Formerly, was an Officer broke for Corruption? His Fault was mitigated to the World, and it was only said, that be had not duly attended the Rites. Was he broke, for Debauchery? The Hardness of that Expression was softened, and it was said, (5) that the Courtiers about him were too then. If he was broke, for Weakness or Incapacity to discharge his Duty, it was said, that his subaltern Officers obeyed him ill. When an Officer then was declar'd culpable, if the Fault was not of a high Nature, he immediately resign'd his Employment, and Matters went no farther. If his Crime was capital, as soon as the Prince had pronounced it to be such, the Officer turned towards the (6) North, made the ordinary Obeisances, first condemned, and then actually put, himself to Death. So much did Antiquity respect Greatness even when Guilty. But must they then escape? By no means; let them be caffered, let them be punish'd, nay, put to Death, if they defend it. But to seize them, to baillonade them, to bind them with Ropes, to deliver them up like the meanest private Persons to the vilest Officer of Justice; can be Spectacles profitable neither to the Small nor Great.

It is pernicious to the People, from whole minds it erases that excellent Maxim; Respect those who are over you, and who by their Rank are venerable. It is pernicious to the Great, in whom it damps those heroic Sentiments which their high Stations inspire. It is pernicious to the Prince, as naturally tending to weaken the Zeal of those upon whom principally depend both his Glory and Safety. For this Reason, the Rites have always recommended to a Prince, that he should treat his Ministers and other great Officers with Civility. Otherwise, the People will forget the Duty they owe to their Superiors; the Effects of which Neglect may be in Time felt by the Prince himself. The great Men will forget themselves, and, feeling themselves outwardly degraded, will degrade themselves, if we may use the Expression, inwardly too. No more will they entertain any Sentiments of Honour; but acquit themselves superficially of their Duty, and catch at every Occasion of plundering, selling, enriching themselves with, and neglecting the public Good. If their Prince is distress'd upon any occasion, they will take but little Concern, nay, perhaps aid the opposite Party underhand, and rejoice at his Difficulties; when they see the State and the Prince both in Danger, their first and only Care is to provide for their own Safety.

(4) Perhaps the Historian has here likewise cut off some Circumstances; as well what follows, has no Connection with what goes before. The part in the Thesand of this Dialogue, speaks of the Realm a Prince ought to have for his Ministers, and other great Officers.

(5) My Grand Uncle, an European Prince lay, my Cousin, to Person of a certain Rank.

(6) A cry to the Clodius Claudius, it being scandalous there for Men and Women to be form together in Common.

(7) The Emperor sat with his Back to the North, and his Face to the South.
Tu yang was a great Officer under Chung bin. When Chi pe had defeated and killed Chung bin, he offered an Employment to Yu yang, who accepted of it. Chou a little after overran, and put to Death Chi pe, upon which Yu yang appeared incomparable, and did all he could to place the Son of Chi pe upon his Father's Throne: History says, he made five different attempts for that purpose, but all without Success. One asked of Yu yang his Motives for a Conduct so different from his former, with regard to the two Princes he had served. Chung bin, answered he, used me almost like the most vulgar of his Subjects, tho' I was under him a great Officer; so I took but a vulgar Concern in his Fate. Chi pe treated me according to the Rank I held in his Kingdom, and my Grief for him is proportioned to his Respect for me.

And indeed, if an Officer, for whom a Prince flews a due Respect, is not zealous in that Prince's Service, he must be a Brute. When Affairs are on a right footing between a Prince and an Officer, the latter forgets even the Interests of his own Family to serve those of the State. If an occasion happens that he may be a great Gainer, or must be a considerable Looser, he neglects all Advantages, and hazards every thing rather than to defeat his Duty: In short, he sacrifices himself without Respect to the Service of his Prince. But these Dangers are rare, when the Prince treats his great Men with the regard prefixed by the Rites; for then there are no Differences among the Princes of the Blood, who after they have lived in Friendship, have the Satisfaction to die in Peace, and to be buried with their Fathers. There are no rebellious Wars among the tributary Princes, each lives and dies in Quiet at Home. Good Ministers seek for no Pretences to retire from Buinefs, which, to their faint Breath, it is their Pleasure and Duty to discharge. The Officers of War do the fame, and willingly die on a Breast, or in the Frontiers of the Empire. This is meant by the Expression; A wife and an accomplished Prince is safe in Ramparts of Gold. A Comparison that flew the Relation between him and his Grantees. Such were the happy Effects of their Union, between our ancient Princes and their great Officers; but alas! Since their Days, this Maxim is much neglected, this good CusTom is abolished. Is not this deplorable?

The Emperor Kang his Remark.) Kya i, like an able Minister, saw the means of preventing the least Troubles, reforming Abuses, and regulating Manners. No Time, no Station of Life escaped him. His Understanding like a flaming Torch lighted him thro' all. What an Unhappiness was it for a Qyan and a Kyang to banish so great a Man, and to lose the Benefit of his vast Capacity?

Another Discourse of Kya i to induce the Emperor Ven ti, to lay up Stores of Corn and Money. (*)

(*) 

At present, Agriculture is neglected. Vast Numbers of People live upon the Fruits of the Earth, which are produced by few cultivators. Tu and Tang, have themselves passed thro' thefaceous Brooks. Let us suppose, that by Misfortune, 2 or 300 Leagues of a Country proves barren. How fatal is this remedied? At the fame Time, foppose our Frontiers are invaded, and we are obliged to fend large Armies to their Defence, how are our Troops to be maintained? There is War and Famine at once, and the Empire impoverished without having any Redcure. It commonly happens in these Cases, that the daring and the strong take advantage of the Opportunity to assemble, to plunder, and to rob where ever they can. While the weaker are for some Time supported by the Price they get for their Children, and then they perish miserably. These are not vain Terrors; you know they are not. You are but half Master of the Extremities of your Empire, which want but an Opportunity to revolve. If so a cruel Piece of News were brought you all of a sudden, how would you behave? Would it be then time to deliberate? Believe me, there is nothing of so great Consequence, as to lay up in Time good Magazines of Provisions: This will, as it were, secure your Empire. When the Treasury is full, and Provisions abound, every thing is calm; and the State is equally able to make a Defence, or to push a Conquest.

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The first Step to this is, effectually to labour for the Re-establishment of Agriculture. Do all you can, that your Subjects may each live upon the Fruits of his own Culture. There are everywhere where infinite Numbers of Idle and vagabond People: And how many others improperly apply themselves to Employments useless in Society? Dispatch all such to cultivate the Lands which lie barren to the South. This is the best and the most profitable Employment. Nay, if it be necessary, don't spare even Force. Thus, you will have in all Parts, whereewithal to lay up Reserves of Provisions; and by procuring Plenty, you can assure the Repose of all your Empire, whereas, now it is in a dangerous and a melancholy Situation. This is what afflicts me. My presuming to give you this Advice, proceeds only from my Zeal for the Glory and Welfare of your State.

The Emperor Kang his Remark.] The Fundamentals of Government consist in instructing and feeding the People. When we behold with what vehemence and zeal, Kya i, in those Days, fought to promote the publick Good, we can't help saying; This is a Man whom we may justly call a proper Counsellor for a Prince.

At this.] In Consequence of this Discourse, Ven ti published Declarations to animate the People to Agriculture; and revived the ancient Rite of cultivating the Earth with his own Hands, to give them an Example.

Chang, surnamed Li yang, was the last of the Children of Kau ti, Founder of the Dynasty of the Han. When his elder Brother Ven ti became Emperor, he made him King of Whay nan. The new King afterwards committed many Faults; and Ven ti, who was naturally mild, took no notice of them; till irritated by his repeating them, he ordered a Tyang kyun (*), who was at the same time a Hew, to write the following Reprimand to the Vang of Whay nan. The Tyang kyun wrote with his own Hand, it was in Terms, which showed that it was by the Emperor's Orders.

GREAT King. I have heard often of your Resolution, your Justice, your Continence, Honour, and other good Qualifications; that is to say, that (+) Tyen treating you as one of its Favourites, has crowned you with its Gifts, and given you Qualifications to form you for a (†) Shing; this is what you ought carefully to attend to: But it would seem by your Conduct that you do not, since you are ungrateful for the Gifts of Tyen. Our present Emperor no sooner mounted the Throne, but he made you the Vang of Whay nan from a Hew. You thought yourself so little deserving of that Honour, that it was with Difficulty you accepted it. However, he invited you with the Kingdom, which on his Part was a singular Favour. Since that Time, you have never appeared at his Court; you only once made a Step to ask Permission for that purpose, but far from demanding it in the regulated Form, and with the Respect due to a Sovereign; you did not even exactly observe the Regard due from a younger to an elder Brother.

Besides, you have of your own Authority, and as it were to shew its Extent, put to Death a Peron of the Rank of Chou hew. Our Emperor is unwilling to enquire into it, but this is an extraordinary Indulgence. The Emperor by our Laws, has the sole Right of filling up the great Emoluments in every Kingdom; yet you, rejecting a Minifter regularly nominated by him, presumptuously demanded that you might be admitted to appoint another. Our Emperor is willing to dispence with the Law, and to indulge you in this. Could there be greater Condescendance. You next attempted, as it were, to degrade the Chou hew in your Territories. You insulted upon their keeping Guard in Linnen Habits at Ching ting the Burying-place of your (!!) Mother. This the Emperor would not permit, but it was as it were degrading yourself, when you were thus deprived of the Homage of the Hew; so that in this, he shewed a Respect to your Dignity. This is a fresh Obligation you lie under to him.

Reason would teach, that you ought to exert yourself in answering the Goodness of the Emperor, by an exact Obedience of all your Duties: On the contrary, by the Licentiousness both of your Words and Actions, you give him a fresh Matter of Offence, and ruin your own Character throughout the Empire. This indeed is judging very ill. All that your Family or your fell now possess, comes originally from your Father Kau ti. He many Times endured the Inconveniences of War, exposing himself to the Dangers of Battles and gave him all his Wounds. Why did he suffer this? It was to establish his Family. Instead of applying yourself seriously to imitate so worthy a Father, instead of performing the Tyen and other Ceremonies, which may revive in your Mind the Ideas of his Virtues and Exploits; you are forming an extravagant Project of degrading the Hew, who are dependant on you, to the Rank of the common People. To degenerate thus into Pride and Avarice, is not to perform the Part of a worthy Son. Not to be able to maintain things upon the same Footing on which you received them from your Father, is to betray a want of Capacity and Wildom. To make a Point of guarding the Sepulchre of your Mother, and to neglect that of your Father, is to shew a Respect for the one and not for the other, and thus to overthrow all good Order. In your repeated Violations of the Emperor your Masters Orders, where is your Submission and Obedience? In your Neglect of Duty to your elder Brother, where is your Obedience of the Rites? In your inflicting on

(*) The highest Degree of the Officers of War.
(††) Heaven.
(!!) She was not Mother to Porn.
your greatest Officers infamous Punishments, where is your Clemency? in dewing the greatest Contemp for the Fang and the Hero, that you may honour and raise a worthi's young Debauchee, whole only Merit is his Sword, where is your Understanding? In truth, in neglecting all Study, in fighting all Council, in running blindly into every Suggestion of your Patlion, and Caprice, where is your Conduct? Great Prince, beware! The Way you tempt is dangerous, and may lead to your Ruin, nay, if I may so fay, you degrade your self from the Dignity of Fang.

Instead of staying at your own Court, there with Majesty to receive the Honours due to your Dignity, you may flatter about, and piqueing yourself upon equalling Mong power, you affect to act the Bully; how indecent is that? I repeat it once more, all your Steps are so dangerous, that if you take not Care in Time, I dare pronounce, that (*7) Kau ti will receive no more Offerings from your Hands. Formerly Chen king long to Death Yuan fud, and imprisoned Tjoy jid, in order to secure the Dynasty of the Chou. When Tung Prince of Ti, put to Death his own Brother for Rebellion, Tum jiti whom put to Death two of his Brothers, and in that manner to secure the Peace of the Empire. Kin wing, whom your Father Kau ti had made Fang of Tjo, defended that State very ill against the Hsiong nq; and Kau ti deprived him of his Charge. The Fang of Tjo pe took it in his Head to raise Troops: Our Emperor did himself Justice. Such were the former Proceedings at the Court of Tjo and Chou. We have likewise taken a View of what has been transfacted in our Days, by the Tjo and the Hsian. And will you pretend to dispute with the Emperor, regardless of these Examples, both ancient and modern? Ridiculous!

If you do not amend, your Quality of being the Emperor's Brother, cannot exempt you from being judged by the Laws. If Things come to that Pass, you are infallibly ruin'd, and your Officers great and small, especially your Ministers, must be involved in your Fall. To lose in this Manner, at least, your Rank and your State, to become the Object of Compassion to those of the meanest Stations, to see your Officers punished, and draw the Scolds of a whole Empire upon your own Person, in short, to be a Stain to the Memory of your god-like Father, is what must be very disagreeable to your Spirit. Set then about a Change. Write a respectful Letter to your Brother, and acknowledge your Fault in these Terms: "(*) I had the Unhappiness to lose my Father in my Infancy, the Troubles of the Loy then succeeded, and lasted for some Time. Since your Accession to the Throne, that happy Change and your Favours puffed me too much up: Blinded by Pride, I have committed many considerable Faults, which, when I reflect at present upon, fill me at once with the most sensible Grief, and the most grounded Fear. 'Tis with these Sentiments, that humbly prostrate upon the Earth, without daring to raise myself. I wait for the Chafftisement I deserve." If you behave thus, the Emperor, as he is your Emperor, will allow himself to be mollified; and as he is your Brother, will be highly pleased at your return to your Duty. Each of you will possess your High Ranks with a mutual Contentment. This is what I wish, and sure tis of the greatest Importance to you, that seriously weighing my Advice, you infallibly follow the Course I suggest; for if you hesitate long, the Arrow will be discharged, and it will be in vain to endeavour to stop it.

A Ghij.] Li wing was discontented at this Letter, and held on his former Way; soon after, he was judged in Form, and banished.

The Advice that Kya i proposed under the Emperor Ven ti, to diminish the Power of the tributary Princes by dividing their Estates, was receiv'd by Shau tfo, under King ti, the succeeding Emperor. The Matter was brought into the Counsil, acknowledged the U and Tiu revolted. King ti retracted, and perjured Chau tfo, as if he had given the Advice. There is nothing in the Discourse of Chau tfo on this Occasion, but what we have already seen in that of Kya i; so I but just mention it, and proceed to other Discourses of that Minister.

A Discourse upon War, addressed to the Emperor King ti.

I HAVE heard, that since the Accession of the present Dynasty to the Throne, the (7) Ha la have made many Incursions into our Frontiers, and always carried off a Booty, either more or less considerable. In the time of (8) Kau hew, in one Irruption they forced several Cities, ravaged a large Extent of Country, carried off a great Quantity of Cattle, and either killed or made Slaves of many of the Emperor's Subjects. They returned some time after by the same Quarter, we opposed them with some Troops, but we were defeated; and a good many of our Officers killed upon the Spot. It is a common saying, that "Victory inspires even Cowards with Courage. And a defeated Army can scarce support itself. Since the Days of Kau hew, these Barbarians entered thrice by Long fi, and came always off with Advantage. At present it is otherwise: Our Troops that lie on this Side of the Empire, sustained by the Protection of (9) the She fi, and directed by your wise Orders, have revived the Courage of the neighbouring People, and we are in a Condition

(*) He here intitulizes to Li wing, that he may come to lose his Life. What follows is to this the Same. (2) The Chafftisement Expiration is equivalent to this: They lay literally, your Subject had the Obsequious; and above, for I have heard their Expression is, your Subject has heard. The Chafft, not excepting the Fang, make use of this Term when they speak to the Emperor.

(7) The name, who be way of Contemp, are called Hsiong nq. Hsiong signifying French, Create, a Slave.

(8) The Queen Dowager of Kau ti.

(9) This appears to be a nearer Spirit; but the Chafft are so little agreed upon the precise Signification of these two Letters, that I choose not to rendition them.
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The Difference of this Success is not owing to the People of Long, i.e., of themselves are not more nor less brave than they were, but to the Generals and Officers. A Book entitled The Art of War says, "That there are no People, however brave, who can be called invincible, but there are Generals, of whom it may be said, that they never were beaten." Nothing is then of greater Importance, either for the Reputation of your Arms, or the Safety of your Frontiers, than the Choice of your General.

Besides this Choice, there are other three Things of the utmost Importance to the Success of Battle, and to which a good General ought to attend. First, the Ground, which he ought to know perfectly well, in order to be able to make all Advantages of its Situation. Secondly, that his Men become Warlike, by a continual Exercise of their Arms. Thirdly, that the Arms, of which there are different Sorts, be all excellent. As to the Ground, if the Country is incumbered with Rocks, Woods or Rivers, or the level, if covered with Bubbles, and rank Grashe, he ought to employ his Infantry; since a Soldier on Foot is then better worth two others, either on Horseback or in a Chariot. On the contrary, if he meets with a plain level Field, or a Tract of high lying Ground, without either Woods or Rocks, he ought to employ his Cavalry, for then a Horse-man or a Charioteer is worth ten foot Soldiers. If the Riffings of the Ground are frequent, the Valleys narrow, and seperated with a great many Rivers, the best Arms are Bows, short Arms are then of small Use, nay, so little, that one good Archer is then worth a hundred Soldiers otherwise armed. Where they meet with Thickets and Woods, they must have recourse to their Hatchets, for then one good Hatchet-man is worth more than two Pike-men. In Defiles and Windings, the Sword and Dagger are of Use: A Man thus armed is then worth ten Archers.

As to the Men themselves, the Subaltern Officers ought to be chosen, and the Soldiers well disciplined. Otherwise they will know nothing of Encampments or Marches; it will be easy to disperse, and impossible to rally them; they will let slip every Advantage, and neither have Caution to protect them, nor Dexterity to extricate themselves from unforeseen Dangers. They will not know when to obey the Signal, either of the Drum; and a hundred such raw undisciplined Men are not worth two.

As to their Armour, if offensive, it must be found, handsome, and sharp. If defensive, it must be strong and thick. You may as well expose a Man naked to the Waift, as allow him to carry a bad Cuirass: A Bow that wants force, is not so good as a Dagger. An Arrow that does not fly straight, is as bad as none. And if it does fly, what is the use of it if it has not Force to pierce? A Man had as good be without Steel, as to have it blunt and bad. If a General does not watch over this, and his Soldiers are ill armed, five Men are not so good as one. The Book I have cited goes on, "To lead on an Army ill provided with Arms, is to carry Men to be butchered. "A Prince who puts a General at the Head of wretched Troops that are to fight, in Effect, delivers them up to the Enemy. And the General, who neglects these Points we have touched upon, is a Traitor to his Prince: In short, a Prince who makes an ill Choice of a General, abandons his Dominions to his Enemy. Their Maxims are very just, and ought to be weighed.

Tis farther said, and justly too, that as there is a Difference betwixt great and little, between strong and weak, between what is difficult and dangerous, and what is easy and favourable, a Man must understand and attend to all these Circumstances, before he can determine aright how he is to act. Different States ought to have, and generally have, different Manners. The Maxims of a small Kingdom are to yield to a greater, that it may procure Peace. The common Maxim of little States is, whenever Occasion serves, to unite against a greater Power. The Maxim of our Empire is, always to oppose Barbarians against Barbarians.

The Ḥā ḫī, with whom we have now to do, have three Advantages which we want. Their Country is full of Mountains and Ditches, to which their Horāis are accustomted, and in which neither our Horāis nor Chariots can enter, far less, act. These People are accustomted to make irregular Incursions from their Youth, and while they are galloping over Mountains and Plains, know how to shoot very exactly from their Bows. As neither our Horāis or Chariots can come at them, how can our poor Foot Soldiers make Head against them? Besides the Ḥā ḫī fear neither Wind nor Rain, Hunger nor Thirst. They are much fitter for Fatigue, and more hardened to Labour than other People. But when we engage them in a plain open Field, we have great Advantages. The Evolutions of our Cavalry and Chariots put them in Difficult. Our large Bows do Execution at a great Distance; their's make no Impression upon us. When we come even to handy Blows, our Men armed with good Cuirasses, keeping still their Ranks, with either their Swords or their Pikes in their Hands, and sustained by our Archers, soon rout the Barbarians. When our Men ikirnifik or fight ever so little at a Distance, the defensive Arms of these Barbarians being made of nothing but Skins or Wood, are soon broke to Pieces. If both Sides dismount and engage Hand to Hand, fighting only with short Arms, these Ḥā ḫī reft us still less. As they are accustomted only to fight on Horseback, they have not Resoluton enough to maintain a Dispute on Foot.

By this Account, we have seven Advantages over these Barbarians, for three that they have over us. If we add to this, that we can easily bring ten Men into the Field for their one; the Victory appears still more certain. However we may always lay with great Truth, that Arms are final Instruments.

(*) A Glos says, That the Signal for Battle was given by Drums; and for a Retreat, by Kettle Drums.
Instruments, and War is a dangerous Trade. The greatest and the strongest may there, in an infant, be levelled with the meanest and the weakest; and it sometimes happens, that by too determined a Resolution to conquer, a Defeat becomes total and irretrievable. Then Repentance is too late. To tread warily, and to leave nothing to Fortune, is always a good Maxim. There are some of these Strangers that voluntarily submit to our Laws; of these may be form’d a Body of several Thousands. They are a Race as hardy and as laborious as the Hii lā: They have all their Manners and all their Qualities; and in my Opinion, may be of great Use. We ought to provide them well in Arms both offensive and defensive, and put at their Head one of our best Officers; who is beforehand a little acquainted with their Manners, and who knows how to gain them: We ought to recommend to this General, to employ their Troops, only in Defiles and Passes, and to make Use of others in open Fields. This in my Opinion is the Way to hazard nothing. Tradition informs us, that an understanding Prince makes his Advantage of every thing, even of a Fool’s Words. What am I, but a Man without Wisdom, and without Merit? However I don’t despair, but that your Majesty’s Wisdom will find something in this Discourse that may be of Use.

Another Discourse of the same Shan too, to the same Emperor, upon the Manner of securing the Frontiers of the Empire.

I

Find that under the Dynasty of the T’ou, Shih wäng from the North, attacked Hii më (+) and T’ang ywé in the South: He took Arms, not to guard his Frontiers and secure his Subjects, but to gratify an unbounded Pride and an unutterable Avarice: Thus before he faw his ambitious Designs take effect, he threw the whole Empire into Disorder. It is a true Saying, That to make War upon an Enemy with whole Strength or Weakness we are unacquainted, is to hazard all. Shih wäng found this true by Experience. The Country of the Hii më is very cold, the Bark of the Trees there are about three Inches thick. The Men subsist themselves upon the Flesh of Creatures half raw, and drink nothing but Milk; the Skins of the Beasts are hairy and thick, and the Men are barely clad in Proportion, and as well formed to endure excessive Colds. T’ang ywé on the contrary, is a Country where is almost no Winter, and where the Heats are long and violent, but don’t much affect the Inhabitants who are accustomed to them. The Troops of Shih wäng could not bear the Rigour of these Climates. They who carried them their Provisions perished upon the Road; and no body went to such a Country, but with as much Unwillingness, as if they had been going to receive a Punishment.

In effect, they who were condemned to this Service were, 1st, Officers who had been faulty; 2d, Thole who had married in order to be free from the Authority of their Fathers; and lastly, they who had been branded with Infamy, whose Father and Mother had been People who, alf by Violence, and, contrary to their own Inclinations, are by no means to be depended upon. The Method of Rewards is much better; where there is a Prospect either of Preferment or Spoil, the Soldiers and common People will rush upon the Fire, and expose themselves to the greatest Dangers. But in their Expeditions of Shih wäng, both Soldiers and Subjects had a thousand Dangers to encounter, and no Reward to expect. Thus every one foresaw the impending Misfortunes of the Dynasty of the T’ou. No sooner had Ching shun given the Signal and taken the Field, after poffessing himself of T’o tsé, but the People flocked to him from all Sides, as the Waters of a River follow their natural Course. Thus ended the Expeditions, to which Ambition, Pride and Avarice prompted Shih wäng.

It is not farizing that the Hii attempt frequent Incurcisions into our Frontiers. The Reason is this: They are a People not indebted to the Culture of their Grounds, either for Food or Rayment. The Flesh and Milk furnish them with the former, and the Skins of Beasts with the latter. They have neither Towns nor cultivated Fields, nor settled Habitations, but wander up and down like Savages. Do they find in a Spot Pasturage and Water for their Herbs? There they stop. Are they, in want of Grains? They decamp and seek it where it is to be found. In short, to come and to go colts them nothing. It is their ordinary Employment. Let us then suppose, that this Nation when hunting, should make an Irruption into our Frontiers in several Places: The Princes of T’ou, of T’ay, of Shang tsun and T’ang f’s, who are upon the Boundaries of their Lands, have so few Subjects to oppose them, that if your Majesty does not send Troops thither, the People in those Quarters must be exposed; and if not supported, Fear may induce them to submit to the Enemy. To fend Troops is attended with another Inconvenience: A few will not answer the Design, and a large Army takes a considerable Time to be drawn together. Nay, when it comes into the Field, the Hii are retired too far to attack them. Confinity to keep up a large Body of Troops there, is a vast Expence. To diflamb them, is inviting the Hii to renew their Incurcisions. These are the Inconveniences that have long subsisted, and attend the Empire upon that Quarter.

In order to obviate them, nothing seems to be more expedient, than to establisb new Colonies all along our Frontiers, to encourage Families to settle there, by giving them the Property of Lands. For this effect, Fortresses ought to be built, surrounded with good Walls, and furnished with Stones and other Arms. Every one ought to have a reasonable Extent of Land, and to be placed as near the Passes upon the Frontiers, as Convenience will allow of: And each

(1) The Names of Countries.
(2) The Chinese says Pao, which signifies a ‘Mattock forthrowing Stones.’ But how it is made, or how it through the Seas a sea body knows. Ever since they have had Christians in China, they liken it to call them Pao; but there is the Difference between the two Chinese Characters, that the first is T’o pao, and the second Hs pao, now Shih signifies a Stone, Hs Fire. Pao signifies Wrought up, in every sp. of. 
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district, where at least a thousand Families ought to be settled, should be distinctly marked out by Rivers and other Boundaries. For this Effect, Houses must be first built, and Provisions made for whatever is necessary for Agriculture; then let such as are convicted of certain Crimes, and such as have by some Act of Grace escaped their deferred Punishment, be sent thither. As there will not be sufficient to People the Country, certain Criminals may have Power to ransom themselves, by sending certain Numbers of Slaves both Men and Women, who shall go thither. Honour may likewise be decreed, for such as shall contribute voluntarily a certain Number. In short, if all this is not sufficient for the Purpose, certain Families may be provided for, as will willingly go; and Magistrates must be ordered, to furnish such as are unmarried with the Means of maintaining Wives, without which, it will be difficult to fix them there.

Not only every Family must be furnished with what is necessary for Agriculture, but Laws must be established that are advantageous for the Society in general. For Example; if the Enemy shall make any Inroads upon our Lands, and any of them be taken Prisoners, the Magistrates shall be obliged immediately to pay a reasonable and a fixed Price for the Property of half the Slaves thus taken, which Property shall devolve to those who have taken them. Thus these People, partly from a Prospect of Advantage, partly from their own mutual Defence, as Allies and Relations, will become hardened, and ready to fall upon the Hid, if they shall rebel. As they will be accustomed to the Climate from their Youth, and acquainted with whatever relates to their Barbarians, they will be the less fear them, and be more able either to refrain or conquer them, than any Troops sent thither for that Purpose. Thus you will Iam the Inconveniences that attended Sla\n\s, and must attend every Prince that sends out his Armies upon such an Expedition. You will secure your Frontiers by procuring them real Advantages, which will encrease in progres of Time; and these Etablishments when made, will leave a grateful Remembrance of your Virtues and Glories to future Ages.

The Emperor having agreed to this Advice, Shau to draw up the following Memorial, which be presented to his Majesty.

GREAT Prince. I hear with Joy, that your Majesty is determined to secure your Frontiers by establishing Colonies, which for the future will have a vast deal of Expence and Trouble. You cannot give your People a more solid Proof of your Goodness, than by thus cutting off all Occasions of future Inconveniences. There is no more now to be done, but that your Officers second your Majesty’s good Intentions; and like wise and distinguished Men, manage the Inclinations, and win to upon the Affections of the People who are first transplanted, that they shall have no occasion to regret the leaving their native Country. In this Cause, I dare assurance, that there will be no want of Colonists, and that in a short time, all the poorer Sort of People will encourage one another, and assemble themselves to go thither.

Besides these Colonies will answer two Purposes: The one is the Cultivation of distant Countries; the other, the Security of the Frontiers. With Respect to the first Point, what is to be observed according to the Method of the Ancients, is as follows: Before any City is built, or any District regulated, Care must be taken to pitch upon a healthy Place where the Waters are good, and where the Soil, by the Beauty of its Trees and the Quantity of its good Vegetables, is promising and inviting. When such a Spot is fixed upon, then the City may be built, and its Dependences on all Quarters marked out: The good and arable Lands must be divided, and each one’s Possession bounded by hedges of Communication. Every House ought at least, to have one Parlour, and two convenient Chambers in good repair, secured with sufficient Doors, and tolerably well furnished; so that these new Inhabitants finding there whatever is necessary, may the more easily forget their ancient Dwellings, and more cheerfully improve their new Settlement. Each of these Cities ought to be provided with Physicians and (*) Uts; the one to take care of the Sick: the other of Burials and Funeral Ceremonies. Marriages must be promoted, and the Customs of mutual Rejoicings and Condolences, attended with mutual Affinities, encouraged; Burying-Places must be assigned them; in short, nothing must be wanting that is requisite to their fixed and lasting Settlement.

With Respect to the second Point, which is the Security of the Frontiers; what I have farther learned of the Ancients to be necessary on this Head, is as follows. That all the Families of the District be divided into fives. That every five Families be under one Head. And that every fifty Families be incorporated in a Li, which is to be under a Chief of greater Distinction than the former. That four Li thus formed may make a Lyre, which shall be under an Officer. In short, that ten Lyres may compose an I, which is to have a Commandant, who shall be superior to all the other Officers. That the Officers be Men who are well acquainted with the Country, and the most proper to make themselves popular. That every Subaltern Officer shall have regulated Times, when those under him are to perform their Exercises, to which all the younger People must duly repair. That every Officer shall be at the Head of his respective Troops when they march against an Enemy. That the People of one District shall not be allowed to settle in another, but that being accustomed one with another, they may live in Harmony together. Thus, if an Alarm should spread at Night, they will the better know one another’s Voices in order to their mutual Affiliation. In the Day-time, during the Heat of Combat, they will more easily distinguish each other; and tho’ at a Distance, will more readily expose themselves even to Death for

(*) It’s plain, that this Expression has not the Signification of a Sorcerer or Magician, which it has elsewhere.
for their common Safety. That to all these Regulations, Rewards be appointed for the Brave, and Punishments for the Cowardly: Thus in a short Time, we may hope to see Soldiers, who will never turn their Bows upon an Enemy.

Under the Empire of the said King ti, the King of U resolved to attack the King of Lyang. As he had no lawful Reason for so enjoining a Proceeding, Mey ching endeavoured all he could to dissuade him, and for that end drew up the following Discours.

Sir; It is a common and a true Saying, that if a Prince is accomplished, every thing succeeds well with him. If he is inconsyent with himself in any Point, a single Slip will make him misfortunete; and that Misfortunette often brings him to the Brink of Ruin. Sioux, notwithstanding he was afterwards Emperor, did not possess a (*) Foot of Ground. Uw, whose Jurisdiction did not extend over ten Families, saw himself Master of the whole Empire, and of, I don't know how many other Principles. Chung tang and Fu sung were born Princes, yet neither of them was possessed of ten Leagues of Ground. Each of these in Life-time became Emperor, and Founder of an illustrious Dynasty. What was the Secret of their Success? In a few Words it was this; Being careful to do nothing that could make them blushi before Tien (+), or that could hurt them in the Affections of the People, they always followed the Dictates of that right Reason they had received from Tien, and looked upon themselves as the common Fathers of their Country. Their Subjects on their Part, answer'd this Conduct with faithful Sentiments of Affection. There were none in Posts during their Time, who were afraid of ruining themselves, for making a plain and frank Declaration of whatever they thought conducive to the Public Well-fare. Thus, these great Princes met with Success in their Life-time, and with Fame and Veneration after their Deaths.

I wish I were able to discover the Bottom of my Heart, and to flew the Zeal from which I speak. I know of how small Importance I am, and how much Reason I have to fear you will flight my Council. However, I beg you will give some Attention, or rather awaken the Sentiments engraved upon your own Heart on this Occasion. Suppose there were a Rock equally high and rugged, at whole Foot lay an unfathomable Abyss. Suppose that a Man loaded with a vast Weight, were placed upon the Extremity of this Rock in such a Manner, that half hanging, half standing, both he and his Load were prevented from falling entirely, only by a (2) small weak Thread. What Man in such a Situation, seeing on the one Hand that his Fall was hindered by next to nothing, and on the other, that if he did fall he must infallibly perish; who I say, would not tremble? And yet, allow me to say it, this is very near the Condition you are actually in: But it is only in your own Power to escape the Danger. The Enterprize into which you are engaged, is infinitely () difficult and dangerous. Give it up, and in the Twinkling of an Eye, you may be affured of () a permanent Prosperity. To be able to pass the rest of your Days in Peace, in Joy, and the Possession of a powerful State, and yet to engage your Forces in an Enterprize equally painful and fruitless, allow me to say, is what I cannot comprehend the Meaning of.

Some People there are whom their own Shadows frighten, and to thun the Sight of it, are always foolishly turning and reuniting. But would they peaceably remain in a Shade, the Phantom would disappear, and they would be easy. The best Method for a Man who is afraid to be over-heard, is to hold his Peace. The Man who is afraid his Project should be known, had best abandon it. Is boiling Water upon a large Fire? To blow upon that Water with one's Mouth, to allay the Boiling would be fruitless; the only Way would be to take away the Fuel; any other Method would be (4) ridiculous. The Happiness of Prince and People both, depends upon certain Foundations, which ought to be well established. Their Unhappinesses likewise has it Seeds, but the wise Man crushes its Growth. To succeed in this, the most minute Beginnings must be watched. For that which appears but an inconsiderable Matter at first, in a short time, becomes important and weighty. The Water which drips from the Mountain Tar, in a long Course makes itself a Paffage thro' the Stone, which one would think had been wrought by a Chisel. A Cord frequently drawn up and down a Pole in the same Place, becomes at last two Pieces, tho' it is longer a doing than if it had been cut by Steel. In short, that 'Tce, which, tho' now ten Foot in Circumference, was raised from a very small Beeding, when tender and young, was every way flexible, and might have been easily plucked up. But how vastly different is it now from what it then was? (2) Evil is of the same Nature. Think upon this, my Prince, I conjure you, think upon it seriously. Do not begin to abandon, nor change the wholeframe Maxims of your Ancestors; Such a Conduct never goes unpunished.

The Emperor Kang hi's Remark.] When this Remonstrance was presented, the Design of Yang had not yet taken Air; and very few People were acquainted with it: For this Reason, Mos ching, tho' all this Pieces, speaks in too general, and sometimes in dark Terms. But Yang understood him.

(*) The Chiaf Expostulates: He had not so much Ground as could give him for creating a Title, or driving a Stake.
(1) Heaven.
(2) The Chiaf says, a Man.
(4) The Chiaf Expostulates: There is as much Danger as an Egg is in, to be crushed by a heavy Weight, and as much Difficult, as there would be in falling Heaven.
(0) Or, As for as the Mountain Tar.
(4) The Chiaf is: It would be as it were to run with Faggots, in order to quench a Fire.
(4) A Chish. Yang had no Regard to this Remonstrance; he made War and perished.

We
We have already seen the Declaration which the Emperor Yu ti made, by which he demanded of the wise Men presented to him, especially of Tong chong thu, proper Advice about Government and other Points. The Answers of Chong thu were so long, that I shall only give some Passages.

Extrasts of the Answers of Chong thu, to the Emperor Yu ti.

O UR Majesty, in your Declaration, was graciously pleased to command, that some Information may be given you about what is called the order of (1) Tjen, (Heaven) and about the (2) Natural and Affections of Man. This is a Talk to which I own myself very unequal. All I can do, in Consequence of your Commands, is to inform your Majesty, that, after a serious Examination of past Events, particularly of those in which we are inftructed by the (1) Chun ytsi, nothing seems to me more capable to inspire Princes with a filial and respectful Awe, than the Method in which Tjen uses to deal with Men. When ever a Dynasty begins to deviate from the right Ways of Wisdom and Virtue, Tjen commonly finds them some Chafliment in order to reclaim them. If the reigning Prince pays no Regard to such a Warning, it employs Providiages and extraordinary Appearances to inspire him with a just Dread. If all these are ineffectual, and the Prince persists; his utter Ruin is near.

By this Conduit of Tjen, it is plain that his Heart is full of Tenderness to Princes, and that he means only to reclaim them by Correction. In effect, his Design is to aid and support them; and he never abandons them, till their Disorders proceed to the last Extremities. The most essential Point then for a Prince, is, that he use his utmost Efforts, First, to receive Instruction and Lights in whatever relates to his own Duties. Secondly, to make so good Use of them, that he may daily advance in Merit and Virtue. Thus, and no otherways may a Right Change be wrought, and happy Consequences expected. "Do not relax in your Endeavours Day nor Night," says the Shi king; "Use your utmost Efforts," says the Shu king: Would not all this seem to say, that there is a Necessity to put a Violence upon one's Self in these Cases?

The Dynasty Chu was wretchedly torn in Pieces, under the Reign of T'ew wung and Li wung. But when there arose a Prince, who incessantly called to Mind the Virtues of his Ancestors, and animated himself by their Example, to support the Glory of that Empire he had received from their Hands, who applied himself as well to remedy the Abuses, as to supply the Defects of Government; (§) Shang ytsi affiected him, and furnished him with able Ministers. Hence he always succeeded. Under him the good Government of the first Chu revived. He was a Subject of the Poets in his own Time, and after his Death, his Memory was celebrated; as it continues to be to this Day, by Elogies.

Such is the ordinary Effect of a sincere Attachment for Virtue, and of that continual Application recommended by the Shu king. What this Emperor obtained by these Means, another might have obtained in the same Manner: For tho' Honour commonly attends Virtue; yet, properly speaking, it is not Virtue that raises the Man, says Confucius, on the contrary, it is the Man, that can give a value to the Virtue. The Peace or Disquiet of States, their Ruin or their Glory depends upon Princes. When any one of them losks his Empire, this Event is not to be attributed to the Order of Tjen, who deprives them of their Power to maintain themselves on the Throne, but to their own Imprudence and Disorders: I know, that it is very truly said, that the Foundation of a Monarchy is a thing beyond the Forces of one Man to dispose of, when he gives the People to own one Man as their Parent, and the happy Omens that attend such a Consent, are, as it were, the great Seal of Heaven in his Favour. But besides that, even this, in some Sort, is only the Consequence of Virtue, which, as Confucius says, does not long remain by itself; besides this, I say, we never speak thus, but where we treat of the Foundation of a Dynasty.

After having let the good Princes Yu and Shi, their Government, their Virtues, in Contrast with the bad Princes Kyed and Chou, and the unhappy Consequences of their Vices, Tong chong thu concludes in these Words:

"So true it is, that the Manners of People depend on those who are over them, as the Clay upon the Wheel depends upon the Potter who forms it, and as the Metal in the Crucible depends upon the Founder, who throws it into what Mold he pleases."

He then shews how the Corruption of Manners, tho' before very great, grew still more excessive under Shi wang. And then he goes on,

"The best Carver in the World, says Confucius, cannot work upon a Piece of rotten Wood: and it would be losing ones Pains to prop an earthen Wall already old, and which threatens to fall every Moment. In such a Situation did the Han, who succeeded the Tjen, find the Empire. For this Reason, in Spite of the greatest Qualities and good Intentions of our Emperors, since the Beginning

(1) The Chun ytsi, Tjen Ming.
(2) The Chun ytsi, Tjen Ming, which perhaps mark the Heads of History and the Pillars. This is often the Scope of these Words. If it is enough to mention this here for we Command, it is the most general Signification in the Text.

(1) Name of a Book, told to be written by Confucius.
(2) Shang, signifies Supreme. To the time as elsewhere: The Reader may make his own Observation upon the Meaning of this Passage.
of the Dynasty, they have not obtained all the good Effects which were to be wished for. It would seem that the greater Care they took to deserve Success, the less they met with. They made Laws, but all the Effect of them was to augment the Number of Criminals. They gave Orders, which only served for new Occasions of Frauds: This is as if one should try to flout the bubbling of boiling Water, by throwing other boiling Water upon it. Allow me, that in order to explain my Thoughts, how so great an Evil may be remedied, to use the Comparison of a Kin (†). Sometimes the Keys are so disordered, that it is in vain to endeavour to tune them, by touching them here or there. The shortest way is to change the Strings, and new mount the Instrument. If a Kin is not now mounted when it has Occasion, the most able Musician in the World, will not be able to give it its right Melody.

Tis thus of Government. Why has not the Success till this time never answered the good Intentions and Care of the Han? Because they working always upon the Ground-Work of the Government of the 7th, had no other Aim but to avoid their Excesses. The Government of the Ancients must be required to above all, you must begin with a hearty Endeavour for the Conversion of the People, and for making them in love with Virtue. For Want of beginning here, all the Means they employed during the seventy Years they reigned, were unsuccessful. Try this, Great Sir, and endeavour to procure to your People, the Instruction of which they stand in need. By your Regulations, and by your Example, inspire them with an Eftem for Virtue. Lay a greater Stress upon this, than upon Proclamations, Sentences and Punishments. You will see the Reformation of Abuses, and the Prosperity of your Government, advance in Proportion with the Pains you take. Success and Plenty will follow those Calamities that are now too frequent.

The Shi king says: "Procure the real good of your People, let not the least Individual escape your Care: Tyen (Heaven) will crown you with Blessings." It thus speaks to those who govern, and informs them, that it is thus, they can draw down the Rewards of Heaven. But what must the Princes do now? They must honour and prattle the five (+) Virtues. It is by making them plentiful, that a Prince deserves the Affiftance of Tyen, the Protection of the 7th, and that he puts himself in a Condition, to make the happy Effects of his Government, felt to the utmost Bounds of his Empire.

SECOND DISCOURSE.

In the second Discourse, which is only a Consequence of the former; he suggests to Yi ti, to re-establish the (,) great College, or the great School, in order to furnish the Empire with good Masters, capable to instruct and to form his Subjects to Virtue. He means the small Number which were then in the Empire. He not only suggests that the great College should be re-established in order to encreas their Number, but that none should be put into Places of Trust, except Men of Merit, and no Regard ought to be had to the Sons of great Officers, who had nothing to recommend them but their Riches, or at most, the Services of their Fathers. He blames the advancing such to Employments, as had nothing to plead but the Merit of a Parent, and desires that they should advance only by Degrees.

"Thus not thus, continues he, in former Ages; Then, every different Genius had a suitable Employment allotted; a Capacity that were not middling, was always employed in middling Affairs. Was there a Person whose Merit was extraordinary, they made no Scruple to advance him all of a sudden to the most exalted Station. Thus, a Man by having the Means of exerting his Genius, was of great Uae to the Public. At present, it is otherways. A Man of the most distinguished Merit, remains a long time in the lowest Obscurity: And a Person whose Talents are but ordinary, jumps at once into Employments far above his Comprehension.

THIRD DISCOURSE.

In this third Discourse, Tong chong, after excusing himself for having so ill digested the Matters he had treated of in the foregoing Discourse, returns to the main Point, which regards the Instruction and Reformation of the People. He Expresses himself thus:

Anciently, says he, besides that all the Officers in the Empire made it their principal Study: There were other Officers established on purpose to watch over it. In this confidied the Basis of their Government: And nothing was so much at Heart, as to Instruct and to love the People both by Instruction and Example, a sincere Love for Virtue. By these Means it happened, that there was not one Criminal found throughout the whole Empire. But of late, this excellent Method has been disaffid. The People thus neglected, have abandoned Justice, and blindly follow their Lusts, without the Dread of any Laws to restrain them. There are now such a vast Number of Criminals, that every Year they may be counted by (§) Wan. If one attend ever so little to this vast Difference, one cannot help concluding, that the ancient Method must be absolutely followed: And this the ([)] Chou tyi makes us fully sensible of, when it censure every thing that deviates from wise Antiquity. All that is required of, and commanded to Men by Tyen, is comprised under this Word Ming (>). To fulfill all that this Expression signifies, is the
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Height of human Perfection. The Powers or the Faculties which every one brings into the World with him at his Birth, are all comprehended under the Term (3) *Nature: But, our Nature, in order to bring it to the Perfection of which it is capable, must be aided by Instruction. All the Passions natural to Man are comprehended under the Word (4) *Passion: But these Passions must have Rules to hinder them from running into Excesses. The essential Duties of a good Prince, and his first Cares are, respectfully to enter into the Views of *Treaty, his Superior, and conform himself to his Orders: To procure to his People the Instruction which is necessary to give their Nature the Perfection of which it is capable. In short, to make Laws, to establish the Distinctions of Ranks and other Regulations, which may best answer the End of preventing or stopping the Unruliness of Passions. Is there a Prince who omits none of these Duties? His Throne is firm, and his Government established upon a solid Foundation.

Man has received from *Tien his *Ming, but it is different from other Beings, even Animals. From this (2) *Ming, springing in a Family, the Duties of Father to Son, of Son to Father, &c. In a State, these betwixt Prince and Subject, and the Difference and Respect due to old Age. Thence proceed the Union, Friendship, Politeness, and the other subordiinate Links of Society. There are the Characteristics of Superiority that Tien has given to Man, above all other created Beings upon Earth. *Tien has produced the five Grains, and the six Kinds of domestic Animals for his Nourishment. Silk and Wool, &c. for his Clothing. It has been given him the Faculty of selling for his Use, Oxen and Horses; even Leopards and Tygers may be him be shot up into Cages, and brought under Subjection. In Effect, it is owing to a celestial Intelligence, that he is raised above other Beings. He who understands, as he ought, his own Dignity, and the celestial Nature he has received, will not debate himself to the Rank of inferior Creatures, but maintain his own, and distinguish himself from them by the Knowledge he possesses, and the Regard he pays to Charity, Justice, Temperance, the Observance of the Rites, and the other Virtues. The Effected he entertains for these leads him to practice them; at last, they become so agreeably habitual, that his doing of Good and following Reason becomes not only a Duty, but a Pleasure. To him who has attained to this Perfection, is properly given the Name of Wise: And it is in that Sense, that Confucius says, no Man ought to be called Wise, who forgets his *Ming, or misunderstands his Nature. *Chang fe feic, an Author who lived towards the End of the Dynasty of the Sog, speaking of the Discourse from which these Passages are transcribed, says: Of all the Literati, who wrote under the western Han, *Chang fe appears to me, to be the only one who has altered nothing in the Doctrines of Confucius and Mengpi. Thus he often reminds his Prince of the Maxims and Examples of the ancient Emperors *Yau and Shun.

Nyen ngan, in a Discourse addressed to the same Emperor, touches upon two Points. First, the Luxury that reigned. Secondly, the War which was carrying on.

At present, nothing is to be seen all over the Empire, but Luxury and expensive Follies uponurious and magnificent Equipages, Habits and Houses. Never was all Refinements upon Pleasures, carried to such an Extravagance. There is no jumble of Colours but what is worn. Every Day produces new Concerts, and Delicacies for the Palate cannot be any further improved. One would say, that there was an universal Endeavour in the Empire to give a Look to all the Passions. The People have got such a Taste, that there is nothing glaring and affected but what they covet. To allow of these foolish Extravagances, is to teach the People to love them, and to follow their own vicious Byas. Whatever is fine, ornamented, costly, or curious, naturally strikes the Senes, and easily seduces. Repasts serve no longer the End of Nourishment, but of Gluttony and Debauchery. Music, whose original Design was to calm the Emotions of the Heart, serves no to kindle up the most shameless Passions. A sincere Attachment to the Rites, is now degenerated into Ostracism, Grimace, and superfluous Vanities. Diffimilation and Chicane, have turned Wildom out of Doors. I would willingly know if Tricking, Ostracism, Gallantry, and Intemperance, are good Leffons for a People? Are these the Means of keeping them in their Duty? Surely not; and one needs not be astonished that they make a new Progress in Crimes every Day of their Lives. What I wish for is, that your Zeal for your People and the Good of your State, may set you upon remedying these Disorders as soon as possible. After he has sharply exposed the bad Consequences of Shi chang's ambitious Expeditions, he makes the Application and goes on.

I hear of nothing at present, but military Expeditions. Here Fortresses are built, and there the Barbarians are attacked: Such a People has submitted, and we are going to attack each another. The *Hyong ni are terrified, and we have burnt (8) their *Long ofing. These Despots are applauded by all your Council: For my share, I can easily see how certain of your Ministers and Officers may find their Account in all these: But is this for the Good of your Empire? I maintain it is not. When you can enjoy a profound Peace, needlessly to involve yourself in foreign Wars, to make useless Conquests, and to drain your own State, is not to act as the Father of your People

(1) *Nature
(2) *Ming
(3) *Passion
(4) *Tien
(5) *Hyong ni
(6) *Chang fe
(8) *Long ofing

It is *Hyong, for the Commentary, in *Fuy, as it comes from *Tien: and it is *Long as its shortened form.}

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People. From an unbounded Ambition, or merely to gratify yourself, to initiate the Shang reign, who are willing to be at Peace with you, is to very ill to provide for the future Repose of your Frontiers. These Expeditions, tho' attended with the desired Success, may really be looked upon as Malfortunes, which will draw with them a long Train of Unhappiness. The Retrenchment of these Barbarians will continue. What will your Subjects who are your Neighbours suffer hereafter? and how many Armies must your other Subjects feel? Believe me, those are not the Means to prolong the Dynasty of the Han.

We see on all Hands, the forging of Cuirasses, the scowring of Swords, the sharpening of Arrows, and the bending of Bow. Nothing is met on the Roads, but Armies marching, and Waggon loaded with Provisions; but we meet them with Grief. Whatever may be told you to the contrary, these are the Sentiments of all, except a very few of your Subjects. And it appears to me, to be so much the better founded, in that the most terrible Revolutions have been produced by Wars. Is a Prince seen in any Difficulty? then bad Designts begin to be hatched. Such a one poiffeys in the Heart of your Empire ten Cities, and almost a hundred Leagues of Land: Your House is then no longer in Safety: Take Care: Shi shang was entirely taken up with his ambitious Projects. A Man of no Consequence at the Head of Troops, armed with almost nothing but Sticks, gave the Signal, which inftenced his Ruin. Now a-days, there are some who want neither Credit nor Power, and are much more to be dreaded. Think upon it, Prince; the greatest Revolutions often depend on inconsiderable Circumstances.

Frequent Remonstrances were made to the Emperor Vu ti, because Luxury prevail'd in his Reign, and Agriculture was neglected. This Prince, one Day addressing himself to Tong fang fo, said to him; I want to reform your People; suggest to me the Means, and lay before me the Manifest you think most proper. Tong fang fo answered him in Writing, in the following Terms.

Sir, I might propose You, Shun, Yu, Tang, &c. as Patterns for your Imitation, but their happy Reigns have been long over. Why should we go so far back? I will confine myself to Times not so remote, and do so. I propose to you those of Vu ti, whose Reign was fo lately, that some of our old Men have had the Happines to see it. But Vu ti, when raised to the high Dignity of (1) Tien tef, in Poffeffion of the vaft Empire of which you are now Master, wore none but rough-spun Cloaths without any Ornaments. His Drawers were made of an ill-dieft Skin. An ordinary Belt served him for keeping his Sword. His Arms had nothing in them that were curious; his Seat was a very indifferent Matt; and his Apparatus had no Furniture that was either costly or glaring. The Ornaments and Riches of his Equipage, confifted in Bags full of useful Writings, with which he had been prefented; the Embellishments of his Person were Willom and Virtue, and the Rules of his Conduct, Charity and Justice. All the Empire endeavoured to imitate these amiable Examples with which they were charmed.

Now a-days, we see Things quite different. Your Majesty is pent up within the vaft Circumference of a Palace, which of itself is a large City; you undertake a prodigious Number of new Buildings, and give each of them fine Names: - On the left is the Palace of Feng shang: On the right that of Shing ming: So that in general, it is a Palace of a thousand, or rather ten thousand Gates. In your inner Apartments, your Wives are loaded with Diamonds and other precious Ornaments. Your Horses are richly harnessed, and even the Collars of your Dogs are costly. In short, you caufe Wood and Clay to be cloathed in Embroidery: Witness these theatrical Chariots whole Evolutions you love so well; every thing there is dazzling, rich and curious: On this Side you caufe to be founded and erected Bells of a hundred thousand Pound Weight: On the other Side you are making Drums, whose Noise equals that of Thunder. In short, there is nothing to be seen but the Composer and Dancings of the Daughters of Ching. I frankly own to you, Sir, that to behave thus, to carry Luxury to such an Extent, and yet to endeavour at the same time, to inculcate upon your Subjects Frugality, Modesty, Temperance and Application to Agriculture, is to aim at an Impossibility.

If then, your Majesty consults me in good earnest; if you really design to follow my Advice, or at least want to know my Opinion, I would advise your Majesty to bring together all that Trumpery of vain Ornaments; to pile them up in a Square, and then let them on Fire, that all the Empire may be witnesses of your Reformation. If you begin thus, you may become a second You, or another Shun. Our I king says; There are certain Points so essential, that when they are perfectly observed, the rest follow a-courte.

Ching is few says of this Piece: So was a little child, he had his own Way of representing Things. But he was otherwise, an upright, sincere, and an able Man: P'ii employed him a long time.

(*) That is Emperor. I have before explained the literal Meaning of this Expression.

Under
Under the same Emperor Wu ti, during his Reign, made such a Prohibition. His true Motive for making it was to prevent the Revolts, of which he had some Reason to be afraid: it is true, he made a Handle of another Pretex: Some Quarrels happened, in which, some on both Sides were killed. He then gave out that it was in Order to prevent these Disorders, that he published this Prohibition, which was observed with Rigour, but did not at all prevent the Commotions. All the Difference was, that they then fought Hand to Hand with Spades, or such like Implements of Handy-craft or Agriculture. Shi 'ibang was likewise unsuccessful in preventing that which was his true Motive for making this Prohibition. Notwithstanding of this Order, he was beaten by the Forces of a very considerable Person, who were rather armed with Staves than Weapons; and soon after he himself left his Empire. 2. There are at present, say some, a great many Robbers, and this Prohibition will diminish their Numbers, or at least render them less hurtful: But it will be so far from anwering this End, it will even destroy it. The Wicked will break this as well as other Laws, and the Virtuous alone will observe it. They will thereby be out of a Con- cern to advise the Bad, who will soon become more infidel. 3. The intended Prohibition is against the Custom of our ancient Emperors, who were so far from depriving their Subjects of the Use of the Bow and Arrow, that they recommended to them the Use of both, and appointed proper Times for that Exercise. We read in the Book of Rites: "When a Son is born into a Family, a Bow and Arrow are hung before the Gate:"

Under the Emperor Swen ti, new Establishments were made, and the Lands upon the Frontiers towards the Hyong nu, were cultivated. Upon these last dispute, the Grounds, there was a Battle. Several Chinese were made Prisoners, and soon set at Liberty. Some were for laying hold upon that Opportunity, and for engaging Swen ti to make War. Whey fyang, one of his Ministers, opposed this, and, in order to dissuade the Emperor from it, made the following Discourse.

WHEN there are Commotions, or Rebellions in a State, and if they can be quelled only by the Force of Arms; in such a Case, War is justifiable. When an Enemy unjustly invades a Kingdom, makes a great Cadge, and will hearken to no just Terms; to take Arms then for the Defence of our Country, is entering into a necessary War. When the Difference is about Trifles, when Pride and Jealousy has a greater Share in the Reform than it should, it is a War of Anger and Frenzy. When the Desire of being enriched with its Spoils, is the Motive of invading an Enemy's Country, it is then a War of Avarice. Lastly, if it is only to acquire Glory, to shew a Superiority, or to humble a Rival; it is a War of Vanity and Ambition. In the two first Cases, a People seldom succeeds, but in the two last, never. This is what is commonly said, and this common Opinion of Men is founded upon the ordinary Conduct of Tyrants. But it is visible that the Hyong nu have no Intention to attack us: They have made no Irruption upon our Territories: They have indeed disputed a Piece of Ground, upon which our People intended to make a Settlement. The Dispute grew warm: Some Prisoners were made: But they were afterwards very handomely set at Liberty: So that it is not worth while to take any farther Notice of it. Nevertheless, I understand that your great Officers of War prefer you to put them at the Head of Troops, in order to march into the Country of the Hyong nu. If your Majesty content to this, what will you give this War? In my Opinion it will neither be just nor necessary. Befides, your People, especially thole on that Quarter, are already so miserable, that to add to them more Reduction of the toie to make Use of the fame wretched Habit: I know not how many People live upon Roots, and wild Herbs. What will be the Consequence, if you march thither a numerous Body of Men? Even tho' they may be victorious, their Victory will be more destructive than it can be useful. It is said, (*) that Wars are followed by bad and barren Years. It is likewise said, that this proceeds from the Inclemency of their Seasons, introduced by the Groan; and Signs of People misled by the Consequences of Wars. But if Famine succeeds to War, let us suppose, that it is by a 'uiuhl foreign Conquest being made; will not that occasion a vast deal of Disorder at Home? For my share, I believe this is so much the more to be dreaded as the Governors of your Provinces, and even the Men who are in the most exalted Stations about your own Person, are very ill chosen: Because Corruption and Disorder thereby encroach every Day: Because it is no rare thing for a Son to kill his Father, a younger, his elder Brother, and a Wife, her Husband. This very Year, two hundred and twenty two Crimes of this kind have happened. This there were no other Disorders or Troubles to be feared, can this End of it? he looked upon as Slight? And yet your Officers, without giving themselves any Trouble, prefers you to bring into the Field an Army, on a very trifling Occasion, against these foreign Barbarians. This is

(*) A Book says, that this is a Word of low 6, who lived in the time of Confucius, and whom the list 6 made their Head.
On Occasion of an Eclipse of the Sun and an Earthquake, the Emperor Ywen ti published a Declaration, ordering the Defects of the Government to be exposed, and Quang hong, who was then Po-le, presented the following Discourse to the Emperor.

SIR! Behold what are the present Manners of your Empire. Riches are in great request, Virtue, almost in none. Uprightness, Modesty, Temperance, are rare, especially at Court. The most natural, and the most common Laws are overthrown. Alliance carries it from Blood. Your nearest Relations are nothing in Comparison to certain remote Allies: The greatest Number of your Ministers and Officers, study only the Crime of Complainance, and how to enrich themselves by your Indulgence. Such is the State of Things. And such is the Source of those Calamities that afflict your Empire. This is what you must endeavour to remedy; otherways, your (*) Annihilations are useless.

The Court is commonly the Pattern of the People's Manners. When your great Men, not only live in a mutual good Understanding, but even yield to one another on certain Occasions, Disputes and Quarrels will very soon become rare among their Inferiors. Robberies and Outrages will soon cease, by the great Men becoming charitable and liberal. In short, let Justice, Temperance, Modesty, and Humanity obtain at Court; Unanimity will soon reign among the People. They will excite one another to follow so fair Examples. By these Means our useless Princes, without using almost any Severity, have made Virtue flourish. But if Vice reigns at Court, it diufts itself thro' the whole of the Empire so easily, that if there is among the People the least (+) Coldness or Misunderstanding, it immediately improves into Disputes and Quarrels. Haughtiness among the Great, is always productive of Insolence among the Small: If great Officers are seen to affect an independent Authority, to abuse the Paviour, and make a Traffic unknown to him, of the Authority, of their Prince; In a short Time, nothing will be heard of among the People, but Robberies, Rapines, and Facions. But at present &c. (1)

If then Vice reigns throughout the whole Empire, in Spite of both Annihilations and Chastisements: It is not the same thing that occasions it, but the wrong Measurers that are taken to prevent them. I have found out several Passages of Antiquity to this Purpose. A Prince of Ching made great Account of such as were strong and hardy. In a short Time, he had a good Number of Subjects, who could each of them subdue a Tyger. Mu kong Prince of Tjin, above all Things esteemed those who were capable of an inviolable Affection to his Person. And there were soon several found, who pushed their Attachments to him so far, as to kill themselves when he died. A Prince of Tjin loved the Tyger, the People immediately gave into a thousand Superitions. A How of Tjin was a great Oceanomist: All his People wore the same. Tyng song was Humanity and Good-nets itself: Thus, there was no such Thing as Revenge heard of amongst his Subjects: But each easily forgave his Neighbour. To judge by these Instances, it will not fairly follow, that such as the Prince and the Court are, such commonly are his Subjects?

Your Majesty, whom the Admigrations of Heaven have inured with a respectfull Dread, and whose Compassion for your Subjects is redoubled, has done well to begin, by reforming your self: You have put a Stop to the usual and sumptuous Works begun at Kan fuon. You have abandoned the Expeditions, you designed against Chu yuy. How much Joy has your Declaration upon these two Points caused thro' the whole Empire? People to persevere in these fair Paths. Enquire into whatever calls for a Reformation in your Court. When your Family is once well regulated, extend your Care farther. In what regards Music and Poetry, confine yourself to the Taste of Yt, and (1) Song: let it be grave, serious, and instructive. Shun those of Ching and War. Open a large Door for Remonstrances: Seek out for Men of Merit: Above all, honour those who are disinterested, upright, and sincere. And banish from your Court all Flatterers. Apply your self to the reading of our Kings, examine the Practice of the happiest Ages. In this Manner, study whatever is humane and natural in Government, and what produces Union and Peace. In short, endeavour by letting them the fair Example of your Virtues, to reform the Ideas and correct the Vices of your Subjects. And at least, let all your Empire fee, that Wisdom and Virtue alone, can recommend a Man at your Court.

The Emperor Kang his Remark.] This Discourse may be called a good one, both for its Sense and Expression. There is not one Word but has its Meaning.

(*) One occasion of some Singular Event, the Emperors pardoned certain Criminals. This Calum still holds, and is called Ty to to, or the great Pardon.
(+) He repeats here more or less, what he had said in the Beginning about the Manners of the Court, and then proceeds.
(1) Names of Chapters in the Shu king.

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There is in the same Book another Discourse of the same Author to the formentioned Emperor Ywen ti. This Prince had two Faults to correct, the first was, He was Irrefolute and bestowed all his Favours on the Relations of the Queen, who abused her Trust, For which reason Quang heng in the present Discourse, touches on two Points, that are essential to all Princes, but more especially so to a Prince. The first, is to know his weak Side, and to correct it; the second, to regulate his Family.

Before he directly enters upon the Subject, he exhorts Ywen ti to strengthen himself in the laudable Passion he had of worthily sustaining the Glory of his Ancestors, of advancing more and more the prosperous State of the Empire he held from them, and of securing it to his Descendants. "Twas thus, says he, that Chting yang did; he had always in his Mind the Virtues and Example of Yen yang his Grand-father, and of Vi yang his Father. His own Reign was full of Happines & Glory: But when Encomiums were made upon it, he attributed all his Honour to his Ancestors, saying, that all he did was but following their Views, and imperfectly imitating their Examples Thus, he always deferved the Favour of Shang yang, and the Affiliation of Qing yin.

After this Exordium, Quang heng explains what he means by a Man's understanding his own Nature and correcting it, and in what Manner he ought to be underfooded. Every one, says he, ought carefully to examine what he possesses in too large or too scanty a Degree; then to cut out of it, in order to add to the other. For Insufficiency Persons who have naturally a great deal of Wit, or who have acquired a great Compass of Knowledge, are liable to be distracted amidst a great variety of Views. They ought to guard against this. Those on the contrary, whose Experience is small, and whose Capacity is but moderate, ought to dread, lest a good many things, even of Importance, may escape them. These Defects they must supply as well as they can. Men brave and vigorous ought to be afraid, and guard against their being violent. Persons who are gentle, good, and compassionate, ought to guard against IRrefolution, Irruolution, &c.

As to the second Hand, he says nothing but what I have (1) mentioned before. He only endeavours to make his Prince sensible of what Consequence it is to him, to regulate his Favour in the best manner, and not to give much way to particular Inclinations against his real Interest, and to the Prejudice of his own Blood.

There is in the same Book a third Discourse of Quang heng's addressed to Ching ti, the Son and Successor of Ywen ti.

This Prince had newly mounted the Throne. Quang heng in a very short Exordium, praises the filial Piety he had shewn. After which, he exhorts him to increase the good Foundation he already had by his (2) Application. For this End he principally recommended two Things.

The first is, carefully to fortify himself against a Passion for Women. Upon this he speaks of Marriage, as necessary to accomplish the Will of Tien, and of the Preference which ought to be given to the Virtue of one Woman, besides the other Qualities the may possess. He cites the Encomiums bestowed by the Shih king, upon the Wife of Yen yang, who was of no small Affection to him to make Virtue flourish. He puts him in Mind by way of Contrast, of the fatal Consequences, which the Passion of some Princes for some particular Concubines was attended with. He invites him to read History, to be the more fully convinced that the Ruin of Dynasties had most frequently taken its Rise from this.

The second Thing which Quang heng recommends to the young Emperor Ching ti, is, the frequent reading of the King, upon which he makes an Encomium. It is, says he, a Summary, or an Abridgment of the Words and Actions of the ancient Sages. One cannot enter too deeply into its Meaning: There all the Duties are marked out, both with regard to Tien and Man: In short, every thing that a Prince ought to do in order to render his Subjects happy. He ends by exhorting him to acquit himself worthily of the (1) great Ceremony which he was soon to perform: And to give, by that first publick Act, an Idea of what was to be expected from him, in the following Part of his Reign.

I was willing to insert here the Extract of three Discourses of Quang Heng, the two first addressed to the Emperor Ywen ti, and the third to Ching ti his Successor: but I thought I ought not for that reason to omit a Piece of another Author under Ywen ti, his Name was Kong yu, on occasion of a bad Year, addressed this Emperor, exhorting him to imitate the Temperance, Frugality, and Modesty of the Ancients.

Amongst the Ancients, every thing was determined by certain Rules: In the Palace of our Emperors, the Number of Women never exceeded nine, and that of the Horses, eight. The Walls were handsome and in good repair, but without Ornaments. The Wood was clean.

(*) Nature and Rectitude, which he described under the Order of Law of Tien.

(1) It was, says a Glosis, the Character of Peace.

(2) If the Chinese says literally, you have not acquired a suitable Capacity, a Right to be Prince, you shou'd not confine your Thoughts upon Women, and Manners. He does not speak here of that Nature, or natural Virtue, which is also named the Order or Law of Tien.
clean and smooth, but without Sculpture. The same simplicity was observable in their Chirurges, and all their Moveables. The Circumference of their Park was but for few Leagues, and the Entrance of it free to all Degrees of People. Their Revenue was the Tythe of the Grounds, which was all that ever was paid them. Every Family furnished three Days Work of a Man in a Year, and that was all the Average they had. The personal Eats of the Emperor was a hundred Leagues of Ground: From the soil he drew the Tythe. Every Family was at its own Ease: And these fortunate Times are highly celebrated by fine Odes.

In Times more modern, our Ancestors Kast tji, Hyaun wen, and Hyaun king, fell into a pretty close Imitation of Antiquity. Their Women never exceeded Ten, and the Horfes in their Stables a Hundred. The Emperor Hyaun wen, approached the most near to the ancient Simplicity. His Habits were of a coarse plain Stuff, and his Breeches of ill-drest Leather. Never did Gold, Silver, or Carvings appear upon his Moveables. Things are much changed since. Not only every Emperor has exceeded his Predecessors in Expences, but Luxury has crept into all the Orders of the Empire. The Question now is, who shall be most richly cloathed, most finely accoutred, or who shall have the handsomest Sword, or the finest Sabre. In former Times, every one with a Worthy Ceremony, ufed what before was only proper for the Sovereign to wear. Thus the Emperors appear to give an Audience, or march out for any Ceremony, were it not for some other Circumstances, he could scarce be distinguished. This indeed is a great Disorder, and the worst of it is, that it is not perceived.

Formerly Chau kung, Prince of Li, when the Rights of the Emperor were laid before him, that he might be inducted with the Respect due to his Sovereign, "How do I act contrary to them," says he? He himself alone, was blind to his Own Conduct. Now a-Days, how many imitate him? The Ta jji encroach upon the Chu bwh: The Chu bwh acts like a petty Emperor, and the Emperor himself, a good deal exceeds what Reafon prescribes. The Evil is great, and may already pass as Ineptate. But if there is a Remedy, it is you, O Prince, alone that must apply it. If there is a possibility to recall former Tyrants, I say, if they can be recalled, for according to my small Measure of Understanding, it appears impossible to put things upon the ancient footing. But we ought to come as near as we can.

As for what regards your Palace as it is at present, it is a determin'd Point: You cannot touch it. But you will find, if you please, enough to retrain of other Things. Formerly, as now, the Kingdom of Tj burgh the Stuff and Habits for the Court. Three Officers were expressly deputed for this, and they supplied the cost: But then the Stuff and Habits, amounted only to ten great Bales. At present, these Stuff employ in the fame Kingdom, Officers and Workmen without Number. This single Article, amounts annually to some scores of (9) Wau. The Moveables of Gold and Silver for the Court, are wrought at Shu and Shyung lan. These are computed to amount to five hundred Wau in the Year. The Expences of the Emperor, every one of his. Why about the Court, and the Workmen, either employed for your Self or the Queen, amount annually to five thousand Wau: You maintain in your Stables near Ten thousand Horfes; these consume a great deal of Corn. There goes frequently from your Queen (I have seen it myself more than once) Tables, not only rich and well appointed, but even loaded with Vessels of Gold and Silver. These are Presents the makes to some one or other, and often to People whom it does not become her to treat with so much Honour. What will the Amount of your Queens Expenses be? I cannot exactly tell, but they must be very great. In the mean Time, your People are in Misery. A great Number of your poor Subjects are dying of Famine. Many Cottars lie above Ground exposed to the Dogs; and this too happens, while your Stables are full of Horfes who feed upon Corn, and are for plump and wanton, for the most Part, that either to take down their Fat or their Mettle, they must every Day have a breathing. Ought Things to go thus under a Prince, whom Tjen, (Heaven) by placing on the Throne, has appointed as the Father and Mother of his People? Is that Tjen then become blind?

These excessive Expences began properly under (10) Vdt ti. He filled his Palace with all the handsome Girls he could gather from all Quarters of his Empire, they amounted to Five thousand. Under Chau ti, who was young and weak, Ho quang had all the Authority. This Ho quang was ignorant both of Reason and Religion. After he had heaped up in the Palace a number of Mafs of Gold, Silver and Jewels, he made a curious Search after Birds, Fishes, Tortoises, Oxen, and extraordinary Horfes, Tigers, and even Leopards, with other rich wild Beasts; all to supply Ponds and a Menagerie, which was in the Inside of the Palace to divert his Women. An indecent Thing, if ever any was so contrary to the Will of Tjen, and I even believe, notwithstanding of what Ho quang pretended, contrary to the Orders that Vdt ti had left him on his Death-bed.

Since that Time, the Evil has increased. Under Suen ti the most Women were entertained. Such a Chin bwh would have had a hundred, and all the rich Men as many. Within Doors, Numbers of Women had scarce any other Employment than to befall their Fate, and to warrant a thousand Impressions. Without, appeared a Company of People. An Officer, for Instance, of an ordinary Rank, entertained for his Diversions, some Dozens of Servants. In the mean Time, the People suffered: Multitudes died; and one would have said, that all Endeavours had been used to以人民 of Tombs, and to decease the World. The Court was the Source of this Evil, but it is now become almost general. Every one lets it up as a kind of a Law for himself, that

(9) A Wau is 10,000 Ouins of Silver.

(10) This is only to be understood with respect to the Dynasty of the Hou.
that he should follow what had been in Vogue for so many Reigns. This is the present State of Things, and I cannot think upon it without the most sensible Grief.

I conjure your Majesty, to go a little farther back than the latter Reigns, to examine with Attention, and to imitate the laudable Frugality of some of your Ancestors, to cut off two Thirds of the Expenses of your Court, in Moveables, Habits, and Equipages. The Number of the Children you may hope for, does not depend upon the Number of your Wives. You may chuse from among them a Score of the most Virtuous, and send the rest off in Search of Husband: Forty Horses are sufficient for your Stables. Of all the vast Parks you now possess, if you please, you may reserve one: Give the rest to be cultivated by poor People. In a Time of such Misery and Barrenness as the present, are not the Retrenchments I propose, indispensible Duties? Can you be sensible of your People's Sufferings, and not endeavour effectually to remove them? Would that be to answer the Delights of (*) Tyen? That Tyen, when he makes (+) Kings, does it for the good of the People. His Design, doublets, never was, to place a Man in that Station, that he might divert himself as he pleased. Don't presume too much, says the Shi king, to those who reign, upon what Tyen has done in your Favour. You may meet with a troublicome Reverie. To discharge the Duty of a King, is not to easy a Matter. (1) Shang ti examines you very strictly. Don't divide your Heart.

A Ghēti Tyen ti took this Remonstrance so well, that he retrenched his Habits, his Moveables and his Horses: And forbade that any of the Beasts in his Menagerie to be fed with Fitches; dismissin all his Comedians; and giving to the People great Part of his Parks.

Under the Emperor Shwen ti, when they were Deliberating about the Means of laying up, Provisions for the Armies on the Frontiers: Chang chang proposed that Criminals, with an Exception of some Crimes, might have it in their power to redeem themselves by Furnishing a certain Quantity of Grain: Upon this Syau Whang chi, made the following Remonstrance.

The People at the same time, have in their Hearts two Principles very opposite, the one of Good, the other of Evil. They have a Stock of Goodness and Justice, but they have likewise, a Fund of Avarice and Interest; against both which, they ought to be fortified by Instructions and by Laws. You, as a great a Prince as he was, during the Course of his Reign, never could extirpate from the Hearts of his Subjects all Passion and all Interest: But he took his Measures so well, that Passion and Injustice yielded to Reason and Equity. Under the destructive Reign of Kye, Corruption, tho' at the greatest Height, had never entirely stifled in the Hearts of the People, the Principles of Virtue and Equity, but that of Avarice was their Predominant. This is properly the Difference betwixt the two Reigns; a Difference, to which those who are intrusted with Rule cannot attend. It is proposed to your Majesty, that those convicted of certain Crimes, may be permitted to ransom themselves, by furnishing a Quantity of Corn. This I cannot approve of, for when two Men are equally guilty, why should the one escape because he is rich, and the other die because he is poor? Shall the Heinousness of Crimes then no longer: be the only Rule of Punishment? Shall Poverty and Riches have any Share in it? Are we then henceforward to see two Laws established, where indeed there is but one? This is a Differed which must infallibly be attended by another. For as soon as this Innovation is known, where is the Son, or where is the Brother, that shall renounce Life on his Father, of his Brother, or of any other of his Relations, will not use all imaginable Methods to free them? Their Hopes of Success will render them blind to Discover: What is a Source of new Crimes will this afford? For one Man whose Life Money will save, there will be ten who will lose theirs under the Punishment. This is, at the same Time, to weaken the Love of Virtue and the Force of our Laws. When these Bases of Government are once ruined, I doubt much, if your Ministers, let them be as able as Cheow kong and Chau kong, can ever re-establish them.

In former Days, the Granaries of the Prince were open to the Subject, Did they want? He furnished wherewithal to supply their prelating Necesities. If they were free of all these Necesities? He allowed his People to live in Plenty. We read in the Shi king these Words: Have Pity upon those poor People who suffer. Apply yourself to succour them preferably to us. In this Passage the Princes addressed Tyen: And thus the Poet chuses to express their Goodness and Compassion for their People. But we find at the same Time, a suitable return of Zeal on the People's Part for their Sovereign. The Poet makes them speak thus: Water, infallibly Water; and render fertile the Domain of our Prince: then extend that Blessing to our Lands. Tho' our Times fall short of those of the Ancients, the Zeal of your Subjects still subsists: They are loaded with Duties to supply the Exigencies of our Frontiers: A Poll Tax is added to the Tax; your Subjects suffer a great deal, and are not inensible of their Misery: Notwithstanding of which, they make it their Duty to furnish all the necessary Charges. No body remonstrates against these; they being, the ordinary Means of providing for the Safety of States. But for the Method that is now proposed, it is a direct Breach of the Laws: It naturally tends to make ten Men perih for one, there is no Choice to be made. Your Virtues, Sir, and the Care you have taken for the Instruction of your People, have put Things upon so good a Footing, that your Government will reflect no Dihonour upon You and Shien; but you would degenerate, should you follow the Council that has been given you.

(*) Heaven.  (1) The Supreme Emperor.

(1) The Chinese says Ching jin.
The Imperial Collection of Edicts, Declarations, &c.

The Effect of this Discourse. Swen ti lid this Discourse before Chang Chang, who notwithstanding perfided in his former Opinion, which drew a Reply from Sau shang chih, wherein he expostulated at large the Inconveniences that had followed upon a like Experiment. This Reply made the Emperor drop the Project of Chang Chang.

A Remonstrance of Liyw hyang to the Emperor Ching ti, upon the extravagant Expend he had been at, and which he still continued to lay out upon In- terment of the Prince of his House.

Sir; I find in our thing this Maxim, which is principally calculated for Princes. "You live happy; do not forget, your Happiness may soon change. You find yourself now settled on the highest pinnacle of Fortune, remember that you may tumble down." This is the way to render the Repose you now enjoy in your own Person durable, and to transmit the high Station you now fill to the Descendants of your Family. A wise Prince cannot do better than to examine History, and attentively to weigh the different Events which are there pointed out, and to trace back and to find their Springs, to difluss what is worthy of Praise or Blame, that he may the better profit by what he reads. By this he will, at least, have one Advantage, that he can rea- dily point out this Truth, to proper to inspire with a respectful Dread; That there never was, till this Day, a Family to which Tyre has for ever affured the Empire. Confius reading the Shi king, and coming to a certain Passage in the Ode, which is entitled Ven vang, "How terrible, cried he, with a Sigh, with the Judgments of Siren! And how great is this Truth; That the first Care of a Man ought to be, to leave, as an Inheritance to his Defen- dants, a large Share of Virtue!" How true is it, that without it, all other Goods are useless and transitory? If Tyre had ordered it otherwise, how could Princes have been kept in their Duty? or how could Subjects have been animated to Virtue? Thus spoke Confucius, in bewailing the Lot of the Wi, and that of the Jag, who were become Subjects of the Cheo. You himsell, that wise, virtuous Prince, could not rend his Son capable of choosing another, nor his Successor. Ty and Tang, in spite of all their Caies, could not perpetuate Virtue in their Heights, and the Empire pass to another Family. How many Changes of Dynasties have hap- ened since that Time! Kau ti, the Founder of yours, seeing himself Master of the Empire, enter- tained the Thought of removing his Court to Lo yang(a). Liyew king represented to him, how needless that Expence would be. Kau ti immediately desisted, and fixed his Court at Yang chang. There he frequently called to mind the Fates of the Dynasties of Cheo and Tjin. This first, said he, had many great Princes, to whom I cannot, I cannot be compared. It has, however, at last degenerated, and is now left. The last had only two Princes, both without Virtue, so it was born at an End. Full of these Thoughts, he carefully avoided the Faults of Tjin, and applied himself, as much as Circumstances would allow him, to imitate the first Cheo. In short, during his whole Reign, he was extremely attentive, vigilant, and circumpect. That wise Prince understood in its full Extent, what I have cited from Confucius.

Hyau were being at(*) Pa lin, in examining the Situation of the Place, finding that on the North Side the Mountain was not very steep, appeared very uneasy and thoughtful: Then addressing himself to the great Men who were about him, he told them the Reasons. I am thinking, says he, how I may best secure from Infruits the Tomb of (f) Kau ti; and I am contriving for that Effect a Pile of the largest and hardest Stone, with the best Cement that can be made.

Chang cheh fi answered: "If there is nothing in the Tomb to excite Avarice, if it had the all, ' Thickness and Solidity of Mount Nan, it is the same thing, as if it had many Openings. If there is nothing in it to prompt Avarice, it is secure without a Rampart'. And, indeed, what has been done to dred after Dali, But Ty is otherwise, with his Family and the State. Their Prosperity and their Ruin depend upon many Things. This demands our Precaution; the little Expresion, Chang cheh fi, is full of Meaning: It expresses what I would say. Hyau were understood it well, and left off his intended Expences.

Formerly, say our Books, the Corps of the Deceased was cloathed in strong thick Habit, and placed in some remote Stone built about with Faggots, without any other Security. Afterwards, some wise Men judged it requisite to change this Custom, and brought in Ufe the double Coffin. It is said this Change was made under Whang ti. This Whang ti was himself buried under Mount Kyau. As You was upon Tji in. Both their Burials were very frugal, and their Sepulchres no way magnificent. Shun was buried at Tfang d, without any other Attendents. But his two Wives. The Place of Yu's Sepulchre is at Wey ti, without so much as a Tree growing round it. Where is the Sepulchre of Ching tang, and the other Emperors of his Dynasty? Neither History nor Tradition give us any Light into this Point. Ven vang, Vl vang, and Cheo vang, have theirs at Pi. That of Mi king King of Tfang is at Tfang. That of Chiu li ti at Vl ku. All their Tombs are very mean, and it was a wise Precaution which their Princes took in ordering them to be so. With respect to their Children or their Subjects, 'twas the Effect of Wildom and Piety in them, to conform themselves to the Royal Intentions. Cheo vang was the younger Brother of the Emperor Vl vang. He was intrusted with his Funeral, and defrayed it at a very cheap Rate. Confucius buried his Mother at Tang, in an old Tomb only four Foot high; but being much dam- aged by the Rains, the Diciples of Confucius not only repaired, but embellified it. Their Master understanding this, "Alas, cried he, with Tears! Antiquity would not have acted thus."

(1) Now Ho-nan Hsien in the Province of Ho-nan.

(2) The Name of the Place, where Kau ti's Burying Place was.

(3) Now Ho-nan Hsien in the Province of Ho-nan.

(4) The same with Kau ti, Kau which is, Founder of the

Dynasty of the Han, and Father to Vn ti, at Hau name.

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Ten lyu ki tse making a Journey to the Kingdom of Tju, his Son who was with him died on the Road as they returned. He caused him to be buried in the Habits of the Seafon in a Grave not very deep, without any more Mould upon him, than was necessary to show that a dead Body had been buried in that spot. This done, he said, weeping for his Son, "It is the Fate of our Bodies to return to Dull. It is an unavoidable Decree that Rottenness shall penetrate every where, whatever Precaution we use to prevent it." The Place of his Son's Birth was but 100 Leagues distant from that of his Death. His Father caused him to be buried in the Spot where he died, without being at the trouble to (*) transport him to the burial Place of his Family. Confusius on a Journey, understanding what Ten lyu had done and said on this Head; He both approved and commended him, as being well versed in the Rites. Confusius was certainly a dutiful Son; Ten lyu an affectionate Father: Shun and Yu loyal Subjects; and Cheou kong loved Vi vang as his elder Brother, and honoured him as his Emperor. Yet we see that all these great Men, as if they had acted in Concert with one another, thinned Magnificence and Expenses in Funerals and upon Sepulchres. Was this Motive a mean Parimony? Doubtless not: Who dares to fap-pct them of that? But besides other Considerations, this had one this, that they thereby less exposed the Bodies of the Dead to the Infants of the Living.

The King of Wen acted quite otherwise; he erected to his Father, without much regarding the Rites, a Monument equally sumptuous and proud. Within ten Years he saw it demolished and plundered by the People of Yew; the same Thing happened to the five Kings of Tjin, in a Sepulchre where their dead Bodies were interred, together with a good deal of Riches. These Riches were seen carried off, and the Remains of their Bodies were left in so pitiful a Condition, that one cannot think of it without Horror. At last Shi wobang, the King of Tjin, becoming Emperor, he chose for his Sepulchre the Mountain Li, whose Foundation he caused to dig, if we may so speak, even to the (§) Center of the Earth. On its Surface he erected a Mausoleum which might pass for a (†) Mountain. It was 500 Feet high, and at least half a League in Circumference. On the Outside was a vauth Tomb of Stone, where one might walk as easily as in the largest Room. In the Middle was a sumptuous Coffin, and about there were Lamps and Labyrinths, whose Flames were fed by human Fat. Within this Tomb, there was upon one Side a Pond of Quicksilver, upon which were scattered Birds of Gold and Silver: On the other, a compleat Magazine of Moveables and Arms: Here and there were the most precious Jewels in Thousands. In short, the Magnificence and Riches, either of the Coffin, the Tomb, or the Buildings wherein it was placed, is inexplicable. He not only expended immense Sums upon it, but it cost him the Lives of a great many of his Subjects. Besides the People of his Palace who had perished there, the Workmen who had been buried alive were counted by ($) Wen. The People no longer able to support this Tyranny, all of a sudden ran to Arms, upon the first Signal of a Revolt. These Works upon the Mountain Li were not yet finished, when Cheou chung encamped at its Foot; and soon after Hang ssai rased thevall Walls, burnt thev beautiful Buildings, penetrated into that proud Monument, carried off all its Riches, and made that Sepulchre a Place of Horror: However the Coffin still remained there. It is said, a Shepherd searching in the midst of these Labyrinths for a stray Sheep, happened to drop some Fire, which caught the Coffin and consumed it. Surely, never did any Prince carry his Magnificence farther than Shi wobang, especially with regard to his Sepulchre. You see what are the Consequences.

Can any thing more dismal be conceived?

But to return. It is plain from History, that always where there was most Virtue, there was least Pomp, even as to what related to Sepulchres: That those who are acknowledged, by all the World, to have been the most understanding of the Ancients, were the most removed from Pomp: That those who valued themselves upon their Magnificence on this Point, were such as had no Reputation, either as to Wildom or Virtue; and that those who had the smallest Share of both, always carried this Oustentation and Magnificence the farthest: It appears, that the most sumptuous and the most rich Tombs and Myau, were soon pillaged and demolished. Can one deliberate, after this, upon the Courté that he is to follow?

There was a Time, when the Cheou beginning to degenerate, gave into Luxury and Expences. The Bell of the Government fell it. Feu Fung, a clear-sighted Prince, succeeded them: He perceived the Cause of the Evil: He applied a Remedy: He revived a decent Frugality: And let the first Example himself. This Example had such an Effect, that it put the Government upon a right Footing: His Reign was flourishing, and his Poffertvity numerous; and it is his Memory which our Shi king, in the Ode Se kon, celebrates. On the contrary, Nyen king, King of Li, valued himself upon erecting fine Terraces, including vast Parks, and magnificently adorning the Halls of his Ancestors. He died without Poffertvity, and the (i) Cowf dbjv does not spare him. Will any one after this, prefer Pomp to Oeconomy? Your Majesty, at your Acceefion, thwved your Value for, and gave more than one Proof of, this last Virtue. Your Moderation, especially, was admired, in the Conveniences which you proposed to make at the ancient Sepulchre of your Family. You soon changed that Method in the new Sepulchre, that you have begun at Cheong liu. What proud Terraces, or rather what laboured Mountains! How many private Coffins have been removed for it! We may count them by ten Thousands. How much Money has been

(*) This is commonly done; all Persons, of any Distinction, never fail to do it at this Day.

(i) The Cheou liu, to three Sources; no Doubt alluding to three Peaks, of which I am ignorant.

(‡) The Text does not very clearly express the Form; whether it was a single Mule, or covered of many Buildings, it is at present.

(§) A Man is 10000.

(i) 'The Name of an ancient Cheou Book.'
Another Remonstrance of the same Lyew hyang, to the same Emperor Ching ti, upon his abandoning the Government to the Relations of the Empeis.

Sir: There is no Emperor, who does not wish to maintain in his State good Order and Peace, during his Reign; and who does not propone to transmit his Crown to his Descendants; notwithstanding of which, great Revolutions are not rare: And it is still more frequent to see, at least, dangerous Commotions in States. The most ordinary and immediate Cause of these Misfortunes is attributed, and I beleive justly too, to Princes giving, or at least permitting too great an Authority to certain of their Subjects. This appears evident in a great Number of Examples which are furnished us, by the ancient Book (1) Chun yii. In Times nearer our own, Chau ming, King of T'ung, gave his Kingdom brought to the Brink of Ruin, by making his Uncles on the Mother's Side, too powerful. However he was happy, in finding two faithful Subjects who supported him. Eul phi, the Successor of Shi ubang, gave himself entirely up to Chau kau. This last begun, by removing from about his Perfon every one whom he suspected: After which, he freely abused his Power. A Revolt soon followed; Eul phi lost his Empire and his Life, at once. This Example is not ancient, since to this Prince, who was the last of the Dynasty of the T'jin, the Dynasty of the Han succeeded.

But this very Dynasty furnishes us with an Example yet more recent: In the second Generation, it saw itself at the Brink of Ruin. The Lyu, whom the Favour of the Empie, a Descendant of that House, had raised, seized the Helm of Government, and all Honours and Employments were engrafted, either by them or their Creatures. They had the Command of the Troops, both to the North and South; their Pride and their Haukiness even exceeded their Power, and they were within one Step of mounting the Throne, which they were ready to take, when the Hear of Kyoang and of Chou bi, supported by some others of their Character, with a Courage and Zel worthy of themselves, oppposed the Lyu, rooted them out, and confirmed the Throne to the Lyew.(3)

The Wang (4) are at this Time, what the Lyu were before. No less than 23 of them are raised to the highest Honours. One of them, who is Generalissimo of your Troops, absolutely and arbitrarily dispenses with every Thing. Five others, who are of the same Family of the Lyew, carry their Pride and their Infleunce yet higher. They frequently cloak their Avarice, their Violence, and even sometimes the most mean and the most shameful Passions, under the Pretext of public Good. When this Pretence cannot take Place, they have Recourse to your and the Empie's Name. They make every one feible of the Relations they bear to her, and what the best attempts yield; and under this Title they attempt every thing. All the first Employments of the great Tribunals are filled with their Creatures. Is there any one of their Cabal who applauds them? Does he mount to the first Offices? Is there any Unwillingness expressed, that he ought not to be raised in that manner? The Effects of their Vengeance are soon felt. Happy is he, to whom it does not cost his Life. They have in Pay vast Numbers of worthy Sycophants, who are always praising them every where. Even your Ministets are in their Interet.

(1) This Book cites a great man, but as they are only Names of Men and Countries, I omit them.
(2) Name of the Family of the Empie, Concern to the Empire Ching ti.
(3) Family-Name of the Dynasty, forerunnied Hau.
(4) This is the Book of the Chinese Government. (5) Name of the Family of the Empire, Concern to the Empire Ching ti.
The Imperial Collection of Edicts, Declarations, &c.

You see truly, great Prince, upon what footings these Wang are, while the Princes of your House are buried in Obscurity. Those amongst them, whom they understand to possest any Degree of Merit, are removed to a Distance, by a thousand Artifices. You are often put in mind, that you may entertain a Difficult of them, of the Examples of the Princes of (*). Ten and Kay-chi. But they take care never once to mention the (+) Lyn and the Ho: in short, never did the Whang-fi, under the Cheng; nor the Lyn and the Ho, under the Han, your Predecessors, attain to so great a Pitch of Power, as have the Wang under your Reign. The same State never suffers two Powers so extremely opposite. Either your House is in the utmost Danger, or that of the Wang ought to perish. Remember of whom you are defended. Will it not be shameful for you to let your Empire pass to meer Allies, and to reduce those who are of your own Blood, to the most vile Conditions? If you have not a due Sense of your own personal Interest, study at least to support the Splendor of your Ancestors.

This touches your own Honour: This touches even the Honour of the Empress; for it is a settled Rule with the most remote Antiquity, that a Woman ought to prefer the Family into which the enters by Marriage, to that from whence she is defended. The Security of the Happiness of States must be begun at a Distance; and Troubles must be prevented before they arrive. By doing otherwise all is hazarded.

It is not yet too late if you please, but if you will believe me, do not delay it. Call near your own Person such of the Princes of your Blood as have Merit, and make them enter into a Share of the Government; but above all, trust the least Part of it to your Allies. *Hau* were excluded them, and his Reign was peaceable. It is the true Interest of both Families, that your Allies should be enriched by your Favourites, in Consideration of the Empress: That they should have wherewithall to support themselves in Time to come on a good Footing; but that your House should reign and should govern. This is the Method by which both of them, each according to its own Rank, should continue and flourish for many Ages. But if your Majesty should act otherwise, there is all Reason to fear, that we may yet in our Days, see the tragical Events of which I have spoken, and that you will leave to Posterity a melancholy Memorial of your Reign.

A *Chang* ti having read his Remonstrance, caused *Lyn* to have his *Huang* come into his Presence; and viewing by his Signs that he was very much touched with his Discourse, he told him: *You may depend upon it, that I will think upon and provide for every Thing, that you have represented to me.* Besides he raised him to a considerable Post in the Government.

Towards the Reign of *Chung* ti, People gave into all kinds of Superstitions, and pretended Secrets, particularly into a Search after a kind of Immortality. In the Collection from whence I take these Pieces, there is a Discourse of *Ku-yang*, which represents to the Emperor the Vanity of these Researches, and concludes, by defining him not to suffer any one of these Mountebanks to appear at his Court. All his Proof consists of Examples drawn from History ((1)); so that to point it out as I have done, is to give an Abstract of the Discourse.

A Petition of Mey fu, presented to the Emperor Chung ti in favour of the Family of Confucius.

PRINCE: It is commonly said, that every one ought to conform himself to the Rank that he bears: And that he who acts otherwise, is in hazard to displease the Sovereign, and to feel the Effects of his Indignation. According to this Maxim, I ought to hold my Peace; and being but a petty Officer, ought not to propose any Thing that is considerable; but I own this is a Maxim that I cannot approve of. The fear of Punishment, and the hopes of raising my Fortune, no way affect me. 'Tis true, that if I am filent, agreeable to the humble Rank I possess, I may quietly pass the Remainder of my Days; but then after my Death, my Body will be no sooner rotten, than my Name shall be forgot. There is no degree of Reft, and no Pitch of Fortune that I would purchase at this Price. My Ambition is not confined to this Life: I endeavour to merit, that after my Death, my Name may be seen engraved upon Monuments of Stone, and that my Figure may be seen gravely sitting in a lofty Hall, before which there is a handsome Court. I should be febly afflicted, should I pass my Life without being (+) useful to my Country, and thus deferve to be forgot as soon as I am dead.

This is what employs me Night and Day: And this is my Motive for prefenting to you this Petition. It is a common and a true Saying, That to prefer others is the Means of preserving one's self, and that to shunt up the Way to one's self, is to shunt it up to others; and accordingly everyone receives either Reward or Punishment, in proportion as he does good or evil. *Shi-shang* destroyed the Cheng, and feized six Kingdoms. Under him Virtue was without Honour and without Reward. Under him, the Ceremonies, in honour of the Chiefs of our three famous Dynasties, were diffused. In short, he did all he could to extinguishe the (+) true Doctrine. Thus he died amidst Alarms and Troubles; his Son was killed, and with him his Posterity perished. Punishments, which perfectly well agree to his Conduct with respect to others.

(*) Two Princes of the reigning Family, who had occasioned some Commissions.

(+) Two Families, two of which were Empresses, who abused their great Authority.

(0) The ordinary Fund of the Chou-e Eloquence.

((1)) A Gloss says, that he who procures Honours to the great Men of past Ages, does real Service to the State.

(*1) The Chou-e says, *Ten Hsia*, the Beginning of *T'ien*, or the Cerimonial Doctrine.
Yu sang observed a contrary Conduct. Before he defended from the Chariot, which served him to gain the Victory, he gave orders to preserve the Defendants of our five Ti. He afterwards made the Prince of K'í, one of the (*) Hsü, and the Prince of Shang, one of the Ing, that they might be in a Condition to continue the Ceremonies with regard to the Chief of these Families, and to dwell, at the same time, that he did not pretend to pollute the Empire, so as not to do good to others. Thus his Family, as a Recompense, multiplied exceedingly, that the Number of those who carried the Pictures of their Ancestors into their Hall, formed, as it were, the Courte of a fine River. At present, the Royal Family Ing, has no direct Heirs which are in Place, and Ching ti who was the Chief, has no body who continues the Ceremonies in his Honour. Is it not for this, that you as yet have no Heir?

According to the Interpretation which K'í yang gives of a Passage of Ch'an t'fu, Confucius and his Family are defended of the Ing. Your Majesty would do very well, to honour them with the Title of Successors in Chief to that Royal Family, in order to continue the Ceremonies. It is true, that they descend only in a collateral Line, but what does that signify? The first of a Family who becomes a Prince, becomes thereby President of the Ceremonies, altho' it was formerly the Right of another. A Prince (+) of distinguished Merit, tho' born of a Woman of the second Order, is sometimes jutly preferred to the (‡) Son of the Wife. Besides, an ancient Tradition says, that the Defendants of Perfons of Merit and Virtue, ought never to be without Lands. By much stronger Reason, those of Confucius, that eminently wife and virtuous Man, and who has the Advantage to be defended from the Ing, ought not. Ching ti sang celebrated the Funeral of the great Ch'iu king; his Uncle treated him only as a Ch'u braw. (§) Wang tyen, as it is said, found that to be too little, and justified his Renunciation by a great Storm. At present, the Heirs of Confucius is but little honoured, and his Descendants are in the Rank of mean People. It is not the Intention of the Wang tyen, that to great a Man should not be respected in the ordinary Ceremonies, except by People of so mean a Condition. Confucius, without poffessing any Kingdom, had all the Qualities of a great King; for which Reason, K'í yang called him a King without a Kingdom. Your Majesty then with that Consideration, can grant to his Descendants what I propose. Befides that, I don't doubt but that this good Action will contribute to the Happiness of your Empire. It is the Means of eternizing your Memory, and my Reason is this. Till this time, it has never been the Custom to honour great Men in the Perrons of their Descendants: The wife Kings your Successors, will follow this Custom, and it will eternally be remembered, that it was introduced under your Reign: Is this a thing to be neglected? The Emperor Kang his Remark. The Aim of My fī was to illustrate the Family of Confucius, that he might more certainly obtain what he wanted.

The Obje.] Ching ti granted to the Family of Confucius, what My fī propoaled.

Under Ching ti, on account of some extraordinary Phenomena's, a pretended Astrologer, proposed to send a large Army against the Barbarians of the North: Adding, that when the Army was on foot, the first Officer of Distinction, who should commit any Fault, should be put to Death: That thereby the rest might be struck with Respect, and the Barbarians with Terror: That the bad Omens might be averted, and every thing might succeed. Ching ti half inclined to this Advice, and asked the Opinion of Wang kya, who gave it in Writing as follows.

'T is not by empty Words, but by virtuous Actions, that you must try to gain the Hearts of the People. You must be anwers and obeyed by a real and solid Virtue, and not by a fair Outside. No, that is not allowed, nor is it indeed easy to impose upon common People, and far less is it either allowable or possible to impose upon Shang tyen, or to escape his (||) penetrating Sight. When he cauizes extraordinary Phenomenons to appear, it is either to keep Princes in their Duty, or to reclaim them. If they profit by this Warning, and if they seriously practice Virtue, the Minds of the People are satisfied, and Tyen obtains his Aim.

As for what certain Talkers say, who take Advantage of every thing to enhance their own Value, and who pretend to fee in the Stars, the Necessity and Succes of these Expeditions against our Neighbours, I am far from finding in their Discourses, the true manner of answering and obeying Tyen. On the contrary, I think I see the melancholy Prelude of the most fatal Revolutions. Nothing, it is true, is more terrible, than to fee a considerable Officer dragged for the least Fault, with his Hands tied behind his Back, to the Gate of the Palace, there to undergo the most disgraceful Punishment. But can all this Pomp of Terror hinder it from being laid with Truth, that it is always dangerous to flir without Necessity? And that the Advice of these Talkers, was not an

(*) The Hsü reigned before the Shang or Ing: And the Shang before the Ch'iu, of which Yu sang was the first Emperor: These are called the three Dynasties.

(‡) Some eminent Writers complain of this Ungre, and look upon it as an Abuse.

(||) The famous Yu sang is ranked in this Number, but it is always cried out against: and it is pretended, that it is scarce ever done without very bad Consequences.

(K) The Ch'ien after Wu sang was reigned by him, and Tyen, in the Shang durings when we have stances, it is, in History.

(L) The men of the Ch'iu Expedition is 800, which signifies Spirit, fir, fir, several, at once.
Advice to be followed. As for me, all that I see in the Councils given you, are either Flattery in order to engage you in Enterprises that are really very dangerous: Or, frivolous Reasons founded upon new Conjectures, in order to induce you to an extravagant Severity. Is there any thing more capable to fail the most Virtuous Prince, than Flattery? Is there any thing more ready to attract the Hatred and Curses of the Subjects, than Expeditions, that are as hazardous as they are unnecessary?

As for these trifling Reasons that are founded upon vain Conjectures, they vitally wound the true Doctrine. And the extravagant Severity with which, by this Means, they would inspire you, is diametrically opposite to Clemency and Gentleness; Virtue, upon which the greatest Princes have always valued themselves. Formerly Mu kung, King of Tong, preferred the Advice of a certain Talker, to the wife Councils of his wife General Pe hi; this cost him the entire Ruin of his Army. Mu kung then openly acknowledged his Fault, but it was too late, for his Army was defeated: Believe me, that the Quality which bids fairest to render a Prince famous in after Ages, is the Faculty of discerning those who would impose on his Judgment, and his Care not to give into the Advice of People, who are without Experience, and without Wisdom. Your Majesty may be convinced of this, by reading History: To which I advise you as much as possible: And I conjure you above all, never to take the first Advice that is offered, without a due Examination.

The Emperor Ngay ti had a Favorite, whose Name was Tong Hyen, whom he loaded with Honours and Riches: This made every body repine at his Conduct. Wang kya upon this, made a Remonstrance to the Emperor: Whereas, having laid before the Emperor, a full Account of the Favourites he had heaped upon Tong Hyen; Together with the Riches, the Pride, and the Vanity of that Favorite: He gave an Instance of two Persons, who by a like Bounty, were raised under other Reigns, and whose Fortune had so far intoxicated them, that they threw the State into Confusion, and likewise ruined themselves. He concluded, with prefixing the Emperor to weigh these Examples, and other Instances of past Ages, and to moderate his Favourites with regard to Tong Hyen; to be fit for no other Reason, but for the good of that Favorite, whom his extravagant Favourites could not fail to hurt. The History says, that this Remonstrance by no means pleased Ngay ti, whose Affection for Tong Hyen was not at all diminished: That notwithstanding, he was assured, and openly against the Remonstrance; he took an indirect Method of increasing the Riches of his Favorite. The Empress Confort produced an Ordinance, either real or fictitious, by which the Empress Dowager left to Tong Hyen an Estate, containing 2000 Families: This Ordinance was sent to Wang kya the Minister of State, in order to put it in Execution. Wang kya immediately sealed it and sent it to the Emperor, with a formal Remonstrance, which is as follows.

It is a common and a true Saying, that Tyen is the Master of Dignities and Lands. Thus the Shi king says, when it speaks of Sovereigns. "Tyen deputes under his Commands, a capable and a virtuous Man." In this Respect therefore, they who reign are in Tyen's Place. What then is more proper to inspire them in their Distribution of Favours and Grace, with a serious Attention and a respectful Dread? Whoever therefore misplaces them, is almost always punished with the Murmurs and Curses of the People, by the Disorders of the Seasons, by epidemic Diseases, and such like Plagues. No Man can be more alarmed than I am, to see on the one Hand, your Majesty in a bad State of Health, and on the other, the excessive Favours you heap upon a Minion, by lavishing on him the highest Titles, by draining your Treasures, and fearing, if I may so say, that they will not be sufficient for him: In short, in some measure, by degrading yourself, and slopping to raise him. Hyaen won, one of your Ancestors, was anxious to raise a certain Terras. But upon a Computation of how much it would cost him, altho' the Sum was but moderate, and not above a hundred (*) Kin, yet he gave up his Project, notwithstanding of his Inclination. Hyaen your Favorite understands better Things. It is not rare to see him, tho' a Subject, draw out of the Royal Treasury a thousand Kin, in order to gratify some Family. This is what has not been seen since the most remote Antiquity: For this Reason, he is cursed all over the Empire. There is a Proverb in Country Places; That the Man who is point out with the Finger, never dies of a Disease. I tremble for Tong Hyen; yet I understand, that an Order of the late Empress is produced, by which the Ministers of State and others, are commanded to put him in Poffession of what formerly was the Estate of three Hwows. For my Share, I am inclined to believe, that these late Earthquakes, these Rockings of the Mountains, and Eclipses of the Sun, are so many Advi- ces given you, not to raise the Subject above the Sovereign. Hyaen, who has been for a long time overloaded with your Favours, has been seen insolently to disdain them, and when he had received Lands from you, to demand an Exchange: But after having obtained it, to return ineffectually to the Charge, and fatigue you with new Demands: He being always importunate and inconstant, and you always easy and condescending to his Desires and Caprices: This has been observed for a long time. But as nothing is more contrary to the Respect that is due to you, and to the Good of your State, there is not one of your good Subjects, who does not behold it with Grief.

Your Health is precious; and you have as yet no Heir. These Circumstances demand of you a singular Application to gain the Heart of Tyen, to render yourself amiable to your Subjects, and thereby

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(*) At present 100 Kin is 100 Ounces of Silver: I know not, if it was the same in your Day.
thereby to preserve his auspicious Protection. Yet this is what you do not in the least think of, being entirely employed in making the Fortune of one Subject, you forget all the rest, and even your own Health. Whence can it proceed, that you are so insensible of what supported Kau ti,
in so many Exploits, I mean, the Defeat and Hopes of perpetuating the Throne in his Family? The Book (*) Huay king says: "If there are at the Court of a Prince seven Officers truly zealous, and who have Courage enough to make respectful Remonstrances upon occasions, tho' that Prince be a little irregular in his Conduct, he will not, for all that, lose his Crown." If I preface at present, to send back to your Majesty this Ordinance feke'd up, it is not because I fail in my Respect to the Orders of the Court, nor that I court my own Ruin by offending you; it is because I dare not produce it; it is because for the Honour of your Majesty, and the Good of your Estate, I am very much afraid, lest it should come to the Ears of the Public: All I do, and all I say, is not in order to raise my own Vanity, but to make a Shew of my Zeal to your Majesty. Be pleased to examine yourself, what other Motive could engage me to make these reiterated Remonstrances, notwithstanding the Danger to which they expose me.

The Emperor Kung bi praises these two Remonstrances of Wang kya, especially the one I have now translated: Several other Authors are cited, some dead, others living, who praise this Piece. Wang kya perished, but not entirely for these Remonstrances, but for some other Affair which Tang bya's Vengeance had raised against him. He was thrown into P'iling, where it is said, he was starved to Death. His melancholy Fate, stopped the Mouths of all the other zealous Subjects.

Under the Emperor Ngay ti, Tan yu a Tartar Prince to the North Weal of China, wrote a Letter of Submission, begging the Emperor's Permission to come in Person, and to pay him his Homage. The greater Part of the Ministers and Officers of State, looked upon this Proposal as an Occasion of a great, but useless Expense. Tang yu was of another Opinion, and presented a Remonstrance to the Emperor on that Head, where he lays before him at large, all the Troubles that these People had occasioned since the Days of the T'ang. Repeating at the same time, that it was both for the Honour and Advantage of China, that these People should submit. He adds, that the Proposal of Tan yu could not be rejected without irritating him, in which case, the Emperor must feel the Effect of it for a long Time. The Emperor, upon this Remonstrance, accepted the Proposal of Tan yu, and sent him his Permission for what he wanted. In the Book from which these Pieces are extracted, some Reflections, which an ancient Author named Hi-yu, made upon the Events treated of in this Piece, are inserted in the Margin.

A good many of our Emperors, says that Author, seeing everything quiet at Home, have endeavoured to make conquests abroad, and have valued themselves upon submitting those People, which the former Dynasties could not subdue. Such amongst others was, Fū ti one of the Han, who during thirty Years, employed vast Armies against his Neighbours to the North Weal, but without Success. On the contrary, under the Reigns of Suen ti, Yen ti, Ching ti, and Ngay ti, Princes, who never troubled their Head about making conquests, these People submitted themselves, particularly in the time of Ngay ti, under whose Reign the Dynasty Hā was much decay'd: (*) If he paid him Homage according to the Rites, and more than Fifty petty Princes of the western Kingdoms, had Seals which they received from our Emperor.

The' nothing, in Appearance, was more glorious, or more advantageous for China, for my Share, when I consider it in that Situation, I compare it to a great Tree which shoots forth large Branches and thick Leaves, but whose Trunk and Root the Worms devour. The Tree, notwithstanding its beautiful Appearance, is in great Danger. Thus, our wise Kings of Antiquity, applied themselves carefully to regulate their Empire well at Home: This they made their principal Study, and were far from neglecting it, in order to form Designs abroad. O! How well did these great Men understand Matters?

Kung quang, a Minister under Ngay ti, proposed to that Prince, to destroy the Palaces of such of his Ancestors, whose Times and Ranks were palied. This Proposition appeared in general, reasonable. All the Difficulty was, with Respect to the Palace of the ($) Huay, upon which there were different Opinions. Suen ti, P'ing liu, and some others, were of Opinion, that it should be destroyed, saying, that tho' Huay yu was a very great Prince, and tho' the Empire owed him great Obligations, yet his Time being expired, according to the Degrees both of Succession and Relation, his Palace ought to be destroyed. Luw king, Wang fuan, and some others, were of a contrary Sentiment. They preferred upon that Head, a short Discourse to the Emperor. It consisted entirely in crying up the Reign of Huay, who according to them, and to History, was a very great Prince, and particularly a great Conqueror. They ended, by saying, that the ($) King determined nothing so clearly with Respect to the Number of Degrees, but that their Palaces might yet stand. They shewed by some Examples, that they have Rood for seven Generations at one time: Ngay ti followed this last Advice, and the Palace of Huay yu was preferred.

(*) A Book upon filial Piety, written by Confuious.
(*) Formerly nam'd P'ed.
(*) Book in Verse, which are Canonical.

Ping
The Imperial Collection of Edicts, Declarations, &c.

Ping ti succeeded Ngo y ti, but reigned only a short time. Vang wen jossified himself of the throne, and the Dynasty of the Han was interrupted for upwards of twenty years. Syew, otherwise called Wen shi, Grand-son of Kau t6, restored it in the ninth generation: And the Han being reanimated the throne, jossified it for upwards of 200 years. This Restorer of the Dynasty of the Han, has been Sunnuatod Quang vu.

In the 27th Year of its Reign, some body presented a Memorial to him, to engage him to make War upon the Barbarians in the North West, which Proposilion was answered in the following Declaration.

I REMEMBER, that I have often read in the Whang fce kang, that what is flexible, although it appears weak, carries it from what is stiff and strong. This is an Allusion which lets us see, that what is called Force and Power, ought to yield, and in effect does yield, to Gentleness and Virtue. Thus it is usually said, When a Prince is virtuous, that which contributes to his Pleasure, contributes to that of his People. On the contrary, when a Prince is without Virtue, his Pleasures are of such a Nature, as cannot be relished by the Subjects. It is added with Reason, that the Pleasures of the first Kind are durable, but those of the second Sort, are short lived and fatal to the Enjoyer. The Prince who seeks to meddle in foreign Affairs, fatigues himself to no purpose. He who confines himself to those at home, easily brings them to a happy Period. Is a Prince in Peace? People attach themselves to him: Are his Affairs perplexed? They take Occasion to raise a thousand Storms against him. Thence proceeds this Maxim, that the Prince who endeavours to extend his Territories, renders them defart and barren: It is because he is about to meddle in Virtue, leaves, that at the same time, his Strength encroaches. Is a Prince content with what he has? He can prefer it without great Trouble. But would he invade the Property of others? He labours for his own Hurt and Destruction. Victories of that kind, are at the Bottom real Defeats.

My Government is as yet very imperfect: My Empire is frequently subject to public Calamities: My poor People have Difficulty to subsist themselves, and pass their time very poorly. What shall become of them, if by ill timed Undertakings, I should increase their Miseries.

The Emperor Kang his Remark.] (*) Quang vu had been long at the Head of Armies, he knew well, how much the People suffered by War: So that it is not at all surprizing, that he took Care not to engage them needlessly in it.

A Gloss.] After this Declaration, no body presumed to advise Quang vu to any Project of War.

Ming ti, the fourth Son of Quang vu, succeeded him, When he was (†) Tay t6, he had Wen yong for his Preceptor, who being inform, petitioned to be allowed to retire from Court. Ming ti, who was now Emperor, answered the Petition of Wen yong in a Writing, which I am now to translate.

I HAVE had the Pleasure to study under you from my Child-hood, for during nine Years Notwithstanding of your Care, I am yet a Man without Judgment, and without Understanding. Our five King are Extensive: The Words of our ancient Sages are full of Mysteries and deep: It is all that forms a Genius of the first Order, to be able to penetrate to their Bottom: This is far above the Capacities of a Man, without Genius and without Abilities, like me. Your Affluence can yet be of great Use to me, and I am very sensible, how little I deserve what you are so complaisant to tell me, when you ask Permission to retire. Others, besides you, have used such Forms to their Disciples, but their Disciples were; in effect, able Men, who had perfectly comprehended our King. Besides, they were obliged to leave their Master by indispensible Duties, and by Family Affairs. They gave him Testimonies of their Grief, which he answered by the Marks of Esteem, which every one of them deserved. As for me, I am far from desiring those which you bestow upon me in your Petition. But since you absolutely desire to be gone, I dare not presume to hinder you: I only recommend to you, to take care of your weak State of Health, and to spare nothing for that Effect, and in short, to put a due Value upon your own (†) precious Person.

Chang ti succeeded his Father Ming ti: In the second year of his reign, there was a great Drought. His Advisers attributed this Calamity, to his not raising the Relations of Empres Dowager. So it was immediately proposed to the Emperor that they should be raised, but this was opposed by the Empress Dowager, who caused the following Declaration to be published.

THERE Talkers who attribute the Drought to my Relations being without Dignities, talk thus, either to flatter me, or from some other secret Motive. What they say, is without any Foundation; (§) Five Brothers of an Empress were made Here in One Day: But this did not produce the least Rains. Every one knows how many Commotions the Relations of the Em-

(*) Quang vu himself, in a Letter to one of his Officers, says:

("I have seen no Years in the army, and have no wish for empty compliments.

(†) He signifies great, very great: To signifies a Son. To these Characters, is commonly joined the Character Whang,

and then they say Whang too ti, in respect that Son of the Em-

peror, who is appointed his Successor.

(§) The Chinese says, Of your Body of precious Sages.

(*) She means the Whang, against whom we have been short, pretty home Remonstrances.
preface have occasioned under other Reigns; for which Reason, the Emperor and I judged it convenient, that my Relations should have no share in the Government. I have often told this to my Son, who is the present Emperor, and yet he is prefixed to raise the (+) Ma upon the footing of the (+) Tu: Is that reasonable? I have the Honour to be Empress, that is to say, (+) Mother of the Empire. The Cloaths that I wear, are of Silk, but they are plain and without Embroidery. My Table is neither magnificent nor delicate. My Servants are cloathed with the most common Stuff. And I am at no Expences, either in Ornaments or Perfumes. My View in this, is chiefly to let a Pattern to my Relations, that I may induce them to do the same. But instead of imitating my Conduct in this, I know that they make it a subject of their Railly, and look upon my Frugality and Modesty, as the Effect of fordid Parfimony. Not long since, I pait by the Gate called To long, where I met one of my Relations: Having flopt a little to ask his News, I saw in his Train, a long Rank of Chariots together with a light and a numerous Troop of Horsemen, every one of which seemed to be a flying Dragon. His meanest Domestics were all richly cloathed. As my Servants and his were too near, I did not care to put myself into a Foulion, or to give him a public Reprimand. But in order to bring him to himself, I took care, without telling him for what Reason, to cut off his Appointments for a whole Year. Notwithstanding of this, I did not see that he endeavoured to reform himself; or that he shewed that he was sensible of the public Calamities. It is ordinarily said; Who shall know the Subjects but the Prince? And indeed, I know my Relations and Servants better than any other. No! Whatever may be said on this Subject, I will never abandon the wise Views of the late Emperor, or degenerate from the Virtue of my (§) deceased Father. I will take care not to renew the thing that has once already overthrown the Dynasty of the Han.

The Emperor Ching ti, after having read over and over again, with great Sighs, this Declaration of the Empress Dowager, renewed his Iniances with her, in the following Terms.

I T has for a long time, been usual to make the Sons of the Emperor Yang or Kings, and the Brothers of the Empefis, Heu. The one Custorn is as well established as the other. Your Modesty and Disinterestedness, certainly do you a great deal of Honour. But why would you hinder me from being as liberal and as beneficial, as any of my Ancestors? Of three Uncles by the Mother whom I would make Heu, one is aged, and the other infirm. What Consequences then are to be dreaded? If you do not yield, I own to you, it will give me great Pain. So I beg that you would instantly consent, that it should be done.

The Empress answered her Son's Iniances, by the following Declaration.

I T was not upon flight Grounds, and without due Deliberation, that I made my former Declaration. I am far from endeavouring to let up my Modesty in Prejudice of your Liberality. What I have in View, is the real and the solid Good of both Houses. Formerly the Empress (§) Teu proposed, to make the elder Brother of the Empefis (4) Wang, a Heu. Kau fii, says Ta fii, in oppo€t, this, made a Regulation, that none should be raised to this Dignity, but a Person of the reigning Family, or of some Families, from which the reigning Family has had great Obligations. But what great Services have the Ma performed that they should now be put upon the same footing with the Tu? Besides, it is with Families that are raised and enriched in so short a time, as with certain Trees, that are made to bear twice in a Year: This cannot be. In short, I see but two Reasons that can induce a Family to do honour to the Empefis; for Riches and Plenty; The one is, to do honour to their Ancestors, by being in a Condition to acquire themselves of the Ceremonies that are appointed on their Account: The other is, that themselves may live comfortably and happily. My Brothers have tafted more than sufficiently of your Favourites, to make them to do this: What Occasion is there for them to have an Apportion? I oppose it once more, and I have seriously weighed it. Give over your Jealousies and your Uneasinesses. The most follicul Mark of Piety which I can give to my Ancestors, is, in securing the Fortune of my Brothers, by checking its Growth. We are in dangerous Times. Corn is at an excesive Price; and the People are miserable: This employs and afflicts me Night and Day. At such a melancholy Juncture, ought I to be thinking to raise my Relations, and to sacrifice to them, what I owe to the Empire, I who am its Mother? No! Speak no more of it to me; my natural Temper is well known: I am firm in my Resolutions, and it is fruitless to irritate me by an obstinate Refistance. If we shall see happier Times when Peace and Plenty shall be diffused over all, then I will confine my Cares to my Grand-son: I will meddle no more in Government, let my Son act as he pleases.

The Emperor Kang hi’s Remark.] After praising the Wisdom, Firmness, and Resolution of this Prince#; he reflected, says he, upon the fine Instructions and Examples of her Father. Her Vigilance and Zeal, may serve as a Rule and a Mirror to the Empefises of all Ages.

(*) The Name of the Empress Family.
(+) The Name of the Family, which had contributed most to re-establish the Dynasty of the Han.
(§) Her Father was a Warrior, famous for his Wisdom and Virtue.
(4) The Name of another Family. Of these two Emprifes, the one was Brother, the other the Wife of an Emperor.
Chang ti, one Day, entertaining the great Officers of his Guard in one of his Apartments to the South; in his Way thither, he happened to pass through a large Hall, where the Habits and Moveables, which had been used by the Emperor Quang ye, the Wife of his Grand-father Quang vu, lay. He seemed to be touched with seeing this, and changed Colour immediately; and be that instant ordered, that a Habit of Ceremony for each Season, and apparels of fifty Trunks full of ordinary Habits should be reserved. He distributed all the rift among the Vang, sending each of them, that which he had allotted him. He did more for the Vang of Zong jung who commanded the Frontier. He accompanied his Prefent with a Letter, of which the following is a Translation into our Language.

The great Officer who came from you, has inftucted me in every thing with regard to you. I immediately gave him Audience, and approved of all your Steps. Notwithstanding the Diffance I am from you, I frequently employ my fel in your Troubles and Labours: And you cannot believe with how much Sadness and Uneafeine I do it.

One of these Days, when I was to treat the Officers of my Guard, in an Apartment to the South, as I was going there, I paff by the Hall, where the Things, which formerly Quang ye wore, were kept. Confucius says: When we fee any thing that has been worn by a Perfon whose Memory has been dear to us; and if that Perfon is no more, the Sentiments of Tenderness and Grief, naturally arise in our Hearts. I have proved the Truth of this on this Occa{on; you are too good a (*) Son, and too faithful a Friend, not to feel the Prefent that I have pen you, which is a Trunk full of the Habits which the Emperor Quang ye has left behind him, together with the Ornaments of her Head: This, perhaps, will be some Comfort to you at the Time, when your Grief for the Loss of her, may be greatest. Your Defendants may hereby, likewise, fee the Fafions of the Habits of the Emperor in our Times. The Family of Confucius, as yet, preferve his Chariot, his Chair, his Bonnet, and his Shooes. Such is the Force of Wifdom, that when it is eminent, it renders itself long agreeable. It would be natural at the fame time, to fend you something which had belonged to Quang vu: But in the second of the Years, named Chang yong, all that he left behind him, was divided among all the Wang: I only augment my Prefent, with a Horfe from the Country of the (**) Wann. This Animal has something fingular about him, in that he bleeds at a little Hole, which he by Nature has upon his Shoulder. A Song, made under Vâ ti, celebrates a certain Horfe, called Celestial, and which, as it is faid, Stead Blood. There is something refembling this, in the Horfe I fend you. Alas! While I am writing you this, perhaps you are actually happening to stop fome Incursion, or to maintain the Polfs which our Troops posfeft. I frequently think on your Alarms and Fatigues, and am perfectly fensible of them. I recommend it to you, that you should treat yourself well, and take care of your Health. (†) long much to fee youfoon.

Kyang ke, who was originally of Th, was poor, but virtuous. He more particularly diftinguifhed himself by his Piety towards his Mother, who was a Widow. All the Neighbourhood prafed him fo much to the Magiftrates, that the Emperor being informed of it, made him a (§) Ta fê. Kyang ke becoming infirm, obtained Permission to retire to his own Country: But he was not forgotten in his Adfence; Chang ti gave an Order in his Favour, concurred in the following Terms.

Some time ago, one of the Ta fê, named Kyang ke, retired on Account of an Illnefs. I with very much, to be informed about his Health. Filial Piety, which is the Foundation and Principal of all the Virtues, is likewise, as it were, their Crown. Kê, of all my Subjects, has diftinguifhed himfelf moft in this R.efpect. When this Order comes to Hand, let him receive out of the Royal Granaries, a thousand Meafures of Corn. On the eighth Moon of every Year, let the Magiftrate of each Place, give him Wine and a Sheep, and enquire from me about his Health. (||) If any thing happens to him, let an Animal of the second Order, be employed in the ordinary Ceremonies.

Ho ti, the fourth Son of Chang ti, succeeded him. When he mounted the Throne, the Emprefs his Mother, agreeable to the Intentions of the deceased Emperor, published the following Declaration.

The Emperor Hyuan vu, being to punifh the (‡) U and the Yar, in order to supply the Expenses of War, impofed a Tax on Salt and Iron. The Invafions of the Barbarians since that time, have been fo frequent, that this has been continued ever since. The late Emperor studied to diminish the Impofts and Taxes. As for that upon Salt and Iron, finding it had been established for a long time, and he himself not being free of the Apprehensions of a War, he thought it not convenient to touch them. But Experience has led us fee, that by the bad Management of the Cornifharies, the People have been very much diftrefTed; and yet the State has reaped no great Advantages. This gave him a fenfible Pain, and induced him on his Death-bed, to order that the Tax on Salt and Iron should be abolifhed; and to give both of them up to the People;

(*) The Pang [or Wang] of Pang jung, was likewise Grand-on to Pang jen, to Psn in §. (** The Ammon Country for Horfes. (†) The Chinef'fays: A Man who is Thirftily ope, wills to drink. (§) A confidente's Bank of Honor at Court. (‡) To be fired. (||) He shall not be fo. But the Chiuf's Payers exceeds that Expression. (||) Names of Kingdoms.
People; reserving however, certain Rights payable to the ordinary Magistrates of the Place, according to the ancient Customs. In consequence of that Order, we make the present Declaration, ordaining, that it be published throughout all the Empire, so that every one knowing our Intentions, may conform thereto.

Shang ti, an Infant three Months old, succeeded to Hs ti. The Emperor was Regent. In the Book from which these Pieces are taken, there is one of that Prince's, the Substance of which is as follows:

She bewails the Corruption of Manners, which she attributes to the little Application that was bestowed in studying the King. She invites Persons of Reputation, to instruct the Princesses and Princefles of the Blood, of whom there were upwards of forty, each above five Years of Age. Several Schools were appointed with very good Masters, over whom this excellent Prince watched with great Care. She did the same to the young People of her own Family. 

Vu ti, soö Emperor of the seventh Dynasty, which was called (***) Tsin, recommends it to his Subjects, that they should advise him freely.

The most difficult Part of an Officer's Duty, is to make Remonstrances to his Prince. If the Prince is difficult on this Head, he stops the Mouth of his most zealous and faithful Officers. This is what I cannot think of, without giving up profound Sighs. I have formerly, by an express Declaration, recommended to my Subjects that should freely give me those Advices, which they shall judge to be useful to me. In effect, I am resolved to profit by them, as much as I can. To encreaze this Liberty, I declare as follows. If a Remonstrance is good and found at Bottom, tho' it is but in a homely Drefs, and even, tho' there may be an inconsiderate Expression in it, I will, that it be not imputed as a Crime to the Author, but that such shall be wink'd at and pardoned. And that all the Empire may know, that People may now give Advice, without any Danger, I ordain, that Kong jhau, and Ki mā fū, who were so much wanting in their Respect to my Person, be released.

Kyen ywen ti, another Emperor of the same Dynasty, undertook to reduce (+) U, and nominated Kyau yang kù General of his Troops, honouring him with several Titles: And amongst others, with that of Kay fū. The latter, in order to excuse himself, presented the following Discourse.

You U Majesty, by a new Excess of Bounty, designs to put me at the Head of your Armies; and at the same time, to honour me with the Title of Kay fū, &c. I read that Order with Respect and Acknowledgment; but, in the ten Years since I first began to serve you, I have had but too many honourable and important Posts. I know of how little Value I am, and how little deserving the Posts, with which your Majesty has honoured me. And I deserve yet less, tho' with which you would now honour me. I likewise know, how great a Crime it is, for one to abuse his Prince's Favour too long; these Thoughts employ me Night and Day, to inspire me with a just Dread, and turn those Honours with which you load me, into Matter of Sadness. It is a Saying of the Antients, To receive the greatest Honours and the largest Posts, without having a well known Merit, and without having done very important Services, it is to preclude from great Employments, those who are capable of them; and to frustrate those who have done great Services, of the Reward which they have deserved. By Favour of an Alliance, I have been raised enough already, and perhaps too much. Your Majesty ought to take care; and yet I see by an Effect of your Bounty, you design new Employments for me, and new Titles, yet more illustrious. As I have not deferred them by my Services, I dare not accept of them. That would be to dishonour my high Rank, and at the same time, to expose me to a fatal Down-fall. I have been for some time thinking upon retiring, that I may guard the Tomb of my dearest Father. But how can I do this, when I have these Posts? I fear, lest I should disgrace you, if I should refuse your Favours. But on the other Hand I think, that I would do ill to accept of them. It is a Maxim of Antiquity, that one ought to know to circumscribe himself, and especially, a great Officer ought to take care to stop where he ought. This Maxim appears to me so essential, that notwithstanding of my Defect of Virtue, I have it very much at Heart, to follow it. Within these eight Years, your Majesty omitted nothing to draw Men of Merit to your Court, where you give Employments to them all. But I do not see, that the Success has answered your good Intentions. There is a great Likelihood, that many Men of Merit live in Obscurity and Oblivion: That others are not advanced in Proportion to their Services: Notwithstanding of this, if I am raised to new Honours and new Employments, can I accept of them without blushing? I have been in Poit this long time, notwithstanding of my little Merit; but after all, I am far short of the Rank, in which your excessive Goodness would now place me. Allow me, to mention some People, who are a great deal more deserving than me. Li bi, Tjong chi, and Li yu, are Persons worthy of your Choice. The first, who is already Ta fū, joins to a perfect Distinctness, extended Views, an unshaken Integrity, and a venerable Gravity. The second, who is Ta fū likewise, watches with aingular Attention over his Actions, and never suffers the least indecent Liberty; he is a Man in his personal Character, who is without Reproach, and who lives

(***) The Name of a Kingdom which compiled part of the Empire, but had revolted from the Dynasty of the 7fū.

(+) The Name of a Kingdom which compiled part of the Empire, but had revolted from the Dynasty of the 7fū.
without fooling his Passions, or being contaminated with the Guilt of others, lives well with all the World. The third, who is likewise Ta, is a Man, as understanding and disinterested as the other two, and besides that, has an easy Air, and a great Simplicity of Manners. These three great Men are grown old at Court; where they have always lived and served with Honour. They have filled several Posts, but their Families are far from being Rich. To prefer me to these great Men, would be to baulk the Expectations of all the Empire. I am so far from aspiring beyond my Capacity, that I am thinking upon retiring, and I am resolved to do it in a short Time. The present State of your Affairs, obliges me to defer it a little. But permit me, and I beg it as a Favor, not to accept of your new Honours. Allow me to continue myself to the Station in which I am, and to repair to the Post upon the Frontiers, where my too long Absence, may have already occasioned bad Consequences.

A Glos. The Emperor did not yield to the Excuses of Yang, who was indeed a Man of great Merit, and besides that, Twin Brother to the Empress. He was therefore made General, and in less than two Years he reduced U, which till that time, had substracted itself from the Dominion of the Tsin.

Lyess the days before the Emperor the Advantages of the Virtue Yang: It confitts in respecting, and willingly yielding to others.

Our wise Kings of Antiquity, have much valued the Virtue Yang, and showed a particular Esteem for it. These Princes had two Views in this; the first was, that it might procure them Men of Merit. The second was, to stave Jealousy, Intrigues, and Disputes. Every Man allows Virtue and Merit: And every Man is glad to have it thought, that he poffeffes them. Our Antients knew this well; and when they recommended Deference, they were far from pretending, that by an ill judged Cure, Our Antients knew this well. The Virtue of Deference obtains, tho' they have real Merit, and besides the Employment of those who had neither of those Qualifications. What they meant was, that Men of Merit pafs Deference to one another, and mutually yielding to one another, there should be none amongst them, either unknown or forgotten. Formerly, was any one named to a great Employment? He immediately excused himself, and propos'd filling up that Post, with a Person whom he judged more capable. If so laudable a Custom were once revived, how easy would it be for a Prince, to form a just and judicious Knowledge of the Person whom he favours him? It is to this Day, an Usage, that when an Officer is upon the Point of being advanced, he excuses himself, in Appearance at least, for his want of Capacity. But we no more fee that they propose another, for filling up the Posts that is designed for them. Thus, properly speaking, there is no more real Deference amongst the Great: And for that Reason, says Conquis, there can be nothing expected from the People, but Envy, Quarrels and Contentions. Alas! The Spirit of Envy reigns but too much amongst the great themselves, instead of the Spirit of Deference. Thence proceed two great Evils. Merit is frequently forgotten, and frequently, when it appears, it must grapple with Calumny.

When the Spirit of Deference obtains, those who have real Merit, soon enjoy the Reputation that is their due: For every one when Ooccation presists, endeavours to yield to them. And as no body dares to yield to a Man whom he does not esteem, if then Men without Virtue and Capacity fill Posts, there will at least be very few such, and they can never be advanced higher. At present, great Numbers of Persons are to be found together, that it is very difficult for a Prince to make a just Dilemna of them, as formerly.

A King of Tsin, was very fond of the Instrument of Music, and assembled 300 Men to play upon it in Concert; a certain Person, whose Name was Nan ke, who understood nothing of the Matter, seeing 300 Men playing all together, thought, that with a little Impudence, he might pass in the Crowd. And in effect, he received Wages for a long Time. When that King was dead, his Successor gave out, that he was still a great Lover of the Instrument, and his Predecessor; But that he wanted to hear each of these 300 Men, play singly. At this News, Nan ke said: How many Nan ke are got into Posts, ever since the Virtue Yang, and all the laudable Customs that were its Consequences have been diffused?

At least, If Merit could break thr'o the Crowd, and raise itself to the highest Employments it might continue there in Safety. But what has it not to dread now a-days? When Envy and Ambition have unhappily succeeded to the Spirit of this Virtue. In effect, to commit no Faults, belongs only to a Wisdom and Virtue of the first Rate. Thus Conquis commanding him, whom he loved best of all his Disciples, thought it a sufficient Elogium to say of him, that he never fell twice into the same Fault. But if that Crowd of ambitious Hangers-on, with which the Court now swarms, finds their Access precluded by a Man of a superior Merit, it is ordinary for them to fret. Thence forward they lay themselves out to speak ill of them; they frequently calummate them; at aT least, they take great Care to observe them, and to inquiiare and aggravate the smallest Faults that escape them. However favourably a Prince is propitious for an Officer, if he hears frequent Complaints of him, he can't help enquiring into their Causes; if he finds them groundlefs, it is a great Happiness. But if he finds they are just, he either discharges, and then his Authority gradually softens, or he punishes with Rigour; and then the Number of Criminals become so great, that a Man has scarce Grounds for hoping any thing else, but to be comprehended in them, either sooner or later. Thus, not only Men of Merit fhand to appear in Public; but even they who are in Posts, being apprehensive of some trouble.
The Imperial Collection of Edicts, Declarations, &c.

fame Reverence, retired as soon as they can. But what great Services can a Prince or a State hope for from People who live in continual Alarms, and who are always providing for their own Safety? When Affairs come to that pass, a Prince is much to be lamented.

But how shall these Evils be remedied? By re-establishing the ancient Practice, which in my Opinion, is not very difficult to do. Amongst those who are, at present, in great Pots, or in those Ranks that lead to them, there are many understanding virtuous Persons; and if they are not very forward in proposing others to the Pots, to which they themselves are named, it is not because they are ignorant of the Value or Advantages of such a Defence, but because the Custom is alter'd, and they follow the Torrent: When Shun gave the Pot of Se kong, to Yu: This left respectfully excused himself, and earnestly begged, that it might be disposed of either to Jfi, Ki, or Kyew yu, as being more worthy than he. When I was named Tu quan, he preferred, Ctu, Hs, Hying, and Pa, as Persons preferable to himself in his Opinion. Fei did the same, when he was charged with the Care of the Rites. He would have yielded to Quey or Long. In short, in these ancient Times, they who were raised, acted thus. The Usage which obtains now a-days, of a Person who is raised to a Pot, prenting to the Emperor a Writing, by way of Thanksgiving, is, I think, a small Vettige of that, which was practiced anciently with so much Advantage. Great Use may be made of this. There is nothing to be done, but to regulate in good earnest, that these Writings, which contain only empty Thanks, or frivolous Excuses, shall actually be rejected; and that none shall be prented to the Prince, but those which with this Exce shall point out good Subjects for filling up the Pots in Queston. Every one doublets will do this. And then it lies at the Emperor's Door, to compare those who are proped to him, and to prefer in each Rank, those to whom the Defence is paid, by the greatest Number of Voices. Then a great many defernting Persons, who at present live retired, and are only employed on their own private Perfection, will be obliged to appear, and full up the great Pots of the State; even they, who could not merit, by their Conduct a good many Voices for themselves. Thus the Choice of Officers shall be founded, if we may so fo, on the Judgment of the whole Empire. The Prince shall see with the Eyes of almost all his Officers, the Merit of each of them. From thenceforth vain Dicourtes, and secret Intrigues which ruin all, shall cease. If then, they who at present fill the firft Ranks, should back this Proposal before the Prince, and without reflecting that it comes from a Person of tender Understanding, should get it put in Execution, I believe that they would thereby render to the State, the most important Piece of Service, that could at this time be expected of them.

Under the fame Dynasty of Tfin Yu pu opened a great College at Pan yang: He advertised it by a Writing, in which he explained its Rules. Upwards of 700 young Students repaired to it. At the firft opening of the College, Yu pu made them the following short Discourse.

I BEHOLD you here, young Students, assembled in a very numerous Body, all of you defir'd, one Day, to fill the most important Pots; all of you in the Flower of your Age, and full of becoming Warmth. This Day, for you, is opened this new Academy. For what End do you come here? Doubtless you come to learn how to speak well, how to write well, and above all, how to live well. You come here, to lay the Foundations of an eminent Virtue, to render yourself capable, of what is of the greatest Dignity in the Common-wealth, and in one Word, seriously to study true Wisdom.

It is of Importance to acquaint you, that at firft, this kind of Study has nothing in it very agreeable, or very inviting: Nay, it frequently happens, that at firft setting out, it is not much relished. But in time, it is quite otherwife; different Exercises succeed one another; you perfect yourselves by little and little, you acquire new Attainments every Day by reading, you make new Discoveries of yourselves, you study to go to the Bottom of them; the Genius opens, the Heart dilates, and you feel the Value of this true Wildom: In its Search, you take a Pleasure, which surpasses every other Pleasure, and is fairly worth them all. In short, a Man is agreeably surprized, to find himself entirely changed, without his almost perceiving after what manner this Change is brought about. Yes! the Tincture which the Heart and the Genius receives from studying with Ardour and Confancy, is, for its Duration, beyond the most valuable Tinctures. Those lift, either wear out or fade; but the other, when thoroughly imbied, is subject to none of those Difadvantages.

That the Heart may take it in well, you must in some Meafure imitate the Painters; these Artists begin by rightly preparing the Stuff which they are to paint; upon this Ground they lay the Colours which they defign to give it. The wife Man act thus in Morality; within, his Heart is pure and upright; and without, his Actions are corresponding. This is effential and indispenfable: But every one can give it more or less Lustre, according as his Disposition is more or less happy, and according as his Application is more or less confent. Besides, what the Capacity is not equal, yet when the Man is not improved by Study, the Defect does not lie in the Capacity so much, as in the Resolution; A Man may be very well mounted, says the Proverb, tho' he does not ride the Horfe (*): Ki: A Man may be a good Disciple, without being as well qualiﬁed as (+) Yen-še. The grand Point is Conancy. You begin tolop and lave, and then you immediately give over. If the Tree was tender or rotten, it could neither be pruned nor sawed very quickly. On the contrary, by continuing your Toil, you can cut or cleave the hardest Marble.
Take Courage then, young Gentlemen, all you have to do in this College, is to study the great Rules which our antient Sages have left us. With the Helps you have, you may advance a great Deal in a few Years, and soon gain both the Esteem and Respect of those who are in Posts about Court, and thereby early enter upon Employments. There are some People in the World, who, without retiring themselves like you, without having the Advantages that you have, and even under Prefides both from Nature and Fortune, have not failed to become excellent Writers, famous and very great Men: But these are very extraordinary Persons, and not to serve for a Rule. He who is not possessed of so excellent Qualifications, should try, as it were, to form a large River, by damming up the Water by little and little: or to raise a Mountain, by heaping together the Grains of Sand. There are Enterprizes in Nature in which we cannot succeed, without Confinity: Such now is yours, young Gentlemen. But then, in cafe, that for a short time, giving up all other Care, you should apply yourself in good Earnest, and with Ardour, and direct all your Studies to one Point, you will infallibly make a great Progress. And tho', perhaps, you may not advance with an equal Pace, yet there is none amongst you, but may make a very considerable Progress.

In the Book from which these Pieces are extracted, Yu pá is very much praised, who tho' living at a Time, when the Politeness, the Wisdom, and the Eloquence of the Antients were very much neglected, yet endeavoured all he could, to recover them.

Under the same Dynasty of the Tin, the Emperor Ming ti, a little after he mounted the Throne, designed to give an important Employment to Yu long, who, under the preceding Reign, had been advanced in the Army: Yu lyang (a), in order to excuse himself, presented the following Discourse to the Emperor.

Sir: For upwards of these ten Years I have been in Posts; it is rare for a Man to advance himself so fast, and with so little Expenfe as I have done: For this, I am indebted to the Bounty of the Emperor, and I have a due Sense of Gratitude: But at the same time, I am not ignorant, that Favours ought always to bear some proportion to Merit, and that an excessive Favour by raising a Man too high, exposes him to the most fatal Down-fall. To know where to stop, is a Maxim of Wisdom, proper for all Mankind: and is more applicable to me, than any other Person. Tho' I am very far from being ambitious of new Honours, I am yet farther from a Desire to obtain them, in prejudice of those who are more worthy of them than me. Under the Reign of the late Emperor, I was raised to the highest Posts of the Army; but I owed them less to my Merit or my Services, than to the Goodness which his Alliance with me inspired with him. Yet as at that time, very few People well qualified were presented to him, this Scarcity in some Measure, might justify the Honour he did me. At present, Things are on another Footing: Under the auspicious Reign of your Majesty, we see at Court, and throughout all the Provinces, a great Number of Persons of the highest Merit, all equally devoted to your Service. But at this Juncture, to give me the Employments that your Majesty offers, and to unite in my Person, all that is of greatest Importance, both in the Crown and the Sword, allow me to say, looks, as if you deviated from that foreigners Equity, which has rendered the Downings of your Reign so bright. It must, at least give Occasion to suspect, that your Conduct is influence by private Inclinations.

As I am Brother of the Empress, I belong to you in a strict Sense: You know how many Commotions the raising of such Allies have occasioned in past Ages, and how odious the Remembrance of these past Misfortunes renders any such Choice to all the Empire, especially when it is into a Post which gives the Person chosen, any Share in the Government. Profit by this Knowledge. Tho' I had Talents greater than I have; and tho' you judged that they might be very useful to you, yet it would be prudent for you to deprive yourself of them, rather than to go against a Prejudice so universal, and founded upon so many fatal Events. To endeavour absolutely to overbear it, would be to nourish Suspicions and Murmurs in the Hearts of your Subjects, and to expel yourself to the greatest Misfortunes.

It is not even sufficient, in order to guard against those Inconveniences, that your Ministers and great Officers, should penetrate into the Uprightness of your Intentions, and approve of your Choice. For how can they go from Door to Door all over the Empire, to justify it? I am naturally as fond as any Man, to see my Riches and Honours increase; and am far from being indolent of the new Honours which your Majesty offers me. Besides, the Manner in which you offer them, and your own high Station, makes me afraid, lest you be disoblige at my Refusal: and that this Refusal should expose me to the Loss of my Dignity, or perhaps my Life. Tho' I have but little Understanding, yet I am not to blind, as needlessly to expose myself to your Displeasure, and all its Consequences. But, being instructed by the Events of past Times, I am afraid of being the Occasion of Commotions; and the Good of your State is infinitely dearer to me than my Dignity, or even my Life. For this Reason, I desired more than once to retire. And it is this, which likewise engages me to refuse the new Post, with which your Majesty would honor me. Weigh, I beg of you, the Reason which I have freely laid before you, for my not accepting this Honour. If you, Majesty shall judge, that my opposing you in this Manner is a Crime, I will willingly undergo the Consequence, and look upon the Day of my Death, or the Beginning of my Life.

Ming ti yielded to these Reasons, and named another.

(a) One of these Names must be wrong; but we cannot fix for which.
The Emperor Hya ven ti, by a publick Declaration, invited all the Subjects to assist him with their Councils. After having sett forth in his Declaration, all that we have seen in other Declarations of that kind, the Example of the wise and famous Emperors of Antiquity, and the Inconvenience of a Practice contrary to theirs: He concludes his Declaration in these Terms.

Our Intention then is, and we heartily, that, in all our Subjects, from the greatest to the meanest of our Officers, the simple Literati, the Trades-men, the Merchants, and others, may set forth to us what they believe to be of Advantage to the State, and capable to contribute to the Happiness of the People. Let those who judge any thing to be deficient in the present Government, especially with regard to what appears to them hurtful to Morals and Virtue, act in the same Manner. I recommend to all, not only not to conceal any thing of that Kind, but to speak it out freely, and without Difficulties: It is not fine long Discourses that I want. But those full Memorials, which I my self can examine. It will then be as easy for those who present them, to shew the Faults capable to offend me, as it is for me to draw from them, all the Advantage.

A Fowl which had four Wings and four Feet, was presented to the Emperor Sven vu ti. Tiwi quang at that time, paffed at his Court the Pell of Tay chang. The Emperor who offered him, sent him, and asked him what he thought of that Moniter. Tiwi quang took this Occasion to give the Emperor some Advice with regard to his Conduct. The whole Writing which he presented, is as follows.

I have read in the History of the five Elements, which is a Book written in the Days of the Han, that under the Reign of Sven ti, in an Apartment of the Palace, a Hen became a Cock in Feathers, but remained a Hen in all other Respectts. Under the Reign of Sven ti, in the House of one of the Ministers of State, a Hen became a Cock by little and little. She got his Head, his Neck, his Spurs, his Crow, and even called the Hen name Megu. And one of the Years named Yung quang, there was presented to the Emperor a Cock, from whom grew Horns. Lyew byen, who was alive at that time, explained these Prodigies. He said, that Hens being domestic Animals, represented those who came about the Person of the Prince, and that these monstrous Changes informed the Emperor, that he had People about him who were carrying on bad Designs, and were contriving to disturb the State. He particularly pointed out She byen, who was then a Favorite. In effect, in the first of the Years named King sung, She byen was judged guilty, and verified the Prediction. Under the Emperor Liing i, in the first Year called Yung bo, a Hen happened to be entirely changed in her Feathers, and to be like a Cock all but the Head. The Emperor, having order'd the great Officers to deliberate upon this Point, and to lay before him the Result of their Reafonings; Tiw y answered for the Reft and said: The Head is the principal Part of the Body, and is the Symbol of Sovereignty. All the Body of the Hen is changed except the Head. In order to answer this Omen as you ought, your Majesty must entirely change your Manner of Government, otherwise, your Misfortunes will be very great. In effect, a little after happen'd the Revolt of Chang bo, which threw the Empire into Diforder. The then reigning Emperor, altered nothing of the Severity of his Government. He harrassed his Subjects more, so that there were Rebellions on all Sides, and the Diforder was general. Lyew byen, and Tiw i, were two very understanding Men: and their Explanations were confirmed by the Event. Now, although the Fowl, of which we are treating at present, is different in its Figure from the extraordinary Fowls in those Days; it nevertheless admits of the fame Interpretation, and the Omen is very much to be feared. These extraordinary Feet and Wings, are Symbols of some Persons, who are caballing and plotting together to raise Commotions. These Wings and Feet, are of different Sizes. There are Combinations of several Kinds: But neither these Four Feet, nor these Four Wings have their natural Bigness; These Cabals are still weak, and it is easy to disconcert them.

It is a common Opinion, that Calamities and Monsters are Omens, and at the same time, Advices and Instructions to Princes. Those Princes who are wise, fee them, and enter into themselves: Thus every thing turns out happily with regard to them. On the contrary, Princes without Understanding, become yet more infatuated, which brings them to the greatest Misfortunes. The Shu king, the Shu king, and the Chuan yin, the History of the Tja and the Han, furnish us with many Examples, of which your Majesty is not ignorant. Is there not then in our Days, some now She byen at Court? At leaft, it is certain, upon our Frontiers towards the South, a great many People have perished: And the Fields have been even covered with Bones, without any Burial. It is not without Grief and Murmurs, that the Living see this, and the Souls that belonged to these dead Bodies, are yet more sensible of this. The Troops sent to Tj yang, likewise have suffered a great deal. Behold the Heat of Summer is come, and they are not yet returned: On the Side of Tjng cheo, very few People are returned, of a great many who were employed in the Convoys of Provisions. In short, the People is overwhelmed with Trouble and Misery; and nothing is more common at present, than to see People who hang or strangle themselves in Despair. You may judge of the State of Agriculture every where. The Grounds and Trade were never in so bad a State: What loud Cries would Kay i and Ki yung, if they were alive, make in their Remonstrances? You are set up as the Father and Mother of your Subjects: Instead of appeasing sensible of their Sufferings, or effectually labouring for their Relief,
you entirely abandon yourself to your Pleasures, and hazard even your Empire. Why do you not call to mind how much this soft Tayfli : You are born with a very penetrating Understanding; make Ue of these Qualifications; examine with a just Dread, the Views of Lien ti: Treat your Officers according to their Ranks; but at the same time, keep them to their Duty. Remember Tong tong, and Tong hsen: It was even the Favour of their Prince, by being too excessive, that created the Inequity. Acquire yourself at the Sage, who are appointed; honour the Aged and the Wife; apply yourself to procure Peace to your People; give proper Orders for the Relief of the Poor, and for that effect, retrench your Expences in Entertainments, in useless Labours, in Concerts, and in Wine; set the Day apart for Buses, and the Night for Rest: Don’t hinder sincere and understanding People, from coming near your Person; banish all Flatterers. Then there will be nothing but happy Omens.

The Emperor took this Advice very well. Some Days after, Yu hau and some others, who had been plotting secretly, were discovered, convicted, and put to Death. For which Reason, the Emperor esteemed Tsoi quang more than ever, and treated him with greater Diftribution.

Under the same Dynasty, King ching proposed to the Emperor, to take off the Prohibitions upon Salt.

In his Supplication he spakes as follow.

The Book of Rites, in the Chapter Yue leng, says plainly, “That the People must not be prohibited from taking in Foreslets, in Mountains, in Meadows and Lakes, that which can serve to nourish them; such as Venison, Fruit, and the like.” It likewise requires the Proprietors should be the first to invite them, and to conduct other, such as fland in need of any of these Things. But at the same time, it requires that whoever shall dare to use Force, or to carry off any thing by Violence, shall be condemned to Death without Pardon. This may be called a Willing-nese in every one to afford, and to communicate to another, part of what he himself has. It is true, that in the same Book of Rites, in the Times of the Chow, we read Prohibitions from fishing, &c. but in order to prevent this, young Fry from being destroyed, and the Rivers and Lakes from being drained, by Peoples fishing out of Season. These Prohibitions were so far from being a Grievance, that they preferred and encouraged the Fishers, to the great Advantage of the People.

The first Care of a Father of a Family is, to provide plentifully for the Subsistence of his Children: This is what they pride themselves in above any thing else. For a like, or a better Reason, the Sovereign, who is the Father and Mother of his People, ought to do the same. We never see a rich Father of a Family, refusing a little Vinegar to his Children, or some such Trifle capable to create an Appetite. Is it then becoming, that a Sovereign of a rich and powerful Empire, should be less indulgent to his Subjects, and refuse them the most common thing that Tsoi [Heaven] has ordained for their Use. And yet this is done, by forbidding them Salt. I know that the Motive of this Prohibition, which is more ancient than your Reign, or even your Dynasty, is the Revenue, that thereby accrues to the Prince. But is not this like imitating a Man, who tho’ he is rich, takes Care only of his Mouth and Teeth, and neglects the rest of his Body? Do not all the People, Men and Women, work for their Sovereign? That which they furnish every Year, is it not sufficient to maintain his Dignity, and to support his Troops. Can a Prince, for whom so many People work, be in any Dread of Want? Is it reasonable that such a Dread, should make him for bid the People, from using what is presented them by certain Ponds. The antient Kings acted quite otherwise. Their first Care was to provide for the Wants of their People, and thereby they rendered them docile and attentive to Instruction. This was what makes them so celebrated; and for this, the Shi king praises them. I am a Man, whose Knowledge is but small, and whose Views are confined: But I love to read, and I read a great Deal. When, after having seen in our ancient Books, the Indulgence which our Kings had for their Subjects, I come to certain Books of modern Date, where I find Taxes upon Taxes: I can’t help saying with a Sigh, What a Difference there is betwixt ancient and modern Times! How much at large were People in these Days? How confined now? Many Dynasties have succeeded one another without lightening the Yoke: Your Dynastie, Sir, has the Honour and Duty, to have begun well. It has not yet abolished the Taxes upon Corn and Stuffs. How many Encomiums has it already received, among the moft diftant People? Kings, whom their Dignity has raised above the Level of Mankind, ought likewise to carry their Virtue much higher. This is their Duty; nay their true Interest. Tao yang, by the Contempt that he express of a Jewel, submitted and devoted the whole People to his Perfon; on the contrary, in the Ode Kei chu, we have a King represented to us who is odious and unhappy, for having over-burdened his People. Tho’ your Predecessors have carried their Goodness to their Subjects to a great Height, yet I should wish for the Honour of your Reign, that your Majesty would carry it yet a little higher. It is said, that two things are commonly very fatal to Princes. Too great Prodigality in their great Men, and too much Avarice in themselves. If it is unworthy of a Prince, and even dangerous in him, to make a Difficulty in parting with his Treasures; how much more so will it be to dispute with his People the Profit of a little Sale. It is a common and a true Saying, That it is better for a Prince to heard up in his Subjects Hands, than in his own Granaries and Coffers. When this Hoard is in the People’s Hands, they are satisfied, and the Prince is rich. But when all is heaped up only in the Royal Granaries and Exchequer, the People are poor and discontented. When the People are discontented, how can they be profitably instructed, or successfully improved with the Love of Vir-
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tue. When they are poor, can the Prince be long rich? I therefore with, that your Majesty, im-
proving upon the Goodness of your Ancestors, would take off the Prohibition from the Salt Pits,
and only make some Regulations for preserving it in Plenty.

The Emperor having ordered this Supplication to be delivered on, the Chief of his Council
were of Opinion, that the Prohibition should subsist. It is very antient, said they: And in the
preceding Dynasties, when there were Deliberations for the same Effect, it was always concluded
to maintain them. It is true, that in Progress of Time, it occasioned Murmurs, and some Com-
motions among the People; but this must not be attributed to the Prohibition, but to the Neg-
ligence and Malice of the Councillors.

Notwithstanding of the Advice of the Council, the Emperor caused the following Declaration to be
published.

It is true, that the Prohibition upon Salt is very antient, and has, as it were, paft into a Rule,
yet all the Dynasties do not resemble one another. Some of them have been more solicitous
to promote the Good of the People than others. As for me, if any thing appears capable
to advance the Happiness of my People, or to facilitate their Devotion to the Rites, and the Love
of Virtue: That is a sufficient Motive for me to embrace it, provided it is conformable with Rea-
son. This appears in what was proposed to me by King ching; so that as soon as the proper Regu-
lations for preserving the Salt Pits are made, let the Prohibitions be taken off. Let us this
present Order be published and executed.

After the Emperor Ven ti, Founder of the Dynasty of the Swi, had reduced the Kingdom of Chin,(*)
all his Officers applauded his Victory, and proposed the making Choice of some Mountain, where
they should repair to perform the Ceremony of Fong chen. Ven ti rejected this Proposal, and
that they might not renew their Solicitations, published the following Order,

I S E N T one of my Generals, to reduce to Reason, a petty rebellious Kingdom. The Expedi-
tion was successful; and what then? Yet every one flatters and applauds me. I am even
pretended, notwithstanding my Defects in Virtue, to perform the Ceremonies of Fong chen, upon
some famous Mountain. As for my share, I never heard that Shang ti was to be moved with
trifling empty Talk. I absolutely forbid any one ever to speak of this to me again.

A Letter of the fame Emperor Ven ti, Founder of the Dynasty of the Swi, to Tang the King of
Korea.

E V E R since (t) Tyen raised me to the Throne, I have had nothing so much at Heart,
as the Happines and Quiet of my Subjects. By leaving you in Possession of the maritime
Countries, I thereby intended to make known to all the World, how much removed I am from all
Avarice; and that all I propose by reigning, is, that I may render my Subjects content and virtuous.
I may likewise pretend, that you on your Part, remain in your Duty, and that you in Proportion,
enter into the same Views, and like a good Subject, imitate my Examples. And yet I under-
stand, that you disturb your Neighbours: It is said, you strengthen (#) K' tan, and deprive it of all
Liberty. You exact Contributions of more Birds than one, from Mey ko. Whence proceeds that
Ritch of Oppression? Or how dare you to harass the States which are in Subjection to me? If you
are in want of Loans, I have Plenty; Why don't you call for them? For some Years, you
have foolishly been busied in heaping up Stores and Provisions, you have your Agents for that
Effect, distributed thro' all Quarters; and you drain these little States. Why is all this done?
If you have not formed bad Designs, and fearing, least they should be discovered, you act every
thing underhand.

An Envoy was dispatch'd from my Court to you; my Intention in sending him was to give you,
as one of my foreign Subjects, a Mark of my Goodness and Effect. But I designd at the same time,
that after having informed himself of what related to your Subjects, that he should give you some
Advice on your Part, on the Manner of Government. Nevertheless, you caudef him to be watched
under your Eye, and that him up in his House as in a Prison. You concealed, as much as
you could, his Arrival from your Subjects. You prohibited the Officers of your Court, from whom
you could not conceal him, from visiting him; in short, you have, as it were, that both his Eyes
and his Ears, and you appeared frightened, lest he should have been able to inform himself of
the State of your Affairs, but I have taken care to be informed in another Manner, of all your Steps,
which are not like those of a good Subject. I have put you in Possession of a great Extent of
Ground, and the Title and Honours of a (*) King. In short, I have loaded you with Favours;
all the Empire knows I have: And yet, all this is not sufficient to make you satisifice of my Good-
ness. You want Gratitude; you express a distrust of me; and you render yourself suspect, by
 fencing, under different Pretences, Persons, who secretly examine all that passes at my Court. Is
this the Conduct of a faithful and a blameless Subject?

Notwithstanding of all this, as I impute your Faults, partly to the little Care I have taken to
instruct you in your Duties, I am willing to forget what is past. But you must amend, and an-
swer my Indulgence, by a sincere and real Submission: You must exactly fulfill the Duties of a
foreign Subject: You must follow and imitate my Government: In Place of hating and harra-

(*) Or Fang.
(1) In the Times of the Swi.
(1) Heaven.

(4) Kiasu and May ko are the Names of two petty States lying near Korea.
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fing these other Strangers, who are your Neighbours; you must, by your Example, inculcate upon them Submission and Virtue: And above all things, you must remember, that tho' they are weaker than you, yet, like you, they are my Subjects. But do not think to impose upon me by vain Appearances: A thorough Change must be wrought upon you, if you desire that I should treat you as a good Subject. And then being satisfied with your Amendment, I will never decree your Punishment. Our wise and ancient Emperors, above all things, esteemed Gentlemen and Justice: Notwithstanding, that I come far short of the Virtue of these great Princes, yet I make it my Duty to imitate them. All my Empire knows this: And that alone, ought to free you of all Dread and Distract.

If, after the Assurances I have given you, I send Troops against you, what will all my Subjects say of me? But above all, what will the Strangers that are subdued, like you, to my Empire, say? Free yourself therefore of your Superficiens: change your Conduct, and be easy. It is true, I have subdued Chin: But if you continue in your Duty, that ought not to alarm you: All the World knows that Chin forced me to punish him. After being many times pardoned, he attacked the Huo of Tsung, who was faithful to me, and killed a great many of his People. He plundered on all Sides, and had the Boldness to advance even to my Frontiers. I had rather than once, during the Space of ten Years, given him Advice, with regard to his Conduct. But instead of profiting by them, he grew insolent upon my Goodness, and trufling to the (*) Kyang, which bounds his Territories, he valued neither my Advice nor my Threatenings. He even encreased the Number of his Forces, and seemed to defy me with his Inolence. Being forc'd to it by so open a Rebellion, I sent against him, one of my Generals with only a few Troops: This Expedition lasted but for a Month. One Morning, avenged me of ten Years obduracy, and the Defeat of Chin was followed with universal Peace. Both the Shun (+) and Men rejoiced at this. You alone, I hear, are alarmed, and uneasy: I fee the Reasoon but too well. As it was not the Fear of Chin that engaged me to treat you well, so his Defeat is no Motive for my oppreffing you. But if I were of an Humour to do it, who could protect you? What Comparison is there betwixt the Waters of (+) Ly, which are upon your Frontiers, and the great Kyang which covered Chin? Is your Country more populous, than that of Chin? Doubtless it is not. It is not for these Reasons that I should punish your Faults, as they deserve, it would cost me but little. I would have no more to do, but to send against you, some of my Officers: But I do not love to hurt any body. For which Reason, I follow the more moderate Coufe; I advise you, instract you, and give you Time for your Amendment: If you answer my Gentleness as you ought, you may live easy and happy.

(*) Tay fiong, the second Emperor of the Dynasty of the Tang, whom Hifiorians have compared with the most famous Princes of Antiquity, drew up a Writing, upon the Difference betwixt good and bad Government, and upon the difficulty of reigning well. As he drew it up chiefly for his own Life, be entitled it the Mirror of Gold, or the Precious Mirror.

AFTER having each Day, spent the necessary Time for dispatching the Affairs of my Empire, I take a Pleasure in reviewing and reflecting upon the Histories of past Ages. I examine the Manners of every Dynasty, the good and bad Examples of all their Princes, their Revolutions and their Caufes. I have always done this with Profit, and I have done it as often as I can mention. Every time I read, what is said of Fo bi and Whang ti, and the matchles Government of Tsu and Shun, I always ftop. I feel, I admire, I pafs, and all this, without weariing. When I come towards the End of the Hya, the Jug, the Yin, and certain Reigns of the Han, I am feized with an uneasy Dread. I seem to walk upon a rotten Board, or upon a thin Surface of Ice over a deep River. When I reflect from whence it proceeded, why under all the Princes who have wished to reign in Peace, and to transmit their Empire to a numerous Politerity, there has yet happened so many Troubles and Revolutions: I find that the most common Caufe, was the little Care which these Princes had to reflect upon themselves, and the Averfaon they had to hear any thing that could discompose them. Thus in the End, they became blind, both to their Duties and their Defects; and this Blindnefs occasioned their Ruin: With what a Dread does this Reflection inspire me.

It is in order to shun this Blindnefs, that after having feen by reading History, what are the Principles of good Government, and what are the Springs of Commotions, of all thefe I complace a Mirror for my Self, in which I may behold my Faults, in order to endeavour to amend them. The moft essential Character of good Government is, not to raise any to Pofts, but Men of Merit and Virtue. A Prince who acts thus, reigns happily; but there is nothing more dangerous and fatal for a State, than a contrary Conduct. Is a Prince in any Difficulty? He never falls to confult his Minifters and his other great Officers. If thefe are all understanding zealous Men, let the Danger be ever fo great, it ftilfons ends in his lofing all. And what cannot be enough lamented, is, that Princes, hecules of this Choice, are entirely taken up with empty Pleasures. All hour upon hour would it be for them, to make a Pleasure of their Duty: But above all, of a Duty fo important as is the Choice of good Officers, especially good Minifters!

It is commonly faid, that Shun and Yu, these two great Princes, loved no Pleasure, and that, on the contrary, the two Tyrants, Kye and Chow, loved it much. I am of a different Opinion. The bad

(*) Kwan, Signifies a River. It likewife is the proper Name of the greatful River in the Empire.

(+) The Spirits.

(1) The Name of a River.

(2) In the Time of the Dynasty of the Tang.
bad Conduct of Kyé and Cleew, cost them a thousand Disquiets, abridged their Days, consequently disturbed their Lives, and rendered them of a short Duration. Can this be called the Love of Pleasure? On the contrary, is it not to have a true Taste of Pleasure, to love it like Sun and Yeu, who owed a long and quiet Life to their Virtue, and who calmly tasted the Pleasures of a happy and peaceful Reign? It must be allowed, that Complexions and Dispositions are very different; some are good, and others bad: And that there are different Degrees in each Kind. The Virtues and Actions of Tan, Shun, Yie, and Tang, give us ground to believe, that (*) Ten has distributed them very justly. It was not thus of Kyé, Cleew, Turn and Li: as may be seen from the brutal Cruelties of these bad Princes. However, we may truly say, that the Happines of Princes and States, depends less upon their Complexions and natural Dispositions, than their Care of keeping that just Mean in every thing, which common Sense dictates.

We read in U bi, that a Prince of (+) Song applying himself solely to certainExercises of Virtue, and neglecting to keep his Army on Foot, lost his State: that the Prince of I perilled likewise, but for a quite different Reason, he laying all his Strefs on his Forces, and neglecting Virtue. Therefore Confucius says, that the Government of a State, ought to be justly tempered with Gentleness and Resolution, with Severity and Mercy. And indeed, Goodness and Justice should always go Hand in Hand; to make too great Concessions to the one in Prejudice of the other, is a fundamental Fault, and may be attended with very bad Consequences. What a Conduct therefore is it, for a Man to deviate from both the one and the other? And what would one say of a Man, who was absolutely defirous of Goodness? An Emperor raised to the highest Degree of Honour, to which a Man can rise, is obliged at once, to love his People, and to endeavour to make them happy. Two Things are requisite for this: Good Order and Security. As for good Order, it must be made, and they must be supported with Example. As for Security, an Army must be kept on Foot, to intimidate Enemies from undertaking any Thing upon the Frontiers. For as it is by no means convenient, to terrify the People by a standing Army, it is likewise rare, that Gentlenefs alone, and the Virtue of a Prince, can over-awe the Barbarians, and secure the Frontiers. When the great Fih, Kin, appears above the Water, the Billows become smooth: When the (1) Whang, and the Hs, plunge, or dive under the Water, there is no fair Weather to be expected: It is their Flight in the Air, which prognosticates that.

A very important Point for a Prince, is to know how to accommodate himself to the different Tempers of Men, and to profit by their several Talents. It is an universally received Maxim, that as he who intends to build a large Houfe, should begin, by chaffing a good Architecht, and then to proceed to buy Materials proper for his Plan: In the same Manner, a Governor ought to begin by chaffing his Ministers, in order to affift him by their Underftanding and by their Counsils, in the Government of his Subjects. In attentively reflecting upon the past Dynasties, I observe, that when the Prince had a solid Love for Virtue, he never wanted virtuous People about him; but when he heaved a Paffion for Building, and other Works of Art, all the able Men in that Way appeared: If he loved hunting, he got a parcel of excellent Hunts-men about him: Was he enchanted with Mufic? He was presented with Crowds of People from Chin and Wef: Sometimes it might happen, that the Prince debaunted himself so far, as to love Painting, and such like Ornaments. Then (+) Ten and Cleew were in Vouge. When all Avenues are blocked up to sincere Remembrances, then few zealous, or faithful Perfons are seen at Court. Is a Prince fond of Applaus? Numerous are the Crowds of his Flatterers. Our Ancients, indeed, had a good deal of Reason to compare a Prince to a Vefsel, and the People to the Liquor that it contains. As the Liquor takes the Figure of the Vefsel, fo the Subjects commonly imitate the Prince. How great a Motive ought this to be to him for aim at Perfection? But as the finest Stone requires to be polished, in order to become a fine Vefsel; Thus Man stands in need of Study and Application, in order to acquire true Wifdom.

Ven Wang and Confucius had their Maf ters: And if these great Men had need of Maf ters, how much more have others? fo that one of the most remarkable Differences between a good and a bad Prince, is, that the good Prince fights for Perfons of Merit and Virtue, in the same manner, as the Labourer expels his Crop; and receives them with the same Joy, as the Husbandman, who has a little before been threatened with Drought, fees a plentiful Shower fall upon his Fields: On the other Hand, a bad Prince, commonly has an Aversion for any Man, who has more Merit than himfelf: And admits none about his Perfon, but those who are without Merit and without Virtue. O how hard it is, for a Man thoroughly to divest himself of the bad Inclinations, to which he has a long time been habituated! Vang wam, and Sun ban, at firft, counterfeited to be good Perfons: But as they acted only by Interett, and as their pretended Virtue was only Hypocrify and Diffimulation, they did not long hold it out. They returned to their natural Byaís; People knew them, and abandoned them: A Bank of plain Boats joined together only with Cleew, cannot hold out long, against the large Billows. A Hope, who is bred up on purpose, in order, on some Occasions, to make a hundred Leagues at a Stretch, if he is put to the Trial, frequently burft before the Journey is ended: This exactly was the Code of Vang wam and Sun ban. We saw

(*) Heaven.

1 - Song and I, we two Countries.

2 - The Names of two Water-Fowl: Thfe Allegories admit of the double Sense: The Birds denote the People, the Billows the Powers of the Government, the Rain the Action of the Government, which the Power of Arm, Figure under the Fih; the Billows denote: And by the Birds Whang and Hs, the People, who should be easy and facilitated, while the State is without any Communication; or elle, by the Fih Ko, is denoted brave Perfons, who are capably to bend Tempts: And by the Birds Whang and Hs, those who are fit for Governing, and must be drawn from Obscurity, and put in Paths. If we apply these Allegories with what goes before, the 8 Nins interpret the most natural: But if to what follows, the last appear to be the Meaning.

3 - Name of Countries.
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five verified in their Persons, as in a great many others, our antient Proverbs. That as the (0) Shin cannot be made use of, when we would measure large Stones: Thus, a middling Capacity will not do for great Things, &c. And the most simple Virtue, if it is constant, is more worth, than the most political Cunning. Oh! what a Difference is there between Prince and Prince, and Man and Man. Kan tfi respected Li tjang so much, that he held up his Train, to do him the greater Honour. Syu chlew, being disoblige'd with the wife Advices of Pi kan, inhumanly order'd his Heart to be pluck'd out. Chung tang always had a real Esteem, and a cordial Love for his Minister I yun. Kyé had a wife and zealous Minister in Long pong; and yet he caus'd him to be put to Death. Chowing, King of Tyi, after having held a Council, and discovering a Superiority of Genius over all his Ministers, went from the Council Board (4) melancholy and thoughtful. This Melancholy hung about him, even in his easier Hours. On the contrary, Vâ hê, rejoiced and triumph'd in a Manner, in such a Superiority. The Reason of this is, that Princes who are without Capacity, want either to conceal or pervert in their Faults; but Understanding Princes, want to be acquainted with their Failings.

When I cast my Eyes upon Kan tfi and Chung tang, I compare the Reigns of these great Princes, to those Years, that are remarkable by a just Temper of Heat and Cold, and by a Regulation of the Seasons, which diffuses Plenty over all. It is said, that when the Empire is well governed, Ki long, an Animal of an auspicious Omen, appears. Were not Kan tfi, and Chung tang, real Ki long in their kinds? I own, I think they were. When I next consider the Kyé and Chlew, I think, that I see in their Reigns, those direful unhappy Years, which the Irregularity of the Seasons, renders barren and fatal. These Years, usually produce a great Number of destructive Insects, and even frightful cruel Monstres. Alas! Were not these wicked Princes Kyé and Chlew, Monstres themselves? How much Instruction do I not find, in reflecting upon these two Opposites. I know very well, it is said, that Tyen has more or less favourable Conjunctions for States. That is true: But that does not hinder the Happines or Unhappines of States, from depending on the Conduct of Men. Was there not under Chung tang, a ten Years Drought? This proved himself as a Tyraunt. Immediately there fell a Rain, for a hundred Leagues all round. In the Time of one Emperor, Mulberry-Trees were seen all of a sudden, to grow in the Palace. This Prince struck with a Prodigy, which was explained to him, as being very dreadful, solidly applied himself to Virtue; and instead of the Danger that threatened him, he receiv'd the Homage of the Ambassadors of sixteen Courts, at his Palace. Who then dares say, that it is not the Buisness of Princes to make their States happy?

Some say, that it is a very difficult Thing to rejoyce: Others say, it is easy. The first, to prove their Opinion, reason thus: The Dignity of Emperor, raises a Prince above the rest of Mankind: He has an absolute Power: Rewards and Punishments are in his Hand: He not only poiffles the Riches of his Empire: But he likewise can, as he has a Mind, ferve himself with all the Abilities and the Talents of all his Subjects. What then can he wish for, which he may not obtain? Or what then can he undertake, which he may not execute? They who are of the contrary Opinion, reason otherways: If a Prince, Lay they, shall fail in his Respect to Tyen, Prodigies will appear, and Monstres are born. Does he exasperate his Subjects Minds? He is often punished by an untimely Death, as happened to Vâ t and Chlew. Would he indulge himself in any Passion, as for instance, bringing Things of greater Rarity and Value, from afar? In making large Parks, fine Ponds, great Buildings, lofty Termes? He must for these Ends, load the People at last, with Averages, and Agriculture must thereby suffer. Hence proceed Scarcity and Famine. The People groan, they murmur, they faint. If the Prince is insensible, and neglects to remedy this: He is look'd upon as a Tyraunt, born, not to govern, but to oppreß the People. He is the Object of public Curiously: What work can he dread? But every Prince, who values his Reputation, ought, as much as he can, to be watchful in his Endeavours, to diminish the Taxes, to shun every thing that can overload the People, and to procure their Happines and Tranquility. But he cannot do all this, without very great Self-denial, and without repressing his most darling Inclinations: Then, it is easy enough.

There is another Difficulty yet greater; which is the right Choice of Persons who are put in Posts, and the employing each of them according to his Talent. A Man, whom the Prince very much esteem'd, and looks upon, as equally capable and virtuous, may have many Failings, and even Vices. Another, whom all the World defers for real and well known Faults, may have, at the same time, some good Qualities, of which an advantageous Use may be made. When this proves the Case, what Course must be followed? Should a Prince reject a Man who has Abilities, he thereby deprives himself of an useful Assistan. Should he know a Man to be vicious, and yet not abandon him: This has given Rie to the most fatal Commotions in a State. Even they, who to all Appearance are blameless, have not always suitable Talents; nor ought they to be indifferently employed in every thing. Kong elo was very serviceable to a great Kingdom. But the tfan would have miscarried there; yet he was Minister in a smaller State, where he did Wonders. Chlew tfi flamed, and spoke ill. (0) Kan tfi did not, however, fail to make him a Heu, and he richly repaid that Honour, by confirming upon the Throne his Family, when it was almost ruined. Tje tfi, on the contrary, was an eloquent Man, and a fine Speaker; and yet, notwithstanding

(*) A Shin, is 1 tenth of a Tae, and a Tae is 1 tenth of a Tew.
(0) A Tew, for influence, of Rice, is 100, or at most, 120 P. Weight.
(4) He was afraid, that, in case he should be in the Wrong.
flading of his fine Speeches, he never could raise himself: He was seen to beg for a Post under 
Vern, about his Menagery, and yet he could not obtain it.

Out of different Talents, always to make the best Choice, and that too, among Persons, whole 
Talents are the same, are difficult, but necessary, Things, in order to reign well. There is a 
Difference, not only in Talents, but in natural Dispositions, in Temper, in Conditions, in Inclina-
tions, and even in Virtues. In all these Kinds, there are different Species, and different Orders in 
every Species. What Difference, for Instance, is there between the common (1) Hsian and a Hsian 
of the first Order? The first confests, in cheerfully serving the Father and the Mother, in never 
falling to them in Point of Respect, and in providing for all their Necelssities. The second exerts 
itself, in procuring the Good of the State, in re-establishing Peace in Families, and in exactly ob-
server all the Rites. Shun possessed the Virtue Hsian in an eminent Degree, and yet he had not the 
good Fortune to please his Parents. Tsun Tsun, possessed the Virtue (2) I in in a very exalted 
Measure; Yet he was not the Peron, whom Confucius praised the most of all his Scholars, 
Confucius said, that a Son has not the true Virtue Hsian, if he indifferentely obeys all that his 
Father commands: And that a Minifter, who implicitly gives into all the Views of his Prince, 
does not possess the Virtue (3) Chang. Thus the great Chou Heng, being left afraid of displeasing 
his Prince, than of not serving him honestly, scour'd the Peace of his Empire, by the just Punish-
ment of a Criminal who was dear to his Prince. I ya, on the contrary, in order to assure his 
Fortune, took Care always to accommodate himself to his King's Inclination: When (4) Quan 
chung was dead, he was advanced, and he soon threw every thing in Diforder. (5) Ki jing, 
upon a prefing Occasion, bravely expofed himself to certain Death, that he might save a Peron 
whom he acknowledged as his Prince. (4) Tsun yung, that he might gratify a private Refen-
ment, reduced the Empire, within two Inches of Ruin. In Chia yung and others, Fidelity and 
Uprightnefs have been fent, not only without Reward, but even in Mifery and under Oppreffion. 
In Tsin, and others, Traitor has been covered with the moft specious Outlooks.

The Difficulty of reigning well? This should be still greater, had we not these Hifories, where an attentive Prince may learn to distinguish real and faithful 
Subjects, from felf defigning Flatterers. The Kings of Tsun, owed it to the Bravery and Abi-
ity of Pe bi that they became Masters of the Kingdom of Chou: And yet one of them put 
him to Death. Ta fi, under the Emperor King ti, prevented the Difafters, that otherwise might 
have attended the Rebellion of the tributary Princes; and yet, under that fame Emperor, Ta fi 
ended his Days, under the Hands of an Executioner. Wen chung was treated in the fame man-
ner by the King of the T'ao, tho' that Prince, without the Advice of Wen Jfong, could have 
subdued his Enemy U. In fort, U ji, as a Reward of Long and very faithful Services, had a Sword, with which he had orders to kill himself. We shall fuppofe, that thefe great 
Men were Cenfurers; but did they deferve to perish in this Manner? Surely not. It was Injuifice 
and Paffion, on the Part of the Prince. As for Chou khen, Hsian jing, Hsian fi, and Chou ju, 
altho' all of them had their Merit, and fome of them had done very important Services, yet they 
forgot, and belied themselves: Their Punishment was warranted by Justice. But their 
Fauts should have been more prefented, and it is a Blamlefs in Kau tli, who was fo great a 
Prince, that he did not know how to preserve Persons of fo extraordinary Qualifications, who 
had ferved him fo well. The Founder of the Dynasty of the Han, in this repect, was much 
inferior to its Refiores Tsing tli. This left, knew how to reward his Generals as well as Kau tli. 
But like him, he did not expofe them to be forgotten by him. It is this, that a Prince ought to 
do, with Regard to thofe, to whom he in fame Manner, owes his being raised, or preferved upon 
the Throne. It is a bad Reward of their Services, to expofe them to lofe their Fruits.

The Difficulty of reigning well, in my Opinion, may be enough drawn from what I have already 
faid, but we fhould render it still more perceptible. As a Prince is elevated in a high Rank above 
the rest of Mankind, he is in the most confpicious Poiht of Light. If he commands anything that 
is not agreeable to the moft exceil Reafon; he not only does himfelf a confiderable Injury, 
but he is defpifed by every wife Man: Does any Action or Gesture escape him, which is unbe-
coming his Maflefy? A general Sneer goes round, among both great and small. Does he 
advance any one to Posts? Then there fife a thoufand jealous Miriffins. Has he Regard for a Recom-
mendation? All the Candidates cry out, that every thing is befowled by Inceflion and Interct, 
and that nothing is given to Merit. If he raises a Man of acknowledged Merit, to the fift Em-
ployment; it is immediately attributed to Chance, and not, to the Discrimination of the Prince. 
By good Luck, say they, for once, he has not blundered. It any one in Fiffih, who has not in fole 

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Merit

(1) Hsian, Respect and Love for Parent. The Sense of this 
Character is more ample here.

(1) I am Good-natured, Charity, Concern. This Word is some-
times put for Virtue, or any Virtuous Men in general.

(2) Test and Loyalty for one Prince.

(3) He was the Prefident of Chou fong, King of jji; and 
very strongly recommended to that Prince, never to put I ya in 
Post.

(4) A fmall Lord, who was the Founder of the Dynasty of the Han, when 
he was deceiving the Empire with Hsian ju, was bringed in a 
City, named Ki jing, and they conceived under the chofen 
Men in the City, marched out in form; feeming as if he would 
condemn him, and abandon Kau tli. This Never 
capulated great Joy in the bringing Camp. The Guard get-
careful, and Kau tli, flying out of another Gate with some 
Horphor, forced the Guard, and freed himself. Hsian ju hav-
ing entered into the City, commanded Ki jing to give up Kau tli. I 
have deceived you, exclaimed Ki jing: that I might give him an 
Opportunity to escape. Hsian ju, in a great Paffion, ordered 
Ki jing to be burnt on the Spot.

(5) The fmall Lord, who was the Enemy of Shou tli. The fmall Lord haf 
given the Emperor a verbal Advice, which had been followed. As it 
refided to a Tributary Prince: From Dung, that he might main 
Shou tli, by his Intrigues, alien the Tributary Princes, who 
greatly offended against the Emperor. They were ap-
plied by inciting him to this: This was what Dung jing 
wanted.
The Imperial Collection of Edicts, Declarations, &c.

Merit? People never scruple to say, that the Prince has no Understanding. If a Prince speaks pretty frequently, he is a Cavalier. Does he speak little? There is nothing in him; and he does not know how to instruct those who are about him. Does he follow the Diatribes of his Humour, and throw some Passion? He spreads over the Court, and through the whole Empire, a very prejudicial Terror. Is he moderate, calm, and indulgent? The Laws and his Orders are ill observed. Are the People at ease? The (9) Officers have too much to do, and are discouraged. Are the Officers satisfied? The People are harassed, and complain. All the Empire is like a great Tree, of which the Court is, as it were, the Trunk and the Root. Cannot a Prince then know, all the disaffected Events that afflict his State? No Skin, no Hair, says an antient Proverb. The essential Point therefore to a State, is, that the Court be well provided with Ministers. That is true, but Ministers like (*) 1 in and I'll vou, are very rare.

The Court being provided in good Ministers, the next Point of Consequence is, to have faithful, able, and indefatigable Generals on the Frontiers. But the (4) Whyng shang, and the Li mu, are hard to find at present. Befides, when a Prince is so happy, as to find People of such a Merit, he cannot help taking a liking for them. After he is instructed of the Danger a Man suffers on the Frontiers, he does great Violence to himself, in sending Perfons, whom he loves, thither: He knows, that on the other Hand, if he fails to fend them, he is in danger to fee the Leaves of his great Tree fall, and his Branches cut down. Nay, perhaps the Prince perils intirely: What does not a Prince, who has an equal Share of Goodness and Wildom, suffer when this is the Cafe? As for me, when I am revolving these Thoughts in my Mind, I feel all the Weight of Royalty: But being yet more sensible of another's Pains, than of my own, I frequently say, to myself: If a Prince, who is an absolute Master, has so much to suffer, what must they suffer, who without being Masters like him, share and bear with him the Weight of Government? The 1 king says, The Chins Books do not drain their Subjects. Thus, Words seldom give the exact Meaning of Thoughts, in all their Extent. I have aimed at nothing in this Discourse, but to express in a few Words, that which employs me inwardly. Tho', according to the Prover, He who suffers, has some Comfort in thinking his Pains; yet this is not the Reason why I have taken up my Pen. I am yet farther, from endeavouring to dazzle the Eye by a thinning Discourse. I strive to instruct myself: This is my End. But at the same time, I do not at all blufh, to lay before all wise Men in this Writing, my Thoughts and my Sentiments.

The Emperor Kang hi's Remark. Nothing is better conceived, or better exprefl, than what Tay fong says of Government in general, and of the Choice of Officers in particular. This is remembering Antiquity to purpose. Tay fong did more; he imitated it. His Government almost equal'd that of our three famous Dynasties.

The fame Emperor Tay fong, in the third of the Years called Chin quan (A), made the following Ordinance.

THE Virtue (4) Hyau, is the Foundation of all the other Virtues. It is the most essential Instruction. In my Youth, I received good Leffons upon this Virtue. My Father, and my Master, did not only make me repeat the Book of Veris, the Book of Rites, and others, but at the fame time, they let me fee the great Springs, upon which the Good of States and the Welfare of Mankind depend. With these Advantages I extirpated by one Expedition all the Enemies of the State, and secured Quiet and Liberty to my People, who had just emerg'd from beneath Opprefsion. Befides, my Heart is full of Goodness; and if at any Time, I have discovered more Justice and Severity, than Clemency, the Reafon is, becaufe there are Crimes, to which Mercy cannot be absolutely extended; in the fame manner, as there are some Enemies, with whom we must necelfarily use Force and Courage. I have had nothing in View, but the Good of the whole, and the Peace of the Empire. Passion has no Share in what I have done. The Emperor, my Father, when he retir'd to Ta nagan, charg'd me with the Government. I was obliged to obey him. As I feel all its Weight, it is all my Employment. I am in the Inside of my Palace, and amongst my Queens, as if I were in a frozen Valley. Frequently do I pass whole Nights without Sleep. I rise before Day. All my Words and Thoughts, are directed to answer, as far as I am able, the Good of (1) Tyre, and the Intentions of my Father. That I may better fucceeed herein; being full of Compassion even for the Guilty, I want to regulate Punishments, to prevent and relieve the Misery of the People; to punish and check tho' who opprefs them; to invite near my Perfons, and to put in Poff, Men of Virtue and Merit; to open a wide Door to Remonftrances, and to take away from tho' who would prevent them, all Dread; that I may thereby, as if possible, make new Acquisitions in Knowledge, every Moment.

(*) In the Chin' it is Quan; under which are comprehended equally, all the Judges, Magistrates, Officers of War &c. Some Policy Books, have a common Expedition of this Name. This, if one has a mind, may serve here; and in other Palaces, where I have used the Term Officers, I must only inforrn the Reader, that the Word Mander, has no Relevance to the Chinese Sound. I believe it is a Portuguese Word, and is derived from Mander to Ordain.

(1) The third of the Years Chin quan, answers to the third Year of his Reign, and of Chins, 1694. Their Names of Years are, as it were, Epichs, Months, or Titles, by which the Years of every Emperor are designated, for the Chins never mention their Emperors, whether dead or living, by their proper Names.

out of reverence to them, as if they were too sacred to be pronounced. The curious chronological Table of the Chins, published by P. Fargue, gives us these Epichs of the Emperors, some of whom have had no less than ten, during the Course of their Reigns. Without this Table we should have been as lost as in the Days of the Decrees, which the Mifagist who translated them from the Chins, ought to have done, for his Readers satisfaction.

(2) Two famous Minifters, mentioned in the 36th year.

(3) Whyng shang and Li mu, were two Generals, famous in their Time.

(4) Pitt's Pleiy.
My Application in all this, is so constant, that I don't even allow myself one Day of Relaxation. My great Passion is, that every thing may be regular; that my Subjects may follow Reason in all things, and may be solidly virtuous. Thus, when I see any thing not in its proper Place, and any of my Subjects vicious, I immediately take myself to Talk, for the first "Talent I have for Instruc tion, and reformation: I have good Reason for doing this. For in short, the Shoo king says, Virtue, when pure and solid, teaches (§) Shin: What effect then, must it not have upon the People? I am told from different Quarters, that the People enter into their Duty; that Robberies are become rare; and that the Prisons in several Cities are empty. I learn all this with Pleasure: But I forbear to attribute it to my Care and Example. My Reflections on this Head, are as follows; People are weary, say I to my self, of Comotions and Raptures: They are now returning to the Paths of Virtue: These happy Dispositions must be improved, in order to endeavour the Conversion of the whole Empire. My military Expeditions have occasioned me to run over a great Part of the Provinces. At every Village I came to, I fight'd and beat my Breast, at the Miferly of the poor People: Being convinced of it with my own Eyes, I did not allow one Man to be employed in the Insects Averages. I did my best, to make all my Subjects live at Ease, to the end, that Parents might acquit themselves better of all their Duties with regard to their Parents, and that the other Virtues may flourish with the Virtue Hyau.

In order to make known to my whole Empire, that I have nothing more at Heart; When this Ordinance is published, let there be given in my Name, and on my Part, in every District, five Measures of Rice, to those who distinguidh themselves by their Hyau; two Measures to every one who is Fourscore Years of Age; Three to those who are Ninety; as many to those who are a Hundred, together with two Pieces of Stuff: Beides, at the Beginning of every Moon, let a Measure of Rice be given to every Woman who brings forth a Son. As for the, whom the Calamities of the Times have forced to abandon their Country; let some be at Pain to persuade them to return, and at their Return, let them be furnished in my Expencc, with what may put them on Foot again, in the fame Condition as formerly. I likewise ordain, the general Officers of every Province, to examine carefully, which of their subaltern Officers are excellent, which good, and which bad, in order to fend me a sealed Lift of them. That each Officer in his District, take care to inform me if there are any, no matter in what Station, in whom is discerned a true Talent for Business or for War, or have distinguidh themselves by their Virtue; let a Memorial for this Effect be drawn up. Lastly, if there are any, who, having been a little debauched in the late Commotions, have reclaimed themselves so far, as to amend in Time of Peace. I likewise want to be informed about them. To bewail ones Faults, and to correct them, is a Thing, that many of our ancient Kings, whose Example I much value, have esteemed. Let this present Ordinance be immediately published. It is a common and a true Saying, that one Day being unhappily lost, the Los is frequently felt for three Years. The Empire cannot be too soon instructed in my Intentions.

In the third of the Years, named chin quan, Li ta lyang was raised to the Dignity of Ta fou; and had the Government of all the Territory of Leang cheow given him. Some time after, a Deputy of the Emperor Tay tong passing that Way, saw an excellent Hawk, and immediately proposed to Ta lyang, to make a Present of it to the Emperor. Ta lyang gave it to the Deputy, in order to find it if he thought fit. In the mean Time, he secretly conveyed to the Emperor, a Memorial concerning in the following Terms.

YOUR Majesty, long ago, openly laid aside the Diversion of Hunting. Yet one of your Deputies has asked a Bird for you, for that Purpoc. He either did it because he well knew your Inclinations in that Point, and thought that it would give you a Pleasure; or he has done it of his own Head, and without knowing your Intentions. If the Latter was the Cafe, he must be a very weak Fellow, and very unfit for his Employment. But if he knew your Intentions, your Majesty must have changed your first Resolutions, and as it were, annulled your former Orders.

TAY TSONGS's ANSWER.

YOUR rare Ability for Affairs, both of Peace and War, joined to a singular Honesty, and an unshaken Firmness, induc'd me to commit to your Care, the Management and Safety of a People, at a great Distance from me, and almost Foreigners. I am extremely well satisfied with the Manner in which you discharge this important Trust. I am charmed with the Honour you acquire, and I have always in my Mind, your Services and Zeal. I have not indeed tried the Officer, who was the occasion of my being preferred with the Hawk; but I have a due Esteem for the good Advice you fend me on this Occasion, at such a Distance, and for your Care in recalling to your Memory, the Past, in order to my being instructed with regard to the Future. I read your honest Heart thro' all your Writing, and while I read, I sighed, and instantly praised you. Am I not happy, said I to myself, in having such an Officer? Never deviate from your Honesty, pervert to the end, in worthily filling the high Rank you posses. To this Conduct, says the Shi king, the Favour of the Shin, and the greatest Prosperity, are inseparable. In the Opinion

(§) Shin, signifies Spirit. I have elsewhere translated it Spirit; the Reader may use of it as he has a mind. For the Text does not determine, neither here nor in other Places, whether it be of the Singular or Plural Number.
The Imperial Collection of Edicts, Declarations, &c.

Towards the End of the Years, named Chin quan, the fame Emperor Tai tung, composed, for the Information of his Son and Heir, a Book, intituled the Rule of Sovereigns. This Book consists of twelve Chapters. The first was intitulated, Concerning what regards the Person of the Sovereign: The second, Concerning his advancing Relations: The third, Of the Care in searching for wise Men: The fourth, Of the Choice of Officers: The fifth, Of Readiness to hear Advice and Renoncillances: The sixth, Of his Care to banish Backthining and Calumny: The seventh recommends, The avoiding of Pride: The eighth, The Love of a decent Frugality: The ninth treats, Of Rewards and Punishments: The tenth, Of Application in promoting Agriculture: The eleventh treat, Of the military Art, of which a Prince ought not to be ignorant: And the twelfth, Of the Learning, which he ought principally to esteem and cultivate. All these Matters were treated in such a manner, as served both to frame the Prince to Virtue, and to teach him how to govern well. Tai tung addresses this Book to his Son, and begins with the following Preface.

These twelve Chapters, tho' they are short, contain the great Rules of our ancient and wise Kings, and the Duties of good Princes. On a Prince depend Troubles or Peace, the Ruin or Prosperity of his State. It is easy to know these Rules, and to be acquainted with these Duties: But the great Point is to follow, and to fulfill them: This is not so easy: And it is still more difficult to persever in them, to the end. It must not be imagined, that these wicked Princes, knew no other Path, but that of Vice; and that our wise and virtuous Emperors, whose Memories are so much celebrated, were unacquainted with all Paths, but those of Virtue. Both the one and the other, knew the two different Roads: But the one is downwards, and easy to follow: The other leads over Heights that seem fatiguing. Groveling Souls, without regarding the other, follow the easy Path, which conduces them to their Ruin. Great Souls, on the contrary, without being discouraged at the Difficulty, bravely take the other Road. But the Propriety which soon attends them, rewards their Courage. Thus Men, by their different Conduct, become happy or unhappy, and all that is told us of the Gates of good and bad Fortune, are either allegorical Representations of what I have now mention'd, or else, they are mere Fictions.

If (†) you would reign as you ought, you must tread the Paths of the great Sovereigns. Propose to yourself as your Pattern, and take for your Masters, our wise Princes. Do not confine yourself to what I have done. He who endeavours to imitate our greatest Princes, frequently comes far short of them. If a Man has only at what is made; it is not enough. No! Nothing, but a virtue of the first Rate, ought to be your Pattern. For my share, since I mounted the Throne, I have committed many Faults. I have been over curious about fine Stuffs and Embroideries, and even Pearls and precious Stones. To make a confiant Use of these, if I have done, is guarding very against the Passions. I have adorned my Buildings with Sculptures, Have gone so far, as to raise some Terraces. This cannot be done, without acting too inconsistently with what is called a Prude-worthy Frugality. I provided myself in Dogs, Horses and Hawks, even from the most distant Countries. It is an empty Curiosity which breaks in upon Distractedness, and perfect Temperance. In short, I have made some Journeys of Pleasure, by which, many have suffered. This discovers a gross Ignorance of one's Self, and a great Disregard of others. Don't make my Example, your Authority. I look upon it, as being so faultly, that it might have been attended with fatal Consequences. If it has not, it is owing to my having on the other Hand, re-established the Empire in Peace and Tranquility. If I have wronged any of my Subjects, I have much other relieved their Necessities, and I commonly supplied them with Plenty. The Advantages attending my Victories, my paternal Care, and my Goodness, have made them either to forget my Faults, or bear with them without repining. They even praise and applaud me; but notwithstanding all of that is laid of my Reign, I acknowledge as great many Faults, upon which I cannot think without Shame and Repentance. If you imitate these Faults, what will you not have to dread? You, I say, to whom the Empire as yet owes nothing, and who owe the Empire, only to the Happiness of your Birth. But if, by assuming Inclinations worthy of your Rank, you prate and promote Virtue; if you undertake nothing but what the authorities, your Life will be happy, and your Reign glorious. If, in the contrary, you shall abandon yourself to your Caprice and Passion, you will forfeit your Empire, and lose your Life. It requires Ages to establish, and but Moments to ruin, Empires. Nothing is more easy than to lose a Throne, but great is the Difficulty in rising to it by Merit. Can a Sovereign then be too watchful and attentive?

(1) He speaks to his Son.
An Author, named Ha fan jen, says of this Preface. Tay tsion, here acknowledges and confesses his Faults: This is very commendable; but it appears, that he writes all this for his Son; and the great failing of this Prince, is his Love for Women. Notwithstanding this, Tay tsion does not give him one Caution against this Passion: Nothing is more true than the Saying, that Parents never know the Faults of their Children.

An Author, called Ting jen, reasons otherwise upon the same Subject, and says: According to the Maxims of our Antients, nothing is more commendable in Princes, than not to dost upon Women. Tay tsion, who in this Rule of Sovereigns, so exactly instructed the Son in every other Point, never spoke of this important one. Was this because, perceiving that this was his own weak side, he was afraid, should he mention it, of giving People Occasion to talk? One thing is certain, that Kau tsion his Successor, had to blind a Paffion for a Woman during his Life, that he left her when he died, the Government of the Empire, which had now well nigh ruined all. The Silence of Tay tsion, upon so important a Head, seems to confirm what is too much verified in other Subjects: That Princes have commonly some darling Faults, which they do not like should be touched upon.

The same Emperor Tay jiong, marching in Perfon towards Koreu, and arriving at Tin chew, gave order, that the Bones of the Officers and Soldiers, who had died in the War of Lyan tchun, should be carefully looked for and collected. He caused them all to be brought together, near the City Lyew chew. He then ordered the Magiftrates of the Place, to prepare an Animal of the first Clafs. He next performed in honour of the Dead, the Ceremony called Tji: He likewise made use of a (*) Tji men of his own Composition, and went so bitterly, that all his Army was deeply affected.

A Declaration by one of the Emperors of the Dynasty of the Tang.

It is a true Saying, That Pearls and precious Stones are of no Use, either for Food or Raiment. They do not of themselves, protect us from Cold or Hunger. It is the fame, with various other Ornaments. Ven ti, one of the Han, very rightly says, That Sculpture, Ingrooving, and fuch like Arts, are detrimental to Agriculture: That Embroidery, and other Works of that Kind, do, most perniciously, diversify Women from employing themselves, as formerly, in making useful Stuffs, and Garments for common Use. That wise Prince ascribed to their usual Mode, the Cold and Want which his People underwent. Kya jen, who lived in the Reign of Ven ti, carried these Reflections yet farther. A Man, says he, who does not eat twice a Day, suffers Hunger; and, if he lets a Year slip, without making himself any Cloaths, he endures Cold in the Winter. Now, when a Perfon undergoes Cold and Hunger, nothing can restrain him: In such a Cafe, the tenderch Mother cannot refrain her Child; and therefore, by a far more cogent Reason, how should a Prince refrain his People?

Raised, as I am, above the People, above the Nobles, and above the Kings, loaded, in Spite of my Deblity, with the Care of making my Empire happy, I incessantly apply my self to it, so far as to forget, even my nccafary Meals and my Sleep. I would gladly revive Simplicity and Innocence in my Empire! Yet, that is not to be hoped for, while our People are in Want, I would fain have every individual Family sufficiently provided for. But alas! I am unable to bring that about. My Granaries are filled in manner, empty, and the Society ftil continues. If there happen but the leaft Drought or InUNDATION, my People will, as heretofore, be reduced to feed upon Bran. When I search for the particular Causes of this Calamity, I find myself to be the sole Occafion therefor: By the Delicacy of my Table, and Richneas of my Attire, I have taught my Subjects, high Feeding and Luxury.

In short, People follow the Inclinations of Princes, and not their Instructions: it being very rare, that a Sovereign’s Exhortation reclaims those whom he hath corrupted by his Example: And, accordingly, our prudent Monarchs of old, made their own personal Conduct, the principal Subject of Government. By this means, they effectually corrected all Abuses, and made their Subjects virtuous. In Times nearer our own, some Princes, without being able to equal, have imitated them with Success? And why shall not I do the like? For me to aim at inspiring my People with good Orconomy and Frugality, with Simplicity and Integrity, while they behold me using choice Silks, Pearls, Embroidery, and costly Gems, is to attempt an Impossibility (+). Yes, I at length know it to be a certain Truth, that it behoves the Sovereign to fet the Example; and I will do it.

All my Gold and Silver Moveables, with other Ornaments of those Metals, shall be melted down for the Payment of my Troops, and fuch like Occafions: And as for my rich Garments, my Pearls, Diamonds, and other precious Stones, Things sufficiently useless, I am infantly going to destroy them all in a Fire, before my Apartment, to convince my whole Empire, that I abhor and detest Luxury. Since a sincere and upright Heart, has the Power to move Tay tsion or Heaven, I likewise reckon, it may touch my Subjects; and that, at leat, they will obey fuch of my Orders, as they shall fee supported by my Example. To begin with my Palace, I ordain, that the Queens, Princes, and Concubines, do henceforward array themselves in Garments, whole finery, shall confift solely in being neat and decent. I forbid their wearing Pearls or any other Ornaments of Price. (+) I will, if possible, bring Matters to such a Stage, that Gold shall be no more esteemed

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(*) A Kind of Funeral Oration.

(+) The Chénw’s Original says, It is the fame, as thinking to flop a Foe of Water from falling, by increasing the Fire under it; or not to be way, and yet leap into a River.

(†) In the Chénw, is specified one particular Sort of Ornament, named tian, made of the Feathers of a certain Bird, of a violet Colour, very rare, and highly esteemed. (It is mentioned before.)
The Imperial Collection of Edicts, Declarations, &c.

than common Earth:* I will, at least, absolutely banish Luxury. Moderation and Frugality are the Means, whereby People's Wants are to be relieved: It is my Desire, that these Virtues throned flourish in my Empire. Let this my present Declaration be immediately published, and be it known unto all Men, that such is my Will and Pleasure.

In the fifth of those Years, fledt WHEY chang, (z) ta Tuang, one of the Emperors of the Dynasty of the Tang, published the following Ordinance.

Under our first three renowned Dynasties, there never was the least mention of Fa:

It has been only since the Dynasties of the Han and the Why, that this Sect, which introduced Images, began to spread itself over China. Thence downwards, those foreign Customs have been established insensibly, for want of taking proper Care to prevent it, and are still gaining Ground daily. The People are unhappily beguiled to them, whereby the State is a Sufferer. In the two Courts, in all the Cities, and in the Mountains, nothing is to be seen but Bonzes (f) of both Sexes. The Number and Magnificence of the (A) Bonzaeries, are every Day augmenting: Multitudes of Artizans, are perpetually employed in making for them, Images of all Sorts of Materials: Vaft Quantities of Gold and Silver, are consumed to adorn them. Many People forget their Prince, their Parents and Relations, to station themselves under a Bonza Matter.

(a) There are also many wicked Wretches, who abandon Wives and Children, to seek among the Bonza's Sanctuary, to screen and protect them from the Laws. Can any thing be more pernicious than this? Our Ancestors held it for a Maxim; that if there was but one Man who did not Labour, and but one Woman who neglected employing herself in something appertaining to the Silk Manufactures, some one in the State was sensible of the Offence, and underwent either Cold Pulse, or Blasphemy. How then must the State be, in these our Times, when infinite Swarms of Bonza, both Male and Female, are fed and clothed by the Swarms of Others, and employ in all Parts, at an immense Cost, vast Numbers of Workmen, in building and adorning secretly Edifices? (c) Are we to seek for any other Cause of that Poverty, to which the Empire was reduced, during the Dynasties of the Jing, Song, Tfi, and Lahang, and of all the Impostures and Knaveries, where with these Times abounded?

As to our Dynasty of the Tang, the Princes, who were its Founders, after having successfully employed the Force of Arms to restore the State to its pristine Tranquility, took care to establish it by prudent Laws; and in order to affect it, far from borrowing any thing from that vile foreign Sect, in the very first of those Years, fledt Chin quan, the Emperor Ta-yang, declared himself against it: But he proceeded with too much Lenity and Indolence, so that the Evil has only increased. For my own Part, after having read, and seriously considered the several Representations made to me on this Subject, and having maturely deliberated thereupon, with wife and intelligent Persons, I am come to a Resolution, It is a Grievance, and some Remedy must be applied. All my well affected and experienced Officers, throughout the Provinces, prefume to let a Hand to the Work: This, in their Opinion, is the Way to dry up the Spring of those Errors, which overspread the whole Empire, and to re-establish the Government of our Ancestors. they think it is the common Interest; and that the very Life of our People, consists in doing it, after this, how can we excuse ourselves from applying the Means? Here then follows what I do ordain.

1. That more than 4,000 great Bonzaeries, or Monasteries which are dispersed throughout the Empire, shall be entirely demolished: Consequentially the He and She Bonzaeries, (a) who have their Abode in these Bonzaeries, and by a moderate Computation, amount to no fewer than 26 (5) Wan, must again become Seculars, and pay their Shares of the usual Taxes. 2. That there be also deltroyed upwards of four (6) Wan of lesser Bonzaeries, which are spread up and down the Provinces: And consequently all the Lands thereto annexed, amounting to several Wan of Figo, (6) must revert to our Domains: Likewise, that fifteen Wan, or 15,000, of Slaves, appertaining to the Bonzaeries, be incorporeal by the respective Magistrates, and accounted as part of the People. With regard to such outlandish Bonzaeries as are come hither, either from Ta-Yang, (a) or, 

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(*) he alludes to a Saying of Kuo fii, a field Emperor of the Dynasty of the Tfi. Po. If I reign only ten Years, I will make Gold and Earth bear no Price. [See Po. t. 90.] (a) In the French it is in faang, as Why chang was another Name, that the same Ta-fang, which was the youth of Ta-fang. See the last Note in this Page. (b) The Name of a certain Sectary of Hindlckan, whose Doctrines pitted into Chino, not long after the Birth of Christ. (c) I use this Word [Bonza] says our Author, because it is used in other French Books: thus it is not of Chinese Origin: it was first brought into Europe by the Parsees, who seem to have contrived it. The Chinese Word being Son or Ho-pan, which the Author ought at least to have given us.] (d) This Note is come by the Taoists, who traduced their Declaration, to supply the Place of Monkseries, which Name he is not willing to give them: that in Effect, they are such, and are so called by other Millionaires, in several Parts of the World. (e) They are Sanctorities for all Sorts of Villains, like the Roman Monasteries: in which Last,ATION, we entirely fall under the Lash of this Declaration. (f) His note the Case Complaints been made against the Roman Clergy; and ought not the Roman Princes to mind their Argument coming from a Chief, which they disregard in Proud Treats, as the Effect of Prejudice? (g) For there are Brothers of Women, as well as Men: just like the Monasteries and Numeraries in papish Countries. (1) A Wan is 10,000, so that 16 Wan, amount to 160,000 (1) Or 465,000. (5) A certain land Measure to named. (6) Several Persons pretend, that Ta-fang is Polyphant. As it is certain, it is a Monastery full extant, that under the Dynasty of the Tung, some Christian Priests came into China, who had Churches in more than one Part of the Country, and lived in common. But we cannot easily discover this Monastery, whether they were Catholic, or Nestorian: [Nor does it matter which they were. But for they are laid in the Monastery, to come to Ta-fang or Tan fang, it appears, from the Ordinance, that they underwent the same Fates as the Roman, by what is more remarkable, are considered themselves as Bonzaeries. Which shows, there appeared to the Chinese, the same conformity between their Religion and that of the Roman, which we have already described: and in his proper Place, there is this between the latter and the Romish. The Generality of those who read the French will find it difficult to know, when, and by what Emperor, this Decree was made: for his Name is ascribed to 

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It-effectually behoves a Prince to love the Good and hate the Wicked; to place near his own Person, Men of Virtue and Merit; and to remove from among them, those who are delinquent thereof. By entertaining the former, he furnishes his Court with faithful Perfons: By keeping at a Distance the latter, he avoids being surprized by the Artifices, which Intereft and their Paffions are, on every Occasion, suggesting to them. As to the reft, there is no Man so bad, but that he has one laudable Quality, and does some little Good: Nor any, however prudent and virtuous, but has some Flaw, and is sometimes guilty of slight Faults. But then the Imperfection in this latter, resembles a minute Spot or Blemish in a fine Jewel; while the little Good which the former has in him, may be compared to the sharpened Edge of a Knife-Blade, made only of Lead. This Blade, may indeed be used once: But is it, on that Score, held in any Esteem? On the contrary, a skilful Jeweller, does not refuse a beautiful Gem, on account of a small Blemish.

To suffer oneself to be imposed on, or captivated by such slight good Qualities as may be found in a Man, otherways monstrously vicious; and to be discouraged at flender Defects, in a Person otherways of Virtue and Capacity, is to confound the most differing Scent; and to be unable to distinguih a Diamond of the highest Value, from a common Pebble.

But it is a much greater Misfortune, when a Prince, sufficiently qualified to distinguish Men of solid Virtue and real Merit, from such as have neither, neglects to invite the first, or reject the laft. You, Great Prince, have an intrepid Courage, joined with a ftanch Soul: The Prince and State in any Event, I believe the Good he hears of them no manner of Consequence to you: If the Prince takes for Cabal. But in removing the Troubles afterwards happen to arise? Are the Prince and State in any Danger? There are none found at Court to apply a Remedy. There are two Sorts of Intimacies, which ought well to be distinguished: The first, that of good Men among themselves. Of this Tie, Virtue is the Knot. They mutually esteem each other. This Esteem engages them to affift and support each other on every proper Occasion; but it is always by honourable Methods. The second is, that of base and wicked Souls: The delibirt of either of Love or Esteem, they fail not uniting thro' Intereft, and helping each other in their Intrigues. The first of these Unions has nothing in it but what is just, and must be useful to the Prince: The second is pure Cabal, nor is there Any Thing more pernicious. The Misfortune is, that one may be mistaken for the other; and in such Case, the Consequences are terrible. For if the Prince takes for Cabal, what is fayer or done, by Perfons of Virtue and Merit, in behalf of one another, he keeps his Guard, he mistrusts, and shews them no manner of Respect: If, by a second Error, he takes for a sincere and upright Zeal, the Liberty, wherewith some buzz in his Ears, Calumnies againft this and that Person, and believes all they tell him, it is still much worse; For he will banish from his Presence, his best Subjects, or at leaf, grow difdant of them. This they will soon perceive: But in removing the

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<td>Page 519, Note 6, and 11. The 6th Year of the Emperor's Reign, which falls in the Year of Chih II, when consequently this Ordinance was published. The Difference between the Title of Years in the Two Authors, happens by an only Minute in the Printer or Engraver, as an II for a K, or a K for an II.</td>
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Caufe of his Jealousy, they may not give him all the Light which would be necessary. Such of his inferior Officers as are privy to the Intrigues, dare not once open their Mouths to make a Discovery. From the Court, this Evil spreads itself into the Provinces; and if it be not speedily plac’d upon by the very Root, its Consequences are always fatal. Indeed like this, has happened yet, nor will, tis to be hoped, in your Time. Your Majesty’s Views are, undoubtedly, extended beyond the present Juncture: You will prudently turn any Misflakes, you may have committed of this Kind, to your Advantage; and know how to repair them to your Profit. But what may not be apprehended during some weaker Reign, and under a Prince left disposed readily to recollect and correct himself? Your Majesty cannot do it too soon. Be afraid of transmitting to your Descendants, amidst so many shining Examples, the Faults I take notice of to your Majesty. Let your Promptness, to rid yourself of it, teach them to shun it.

What I have been laying down, my Sovereign, properly speaking, regards only the Choice of your Officers. I shall now offer a Piece of Counsel of a more general Concern, and so of more Importance, with Respect to your well Governing. It is, that you frequently confult the beautiful Mirror (*) of Antiquity. Looking at ourselves in a clear and full Water, we behold our Face, such as they really are. A Prince, by comparing his own Conduct, with the Steps taken by the Sages of old, may pass thereon a sound Judgment. Informed thereby of his own Defects, the Error he commits, and what are his principal Duties, he leaves very little to be done by his Officers, whose Business it is to remark his Faults, and to give him Advice. He increases, as of himself, in Wisdom and in Virtues. His Government grows daily, more and more perfect; and his Reputation augments proportionably. Consequently, what’s more worthy the Applications of a Monarch?

As to the rest, the chief Care of our greatest Princes, Whang ti, Yau, Shun, and Yu, was to make Virtue reign, and to inspire their Subjects with the Love of it. In vain, would a Prince promise himself, by the Affiance of a Code, or Statute-Book, three Feet thick, to govern as they did, without taking Pains and beholding himself (f). In their happy Days, it was neither the Shew of Laws, nor the Rigour of Punishments, which regulated or reformed People’s Manners: It was only the Virtue of those Sage Princes. Careful not to allow any thing disorderly in their own Conduct, and exercising on themselves the strictest Justice, they treated their Subjects gently, and with Lenity: Whereby their Government, without being any way harsh or severe, was extremely vigorous. In effect, Mildness and Justice are the main Springs of Government: Those are the Springs, which in a State, should give all Things their Motion; and if Chowists be used, they ought to apply them as the able Coachman does his Whip, by Intervals, and but very rarely.

What then most of all imports a Sovereign, is to be himself virtuous, and to inspire his People with Virtue. Mankind are internally furnished with Reason and Passions; from whence outwardly proceed their good or bad Actions. Consequently, the only way for them to root out all their Disorders, is to regulate their Hearts. "To this end, our first rate Philosophers have applied "their Care. Righily to give Judgment in Causes, says Confucius, is something. I know some Men "capable of doing it. But what I would have, is, that some would do it in such a Manner, as "not to need any farther Judgment thereupon." To succeed herein, what is to be done? The Way is prudently to regulate and establish Rites; to instruct the People, to acquaint them with the Nature of their Passions, and arm them against Surprize from that Quarter; to oblige and encourage them to make Use of their Reason; to make tighter, if I may so express it, the Ties of Nature, which is common to them, and inspire them with a sincere Affection for each other. This mutual Love, will eradicate all Inclinations to do harm; every one will strive to perform his Duties, and Order will reign universally.

It will be in vain, to think of attaining this, by the Multitude or Rigour of Laws: Only Instruction, supported by good Example, can have such a durable Effect. Accordingly, the wisest of our Kings, have always affign’d Punishments a Place many Degrees below Virtue and Morality: Nor did Shun, as the Shu king informs us, nominate Kyew Yu, to preside over the five Punishments, till he had first given him orders to cause the five capital Infractions, to be thoroughly inculcated over all the Empire. Nay, farther: The End even of Punishments, is not merely to punish Faults, and make Malefactors suffer; but they are design’d, either to deter People from doing what is Evil, or to remedy some Disorder; to widen the Path of Virtue, and straighten that of Vice. In short, Instruction and Example, ought to be the ordinary Occupations of Sovereigns. When they employ those Means, every one imbites great and generous Sentiments, and conducts himself by noble Principles; whereas, under bad Princes, however severe they may be in punishing, the Inclinations of the People being wholly base and corrupt, nothing is seen but Trouble and Disorder.

It is, in proportion, the same, as to the Conduct of Magistrates, with Regard to the People under their Jurisdiction; and it may with Reason be affirmed, that the Figure of Metal has scarce more Dependence on the Form of the Crucible in which it is melted, or of the Mould it is to be cast in, than have People’s Manners on those of the Princes and Magistrates, by whom they are governed: So that a Prince who should imitate our ancient Kings, would revive those happy Times.

(*) Probably, this Dicourse was what induced Tao Tse to compile his Golden Mirror, whereas we have already given the Translation p. 350. (†) The Chinese has it, with his Hand neph and doing nothing. (1) A Famous Minister, by whose Affiance If the King, Prince of Sui, became so powerful, that he won in a Manner, equal to the Emperor himself.

True
True it is, that those great Monarchs have had very few perfect Imitators. But, even while the Dynasty of the Cæsars was in its Decay, if the Government had not then, as formerly, Infruction and good Example were to be found in its Ground-Work, but greater Reckoning was made of the established Laws, yet we find those Laws to have been observed religiously. "A good Prince, (say'd Long) "(*) long) is guided by the Laws, and not by his own Views: He makes his particular Ideas " and Inclinations give Place to the general Opinion and Benefit; nor can he possibly prosper " otherwise."

Thus bold Matters during the first Year of your Majesty's Reign. The Laws were your Rule: You observed them exactly in punishing Crimes; in doubtful Cases, you set the Affair to be debated; you heard all the Sufferings with Patience, and you followed, without Hesitation, that Method which was most approved. Your People, made acquainted with your Decrees, and persuaded of the Equity thereof, received them without murmuring. Your Officers, having Experienced of your Scrupulosity, in what you had once concluded, do not contemn your Revolutions, and seconded you zealously: Each had his Station and his Talents. But for some Years past, Things have changed. You gradually, nay, daily more and more, grow difficult, and even somewhat rigid. You sometimes imitate those Fathers, whose Nest refrain the Fifth on three Sides only, leaving them Room to escape on the fourth (+). At other Times, and that much more frequently, you imitate those, who with Greediness hunt after the small quantity of Fillies, which are to be found in the leaff and the shaddow Rivulets (I). Is a Choice to be made, but more especially, are you to judge of a Fault? Your Humour and your Inclination, are the only Rules you then follow. Have you a Love for any Person? Let his Crime be ever so enormous, right or wrong, you excuse him. Has any one the Misfortune not to please you? How light receive his Fault is not to find means to augment it, by diving into his very Intentions; and when any one makes you some Remontrance thereupon, you suspect him guilty of Collusion.

What follows such a Conduct? Why, the Laws are rendered utterly useless; they are implored in vain, and the Magistrates dare not maintain them. You indeed, shut up their Mouths; but do not imagine, that in their Hearts, they acquiesce with your Decrees, and that those Decrees are executed without Murmurs. We have a Law specifying, That when the Criminal chances to be any Officer above the fourth Class, or Order, Care shall be taken, that all the superior Officers, give in their Reports, touching his Crime. This Law was enacted in favour of the Accused's Rank and Degree. The View of those who established it, was, to screen the Party from Calumny or Opprobrium, and bring every thing to Light, which might prove to his Advantage. At present, quite contrariwise, this Law is greatly abused, in order to arm against the Accused, those who have a Right of making the Report. Your Intentions being known to him, they search for, and improve even the minutest Circumstances, which may serve to aggravate the Faults; and seem afraid your Majesty would be offended, if they did not represent them criminal enough. Nay, even when the Case is of such a Nature, that no Law can be found whereby to judge him a Criminal, they examine him independently of all Laws, and at length find means to make the Fault three times worse than it really is. Your Mind, in the Point, is known; and this is the Reason why, for some Years past, all such as are informed against, are in mortal Dread of having their Affair brought before you; and deem themselves extremely fortunate, when it happens to be terminated in the Fa'fe (4)

As to the rest, what you transact upon the Throne, and in your Court, your Ministers and Officers do after the Example you set them, in their respective Tribunals. By this Means, Accusations multiply; Proceedings are spun out; and, while the principal Point of Government is either neglected or forgotten, much Time is squandered in canvassing Light Slips, and often mere Trifles. What will this pretended Exactness at length produce? It will occasion Multitudes of Crimes, frequently very grievous ones, from the Method of punishing a single Offence, and that often a trivial one; it will flout up the high Road to Justice, and increase the Numbers of Malecontents and ill-disposed Perfons. This is not the way to banish Difficulties, or to cause Union, Tranquillity, and good Order, to reign in a State.

Hear what a celebrated Author says, putting his Words into the Mouth of a Prince. — "The " generality of People abhor filthy Debacles and Plunderings. These Crimes I never pardon. " All People rejoice at it, and my Severity in punishing them, does not make me looked on as a " cruel Prince; because I treat the Offenders answerably to the Idea of the Public, and the Hor- " ror which they have for those Crimes: So that it is in Conjunction with the Public that I " judge them. The People have an Abhorrence also to Nakedness and Hunger: But it is a very " different Kind of Abhorrence; for every one, dreading them for his own Sake, commpasses " them in others. When therefore, I meet with any induced merely thro' Want to commit " a Fault, I am ready enough to pardon him; nor have I found that for so doing, the People " charged me, either with Partiality or Weakness. This is because my Conduct herein, also cor- " responds with the Diversions of my Subjects: The Public pardons them at the same Time. " when I do. In short, such as I treat with Rigour, are, in the general Sentiments of my Peo- " ple, Objects of Abomination: And they to whom I shew Indulgence, are, also in the common " Opinion, Objects of Commodification. The Care I have thus to follow the common and gen- " eral Idea, gains me the Hearts of my Subjects, and so far prevails, that, without betlowing many VOL. I. 6 Q " Rewards, (a) A famous Minisiter, by whose Address the king, Prince of only, became so powerful, that he was in a Manner, equal to the " Emperor himself. (1) A Symbol, or Emblem, of Princes and Magistrates, who " rule with Clemency and Compaisson. (2) A Symbol of Rigour and greatly ExactIon. (3) A Tribunal or Court of Judication is named.
"Rewards, I eafily bring them over to Goodnens, and with punishing but rarely, efiectually turn them from Evil."

The Inference to be drawn from this, is, that in Matter of Punishments, a Prince who follows the general Idea and common Sentiment, hazards nothing; and that, tho' in following it, he should punish certain Faults somewhat too lightly, his fo doing would not be attended by any great Inconveniences. On the contrary, when a Sovereign follows his own particular Norms, if he is a little too indulgent, People say he is weak, and that he opens a Door to Disorders; if he is severe, he parleys for cruel, and makes himself odious. Our ancient Princes were mindful of this in their Chafifications, whenever they used any: But they depended very little thereon, it being their chief Care, by Instrucion and good Example, to maintain the Bulk of their Subjects in Virtue, and bring back to their Duty such of them as went astray. Alas! How different are the Measures taken now, especially in criminal Cases? No sooner is any Officer accused and imprisoned, than you come to a Resolution with Regard to his Affair, even before his Examination. For Form-fake, this Examination is taken afterwards; and if the Perfon charged therewith does, right or wrong, bring the Informations to Square with your Intentions, which are to him but too well known, he is then a Judge of Judgment and Ability: Or if the Judges, without determining upon the Nature of the Fault, or setting the Matter in a proper Light, according to Law, have private Reconnoitre to your Majesty, and ask your Pleasure in the Affair, you then deem them zealous, faithful Officers. Such a Procedure is not the way to allure able Men into your Service, and attach them to you.

When a Man is to be judged, particularly, any Old Officer of Consideration, a good Prince ought to remember, that this Man, tho' accused, is nevertheless his Subject, and that he should always retain for him a fatherly Affection. His Heart thus disposed, he ought, as holding the Scale in his Hand, to examine without Prejudice, the Fault whereof such Perfon is accused, search in and weigh the Evidences: That done, if he is ever fo little dubious, he should recur to the Judgment of a Majority of his great Officers; and if the Case seems to them any way doubtful, it behoves him to lean towards the most favourable Side. They who bear the Sovereign's Commination, ought likewise to come into the fame Sentiments, and follow this Method, as that which in all Ages has been the moral of Judgment and Ability: Or if the Judges, without determining upon the Nature of the Fault, or setting the Matter in a proper Light, according to Law, have private Reconnoitre to your Majesty, and ask your Pleasure in the Affair, you then deem them zealous, faithful Officers. Such a Procedure is not the way to allure able Men into your Service, and attach them to you.

Under the Dynasty of the Chew, when the Accusation was of any Importance, Judgment was never paused, till after the three (+) Orders had given in their respective Opinions. When a Sentence had the Appropriation of the Majority, it was then denounced definitively. This is what was termed, accommodating the Laws to the People's Sentiment. The Expression is still in Use; but, alas! How strangely is the Sense perverted? To admit into the Judgments given, Pretexts, Alliances, Friendships, Enmities, and Revenge, is what they now call accommodating the Laws to the People's Sentiments. The superior Officers, in this Point, suspect their Subalterns; and what Possibility is there, that any real Zeal, or sincere Attachment, can subsist amidst all this Suggestion and Diffidence? " Of old, says Confucius, in criminal Judgments, they strove as far as the Laws would permit, to save the Lives of those accused." At present, they feek for Pretences to condemn them to Death; to this End they flock not to attain the Text of the Code, and have always ready long and familiar Statute or other, to authorize their finifter Constructions. In a Word, they lay it to Right and Left, in Search of wherewithal to disgrace Faults.

Wher than the Water is ever to deep (\*), we may distinguish, from the Surface (\*), whether its Bottom be Gold or Iron. If the Water is not both deep and clear, it will not greatly abound with Fish (\$). For my Part, when I find a Prince looking on one, who can cavil at Offices, as a good and able Judge; who abides his Subalterns; reckoning frequent Informations for signal Services: I compare him to one, who, to widen a Price of Leather, stretches and pulls it till it bears it. In my Opinion, a Sovereign ought to take a quite different Course. It suits the Rank he holds, to be perpetually distributing his Favourites; to reward liberally, and to punish sparingly; yet, without casting the least Blemish on the Laws: For, in Truth, the Laws are, with Respect to Judgment, the very same as the Ballance is to Weight, or the Line and Level are to Judge of Plans. Therefore, to make Judgment depend on either Love or Hatred, on Humour or Caprice; or on the particular Views of any Perfon ever, is wanting to judge of Weight without a Ballance, and of Plans, without a Line or Level. Is it not wanting to be deceived?

Chun ko byang (\&) was, while he lived, Equity itself. He openly declared, " That his Heart was a Ballance, which neither Authority, Affection, nor Interest, could turn to any Side." And in this, he fayed nothing but what was very true. And who was this Chun ko byang? He was Minifter of a State in a Kingdom of no great Extent. What Comparison is there between him and our auglnt Emperors? How then happens it, that the Lord of such a vast and flourishing Empire does not blush at bringing down upon himself the Curves of his Subjects, by rendering their eltablished Laws subordinate to his own Views, nay, even to his particular Inclinations?

I come now to another Point. It frequently happens, that you are disposed to amuse yourself with certain Things, sometimes of very little Moment; nevertheless, you will not have People take

\[4\) Orig. Horea 30, which seems to be a Mistake.
\[5\) 1. All the superior Officers. 2. All the Subaltern Officers.
\[6\) The People.
\[7\) Orig. to go in Depth.
\[8\) By this Comparison: Say t'ang is given to understand, that it is in vain for him to dissemble, since People see thru him.
\[9\) Say t'ang is here rephrased with his unfair Conflicts, and told, thus: Such of his great Emperors, or deep Difficulties, he will never allure Men of true Merit into his Service.
\[10\) A famous Minifter and General; while the Empire was divided among three Princes, contending for the Sovereignty.
take Notice of your Doings, much less, suffer any to talk of them. On those Occasions, you are observed to fall of a sudden into a Puffon, or rather, to lose your Voice in order to lighten your Subjects, and tie up their Tongues from speaking. If what you do is reasonable, what harm is there in its being known? If otherwise, what signifies your Endeavours to conceal it? We have a good old Proverb, which says, "The surest way to keep secret what we would not have known, is not to do it." When any one is afraid of being over-heard, his best Way is to be silent. To expect that all we say or do, shall be concealed from all Mankind, or shall never be talked of, is a vain Imagination (*): The Pains we take about it is utterly useless; and all we gain by it, is to make others laugh at our own Ex pense.

You placed at his Gate a great Drum, on which, whichever had any Advice to give for the public Good was to strike, and that Prince gave him immediate Audience. Some affixed a Board, whereon, every one had free Liberty to write down whatever he judged amiss in the Government.

Tang had near his Person a particular Officer, whose Business was to register what Faults he should commit. Vü was caused to be engraven, on the Moveables of his Apartments, the chief Maxims of the wife Tod long. Thus did those famous Princes, in the height of their Prosperity, not only watch over themselves, but got others to do it also. Ever steady and impartial, they inspired all their Officers with no less Confidence than Zeal; and Virtue established among them a Harmony, as delightful as beneficial.

"A Prince truly virtuous, ( sayd Vü ti) takes Pleasure in hearing Things told him, which are naturally disagreeable to others." In effect, to cherish faithful and sincere Officers, and to drive from him Flatterers and Slanderers, is indisputably, the best Course a Prince can take, both for his own Security, and the Welfare of his State. It has been experienced in all Ages, that Inquirers and thirdly was ever known to perish so long as the Sovereign and his Ministers, united by the powerful Bond of Virtue, acted in Concert for the common Good. But it too often happens, that Princes, finding their Power well established, and the public Affairs on a good Footing, have neglected able and zealous Men, in order to advance others, whose supple Dispositions have rendered them more agreeable.

And you, Great Prince, recall to Mind, I beseech you, the Beginning of your Reign, when being moderate, weak, and vigilant, you joyfully embraced whatever beneficial Proposals were made you: If you chanced to make a Slip, how light forever it was, you repaired it instantly; you received even the hardhest Remonstrances with Pleasure, which appeared in your Countenance; and accordingly, all Men of Capacity were eager to afford you with their Counsels. But now, that you have nothing to disturb your Quiet, when even the remotest Barbarians are your obedient Vassals, you seem to be quite another Man. Grown haughty and full of yourself, at the same time you exclaim against Flattery, and the Views which accompany it, you listen with Pleasure to Flatterers, who load you with Applauses. You hold florid Discourses, touching the Usefulness of just and sincere Remonstrances; but at the Bottom, you like not to have any such mode you. Thus you gradually open the Door to Vice and Lure. The Path of Virtue is more and more stopped up, and so visibly, that it is perceived even by those who are least attentive (+). This is no trifling Matter. It was by your former Conduct, that your Empire is become so well settled: By your present Conduct, it cannot avoid falling to Ruin. Is it possible you should not see it? And, in case you really do see it, how chances you do not approve of bringing you at first to your own Reflection? Ever since I had the Honour to serve your Majesty, my constant Dread has been, lest Men should cease from speaking to you with entire Freedom; and now, with Grief, I find, that such Freedom of Speech is much out of Use to what it was heretofore.

In all the Memorials presented you, relating to national Affairs, the Memorialists content themselves with briefly hinting what Inconveniences have occurred, or at most what are to be feared. As to Means of remedying, or preventing them, I do not observe that they make the least Mention of any. But I do not at all wonder at it: Your Highness keeps you in too high a Sphere; And, even when you imagine you defend from it, you still resemble a Dragon (°) armed all over with sharp-pointed Scales. Men dread to approach you, and yet far more to irritate you by speaking with Freedom. Such as at first dared not to explain themselves fully, and touched on Matters gently, finding that was not sufficient taught how to compass their Design: But meeting with no Encouragement, they chide to remain silent; and this they do the more readily incline to do, by Reason that were they even arsenal of bringing you at first to approve their Proposals, as being both momentous and reasonable, they have always Room to fear that your Favorites, not relishing them, will make you alter your Mind; and that all the return they shall meet with from your Majesty for their Zeal, will be some Affront. Even the People of your own Retinue, your Officers, and Servants, who are perpetually about your Person, are in such awe of you, that when there is a Necessity of informing you of what may give you Displeasure, they stand looking on each other, none daring to open his Mouth. How then dare your Officers without Doors represent to you frankly every thing which their Zeal prompts them to? Your Majesty says, in one of your late Declarations, " When my Officers have any Representation, touching State-Matters, to lay before me, they may do it: But let them not from hence expect that I shall come into all the Measures they propose." Now, I am at a loss to comprehend, how you could resolve to express

(*) The Chief Exception is: This is attempting to catch Birds with one Hand, and covering the Eyes with the other.
(°) In China, a Dragon is the Emperor's Symbol, and is no Way of Art.
express yourself in this Manner; for surely it is not the Way to excite People to give you wholesome Advice, but rather to deter them from it. Believe me, nothing but a noble and generous Zeal can induce a Subject to give his Sovereign Advice. It is known to be a delicate Point; and even when they meet with the utmost Encouragement from the Prince, it is much, if on such Occasions, the most Reluctant find not within them some Remains of Fear, which hinders them from saying All. To express yourself then as you do, is with one Hand to open a Door for Council, and to shut it with the other: So that one is at a Loss what to depend on, or which Method to chuse. The best Means you can use to procure good Council, is for you to love it really and sincerely. When, King of Tsh, affecting a particular Kind of Violet Colour, his whole Kingdom wore no other. A certain King of Tpfi having declared that he liked flender Women, all the Ladies of his Palace falted to get fine Shapes; and several of them died with over-fatting. Now, if a Defire of pleasing the Prince in such Trifles, could have so much Power over Women and the very Populace, how much more might not prudent and zealous Officers be influenced by a Defire to please, and affilt them with their wholesome Council, if they faw he really loved it? But, when the Heart is not to disposed Words are uselefs, nor can Appearances decide.

Tay fong, having perufed this Remonftrance, anfwered it with his own Hand, in the follow- ing Terms, &c. "I have attentively read over your Discourses, from Beginning to End: If it is throughout both, folid and prefuing; in fhort, it is fuch as I expected from you. I am fenfible of my own Want of Virtue and Capacity. I cannot think on our glorious Monarchs of anti- ent Times, without extreme Confufion. Had I not fuch fort Rowers (†), how could I folidly crofs to wide a River? How can we, without difcarted (+) My-te, rightly give a Sauce the fire Reftles? As a Token of my Satisfacion, I make you a small Prefent of 300 Pieces of Silk."

The Emperor Kang bi, greatly commends Wey ching's Discours: Divers Authors, both antient and modern, do also fpeak in Pfalms of it. One of them compares Wey ching to Koy i and Tong cheng fou, both of them famous under the Han Dynasty. "They were all one and the fame Person (A) (fays this Author) the only Difference between them, is the different Ages wherein they flourifh." In the eleventh of those Years fied Chin quan, (b) the Emperor Tay fong, undertaking to build a great Palace at Fey than, the fame Wey ching difputed him from it, by a Remonftrance made on that Occaflion.

H e introduces it with an Account, from History, of the unhappy Cataflrophe of several Princes, attributing all to their foolish Extravagance. He dwellfs molt on the Dynfley of the Soi, which was of a very short Continuance, and to whom the Tang Dynfley had but lately succeded. He gives Tay fong to underfaf that he is taking the fame Road, wherein the others loft themfelves. "The People (purufhes he) have only changed one tyrannical Government for another, not much unlike it. By purufing this Courfe, you may arrive at the fame Point. The left that can posibly happen is, you will leave to your Defendants a rifed exhaunted Empire, with a Load of Malcontents from their Subjects. Now, the Groans and Executions of a People bring down the Wrath of the Skim upon both Prince and State: This Wrath is followed by frefh Cal- lamities; Public Calamities naturally caufe Troubles and Commotions. There are but few "Princes who have not a Love, either for Reputation or for Life: How comes it to pass, that "you take not this into Confideration?"

In the fame Year, Wey ching prefented another Discours to the Emperor Tay fong.

H e begins with telling him, as in the preceeding ones, that his Majesty is no longer the fame Perfon he has been; that he is become haughty, &c. And after animadverting to him, That if it be the Water (†) which bears up the Bark (§), it is likewise the Water which swallows it up, he propofes to him ten Points whereon to meditate, according to as many different Situations, in which his Heart might chance to find itfelf.

Does a Prince (fays he) find vafi Defires grow in his Heart? It behoves him to remember this Sage Maxim, fo useful to all Men, and fo very necefary for Sovereigns; Learn to be content with what suffices. — Does the Exigence of Affairs require some military Expedition? We have another Maxim, which on that Occasion he fhou'd weigh with Attention: Know when to flip feafonably. As the End and Motive of this Expedition are to reftore Order, when Order is once reftored, then is the Seafon to ftop. — Is he tempted to fludy how he may diftinguifh himself? Does he, with fuch View, meditate some Enterprize? Let him think, That nothing is more glorious to a Man, and effentially to a Sovereign, than Humanity and Moderation, which give him the Moftery over himfelf. — Does he find rising in his Heart, any Motions of Pride and Haughti- nefs, which his high Rank and Dignity have inspired? Let him reflecFit, That the gr6atft Ri- vers, and the very Sea itfelf, are lower than the smalleft Brooks, without lyng their Advantages. —

(*) The Symbol or Emblem of State Minifters, and other Great Officers. 
(1) My = a rare Fruit, like wild Abricots. They candy them; they pickle and also falt them, purposely to be used in Difcury.
(4) In the Orig. right name Emperor, which seems to be some Blunder.
(5) That is, in the eleventh Year of his Reign, the fift of which begins the Chin quan.
(6) An Emblem of the People.
(7) Emblem of Emperor.
The Imperial Collection of Edicts, Declarations, &c.

In his rural Diversions, let him never forget the ancient Rule, of inclining the Game on three Sides only (*). If Indolence or Laziness attacks him, let him call to Mind the Saying: To begin well is of no Signification, except you likewise end well. — If he perceives or fears, that Matters of Moment are, or will be, concealed from his Knowledge: Let him thoroughly examine his Heart; let him utterly banish Thieves, all Precipice, all Humour and Caprice, all particular Affection and Aversion; in a Word, let there be a perfect Vacuum: He then will never want zealous and faithful Subjects, who will acquaint him with whatsoever it concerns him to know. With regard to the Care he ought to take, to prevent wicked Men from imposing on him with Calumnies and false Reports; the most effectual Method is, To be himself so virtuous, that wicked Men dare not approach him. In the Distribution of Rewards, let not a Fit of Good-humour carry him too far; and when he is to inflict Punishments, let not Anger have any Part therein.

In the first of those years called Shih kong, (A) the Empress Vu hew, greatly bargaining her People, in order to preserve, and push farther, certain Conquests, Tyen jin kye, made her the following Remonstrance.

I HAVE constantly heard it said, That Tyen hath placed the Barbarians in the Regions absolutely distinct from our Territories. The Empire under our ancient Princes, was bounded by the Sea, Eastwards; Westward, by the Defart Ti o nos; and its Southern Bound, was what goes by the Name of the Uling (+). Thence were the Barriers which Tyen had set between us and the Barbarians. It appears from our Chronicles, that diversie Lands, into which our three first famous Dynasties never introduced either their Knowledge or their Arms, are now Part of our Empire. Your Empire is not only far more extensive than those of the Ing and the Hya (†), but it even surpasses that of the Han. And does not this satisfy you? Why should you carry your Arms beyond them, into barbarous and uncultivated Countries? Why should you drain your Treasuries, and harass your People, by attempting needless Conquests? Why will you prefer, to the foliolling Glory of Governing a flourishing Empire in Peace, the vain and imaginary Honour of contriving a few Savages to wear Caps and Girdles?

Shi wangkan, under the Tjin, and Vu ti, to those of our most illustrious ancient Monarchs, is to hold the Lives of Men as nothing, and make you hated by all your Subjects. Shi wangkan himself, ought to be a warning to you: The Fruit of all his Exploits was, that his Son lost the Empire. Vu ti, one of the Han, imagined, that by the Heirs his Predecessors had left, he might extend his Dominions. He undertook four Wars successively, and maintained them well enough; But his Treasurers being quite exhausted, he was obliged to burden his People, and the Misery soon became general: Fathers sold their Children, Husbands, their Wives; infinite Numbers perished thro' mere Want, and Robbers, in numerous Bands, swarmed in every Quarter. At length, Vu ti opened his Eyes, and giving over his military Defigts, applied himself to the peaceable Government of his Empire; and, to convince the whole World of his Repentance and Intentions, in nominating Hew (j) to be his Prime Minister, the Title he confer'd on him was, Fu min brw (4). This Alteration in Vu ti, procured him the powerful Affiance of Tyen. One of our old Proverbs says, A Coachman fears being over-turn'd, where he has not another over-turn. The Comparison, tho' somewhat low, may, for its Sense, be applied to what is ever so great.

He next lays down at large, the vast Expenditures of a War; and concludes, with exhorting the "Empres, not to go to seek those Pillmires in their Holes, but only to keep the Frontiers well guarded."

The same Empress Vu hew, whom her imperial Confort left Regent at his Decease, set aside, and banished the Heir to the Crown, then a Minor. She, long after, recalled him, on a Remonstrance made her on that Occasion, by Si ngaen heng: But as she still continued ruling singly, the far advanced in Years, without saying a Word of the rightful Prince, who was of fit Age to govern, the jayed Si ngaen heng put the following Remonstrance into a little Box, and sent it privately conveyed to her hands.

A TRULY faithful and zealous Officer, never lets his Zeal give Way to the Times, either in Hopes of gaining the Sovereign's Favour, or thro' a criminal Fear of losing it. A real Philosopher, does not, thro' Apprehension of Death, or Desire of Life, omit doing what is actually his Duty. When, therefore, a Prince's Conduct appears faulty, there is Reason to impute it, partly to his great Officers taking no notice thereof. The late Emperor, on his Demise, (*) intrusted to you, jointly with the Prince his Heir, the Government of the Empire. But, alas! Even under Yau and Shun, there were found a Kong kong, and a Luen. Certain Discontents have occasioned

(*) A Glos says: " We must always leave the Game some Part of our Dominions, and the Species be preserved." Beida, this shows Clemency and good Nature.

(†) That is, the Fourteenth Year of this Empress Reign.

(+) Trade two Words: ren, Moving South, 2. signifies five: legendary Mountain, or a Chain of Mountains: [five fancy Hills.]

(4) Name of Dynasties: Fu is the Name with the shang J

(●) A Title of Dignity, equivalent with Duke.

(*) Fu, to make happy: min, the People; Fu min brw is, the Duke charged to make the People happy.

(*) The Choyse here, and on all such Occasions, avoid the ordinary Expressions Dies &c. Death, Decay, Difance, &c. In this Place it Verhains true, in referring his Clarities, in the same Manner as we lay, in speaking his Career.
The Imperial Collection of Edicts, Declarations, &c.

occupied a Division, between your Majesty and that young Prince; which I attribute to the Unhappiness of the Times, but others, to your Ambition. "The Express, say they, wants to "dethrone the Li (*), and transmit the Empire to some other Family: Else, considering her "great Age, why does she not suffer her Son to reign?"

That which I myself say, and which seems to me to be Fact, is, that your Court swarms with Sycophants, and the Door is shut against wholesome Counsel. As the Empire is attacked by Barbarians within you, and your People suffer at the rate they do, we will find it very difficult to preserve them and free yourself from the present Emissaries. This Empire which you now rule over, is the fame that once appeareth to those illustrious Monarchs Tan and Fén sán. The Sui (+), who lately posseffed it, having by their ill Conduct, become unworthy thereof, faw themselves left from every Quarter. While like Deer they fled, Numbers of Crows assembled: Then appeared, like an Eagle, (2) a flying Dragon, our illustrious Founder of the Tán; who, after he had restored a Calm in the Empire, was acknowledged as its Sovereign. He fupplant'd with all the Grandees, that only the Li should be made or filled Vang; and that the other Titles of Dignity ($) should not be bestowed on any, but those who had deferved them by their Services. Accordingly, he gave a few of them to fuch, as had served him well already. The Agreement was confirmed by Oath; nay, even Blood was drawn to that effect. If then your Majesty now fills the Throne, it is not therefore ever the left the Throne of the Tán. "A Magpie, says the Shi king, builds her Ne'f, and the Bird Kyew places herfelf there afterwards." You are a Woman, and born a Subject, yet you are become Emprefl and Mifrefl. How comes this to pass? Doubtlesl, it was done without any View, but that you should take Care on your Part to act conformable to the Designs of Tyen (or Heaven) and win People's Hearts. There was a Time, when, dif- guifed with the Conduct of the Heir, who had not then attained to Years of Maturity, you had Thoughts of substituting in his Stead his Brother Vang, of Syang. But, reflecting afterwards, that this Prince was the younger, and rightly fearing to ruin the Royal Family, by creating therein Trouble and Divifion, you wisely conformed with the People's Wifhes, by recalling the rightful Heir from his Exile. This Prince is now of ripe Age; he has withall, many Virtues; he is your Son, and you are his Mother: All this notwithstanding you envy him the Station whereof he is fo worthy, and with-hold what is his Due.

It is a true Saying, "That RGBA in the Provinces generally follow the Court's Example." By dealing fo unjustly by the right Heir, what Sort of Example is it you fet the whole Empire? What Hope is there, after this, of reforming its $, and plated from his Exile. This that this Prince was the younger, and rightly fearing that this Prince was the younger, and rightly fearing to ruin the Royal Family, by creating therein Trouble and Divifion, you wisely conformed with the People's Wifhes, by recalling the rightful Heir from his Exile. This Prince is now of ripe Age; he has withall, many Virtues; he is your Son, and you are his Mother: All this notwithstanding you envy him the Station whereof he is fo worthy, and with-hold what is his Due.

Befides, why, at your Years (for the Water, which is almost all run out, will soon strike the Bell) (4), why should you still, I fay, fatigue yourfelf both Day and Night? Why do you not throw off the heavy Load of Government, and charge the Prince with it? Your Repofe is abso- lutely concerned; and, if you are more fenfible of any thing elfe, it also concerns your Honour. This Action will gain you the greatest Praise at prefent, and it solely depends on you, to have it tranfforted to Pofferity, by Songs and Histories. I therefore exhort you to it, as to a Thing of High Importance to the Tranquillity of the whole Empire. I am of Opinion, that I ought not to prize a short Life, and fill my Days in my Country by crime. I therefore, to you few Moments from your great Occafions, to examine at leisure the my weak Arguments. If your Majesty does me the Jucifice to look on me as a fince and loyal Subject, I conjure you, without Delay, to do what I propofe. But, if you ascribe my Remon- strance to any other Motive than that of my Zeal, and are threatened, it is in your Power to punifh me for it, and, at the Expenfe of my Head, to convince all your Subjects that you cannot bear the Truth.

For the better Understanding of the foregoing Petition, it is neceffary to fubjoin what follows. V Success of the Province was originally a Girl of mean Condition; it is even fay'd that she was a Slave: But Kau feng, became fo greatly enamoured with her, that he made her Emprefs. When he was dying, he appointed a Succesfior, who was already of some Age: However, he declared at the fame time, that it was his Willemprefs should govern in Conjunction with his Son. This Prince being married, grew very fond of his Father in Law, whom he advanced, and enriched to fuch a Degree, that all the Nobles made him on the Occafion pretty home Renommances, which were received very ill by the Prince, and caused no change in his Conduct. The Lords then crified themselves to the Emprefs, who laying hold of this Opportunity to reign by her- self, banifhed her Son at a great Difance from Court. Many People however were displeafed with this Proceeding; but the Grandees having been digufed with the Prince, had them- selves,

(*) The Name of the then reigning Family.
(1) This触ue of the Dynasty, which immediately preceded that of the Tán.
(2) I translate Fén, Eagle, and Long, Dragon; after other Mil- fonaries, but will not warrant the Judgments of the Translation.
(4) Of Horn, of Kings, &c.
(5) Fanctuary of the Princes, of the Dynasty of the Tán.
(4) An allegorical Expression, to tell her, he has no longer to survive. It hence appears, that the Cocks had formerly, a Sort of Water-Clock [Syrup-drake]
In the sixth of those Years, named Ta-tsh, the Emperor Tse-tsong (A), published the following Declaration.

To be a Sovereign, is to have received from Tien (Heaven), an Order to subdue the People. For this Reason, a good Prince loves his Subjects, not only as his Children, but even as his own Persons. He takes Care to feed the Hungry, and cloath the Naked, and yet he thinks he has not done too much, nor is his Goodness satisfied: it always employs his Heart, either in the Care of rendering his Subjects happy, or in the Grief and Confusion of not having fully succeeded.

In good Times, his Granaries are in the Hands of his People, and all his Subjects are at their Ease: The old Men want for nothing, and without Troubles or Disquiets, they see their Children flourish.

The Averages are few and easy. The Rule of which our ancient Princes laid down, was, three Days Work of a Man in a Year for each Family. In short, when Peace and Harmony obtains in a State, it is easy to promote Virtue there likewise: Alas! I have been bounteoned with the Government these eight Years, yet I have not been able to reach, or even come near, this. But this is not owing, notwithstanding of my Defect in Virtue, to my not doing all that lies in my Power for that Effect, and to my not wishing if I could, to do more. But the Irruptions of the Barbarians, and the Things that must be kept in Foot to secure our Frontiers, and other necessary Expences, have put me out of a Condition to relieve my People, and have obliged me sometimes, even to load them with new Taxes. There has been one continued Succession of Inundations and Droughts. We cannot say, that we have had one plentiful Year. The Hafbandmen abandon the Fields; Fathers sell their Children; and the High-ways are full of poor People, whom Necessity have obliged to leave their Country and their Relations. It is not so much their Fault as mine, that thus they forget all their most natural Sentiments. I have neither Skill enough to prevent their Necessities, nor Virtue enough to inspire them with the Courage and Patience which these Extremities require. This gives me real Grief, and the greatest Confusion; Night and Day I think of nothing else. Till such time as I can relieve my People, as the Territory which depends upon this Court has suffered most, I free it for one Year, of all its Averages, and all its Taxes. And I ordain, that my Officers should fall upon some Method, for the Relief and Support of the Poor.

On Occasion of the Rebellion of certain Chu chê, the Emperor Te-tsong, travelled into Lyau tong. The Army of Rebels was defeated, their Chiefs were taken, and upon the Emperor's requiring to publish an Indemnity, the Soothsayers tolled him, that the Royal Family was still threatened with some new Misfortunes: And that in order to avert them, it was necessary to change somewhut in the present Names and Titles. The great Men proposed, that he should add a Word or two to his own Surname, and Lù chê, as the only Person who opposed it.

SIR, said he, addressing himself to the Emperor, all these Surnames and pompous Titles, are not of ancient Usage. To assume them even in the most flourishing and happy Times, would discover a Want of Modesty. But to encreas them at so melancholy a Juncture as the present, would be very improper, and might be very hurtful. If you are positive to regard what these Soothsayers pretend, I mean, what they say with regard to changing the present Titles and

(*) The hereditary Princes, have his Palace a part to the East of that of the Emperors. And Tung long, which signifies the Buffaloes-Palace, is a common Expression to denote the hereditary Prince.

(a) Here seems to be a Misprint, for the 6th Year of the Te-tong, by P. Forner's Chronological Table, is the 30th Year of the Emperor Yau-tsong, the immediate Predecessor of Te-tsong.
and Surnames, it would be better, instead of increasing your own, which would render you odious, to testify your Respect for the Advice which Tyrso has given you, by retracing them. The Emperor took the Advice of Łubi very well, and resolved to change only the Name of the Years. And then he caused to be twed Łubi, a Declaration minuted by a Secretary of State, and asked his Opinion of it.

Sir, answered Łubi, The Actions of a Sovereign, are what properly and effectually touches the Heart. Discourses are commonly empty, and, if they are not well executed, they have not the least effect. While you publish a Declaration in such Circumstances, you cannot appear too modest, you cannot too much aggravate your own Failings, nor show too earnest a Desire of reforming yourself. The Emperor agreed to this, and ordered Łubi to draw a Declaration up, which he did in the following Terms.

Declaration of the Emperor Te fong, drawn up by Łubi.

The best Means by which a Prince ought to govern airt, and promote Virtue in his Empire, are, a sincerer Affection for his Subjects, a generous Self-deny in their Favourites, a continuall Care to correct his own Defects, to repair the Faults he has committed, and to perfect Perfection: For ever since I mounted the Throne, to which I succeeded by my Birth-right, there has been no a thing but happiness, that has not, or I ought, employed myself to acquire Virtue. While I have thought over and over again upon these first Years of my Reign, which I have employed so ill, it is time, said I to myself, it is time to begin to repair them, by publicly acknowledging that I have left them, by laying open, without disguise, the melancholy Effects of my bad Conduct; and by expressing a sincerer Defire, to obverse a better, in Times to come.

My Ancestors, the illustrious Founders of our Dynasty Tang, after having, by their Valour and their Virtue, delivered the People from Oppression, gave Peace to all the Empire, established an immovable Order. In this, they were assisted by a number of excellent Officers in all Ranks, whose Zeal they wisely animatted, and whose Services they generally rewarded. Things being put upon so good a footing, continued there; and behold! at the End of 200 Years, (*) you succeed to your Ancestors in their Posts, and to my Father in his Throne. Ever since my Accession, my greatest Fear has been, that I should fall short of their Wisdom and Virtue; and to do my utmost to imitate them, has been my constant Resolution. But being educated by Women in the Heart of a Palace, till I was pretty well grown up; I at this Day, feel the Effects of an Education, so unsuitable to a Prince. Being quite ignorant of the Affairs of Government, I entered into Possession of a peaceful Empire: But I have not had skill enough to prevent that which may disorder it: Unacquainted with the Fatigues of Husbandmen, unmindful of the Hardships of Soldiers, I have not imparted as I ought, the Effects of my Bounty to either the one or the other of these Profections; by this, I have given them a Right to doubt of my Affection, and a Handle to treat me with Indifference. Besides, instead of employing myself in acknowledging my Defects, I have undertaken useless Wars upon flight Grounds. There has been nothing but the Motions of Troops, of Convoys, and Recruiting the ordinary Forces; Here, I have exacted Chariots, there, Horses. There is not a Province in all the Empire, but what has suffered by these Proceedings; My Officers, and my Soldiers, after being obliged to fight several times in one Day, have spent whole Years, without laying aside, either their Head Pieces or their Armour; far from the Burying-places of their Ancestors, far from their afflicted and forlorn Wives. My People being obliged to leave the Lands without Culture, for continual Death, under the Hands of an Executioner, Taxes. Here, I have known nothing but the Motions of Troops, of Convoys, and Recruiting the ordinary Forces; Here, I have exacted Chariots, there, Horses. There is not a Province in all the Empire, but what has suffered by these Proceedings; My Officers, and my Soldiers, after being obliged to fight several times in one Day, have spent whole Years, without laying aside, either their Head Pieces or their Armour; far from the Burying-places of their Ancestors, far from their afflicted and forlorn Wives. My People being obliged to leave the Lands without Culture, for continual Averages, have been over-whelmed at once, with Toil and Misery, and reduced to wish for Death, under the Hands of an Executioner, rather than for such a Life.

Mean time, Tyrso, above me, gave me frequent Advices, by chaffing me; yet I cannot profit by it: Below, Men are breaking out into Murmurings, of which I am not inform'd. Thus Misery incread by little and little, till a rebellious Subject has endeavoured to take the Advantage of this Disorder, and has pul'd his Infolence to the utmost Excesses. Forgetful of all shame and dead, he has spred Tumults thro' all The People and the Nobles, have all suffered by this; and he has carried his Boldness so far, as even to insult the Tombs of my Ancestors, and more senfibily concerned at this, as I myself have been the Occasion of it: And I never think of it, without the greatest Confusion, and the most lively Grief. Thanks to the Protection of (+) Tyrso ti, which comes from on high, the Shin and Men, united themselves in my Favour. 'My Ministers, and my Generals, have unanimously done their utmost, to shou their Zeal and their Abilities; my Forces have ferved me well: The Rebel is defeated, and taken. I must now endeavour to remedy the past Evils. It is an Introduction to this, that I publish the present Declaration.

While I am insenally employed in remembering my past Failures, my Officers of all Ranks, without

(*) He addressed his Discourse to the great Officers.
(+) have not as yet transferr'd Tyrso, which has occurred frequently by itself, and is again to be met with in this Piece. He forms to have determined the Sense of the Word Tyrso in the first Line of the Emperor's Tyrso's Declaration p. 527. Here, and after Character 6, which commonly fig. under the Earth, is joined to it. As I have always left the Reader to judge of the Sense of Tyrso, by that of the Passages with which it is interconnected, I likewise leave him to judge of the Sense, which it is proper to affix here, and in other Passages, to the Characters of Tyrso and Ty, when joined together; and if it is better to make Łubi, for that the material Heaven and Earth, powerfully protect, and that the Protection of the material Earth, comes from on high; or to understand the Figure in the same Sense as that which literally imple, the Courte and the Half, or the Halfs of the Court, signifies the Emperor and Ty, or the Eastern Palace, signifies the Heri-

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alogy Pieter Ka.
without excepting the greatest, in all the Writings they address to me, every one another in giving me new Titles: I have never accepted of them: I have never wished for them. I have only been so complaisant, as to allow, some Days ago, that upon the Advice of the Southseers, a certain Affair might be taken into Consideration. But reflecting seriously upon it yesterday, I found myself bribed with Dread. Alas! Said I to myself, to (1) penetrate, to comprehend, and as it were, to incorporate with the most imperceptible (2) my every thing is to be called (3) Skin: To unite one's Virtue with (4) virtue, to desire to be called (5) Skin. Can a Man, without understanding like me, support these Titles? To govern peacefully and successfully, to promote good Order over all, is what we call (6) Went. To know the proper Management of Arms, in order to maintain, and establish a happy Tranquillity in the State, is what we call being (4) Noble. Can these Epithets agree with me? Yet, these are the magnificent Titles, my Officers lavish upon me in their Writings. If, notwithstanding my Unworthiness, I should accept of them, should I not therefore render myself still more unworthy? And would not that be a new Subject of Confusion for me?

I therefore forbid, that henceforth any one, be he who will, either at the Court, or in the Provinces, in their Petitions, or other Writings, should give me the Titles of Skin, Sin, Went, Vii, Man, who is subject to so many Passions, is likewise subject to Inconstancy: Sometimes he follows Virtue, sometimes Vice. Both one and the other, greatly depend upon the different Juncures, in which the Person is: And when the Prince, by his Will and Example, does not promote Virtue, we need not then wonder, that Disorders and Villanies are very frequent. If therefore I, who hitherto have not known how to give my Subjects the Instructions and Examples I ought, should treat with Rigor, all those who have committed Faults, it would be a Kind of Injustice, or at least, too great Severity in me. After this, I would not dare to allow myself to be called the Father and Mother of my People, a Title so essential to a Sovereign.

I therefore design, in the Beginning of this Year, to renew myself, and to pardon what is past: The Year, which now commences, and according to the ordinary Course, ought to be called the fifth Kyen chung, shall be called the first Twen hing. And I give an universal Indemnity, for all Faults that have been committed until the first Day of the said Year. Li bi fi, Twen yue, Wang, U fun, are Persons, who formerly did great Services; some in the Cabinet, others in the Field: I have not been able to gain them: My Conduct towards them, has inspired them with Diffidence and Uneasiness: They have shared in the last Combinations: But their Faults, tho' grievous, are nothing in Comparison of mine. It is a common Thing, when a Prince goes afaray, that his Subjects should go afaray likewise. Have I really been an Emperor? What Effect can my Power and my Goodness have been felt? But it is time that they should be felt, and that all the Empire should be acquainted with the Effects which my Repentance hath had upon me, and the benevolent Inclination with which it inspires me: I pardon Li bi fi, and the three others: I even give them a full Pardon: I re-invent them in their former Ranks; and I will treat them henceforth, as if nothing had happened. (*) Chu bau, is the Brother of Chu tfe: They are both together at present, in Prison: But they were far distant from one another, when Chu tfe rebelled. It has not been proved, but that the younger of these two Brothers, was first acquainted with the Design of the elder. 'Otherways, I would carry my Goodness as far as it would go. But without any further Examination, the Brother helped his Brother, and by that committed a very great Crime yet, I willingly grant him time to reform. As for the Troops disbanded: towards the North and South of (4) Whang he, all I require of them is, that they retire to their former Posts, by the ordinary Roads, without offering any Violence or Harm to any one whatsoever. As for Chu tfe, he is an ungrateful perfidious Villain. He has joined the greatest Infidel to Rebellion and Perfidy. He has committed Outrages, he has plundered and demolished the Tombs of my Ancients, so that I dare not pardon him. Such as have joined him in his Rebellion, whether People or Soldiers, great or inferior Officers, as they have been deluded by his Artifices, or forced into his Measures by his Violences; if they return to their Duty, no farther Notice shall be taken of them. Talents are differently dispos'd of. A Man, who cannot succeed in one kind of Business, may do Wonders in another. But as the Architect who plans a Building, heaps up Materials of all Sorts: In the same manner, a Prince, who lays out great Projects, does not confine himself to Persons of one Kind; and he rejects no Man, who can be good for any one thing. Far less should he reject for ever, those who being otherwise Men of Merit, have had the Misfortune to make some Slip, by which they have lost their Posts: Provided they become Wise at their own Expenses, they effectually reform, and therefore ought to be the Object of my Clemency. If therefore, among those eminent Officers, whether great or small, who for flight Offences, have been degraded, broke, or even banished, any one is found, in whom a rare Talent, or an uncommon Capacity is discover'd; let such be presented to me, and I will dispose of them by the common Rules, by giving them new Posts, according to their Qualifications.

(*) The Chinese Explication implies all these Strokes.
(1) Two very unrefined empty Expressions in the Chinese.
(2) He was the Head of the Rebels.
(3) The Name of a River. He, signifies a River. Whang, Yellow, which implies, that its Waters are tinged yellow by the Land through which they run.

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All you brave Officers of my Army, whose Zeal and whose Valour have been long unshaken, have lately given greater Proofs than ever of both, by so fearlessly flying, either to defend the Capital, or to Lyau tong, to make head against the Rebels. Never shall I forget, either your toilsome Marches, or your generous Combats. I know well, how much both the State and my Family owe to you. I want to erevise the Memory of your Services, by honouring your Families, and giving you Lands and Revenues. Such of the Soldiers who signalized themselves upon the late Occasion, should likewise have some Distinction. If any amongst them, has unhappily committed any Fault that is criminal, let his Punishment be diminished three Degrees below what the Law ordains. I grant to their Sons and Grand-Sons, the Diminution of two Degrees. To die generously in Defence of one's Prince and Country, is a thing which our ancient Sages have much extolled. To gather together the Bodies and the Bones of the Dead, in order to pay them the last Duties, is a thing recommended by the Book of Rites. These two Kinds of good Works, the each of a different Species, have for their Principle a just and a tender Compassion. We ordain and enjoin the Magistrates of the Cities of all Ranks, that, if within their Jurisdiction, any Officers of War die in our Service, they carefully look for their Bodies, and cause them to be transported immediately to the Place of their Departure: And there if they have no Families, that the Magistrates shall honourably discharge their Burials, and the Ceremonies to, according to the Custom; That they proportionally act in the same Manner towards those, whose Bodies or Bones are yet upon any Field of Battle: That the Magistrates of the Neighbourhood shall gather them together, and bury them decently.

The Neecifity of keeping up our Troops in the Field, has harrassed our People for the Convoys. The Villany of some Commissaries, has likewise very much encroached your Yoke. At present, since my Exigencies are not so pressing, I am willing, not only to diminish these oppressive Averages, but to make them a little amends for what they have suffered, I ordain, till I can do better for them, That the Taxes upon Marches, upon Buildings, upon Wood, upon Cane, upon Tea, upon Varnish, and upon Iron, be henceforth abolished. And because the Territory depending upon our Court, has suffered more than all the rest, as it is the Place which the Rebels have over-run, ravaged, and burnt: I remit to it, the half of the Summer Taxes. In that Part of these Territories where I halted with my Army, when I marched out against the Rebels, the Inhabitants of the Place provided every thing in great Order: This was a great Relief to my Troops. In that Spot let a Banner be erected, which may inform all the World of my Faults, and of our good Services. Let Fong yen, which was hitherto but a Town, be a City of the third Order, and bear the Name of Chl, and let all its Dependances be exempted for five Years, from all Imposts.

The first Principle of a wise Government is, to honour Virtue; Earnestly to search for Men of Virtue and Merit, is the chief Duty of a Prince: Thrice are Maximis universally received in all Ages: I call them to Mind, and meditate upon them Night and Day: With Grief I see that instead of pure Virtue, Artifice and Contention prevails yet chiefly at my Court. Shall this then be the Age, in which there are no more truly wise Men. Doubtless, they are not extinct, but they have retired, and have no Regard to my Words. They observe my Conduct, and probably that prevents them from appearing; therefore this Day, I earnestly recommend it to all the Magistrates of my Empire, that each in his own District, should observe, if there are not some of these wise Men who bury in a Retreat, a sublime Virtue and rare Talents, who contented with genuine Virtue, practise it in Private, without Shew or Ambition. Let me be acquainted, without failing, of as many of these wise Men as shall be discovered. I shall take Care to invite them according to the Rites, and will omit nothing to engage them in my Service.

Likewise, if any one, whoever he is, is discover'd to posses an unshaken Uprightness and Sincerity, which qualifies him freely to reprove to me, what ever is for the common Good; a profound Knowledge of our anciant Monuments, which may render him capable of labouring with Succes to reform the Manners of the People; or a singular Genius for War, so as easily to become a General; I will, that all such be preferred to me.

In like Manner, I enjoin all Magistrates to keep an exact List of all Orphans, old Men, Widowers and Widows, and other Persons who are defirous of Support, and are not in a Condition to earn their own Livelihood; and let them be relieved according to their Necessities. We likewise enjoin the two chief Officers of each City, to appear in Person, at the Gate of the House of every old Man who is above ninety Years of Age, in order to inform themselves of their Health and their Wants. If any Man or Woman shall excel in the Virtue proper to his or her State, more especially if a Woman shall distinguish herself by Modesty, or a Child by filial Piety: Our Intensions is, that a Banner be erected at their House, and that all their Lives, they shall be exempted from such Averages as are least dispensable.

It is the Quality of War to drain a State, it therefore behoves us at present, more than ever, to live frugally and soberly. I design to let an Example of this, by circumstibing myself for the Benefit of my Subjects. Of all my Tributes and ordinary Taxes, I shall only exact so much as is just necessary for the Support of my Troops, and to defray the Ceremonies regulated with Regard to my Ancestors. I absolutely remit the rest to my Subjects; being sorry and ashamed by reason of the Lowness of my Exchequer, that I am not in a Condition to satisfy my Inclination, by giving them more ample Rewards, and greater Largeffes. Moreover, if in these our present Letters, any thing has escaped our Attention, which may render the Benefit of our Amnesty in compiant.
GREAT Sir; I am very far from blaming your Modesty. In this you imitate our greatest Princes T'ang and Shan. Permit me, however, to inform you of the Conduct of your Ministers, who disorder every thing. He then particularises Lu Bu. T'ang modestly taking upon him the Defence of his Minister; What say you to this, says he to Lu Bu? You now forget your Uprightness, you have not the Courage to attribute the present Misfortunes to me, but to others: But after all, they ought not to be attributed to Men. In all Ages, is it not well known, that the Rise and Fall of Empires, is regulated by the Order of Heaven. But if your

The (4) first Years of T'ang's Reign, being troubled with fraudal Commissions, and that Prince attributing the Fault to himself, in a Conversation he had with Lu Bu: The latter talked to him in the following Terms.

"T'ang looks upon what I do, in the same Light in which my People sees it, and T'ang hears my Words with the same Sentiments, with which they are heard by my People. All then that T'ang sees, and all that he hears, is that which one among Men." One must not imagine to himself an Order of T'ang which does not relate to, or has no Connection with the Actions of Men. Nothing is more unreasonable than to neglect ones Duties, and to impute Miscarriages naturally attending such a Neglect, to the Orders of T'ang. The Text of the King says: T'ang is providious; and Confucius commenting upon that Text, says: The Exposition (§) T'ang signifies the same thing with the Exposition T'ien. But who are they whom T'ang favours? They who are tractable and Docile. Who are they whom Men use to receive? They in whom is seen Sincerity and Purity. To judge ones self with Submission to T'ang, and never to be defective in Faith to Men, are the Means of obtaining Affiance. The King testifying of the Relation of Men to T'ang, and of the Affiance and Favourites which the latter grants or denies to the former, immediately lays it down, that an Action is good or bad, to which some Good as a Reward, or some Misfortune as a Punishment, symbolically answers. Hence it evidently appears, that the Orders of T'ang with Regard to Men are not such, as that nothing depends upon Men themselves. In effect, it was never seen, that a State, wherein Reason and Virtue prevailed thro' all the Degrees of Men, was ever at the same time witted by T'ang with fatal Disorders. Neither was it ever seen, that an Empire in which Irregularity universally prevailed, has been blest by T'ang with the Enjoyment of a flourishing Condition and a profound Peace. No; never, never, was such a thing seen.

But if your Majesty has still any Doubt of what I say, behold, without going very far, how you may point out this Truth with your Finger. Ever since, by ill concerted Wars, and never ceasing Levies, the Forces of your Empire have been drained, and your Subjects alarmed and rendered dissatisfied; there has been nothing but tisious Intrigues, and Cabals on all Sides. One would think he beheld the Sea tossed by the Fury of the Winds. Every body says loudly in this vast Capital, that if this continues ever so little, some melancholy Event must necessarily happen. But tell me, I beg you, are all they who talk thus, skilled in the Art of Divination? Have they

(*) The Chinese says: 500 Li: ten Li make an ordinary League.
[1] This is Prior to the foregoing Declarations. The Order of Time is not very distinctly observed, in the Book out of which these Pieces are extracted. (1) heaven.
[2] Both the one and the other signifies to aid and to favour. But T'ien is more vulgar, T'ang is more sublime, and may serve to denote more than human Affiance.
The Emperor to his Subjects, talking one Day with Lü che, told him, "You have hitherto represented to me, that the Prince composes but one Body with his Subjects, and especially with the Officers he employs; so that there should be among them, no Difficulties of Office. And that this the Prince ought to have, and to express a sincere Disposition, to prefer the Advices of all Kinds of Persons. I have done this, and what has been the Consequence? I know not how many Talkers have imposed upon me. They drive a Trade with their Elocution, and seem at that Price, to buy the Right of being formidable. They put me in the wrong, whether I am jo or not, and these Gentlemen always raise themselves at my Expenses. You see that for some Time I have dropped Re monstrances, without declaring myself with regard to what they contained. It is not from Indolence, that I have relaxed from their Care in State Affairs." The Reason of my Silence is "what I have told you." Lü che some Days after, presented the following Remonstrance upon that Head.

Sir: I have always heard it said, that amongst Men, there is no (*A) Affiliation without (†C) Confidence, and no Confidence without Sincerity. Thus, all our ancient Sages have held the two Virtues in singular Esteem. An ancient Tradition goes so far, as to say, That by this, all Business ought to begin and end: And without this, all Business would soon be at an end. If this Truth holds in the smallest Affairs of common Life, how much rather ought it to have Place in Affairs of State? Can then a Sovereign, whose Firmness is Sincerity and Uprightness of his Subjects, and especially of those whom he immediately employs, dispense with the Presence of those Virtues? Doubtless not; and permit me to tell you Majesty, that you deprieve them, when you think that these Virtues have done you wrong. It is a Common, and in some Measure, a pretty true Saying, that common People have but little Understanding: But it may likewise be truly said, that they understand a great deal in some Points: If they concern either themselves or their Duties; they frequently are mistaken, or in doubt. But when it concerns their Prince, then nothing escapes them, they perfectly well distinguish his good or bad Qualities, they see through all his good, evil, and most secret Inclinations, and publish them: They study, and imitate all his Actions.

That which is true of the People in general, is still more so of the Persons, whom the Prince employs in particular. Do they see their Prince use any Artifice with them? They treat him with the same. Are they servile, that they suffer them to triumph over them; they are cautious and upon their Guard, being entirely taken up with the Care of keeping themselves in Posh, they give themselves no little trouble about any thing else, having no Regard for their Duty, or Zeal for their Prince, but in Proportion as he treats them with Honour and Gentleness. In short, as the Shadow follows the Body which forms it, and the Words, the Voice which pronounces them, thus,

(*A) Sin,ignorant to believe, to trust, Confidence, Faith, Fide; the Context determines as Sense.
(†C) Clemency, Sincerity, Upright, Good, Prudent, Sincerity, 
The Context determines as Sense.
Thus, the Generality of thefe Persons whom the Prince employs, conform themselves to his Conduct. If a Prince, who is not fincere and upright, require Sincerity and Uprightness in his Officers, he may deceive them, for the firft time; but they won’t truft him a fecond. No! It is only by carrying Sincerity and Uprightness to the higheft Perfection, that a Prince has a Chance to find either of their Virtues in his Servants. Does an Officer of the King’s Guilt prefer what he owes to you and the State? You fend others againft him, who fight and extirpate him. Some one of your Minifters or other Officers, are deficient in ferior Affairs: You order him to be tried. In fuch Juncfures as thefe, tho’ they are frequently very delicate, why should tho’fe whom you entreat with the Execution of your Orders, observe them? Why fhould they impartially do ready Justice upon the Guilty? Because, finding in thefe unworthy Subjects only Ingratitude, Art and Treachery, they find a Prince full of Gentlenefs, Sincerity, and Uprightnefs. So true it is, that it infinitely concerns one never to deviate from thefe Virtues. Stick close therefore, I conjure you, ftick close to thefe inviolably. Prafife them constantly; and tho’ you are obliged, for that Effect, to make great Efforts, yet they will be well employ’d: And I am perfwaded, you never will have caufe to repent of them.

The antient Tradition fays: Where is the Man who does not commit Faults? The Point is to know how to correct them. Ch’ang way, in our antient Books, prafife the Virtue of Ch’ang t’ang, thought he paid him a great Compliment, by faying, “hat he fpared for nothing in order to correct himself.” Ki fi, was willing to exalt the glorious Reign of Swen wan fi, his firft Minifter: Ch’ang t’ang, certainly, was a Prince of uncommon Wildom, and eminent Virtue: Ch’ang way, who was a Man very virtuous, and very understanding, was Minifter of that Prince, and ought to have known him very well, yet he did not go fo far as to fay, that he committed no Faults: But was faithful with praifing his Care in correcting them. Swen Wan was likewise a very great Prince. The Dynasty of the Ch’eu was ruin’d: He had the Honour to raife it by his wife Government. Ki fi was an understanding Man, and a very good Judge of this Kind: And yet in praifing his Matter, he never faid, that he wanted no Qualification neceffary for good Government; always supposing, that his Prince would take care to supply what was defective in himeifh, by the Affiftance of a good Minifter.

Whence, I think, we may conclude, that according to the Idea of our Antients, nothing is more to be efteemed or praifed, especially in a Prince, then a conftant Care to correct his Failings, and to repair his faults.” They had good Grounds for judging in this Manner: For there is no Man, even from the moft Ignorant and Stupid, to the moft Knowing, who is not fometimes miifpent, and don’t fometimes commit Faults. The Difference between these two Characters is, that the former acknowledging their Faults, profit by them, and correct them; but the others, by a false Shame, seeking to cover them, and to excuse them, never endeavour to amend them, and commit still greater.

In Antiquity lefts remote; when Things rufted to Ruin, Flattery prevailed among Minifters, and Pride among Princes. Throwing out, as it were in Concert, that fincerfe Confidence which formerly prevailed, and was fo firm a Link in Life, they fubstituted in its Place, the Grimace of Ceremon. A Man then could not approach or leave the Perfon of his Prince, without having recounte to mean Flatteries; but it was all Show. Men of Merit, being over upright and fincere, could not comply with this Character, and thereby fuffered. The Bad, whom Interest render’d faving, made their Advantage of this, the Sovereign then began to be intoxicated with their Mainfeffes and Flatteries, and at the fame time, a thoufh Divifions sprung up amongst themfelves, from their Avarice and Ambition. In short, it is hardly to be expreffed, what Evils were occafion’d then and afterwards by this affected Complaisance and artful Flattery, which unhappily undermined that honeft Liberty and noble Opennefs, which formerly prevailed, and ought alway’s to prevail, at the Courts of Princes.

Tay t’ang, one of your moft illuftrious Anceftors, united Gentlenefs and Justice, the civil and the military Virtues, in the higheft Degree. By this Wildom and Valour, he eftablidh Peace and Order in the Empire, fo that few Reigns have been more flourifhing than his. But at prefent, what is he moft prai’d for, and what has he been moft prai’d for ever fince his Reign? You know well, that it is his Ardour in procuring Remonftrances, and his Manner of receiving them. Is not this alone fufficient to make your Majesty comprehend, that in effect nothing is more glorious for a Sovereign, and nothing bids fairer to efteem his Memory.

Your Majesty fays, that your Officers have fuch a way of representing Things, that whatever is good, they take care to attribute to themselves; and whatever happens wrong, to their Prince. I own this is a Fault in them; but after all, it is fuch a Fault, that instead of obfcuring your Virtue, if you pife, it may be the Means of brightening it. To admit Remonftrances conceived in thefe Terms, to shew no Uneafinesfs at them, but to let them pass current, would be a matterly Stroke in you, worthy of yourself, and tending to your Honour. Befides, what does your Majesty gain by following an oppofite Courfe? When you reject these Remonftrances, do you hinder them from having a Run in the World? For my fhare, I believe it is quite otherways, and that fuch a Conduct in you, does not a little contribute to spread them the more. It is true, that by their Means you prevent the like coming to your Hands again; but then at the fame time, you hazard your never receiving any more that are useful. Ought the Door to be shut to all Advices, for fuch a Trifle as that? Vol. I.  6 T
The truly wise Man takes care never to relax, even in the smallest Affairs: He keeps well with all, and he displeases none. The most eloquent Discourse makes no Impression upon him, if at the Bottom, it is not supported by Reason and Experience: When both the one and the other give a Sanction to any Proposal that is laid before a wise Man, he is not startled at an ill-turned Period, or a homely Expression. Does he find a Man that agrees with his Views? He does not, for all that, conclude, that he is in the right. Does another differ from him? He does not therefore conclude, that others are in the wrong. He does not suffer himself to be puzzled with what appears vulgar and homely, as to reject it entirely for that. A Person makes a Discourse to him, which appears empty, and without any Tendency, and that too in very hard Terms: Yet he does not presume immediately to pronounce, that he is impertinent. Another lays down his Proposal in very smooth, plausible, clear Words, and the Advantage accruing by it, appears to him considerable and certain: And yet he is not very forward in affirming himself that he is an able Man, and that he must follow what he proposes. He examines every thing at his own Leisure: He weighs every thing maturely: After which, he takes what is best from every one. It is by observing this Method, that a Prince may promife himself, that he shall never be ignorant of anything, that it imports him to know.

On the other hand, Propositions which are dangerous to all Mankind, are much more fo to a Prince. The most common may be reduced to four; namely, that of an extraneous Confidence, that of Sufpiion, that of Contempt, and that of Puffion. Is a Prince abandoned to the first of these? He approves every thing that is told him by any one, be who he will, without examining it very close; and this Approbation frequently has dangerous Consequences. On the contrary, is a Person suspected? He may well propose fine things, and support them with solid Reasons; but as his Intentions are suspected, these Reasons have no Weight. Is a Man undervalued? Whatever he proposes is despiled, and frequently he himself ruined. Is a Prince possess'd with a strong Puffion for any thing? Every worthless Wretch, who can be a Tool to his Puffion, is raised to Dignity and Power. A Prince, thus following Puffion and Prejudice in Defiance of Reason, becomes hateful to Men of Probity and Virtue, who no longer care to serve him. How then can he succeed in governing right?

It is a good Subject's Duty, to endeavour to render himself useful to his Prince. His Inclination and Interest in this, go Hand in Hand with his Duty. Therefore, he defires to be near the Person of his Prince, to be known to him, and to make him acquainted with his Views. Princes, on their Parts, commonly endeavour to know their People thoroughly. However, it happens too often, that a Man of Merit finds it difficult to gain Admittance to his Prince, who on the other hand, has oftimes no less Difficulty, to be perfectly acquainted with those he employs. Whence proceeds this? From nine Faults; of which, six relate to the Sovereign, and three to the Subject:

1. A Desire to overbear every body upon all Subjects. 2. To make a Show of Wit. 3. A Spirit of Contradiction and Wrangling. 4. His hating to hear Truth. 5. The having too severe a Haughtiness, or too violent a Temper. These are the six Faults relating to the Prince; and these produce three on the Part of the Officers. 1. Artful Flattery. 2. An interested Referve. 3. A cowardly Meanness. These are Faults that flife Zeal in the Subject, and are a great Hindrance to the Princes knowing Mankind; which is a Science so difficult, that it puzzled Tzu himself. A Prince, subject to the Faults I have pointed out, does not fail sometimes to flatter himself, with having fathomed the Capacity or Weakness of his Officers, by an Objection which he puts, or an Answer which he draws from them. Oh! how much is he deceived!

In short, to desire to govern well, and not to make it your principal Study to gain the Hearts of your Subjects, is pursuing wrong Measures: Without this, never did any Prince succeed. But what Measures must be pursu'd, in order to gain the Hearts of the Subjects? You must study to court, and to search for Men of Merit; you must even make Advances to them, in order to bring them over to your Service. I say you must court and search for Men of Merit; for if a Prince acts in the same Manner with all the World indifferently, Men of Merit will not come near him at all. Nothing then is more important for a Prince, than justly to distinguish true Merit. This is certain; but then it is not to be certain, that if the Prince hates sincere Advice, and loves Flattery, he is frequently deceived. One commonly succeeds by accommodating himself to his Sovereign's Views, and by flattering his Inclinations; to oppose him, and tell him disagreeable Truths, is always a dangerous and ticklish Affair, and frequently costs the Adviser dear. It is true, there have been wise Princes, under whom the contrary has happened; and who were so far from frightening Truth away, that they always received her with Encomiums, and crowned her with Rewards: And yet, these Princes themselves, had Reason to be afraid left the Zeal of Subjects should be too delicate in exerting themselves on that Head. How would it be under a Prince, whose suspicious ill Temper, and Tranports, should prove so many Barriers to stop this Zeal? The Emperor Kang h's Remark] As to the Principles of this Discourse, there is nothing more just, or more dillict.
SIR: Among the great Qualifications, and eminent Virtues, which render you equal, or superior to fo many of your Royal Predecessors; all your Empire, more especially, admires your singular Penetration, which gives you such an Insight into the Mifery of your People, and that paternal Goodness, which incelently engages you to relieve them. Worthles Officers abusing your Name, levy large Sums upon your People, besides the ordinary Taxes. A Preient they make to you, serves as a Screen for their Avarice; for the greater Part of it goes to their own Coffers. This Disorder could not escape your Penetration; and you no sooner were appriz'd of it, than in order to apply an effecual Remedy to it, you prohibited that any thing should be preferred to you, besides your ordinary Revenues, which should be collected at stated Times. Your Ordinance upon this Head, published last Spring, drew Tears of joy from us. Your People, both when they read it, or heard it read, made loud Demonstrations of their Joy, by Feasts and Songs. We now, said one to another, we now live in the most happy Days: Let us celebrate the Virtues and Beneficence of that Prince who has reviv'd them.

Such were the Sentiments which your Ordinance, published last Spring, produced in the Hearts of your Subjects. But at present, when you have abolished it, by receiving the Presents of Fey kyun, what do you think is their Discourfe? They say, that no Stress is to be laid upon your Ordinance; that you want only to make Appearances, and that the Defire of amassing Riches is your ruling Passion. What can give a greater Wound to your Virtue than this? Fey kyun, if we may judge by this Action, is far from being a good Officer: His Conduct, with regard to you, is artful. Why should he present you with that Plate, against fo positive and fo late an Ordinance? The most favourable Construction that can be made of such a Step, is, that he did it to found you, that he might take his Measures according to the Manner in which you accepted of the Preient. His way of Reasoning with himself would then be this: If the Emperor rejects this Preient, I must act uprightness, and do my Duty; If he accepts it, this Ordinance is only for Form sake: He is pleased with what is offered him; we may act in our own Way, and behave in our ufual Manner, to those who are under us. But are not such Actions and Reasonings, a Failure in Obedience, Fidelity, and Uprightness? In a word, are they not Crimes?

However, as Fey kyun is one of your greatest and most powerful Officers of War; besides, as he poiffeles a Part of the greatest Importance by its Neighbourhood to Strangers; if, for these or other Reafons, your Majefly is unwilling to punish him according to Law, let us, at leaft, hope that your Majefly, in order to preferve your Ordinance in Force, will inffuct your Subjects of the Provinces anew in your real Intentions, and, for the Credit of your Government, will be pleased to caufe an express Preffing Order to be iffued out in Form, ordaining, that the Plate given you by Fey kyun, shall not remain in the Palace, but be inffantly sent back to the ordinary Treafurers.

Hyen feng, having read the above Memorial, at firft appeared surprized, and a little touched. But soon recomposing himfelf, he caufed Li kyung to enter, and he caufed to him in the following Terms: The Multiplicity of my Affairs is fuch, that it is impossible for me to keep each of them prefent in my Memory. In effeét, I have permitted Fey kyun's Preient to be received, but it was merely thro' want of Reftitution. As for Fey kyun, he is excusable in one Point: When he fent off his Preient, his Ordinance was only yet on the Road, and had not reached him: But the Money fhall, according to the Requifit contained in your Memorial, be paid back immediately to the ordinary Treafurers: This was actually done that fame Day, and the Emperor gave an Advice, as follows, to all the Miniflers of State.

Behold fo many Pieces of Plate, with which Fey kyun prefented me, contrary to my Orders: But as his People were upon the Road before he had received them, he is left blameable, and I pardon him. As for the Plate itfelf, we let you to know, that according to our Orders, it shall actually be remitted to our ordinary Treafurers. This Declaration of the Emperor's agreeably fuiufed all his Miniflers, who complimented one another in common, by Writings drawn up on purpose: And they learned with Joy, both at Court and in the Provinces, with how much Facility the Emperor yielded to Remonftrances.

This is the Subfance of what is related in an historical Glos, by one of the Perfons, who, by order of the Emperor Kang hi, was fet over the Edition of the Collection, from which these Pieces are extracted. Two Authors of Reputation are cited in the Margin, who fay, that this was not the

(a) That is, in the second Year of Hyen feng's Reign.
The Imperial Collection of Edicts, Declarations, &c.

The first time that Hyen tsung had issued out Ordinances, which he was not at all displeased to see broken. They speak of this Emperor, as a Prince of no Character in History, as one who was covetous of Money, and suffering himself to be guided by his Eunuchs. This last Evil, says Hua in, was doublesthe greatest, and the Cause of the other. Ly kyang, and others, would have done much better, had they in their Remonstrances, gone directly to the Ground of the Evil: Because they did not this, their Remedies had a bad Effect.

The same Emperor Hyen tsung, having received a certain kind of a Bone, which was said to be a Bone of (*), caufed it to be introduced, with Ceremony, into the innermost Parts of his Palace, where he kept it guarded with great Respect for three Days, in order to cause it to be transported solemnly into the Temple of that Sect. The People, the Literati, the Kong, and great Numbers of the (+) Vang approved of this Festival. Han yu, who was only She lang in the Tribunal of Crimes, precipitated the Emperor with the following Remonstrance.

SIR; let me be permitted respectfully to represent to you, that the Doctrine of Fo is, at the Bottom, a vile Sect of some Barbarians. It began to infringe itself into our Empire, under the last Emperors of the Han; at least, it is certain, that anciently it was not known. Whang ti, it is said, reigned a hundred Years, and lived a hundred and ten. Shan bau reigned ninety Years, and lived a hundred. Cheou hao reigned seventy Years, and lived only 98. Ti ko reigned seventy years, and lived 105. Tzu reigned ninety Years, and lived one hundred and eighteen. Shan and Tsu, each lived 100 Years. Under thefe great Princes, the Empire enjoyed a profound Peace: Their Subjects being happy and contented, lived to a good old Age. Yet Fo and his Sect were not yet known in China: Ching tang, the first Emperor of the Shang, likewise lived his hundred Years. Tzeuang and Fu xiang, the first of the Chou, lived, the one 97, and the other 93 Years. Surely it was not Fo who made them reign and live so long; for no Fo was yet known in China. Ming ti, on the contrary, reigned but eighteen Years. His Descendants were always in Trouble, and succeeded always soon to one another, and soon left the Empire. The Worship of Fo did not end with the Dynasty of the Han; on the contrary, it increased. Notwithstanding this, in a very short time, a great many Dynasties succeeded one another, namely, the Seng, the Ts'ao, the Lyang, and the Chin. And of all these Princes, Lyang ti ti alone reigned for a long time. This Prince, from his Bigotry to the Sect of Fo would not kill Animals, even for the (+) Ts'ao of his Ancestors. He reduced himself to one Meal a Day, and that consisted of Pule and Fruits. In short, three times during his Reign, did he debate himself to honour Fo by Meanesses unworthy of his Rank. Where did all this end? He was belied in Tay ching, and preferred to clothe by Hoo king, that he died of Famine, and his Empire passed into other Hands. These Princes, who have founded their Empires upon the Honours they paid to Fo, have been still more unhappy. Let us then conclude, that the Service of Fo is, at least, an unprofitable Thing.

The illustrious Founder of our Dynasty, Tang, when he became Master of the Empire, entertained a Thought of extirpating this Sect. He put the Matter under Deliberation: But unhappily they who were in Poi, were Men of a narrow Way of thinking. They were not convinced in Antiquity, and, for the most part, they were ignorant of the Doctrine of our ancient Kings, which is so agreeable to all Times: So that, instead of profiting by the good Dispositions of Kau yu, to extirpate that Error out of China, they let the Proposal drop. How heartily do I curse them, whenever I think of this!

Your Majesty, whom so much Wisdom, and so much Valour, exalt above the most of the Princes who have reigned these many Years; your Majesty, I say, in the Beginning of your Reign, prohibited this Sect from building new Temples, and any of your Subjects from becoming a Bone in time to come. This makes me believe, and say with Joy, that at least, under your Reign, the Deijigs of Kau yu will be executed. Yet, your Orders have as yet been without Effect: This is too much Conde/ension already. But besides, how can you yourself annul them by running into an Extreme directly opposite? It is said to be by your Majesty’s Orders, that all the Bountas afffemble solemnly to conduct in Proceflion one of the Bones of Fo, into the inner Part of your Palace, where you design to place it with Honour in an exalted Hall. Notwithstanding the Poorness of my Judgment, I know well that your Majesty, tho’ you have given Orders about this Pomp of Worship, Proceffions and Prayers, is no way devoted at the Bottom to the Sect of Fo. I know well, your real Motive is; that you may render the Joy which fills all Hearts, more solemn, for this plentiful Year. Indulging this Disposition, you have a mind to give a Solemly, or new Diversion; and for that Reason, you have permitted this Pomp of extraordinary Ceremonies.

For in short, is it probable, that a Prince, so understanding as you are, should have any Belief in that Sect? No! I am persuaded you have not; but the ignorant stupid Vulgar, are easy to be seduced, but hard to be reclaimed. When they perceive that your Majesty pays these outward Honours to Fo, they are convinced that you really honour him: And they don’t fail to give the great and wise Emperor, giving himself so much ado about honouring Fo, why should we poor People, from our Persons and Lives? There needs no more to persuade them, by Dozens and Hundreds, to burn their Heads and Fingers. The only Countef then among them will be, who

[* (*). The Name of a Sect and Seflary, which came from India.]
[+ (+). A Pile of Honour next to the Hoo, They are Kings, but Peers of their own.]
The Imperial Collection of Edicts, Declarations, &c.

shall soonest quander what he has, in order to take the Habit of a Bosnian. At least, from Evening to Morning, the Roads leading to the Bosnian will be filled with Pilgrims. Old and Young will be seen running thicker in crowds; and for fear of what may happen, divest themselves of what they have. They will go still farther, and if this should be prevented by rigorous Prohibitions affixed to the Bosnians, there will be simple People enough found, who will draw their Arms and other Parts of their Bodies in honour of Fō (A).

This Abufe, you must be sensible, will be greatly prejudicial to good Morals, hurt our Policy, and render us ridiculous to all the World. But what was this fame Fō? A barbarous Foreigner, whose Tongue and Cloaths were different from ours. He never was capable to speak that Language, which our antient Princes have transmitted to us: Nor did he ever wear any Cloaths made in the Fashion regulated by the great Men. He either was ignorant of, or neglected, the most essential Duties of Prince to Subject, and of Son to Father.

In short, let us suppose that this Fō were full alive, and that his Prince had deputed him in his Name, to repair to your Court to pay you Homage; how would your Majesty receive it? At last, after a short Audience, you either would treat him hospitably according to the Rites; and make him a Preient of a compleat Habit, or else you would order him a Guard which should have an Eye to his Conduét, and which should convey him to your Frontiers, without allowing him an Opportunity of endeavouring to seduce your People. In this manner would you treat Fō. If he were yet alive, and sent hither by his Prince, why then should he be so much revered so many Years after his Death? Where then is the Decorum of introducing in Pomp into your Palace, and to its innermost Parts, whole Acces is so severely prohibited, a rotten Bone, the loathly flinking Remains of his Carcase? Reflect, I conjure you, on this Subject. It has been seen in Antiquity, that Chou beir was obliged to perform a funeral Ceremony without the Bounds of his own State, was afraid of troublesome Consequences: And that in order to guard against the Badnes of the Omen, he sent one of those U, who, by using the Herb Lye and other Formalities, averted the Misfortunes.

At present, your Majesty, without taking any Precaution, and without the least Necelhssity, draws near a rotten flinking Bone, and flogs to look at it. Notwithstanding this, your Officers keep Silence, and suffer you to do it, the Ts τα themselves, who by their Employment are more oblig'd to speak, have not made the least Remonstrance. Indeed I blith with Shame. Give up, I conjure you, give up that Bone to your Officers of Justice: Let them call it into the Water or the Fire, and thus root up the Evil. Thereby you will prevent the Progress of those Sufferings and Doubts, which you have given Rise to in your Empire, prejudices Polferity against these Errors, and verify by your Example, that Sages of the first Rate, in concerting and executing their Deligns, far exceed the Generality of Mankind. Oh! How glorious and how graceful would that be in you? Oh! What a Joy would that give to me, and to every truly zealous Subject! Dread no troublesome Consequences: I take them all upon my self. If Fō really can do anything, let him discharge all his Wrath upon me. Shang yuen, who seizes us inwardly, knows that my Sentiments answer to my Words, and that I am incapable to prevail. Happy should I be, if your Majesty would indulge my earnest Prayer. I should wish to know how to express my loyal Gratitude.

Hyen fung, having read this Writing, was commanded an Answer that he was designe'd to put Han yu to Death. But he was appeased at last by Tsai hyun. Bey ta, and some others. He was satisfied with banishing Yen yu to the Provinces, where he gave him a Post much inferior to that he had at Court.

The Emperor Kang hi's Remark: The Expressions here are close and full of Honesty, and at the Bottom, reasonable and sensible. It ought to have been sufficient to have reclain'd the first Man of the Literat of that Dynasty from the vulgar Errors, and to have given a Value for its Author.

I leave the Reader to judge, both of the Discourse of Han yu, and what the Emperor and he says of it, by which he will know in what manner the Chinese reason, when they refuse strange Religions.

Ywen ching, being one of the Censors by his Office, presented the following Discourse to the Emperor.

O U R antient Kings, by establishing different Employments for the common Good, intended that each should acquit himself of his own, with Exactness and Faithfulness, and that they who failed should be cathetered, and even punished with Death. At present, amongst all the Officers of your Empire, We the Censors, without contradiction, are they who most severely fill some Employments at your Court, and do the leaff for our Appointments. It was not thus under Tāy fung: That Prince, who was the Honour of your Family, had Wang quy, and Wei ching: He had them always near his Person, even in the Time of his Diverctions. He gave them so much Employment, that he formed no Enterprise, and gave no Orders without taking their Advice. Thus, what was too hard for the Capacity of that Prince, when aided by the Understanding of these two great Men? Nothing was better laid down, than the Projects that were undertaken under that glorious Reign; nothing was ever better conceived, than the Declarations and Ordinances that were then published. Tāy fung treating his Censors thus, was only afraid of making too few. When the three first Orders assembled to take some important Resolution with regard to War, he always caudled one of the Censors to affiff, and to make the Report to him. The great Officers, who are by their Polls, as it were, the Eyes, Ears, and Arms of their Sovereigns, had them in Tāy fung, not only a vigilant Head, but a good Father, who devoted them to his Person by a tender Generosity, and animated them to his Service by an entire Confidence. As every

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thing, tho' proposed by the Prince himself, was freely rejected at the Council Board if it was bad; so every thing that was good, was eagerly embraced. Thereby Successes became to fare, that in less than four Years there was seen an admirable Order in the Empire: And the Chiefs of our barbarous Neighbours came themselves with their Arms to guard our Emperor. What was the Reason of so great, and so ready a Success? Was it the Force of Arms? No, it was the Accents which the Prince granted to his Person, it was his Manner of receiving Counsels, and the Zeal of his Officers, especially his Cenfors, to give him good ones.

How much are Things now changed in this Respect! All the Office of Cenfors, at present, is reduced to the Appearance they make in their Rank, at certain Ceremonies. But what is the Duty of their Posts by their Institution? It is carefully to observe the Prince, and to supply, by their Advices, every Failure, both in his personal and political Character. It is to propose openly, in full Audience, and in full Council, capital and effential Points, and some others in particular under their Hand and Seal. These several Years, there have been no Audiences or Councils as formerly, nor any Channel regulated for these Writings.

Behold then the Substance of the Cenfors' Post now. When a new Order is publish'd, when any Retrenchment or extraordinary Regulation is made, if they appeared blameable to the Cenfors, they could under their Hands and Seal represent the Inconveniences, and propose their own Opinions. Also I say to my self, when I think of this, when one has even the Freedom of reasoning with the Prince upon Affairs, and to suggest to him Precautions against future Dangers; in short, when at the Council Board and in private Audiences, one labours with the Prince in the Government of the State; yet it does not fail sometimes to happen, that he has difficulty enough to make him yield and quit his own Opinion, and to keep in his Favour against Sycophants and Backbiters. How can we, by a simple Remonstrance, or by an Advice given under our Seals, cause Ordinances to be revoked after they are published, Things already established to be abolished, or draw from the Prince one of those honourable Declarations, of which we had formerly so many, and of late, so few Instances! No, that is not a thing to be hoped for. It appears to impracticable, that he who makes Remonstrances, or gives any Advice with regard to Government, is look'd on as a Knight Errant, sometimes, as an Incendiary. Things being on such a Footing, I cannot, notwithstanding my Defect of Merit, hinder myself from blushing, while I uselessly fill the Post which *Wang quey* and *Wey chang* pofted under *Hun* when his Majesty looked upon me and my Colleagues, as Persons incapable to affift, or unworthy to approach you, we consequently are unworthy to possefs the Rank we fill at your Court; we ought to be twice and thrice punished.

But if your Majesty has put me in Post, with a Design that I should be useful: If with the same View you continue to me the Pension and Honours annexed to my Rank, I beg that you would give me an Opportunity of fulfilling its most essential Duties. Formerly, the first Cenfors were of the Privy Council, as much as the Prime Minifter was. Besides, the first Cenfors were frequently about the Person of the Prince, who called them from time to time, by an express Orders: He always received them with an Air of Goodness, which aff'ted them, as it were, that their Advice would be agreeable. If your Majesty will be pleased to re-establish Things upon that Footing, I shall endeavour on my Part to answer your Goodness, and worthily to fulfil the Duties of my Function; I will lay before you my weak Thoughts, and perhaps I may be so happy as to propose Things that may be of Use to your Service. But if your Majesty shall find nothing to do but what is frivolous and trifling, let me be punished, and die the Death of a Traitor. It would be less shocking for me, to lay down my Cenfors' Ship, than to possefs it on the Terms I do now.

*Memorial presented to an Emperor under the Dynasty of the Tang, to induce him to rank (*) Han wen kung in the Number of those who accompany Confucius, in the Buildings ered to his Honour.*

The Sages of the first Rank are glad to be known, provided their Wisdom may be useful. There is one thing admirable in this, which is, that sooner or later, they have Justice done them. Some are in Posts during their Life, and become the Glory and Happiness of their Age: After which, they are entirely, or very near, forgot. Others, who during their Lifetime are neglected, are honoured after their Death: And their Memory for many Ages encreases in Fame. Confucius was of the last Sort. From the Times of the (+) Han to those of the *Swi*, the highest Titles that the Emperors have conferred upon him, have been those of (++) Kung or Ho. When at last, under our Dynasty *Tang*, he got the Title of (§) *Wang*. The Titles of his Scholars were always changed in Proportion; being made *Kung* or *Ho*, before when they were only *Kong* of *Ta fu*. The filial Piety has been always look'd upon, as the Virtue most capable to move *Tyen ti*, and to touch *Quey fan*; *Tjen fe*, whom this Virtue rendered so famous, nevertheless remained, for the Space of five or six hundred Years, among the common Rank of Disciples: And it was only by our Dynasty *Tang*, that he was advanced to be one of the ten (†) *Che*. These were happy and charming Regulations, if ever there were any such.

In the Middle of a dark Night, if the Moon appears all of a sudden, her Splendor appears the more bright. It is the same with the Sun, where he rises from behind the thick Clouds that had long concealed him. The longer the Time is since it thunder'd last, the louder will the next Thunder be.

(+)*Wen* *Kung* is a Title of Honour bestowed upon *Hua wen*, the Author of a Poem which we have seen above, against the Bone of *Fe* after his Death.

(++) *Kung* or *Ho*, being the Degree of Honour, such as *Marquis*, Duke.

(§) *Wang*, the Author of a Poem which we have seen above, against the Bone of *Fe*.

(†) *Che*, signifies also, intelligent, &c. *These ten Che held a distinguished Place in the Hall of Confucius.*
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be. The Wildem and Memory of (* Chong ebi, which was neglected or despised under the (†) Chew and the Tjin, known and respected, but in too small a Degree, under the Han, buried, and as it were extinguished under Tjin, the Song, the Chin, and the Sue, has at last, under our Dynasty Tang, happily and gloriously, in one Day, been avenged of the Injuries of so many Ages.

If the Dead are conscious, it is easy to judge of the Sentiments, which the great Men entertain about these Changes. But our Dynasty Tang itself has had a Man, whose whole Life was employed in the Maxims of Confucius, who has displayed their Worth in his Discourses and Writings, and expressed it in his Morals and Actions: In the former, he is on a Level with (‡) Ten and Min, in the latter, with Hew and Hyua. Yet he has not a Place at the Feast celebrated in Honour of Confucius. This I think is very inconsistent with the Zeal of our Dynasty in Honour of Confucius, and inconsistent too with the Honour, which the Zeal of our Dynasty has always expressed for departed Sages. One *Hew chong wsf, without much deferving it, enjoyed this Honour for a long time; and can it be denied to *Han wen kung? None ever deferves it better than he did. He declared an open War with the Sects Tang of Virtue, Me, Fe, Lass, and so much reduced them to the greatest Extremities. He fairly and vigorously maintained the Doctrine of Confucius; he maintains it at this Day in his Writings, from whence Thousands of learned Men draw, at the same time, the same Zeal against the false Sects, the same Love of Virtue, and the same Art of governing a-right, which he himself drew from Confucius. Thus he says in one of his Works, If there had not been so great a Master as Confucius, I would not have called myself a Scholar. And surely, if he had lived with Confucius, he had at present polished a distinguished Rank in the Monuments erected to the Honour of that great Master.

Under our Dynasty Tang, a Score of Men, famous each in his several Age, for being attached to the Books of Confucius, have been pitched upon to have a Place on that Account in the Hall, and at the Banquet of Confucius. I do not at all blame this; there is nothing in it but what is useful and reasonable: But if this Honour has been granted to twenty Persons, of whom most had not well penetrated into, or comprehended the profound Sentences of Confucius: How can it be refused to *Hew kung, the Glory of our Dynasty, who so well expressed it in his Conduct, and raised its Value in his Writings? I therefore beseech your Majesty to give Orders, that a Place may be affigned to this great Man; and I doubt not, but such an Order will infpire into your Subjects a new Ardour for Study and Virtue.

In the eighth of the Years named Pau ta, on occasion of some extraordinary Phenomena, the Emperor published the following Declaration.

We find in the Book Chun ti, a great Number of Solar Eclipces, Earthquakes, Comets, extraordinary (§) Showers and Hail. At present, we fee these extraordinary Phenomena renewed; Whether the Faults of the Princes draw them on us, or if it is the charitable Warnings of Tjen, [Heaven] whose Heart is full of Goodness; they ought equally to infpire us with a respectable Dread. With these Sentiments, upon seeing these Prodigies, I call to Mind, that formerly my Armies being in the Country, they ruined Agriculture, and other Places. Being early marched to carry Arms, I frequently fought against the Rebels, and killed many of them with my own Hand. My Brother, who during that time was employed in reducing Lü bo, being informed by my Father's Letters of my Courage and Conduct, said: It is well, we have a worthy younger Brother. At Eighteen I joined him, and was present at the famous Expeditions of Kuan quan, I chew, and Mo chew. My Brother mounting the Throne a little after, had two Wars successively upon his Hands, against two Rebel Officers. He marched against them in Perfon, he committed to me the Care of defending the Capital, and of maintaining Order through all. He returning victorious, I had the Command of his principal Troops, and the Government of Kao fong. My Conduct there, during sixteen or seventeen Years, is well known. The Literati and the People, the Husbandmen and the Soldiers, all praised it, and I had the Pleasure to see the Wicked

(*) A Surname of Confucius.
† That is to say, during his Life, and the two or three hundred Years immediately after his Death.
‡ Famous Disciples of Confucius.
§ That Author says, that it ruined sixteen Ward.
(‡) The 6th of the Twenty or Tsun-mal, as it is in P. Fugan's Table, was the 19th Year of the Reign of this Emperor.
(§) This is not the ancient and famous Family of that Name, but one of Wida, for, one of which reigned for so short a time between the Tang and the Song.
Wicked themselves reform by my Cares. In short, during the (4) thirteen Years that I have reigned, you know how avaricious I have been to all luxury and loothiv Expenditures; you have neither seen me oppress my People by meagre Expeditons, or by Voyages of Pleasure abroad, nor lead a voluptuous soft Life at home: Above all, you have seen me upright and sincere, without Affection, and without VANITY in my Words or Conduct.

As for (4) you who are born to Royalty and Plenty, you have been delicately bred up within a Palace; and this makes me fear, that being unacquainted with the Miseries of the People, and negligent of distinguishing Vice from Virtue, you may commit a great many Faults. I have a thousand things to lay before you on this Head: But I shall confine myself to recommend to you some of the most essential Points. Know therefore, that as you are the Sons of an Emperor, you ought above all things to vanquish and curb your Passions. That you may be affilied in this, always hear with Attention, and take in good Part the Advice that shall be given you, either with regard to your Faults or Defects. Never put your Cloaths on, without compassionately reflecting how many Cares and Pains the Stuffs that you wear have cost. While you are at your Meals, reflect upon the Sweat and the Toils of the Husbandman. If you are to take a Resolution to decide an Affair, or judge in a Cause, put yourself in the calmest Disposition: No Joy, no Anger. I have a great many Affairs to go through, but that does not all fatigue me. Was I ever seen to express either Impatience or Disgust? I give a great many Advices; Was I ever known to shew, I will not say Disdain or Haughtiness, but not to treat every one according to his Rank, and with due Civility? Above all, I recommend to you carefully to avoid Defects, to which Princes who have Spirit and Capacity, are very liable. Don't truft too much to your own Understanding, nor despise the Advices of them, whom you believe to be less capable than yourself. It was a good saying of our Ancestors; I look upon a Man who contradicts me, as my Master, because he wants to instruct me, and to be useful to me. But I dread him, who applauds and flatters me, as my Enemy; for he looks to his own Interest, and not to mine. Don't forget these Maxims, but practise them; and thereby you will keep your Footing and come to a happy End.

Remonstrance of Yung chu to his Emperor, with regard to three Faults which he found in him.

VENTI, one of the Han, was a Prince of singular Virtue; and yet Kya i at that time found somewhat to bewail in his Government. Pà'ì, one of his Successors, had reduced and subdued all his barbarous Neighbours; and yet Sin lo and Yin ngan did not fail to inculcate upon him the Ruin of Tfin, as if he had reason to fear the same Fate. These two great Princes were so far from being angry with these Advices, that they took them very well. Thus, the Empire continued without Interruption, for upwards of ten Generations. Eulog, the Son and Successor of Sin wu-lang, who was the second and last Emperor of the Tfin, and T'ang ti, the second and last Emperor of the Sui, acted quite otherways; therefore they perished in a very short time. I am far from designing to compare a Prince to gentle and virtuous as you, to either of these two last. But I beg you at the same time, to examine how necessary it is, that Things should be on a good Footing now, as they were under Tsin ti and Pà'ì. Towards the Well, there is a Nation sometimes submissive, and sometimes jealous: You have very powerful Enemies towards the North. Both the one and the other are attentive to what passes in the Empire, and are ready to take Advantage of any Commotions that shall happen. Thus, notwithstanding of the Peace your Empire actually enjoys, your Majesty has reason to be afraid, and to block up every Inlet to the smallest Disorders.

Besides the Care of watching over the Frontiers, and of opening a Door to Advices, which I cannot enough recommend to you; my Zeal for your Glory and the common Good, oblige me to represent to you three Things. In the first Place, you are inconstant in your Government, you frequently alter your Edicts. In the second Place, you often misplace your Favours, and do not always make a right Choice of the Perfons whom you employ and trust. In the third Place, you are extravagant in your Gratifications, which are commonly ill judged. There is nothing easier for your Majesty, than to shew these three Defects. It depends only upon yourself: You have no more to do, but heartily to will it; to which I exhort you, and so much the more, because it appears to me, that at last they may be attended with bad Consequences.

Let us touch a little upon each: To what do the People truft, if not to the Words and Edicts of their Sovereign? Anciently, when one was published, every body ran eagerly to read or to hear it, now-a-days it is otherways. They are coldly received. Every one who talks of them, says; This is not constant, we can't depend upon this Edict: Another very different, or perhaps directly contrary, will be soon published. In this manner People talk: This Inconstancy which renders your Edicts delpicable, cannot fail to diminish, by little and little, the Respect that is due to Sovereign Authority.

I hear People sometimes reason upon this Inconstancy, and the Cause to which they attribute it is as follows. The moft part of your Officers lay before you a Resolution: Beforehand they weigh its Advantages, and lay them before your Majesty; you approve of them. If another, whom you love and value, comes, and in a private Audience, puts Things in another Light, concluding that the former Resolution was by no means convenient; your Majesty immediately changes your Opinion. Therefore, when your zealous and understanding Officers see the Fruit of their Zeal and their Wisdom vanish, they cool, and are discouraged. The second Inconstancy of your

(*) He succeeded his Brother, who died without Male issue. (1) He addresses his Son, whom he had made Fung.
your Inconfinacy is this; the Sovereign alone can distribute Dignities and Pofts, according to the Merits and Services of each. Things not long ago have been much changed not only the being related to the Emprefs, but even the Poft of a Eunuch of the Palace, or the Merit of having some Connection with them, is a Title of being advanced very quickly. This Method which has been opened one of these Years, is so well known, and so common, that it has got a Name; it is called the Within-door Way. I don't know, but that under the Reigns of some of the Dynasties of the Tang, while Women were at the Helm of Affairs, such Methods might be in Use then. But I know well, that these Reigns have been always look'd upon as the bad Times of the Dynasty; that that Method was then called the indirek Way, and that these Examples are not to be follow'd. If among the Relations of Queens, or amongst the Eunuchs of the Palace, there are found any Men of Virtue, Merit, or great Capacity, they ought to be advanced; but let it be in a quite different manner; and by the Deliberation of the Council, not by indirect sneaking Methods: These are unworthy of your Majesty, and liable to great Inconveniencies. If your Officers see these Inconveniencies, are plain, and wink at them, that is a great Breach of the Laws. If they rigorously oppofe them, that would be to put a bar upon your Goodnefs, and to refiit your Will. To abandon the Defence of the Laws, is what zealous faithful Officers can never refolve to do: To oppofe your Goodnefs and your Orders, is what refpeétful Subjects will hardly do, for fear of weakening your Authority. This is a perplexing Dilemma. Befides, I beg you would consider, that the principal thing you require of your Officers, is a perfect Equity, which is never baffeled by private Afection, or intercelled Views. You are in the right to exact this. But how can you obtain it, if in the Distribution of Honours and Pofts, you are inconfident with yourfelf? As for Gratifications, Princes ought to bellow them; for by their Means, a Prince animates his Officers to ferve him well. But befides, that their Donor ought always to be tender of the conftitutional Equity, as like Rule to be observed in Gratifications. They muft be properly made, and direcely proportioned. But for their several Years, you have carried them to an excels. It is not rare to fee you without any Reason, make large Presents, fometimes to a Domentic, fometimes to a Groom of your Bed-chamber, and fometimes to a Physician. Your Subjects know this very well, and fay loudly, that your Majesty is a very bad Husband of what your Ancestors have faved, and that you will soon exhaust it all. The People indeed have not then the inside of your Coffers; nor can they know exactly what is, or what is not there. But on the one Hand, as they are acquainted with your Bounty, fo on the other, they feel themfelves every Day loaded with new Taxes. Hence, they conclude, that your Exchequer is not very well furnished, and they fufpeét that what you feek from them, you lavish upon Syphons. Yes! That People who fair with Pleafure the Valour and the Services of Prince, and the Merit of having grafted, foms under lef fiderable, but more frequent and ill judged Gratifications. These Thoughts which I have laid before you, are not my own private Sentiments alone, but those of the Public. All the great Officers about your Perfon know this as well as me; but the Fear of difpleafing you, binds up their Tongues. By their Silence, the Government every Day goes from bad to worse, and the Minds of your Subjects are exafterated to a Degree that makes me tremble. All I will then, is, that you would infenfifly regulate your Hufhold, and exert yourfelf in your public Character with that Application, to vomit an Empire requires. Then you will not want zealouf loyal Subjects, who will affift you with their Abilities. The Laws by little and little, will be effe{fied by your Revolutions being rightly managed, till greater for the Exigencies of the State, and the Security of the Frontiers. In fhort, that I may end as I have beg- un, I beg that your Majesty would confider, that the Occafion of the fudden Ruin of the Ten and the Sun, was, their having flut the Door to Adwives, by taking them amifs; and that a Con- duct directly oppofite, rendered the Reigns of Ven ti and Vi ti in the Times of the Han, glorious, and affured the Crown for a long time to their Poffefior.

**ADISCOUSSBY S. E. V. K. Y. A.**

**UNDEThe preient Dynasty, we have nothing but Impoffs, Taxes, and Prohibitions, and thate too in the highest Degree. They obtain on the Mountains, and in the Valleys, in Rivers and Seas; upon Salt, and upon Iron, upon Wine and Tea; upon Staff's and Silks, upon Turnpikes and Roads, upon Brooks and Bridges. Upon all these and many other Things, I every where see Prohibitions laid, &c. While these Prohibitions are rigorously and carefully enforced, I fee on the other Hand, the Son abandon the Father, and the People withdraw from the Authority of the Prince; the Hanzen quit the Spade and the Plough, and the Women the Manufactures of Stuff: The Tradesmen, each in his way, every Day defire upon vain Ornaments; the Merchants traffic with Pearls and other useless Ornaments; the Gentlemen of the Gown neglect the Study of our ancient Books, whose Summary is fujiece and Clarify. Superflition and Error become as fo many Custom: Corruption creep into our very Language; empty Flourishes become the Fashion; Numbers of People run about the Streets, and lead an idle Life. A great Number of Magiftrates lose their Time at Entertainments; Multitudes of People wear Cloaths far above their Ranks; Buildings become every Day more expensive; Weakness and Innocence oppref by Force and Power. The great Officers suffer themselves to be corrupted, and their Underlings to fleece the People. I fee, I fay, all this; and I fee at the fame time, that no effedual Remedy is applied, either for preventing or fupprefling it. And yet, according to the Notions of our Antients, tho{e whofome true Notions, it was a per-**

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fmal Crime in a Son to abandon his Father, nay, it was a public Disorder, and is always a great Abuse. It is rebellious in a Subject to withdraw himself from Authority; for Men to abandon the labouring the Ground, and the Women the Manufactures of Stuffs, into flave both themselves and others: For the Workmen to refine upon what Ornaments, the Merchants to traffic in unprofitable Toys, and the Clergy to neglect Charity and Justice, for, each, in his respective Profession, to abandon what is Essential and Capital. For Superficialities to establish themselves in China, is to introduce Barbarism into the Empire. To bring a florid Style in Vogue, is, as it were, to bury our King: So many idle Vagabonds running about the Streets, and our Magistrates losing their Time at Feasts, is abandoning both public and private Concerns. By the Prevalence of Luxury in Building and Cloaths, all Orders must be soon confounded. By Force and Power not being curbed, the Poor and the Weak are oppressed. By great Officers suffering themselves to be corrupted by Profits, and the small living upon Rapine, there is an End of Equity and Justice. Where is the Wildom in not prohibiting, or rather in not putting an effectual Stop to so great Evils, and in infusing a rigorous Obseverance of, I do not know how many, Prohibitions, from whatever is necessary to Mankind? Is this the Government of our Ancients? But if any one should ask at me, what should be done in order to re-establish that wise Government, my Answer shall be in two Words: All that is done at present must be forbidden, and all that is forbidden must be done: Such was the Gov- ernment of our Ancestors.

The Emperor Kang hi's Remark.] Among Laws, there are some more some less important: Some are Capital and Essential, and some are less so. If they are confounded, and the latter are prefered to the former, the People do not know which of them to embrace. The Distinction that ought chiefly to be made in this Cause, is very well laid down in this Piece, whose Style is likewise lively and nervous. An historical Glos says, that She by' was an able, upright, resolute Mn, who loved Good and hated Evil: But a little too greedy of Reputation. For which Reason, he feized all Occasions of speaking and acting. He thereby made himself Enemies who fought to ruin him, and he had some Difficulty to escape their Vengeance.

Jin t'ong having no Son, adopted one of his Relations who was a young Man, and created him hereditary Prince. The young Prince being weak and committing several Faults, the Emperor and the Empef had Thoughts of substituting another in his Room: But the Secret was not so well kept, but that the Prince was apprized of it. Upon this, they laid aside their Design: And Jin t'ong dying, the young Prince was declared Emperor. He falling sick, and his Disease putting him out of a Condition to take care of his Affairs, the Empre Dowager took the Reins of Government in her own Hand, giving Audiences regularly, and consulting about everything with the Miniflers thro' a Curtain. As soon as the Emperor was recovered, she resigned the Government into his Hands. The Prince having been informed that Jin t'ong and the Empre had for some time been consulting to set him aside, he bravely said them a grudge, and seemed uneasy, that the Empre had during his Illness, taken upon her the Government. The Officers of the Palace judg- ing with his Respectment, treated that Prince with very ill, and let her and her Daughters be in Wact of a great many Things. At this Juncture, the Emperor being informed of the Services and Mer- it of Fo pi, nominated him to be Ting che, which at that time was a very considerable Pof; but Fo pi escaping himself from accepting it, and laying hold of a fair an Opportunity embraced the Emperor to behave himself with Regard to the deceased Emperor, and the Empre Dowager who was yet living. He did as usual, in Writing; and it was in the following Terms.

Sir, I have a due Sense of the Goodness with which you would reward me for some Ser- vices that my Duty bound me to perform to the Emperor your Father. But I would be much better pleased, if you yourself would endeavour to acknowledge the Obligations you are under to that Prince, and the Empre his Confort who is yet alive. They chose you as their Successor to the Throne, out of a great many Princes of the Blood, who were as nearly related to them as you. If at present, you possess the glorious Title of the (k) Son of Yen, if you are Mas- ter of the Wall Riches of so great an Empire, it is merely thro' their Favour. A singular Favour if ever any was! A Favour for which it is not easy to make fuitable Returns. In short, a Favour which you cannot enough acknowledge. Yet, you not only neglect to acquit yourself of the ordinary Ceremonies with Regard to the late Emperor, but you are neither obliged to pay the Respect due to the Perfon, nor to provide for the Exigencies, of the Empre Dowager who is yet alive. How! Is then the most ordinary Ceremonies too great a Complement to Persons to whom you owe so much? Where is your Gratitude and Piety? Surely all the Empire expects other things of your Majesty. While you were under the Hands of the Physicians, the World was less surprized at this Conduct. But since your Health is recovered, since you bear without any Inconvenience, all the Weight of Affairs; to fulfill all the other Duties of a Prince, and to neglect that of a Son, makes every Officer, both of your Court and in the Provinces, conclude, that your former Negligence was not to much occasioned by your Want of Health, as your Want of Piety. As for my Share, I own that I don't understand the Motive that induces you to act in this Manner. I neglect Charity and Justice, that the late Emperor in his Life-time, discovered a Coldness towards you? Is it because you have had unfavourable Accounts on that Head? It is a certain Truth, that the late Emperor if he pleased, might have named another Successor besides you.

(*) Tien 16, this is a Title of Honour given to the Emperor of China.
you; but he chose you, and in Consequence of that Choice, you are his Successor. What sur-
milies or suspicions, even tho' they had a little Foundation, ought to efface a Favour so well known, so
great, and so real.

As for the Empress Dowager, if, for some time, she took the Management of Affairs upon her
self, she did it at the Request of your Ministers and other great Officers, while you was not in a
Condition to manage them yourself; but the never pretended to be a Partner with you in Sove-
reign Rule. In short, some time ago, she resigned to you the Government; since which time
you have resigned and ruled alone. The rest is past and ought to be forgot, nor does it become
you to retract it so long as you do. For these petty Reasons of Unaeainel, even tho' they were
real, to forget a Benefit of the first Order, is to imitate Teu song, who is sharply reprimanded in
the Shi king, for a Fault in its kind, not so grievous as yours. I have a sensible Concern when I
see you, instead of imitating Shun, a Prince eminent in so many Respectst particularly in that of
his Piety towards his Relations, imitate Teu song, a Prince who is so infamous in History.

If it is said, that it is not the Empress Dowager alone, who must bear with your capricious
Temper, your Renunciation I hear, extends even to the Daughters of the late Emperor, whom
consequently you ought to look upon as your Sisters. You have deprived them of their Ap-
artments, and given it to your own Daughters. Being shut up in a Corner of the Palace, they receive
from you not the least Mark of your Goodness; you take no Care of them, and they are to you
as Strangers. Permit me then to open my Heart, and to inform you of the Sentiments of the
whole Empire, and of myself more especially. The late Emperor reigned for 41 Years. Un-
der a Reign whose Happines was equal to its Length, the Empire felt the Effects of his Good-
ness. There is not one of his Officers who is not (*) pierced with his Gratitude: As no Man
owes more to him than I do, being raised by him, from one of the poorest simple Literati to the
highest Employments, so no body has more sincere, and more lively Sentiments of Gratitude for
that good Prince, than I have. By this you may judge, how great the Concern of all the Sub-
jects of your Empire, and of me in particular, is to see the Empress his Comfort, and the Princesses
his Daughters so much neglected. I am so much affixed with it, that I have not the Heart to
accept of the Dignity to which you would raise me. What Proportion do my weak Services
bear to the Obligations, which your Majefty owes to the late Emperor and Empress Dowager?
Such as a Thread, or a Hair of Silk to the whole Universe. How inconsistent is it to for-
get what you owe them, for the greatest of all Favours, and to reward the Merit Service that I
have done you? How absurd is it, not to be sensible of it? I own I am heartily so. What I with
above all things, is, that you would render to the late Emperor the acknowledgments, and that
as a good Son, you would honour the Empress. Besides your owing this Example to all your
Empire; it is the way to gain the Hearts of your Officers. As for me, when I shall see you change,
I should live only upon Roots and Water, there are no Fatigues nor Hindrances that should
displease me, and no Danger that should daunt me from serving your Majesty with Pleasure,
to the last Breath of my Life. But at the same time, while, without such a Change wrotcre,
your Majesty offers me every Day new Honours and the greatest Riches, I cannot resolve to
accept of them. The State still feels the wise Government of your Ancestors: The Laws
which they established are obsolet, the People are submissive, the Officers vigilant, and every thing
goes smoothly on. There is no occasion for you to be in Mourning to disturb your-
self, or to give you a close Application to Affairs. But which is most pleasing to you, your Officers
can do nothing, is to take care of whatever relates to the Empress, and the five betrothed Daughters of 

(1) The Chine$$ Says: His Goodnees pierced to the Marrow of the

(1) In the Chines$$ is literally: That Subject has heard for

Inglisong, upon filial Piety and Equity.

Discourse of Se ma guang to the same Emperor Inglisong, upon filial Piety and Equity.

I T is a (+) common and a true Saying, that in point of personal Perfection, filial Piety is the
Chief of all Virtues, and Equity is the Soul of Government. Confucius in his Book upon filial
Piety, says, that this Virtue is the Principal and the Foundation of all others. He adds, that he

+The Chines$ Says: His Goodnees pierced to the Marrow of the
who does not love his Father and Mother, and does not behave to them with all due Respect, to leave the rest of Mankind, and treat them with all the Respect imaginable, cannot in Justice pay for a Man, either of Virtue or Honour; and in effect, it is neither the one nor the other. For never did a Man without a Root fast forth fair Branches. The late Emperor Tien Jong, by adopting you, and calling you to Empire, made you the noblest Prentent which was in the Power of Man to make. (*) That Prince is now no more; but he has left an Empress and five Daughters. Theirs as they were nearest to him, you so far to be dear to you: and you should express for them, all possible Concern. You cannot fail in this, without answering very ill the Intentions of Tien Jong, and the Obligations you owe him. Formerly, when the Empress Dowager governed in your Palace, the Officers of your Household respected her. Both Great and Small were watchful to serve her. At present, when she has resigned to you the Cares of Government, and meddles no more in Affairs, I apprehend no Alteration with Regard to her will happen. Some of the Officers of your Palace may be idle Fellows, and may neglect, and serve her ill. She is Mother of the Empire, and all the Empire ought to have it at Heart, that she be happy and satisfied. But all the Empire, Sir, relies upon you, and you have more Obligations than one upon you, to take all the Care of this which you are capable to express.

I likewise fear, that there are Fire-brands in your Palace, who interpreting in their own Manner, the Words and Actions of the Empress, make Reports of both, which serve either to cool, or to exasperate your Majesty. If there are any of such a Character, they won't fail to mark themselves under the specious Pretexts of Fidelity, Loyalty and Zeal. But they are at the Bottom mean Souls, who have nothing in View but their own Interest, and who endeavour, by the Dispositions which they either believe or fee to be in the Prince, to make their own Advantage. If then you discover any of these abandoned Syscohants, ordain, without hearing them, that they shall immediately be put into the Hands of Justice and tried. One Example which you shall make of this, will stop the Mouths of all others of that Kind. On the contrary, if you lend an Ear to such Discourses, there will be no end of Backbitings and Calumnies, and they will infallibly be attended with fatal Disorders; this is a Point of the Importance, and deserves your Attention.

In short, it is a received Maxim, and has become as it were proverbial: In Matters of State the Prince alone ought to decide, but in domestic Affairs, the Empress ought to rule. I therefore wish that your Majesty deciding all foreign Affairs by yourself, would leave all Affairs within Doors to the Empress, together with the Distribution of all the Gratitudes and Pots there, at least, that nothing of that kind be done without her Advice and Consent. Everything then will be in order; you will fee your Mother, who is above you, happy, and the Officers and your People under you, befify their Satisfaction, by Encomiums and Songs. If, because this Order is not established, the Officers of your Household should be neglectful, and fail in their Services to the Empress; if any of them by false Reports, should embroil you with her, this must be known without Doors: Perhaps the Empress shall fall out of Vexation; what a Dishonour will that reflect upon you! How can you answer for it in the Face of the Empire? All the Good you can otherwise do, will not be able to cover your Shame. This is the Tendency of my first Proposition, which was; That filial Piety is in point of personal Perfection, the Chief of all Virtues. The Character of the Slave, which is called (1) Hong fan, when the Author comes to recommend it to the Prince to be equitable, and never to be influenced in his Actions by private Inclinations or Aversions; he lays so great Stress upon that Point, that he inculcates the same thing in six different Manners, that he may the better set forth its Importance. He who governs a State, says Chew jin, ought not to repay private Services done to him before he mounted the Throne, with public Rewards. Much less ought he to employ the Rigour of the Laws, that he may gratify a personal Hatred. We read in the Ta hyo (2), he who would promote Reason and Wisdom in his Conduct, ought to keep his Heart equal and balanced. But the Heart loses that Equality and Ballance, when private Love or Hatred gives it a Byeas to one Side or other. From being but one of the Princes of the Blood, you were railed to the Throne on which you now sit; this was a wide Step. It was natural enough after this Rife, that you should retain some private Favour or Refinement, towards those who had formerly done you some good Office, or given you some Difficult: But beware, for these Affections and Difficults ought not to influence your Government.

The great Rule of Sovereigns, is, to reward Virtue, and to punish Vice, to advance Men of Probity and Merit, and to banish all who want both. Honours and Pots were distributed before an Assembly of the whole Court, and Criminals were executed in the Face of the World: As if the Prince would thereby signify, that his private Inclinations had not Part in all that was done; that he distributed Rewards to Persons whom the Public would not think unworthy, and that they whom they judged worthy of Death, were condemned at the same time by the public Voice.

At present, there is a great Mixture among the Officers of your Empire. There are amongst them Men of Virtue and Merit, but they are mixt and confounded in the Crowd. The Good

(*) The Chinese has it He is retired for all in Ascending: I have altered the Notice, that the Chinese Pamphlets have the

Due Expulsion of Ho is dead, and employs more soft Terms,

according to Persons and Circumstances.

(1) The great Rule or Rules.

(1) The great Scandal or Science. This is the Title of the

Book.
and the Bad are upon a Footing. This is a Disorder infinitely prejudicial to the Good of the State, and I could wish that your Majesty would seriously apply to remedy it. The Thing you must do for that effect, is as follows. Lay yourself out to know those thoroughly, whose Virtue and Capacity are greater than ordinary, and who are thereby most capable to answer the Hopes of the Public. Such as you know to be Men of this kind, draw immediately out of the Crowd, advancing them to the first Posts; and tho' they had formerly the Unhappiness to displease you, yet do not fail to promote them in proportion to their Services. Act in the same manner with regard to Punishments: However great the Favour be you have for any one, yet if he is guilty of any Crime, and for that defeat by worthy Men, and condemned by the Voice of the Public, do not allow yourself to relent so far as to pardon him. By this Conduct, there will soon be no more any Men of Merit out of Posts, nor any weak Persons in them. You will advance Virtue, you will make Vice tremble, and promote Oldiers throughout all your Court. All your People will feel its Effects, and you will build their Happiness, upon your Wisdom. And reciprocally making their own Happiness yours, by their Loyalty and Submission; your illustrious Purity will, in order to reign in Peace, have no need to do but to imitate you.

But on the contrary, if your Majesty, leading an idle Life in your Palace, and abandoning yourself to your Pleasures, should devolve your Authority upon some one of your Officers; if, without examining who has, or who has not, Merit; without distinguishing genuine Virtue from Vice artfully disguised, or regarding any Consequences, you put all indifferently into Posts, the first who shall present; or which is worse still, if making your Indications or Reforms your Rule, if you should banish from you all those who have formerly disdained you, and advance only those whom you have always inclined to Favour; if you use the Power of rewarding, only that you may gratify Sycephants who have no Merit, and who have done no Service; and that of punishing, only that you may check zealous loyal Subjects, whole Uprightness is all their Crime: there will be then ever Law, no more Order, no more Peace: Can any thing be more fatal both to the Empire in general, and to, your Majesty in particular! These are the Reasons why I said that Equity is the principal Point of Government, in the same manner as in personal Perfection, filial Piety is the first of all Virtues. Upon the Value or the Contempt which a Prince768, for these two Virtues, more than upon any thing else, depends the Happiness or the Unhappiness of his State, and the Glory or Shame of his Reign. Weigh this Truth, that you may be the more animated to the right Practice of these two capital Virtues.

Another Discourse of the same $e ma quang, to the same Emperor Ing tong, on Occasion of the public Calamities.

SINCE your Majesty came to the Throne; there have been many extraordinary Phenomena, and public Calamities, Black Showers have appeared in the Sun; and Inundations and Droughts have succeeded one another. During the Summer of the last Year, the heavy Rains began, and did not end till Autumn was over. Towards the South East of your Court, in a Country where there were upwards of ten Cities, great and small Houses were swallowed up in the Waters, or seen floating and swimming upon the Tops of Trees. How many Families were thereby ruined? Thus universal Miserly prevailed on all Hands: The Son was seperated from the Father, and both the one and the other were overwhelmed under the Weight of their Calamities. Parents fold their Children, and Husbands their Wives, at as low Prices as we now commonly give for the vilest Animals: The Famine was so great at Huyn and Ping, that the nearest Relations were seen to eat one another.

To this watry Autumn's Winter succeeded, not as it ought to have been, cold and dry; but moist and temperate, such as the Spring uses to be. Plants and Trees shooed forth out of Sce- fon; and in the Spring came very boisterous Winds. At last, in the Summer; the infectious Diseases made a horrible Ravage over upwards of one hundred Leagues of Land. The Houses were filled with the Sick, and the Highways with Burials. In the Beginning of this Spring, the Crop appeared prodigiously fine, and then the People began to breathe, in hopes of a plentiful Har- well, which they were just about to reap; when there fell a extraordinary Rain, that in one Day and a Night, the Rivers and Brookes overflowed, and forced the most rapid Torrents to run against their Streams, over turned the highest Bridges, covered the tallest Hills, made a wide Sea of the level Fields, and ravaged the Harveets.

Here in your Capital, the Desolation is as great; the Inundations has carried off all the Barriers, and has undermined all the Gates and Walls: The Tribunals of the Magistrates, the public Granaries, and the Houses of the Soldiers and People have all suffered. Numbers of People have perished, either by being buried under the Ruins of their Houses, or swallowed up in the Waters. Doubtless, these Calamities are very extraordinary; I don't know if their Parallel has happened for many Ages. Is not your Majesty frightened? Are you not thinking upon a friet and a fericus Examination, into the Causes that have contributed to draw down so great Calamities? My Zeal has led me to think for you, and I believe that on your Part, three Causes principally contribu-
First your Conduct with REGARD to the Empress Dowager. This Prince with all Wisdom and Goodness became your Mother, by adopting and designating you, in Conform with \textit{jin tjeng}, for the Empire. Ever since you entered into the Palace, she has expressed for you all the CARES of a Mother. When \textit{jin tjeng} died, and you were sick, that Prince knelt before the Imperial Apartment, knocking the Ground with her Fore-head, so as even to wound herself, in praying with the utmost Earnestness for your safety. After this, how could you on the Report some envious Tongue, who exasperated you against her, allow yourself to be persuaded, that this Prince did not entertain for you all the Sentiments of a good Mother? Thou this should be partly truth, it is allowable for a Son to dispute with his Father and his Mother, and to entertain only for them, the Tenderness and Respect which he judges to be proportioned to the good or bad Treatment they give him. Who ever heard such a Maxim maintained?

There is another Maxim better established, and universally received. A great Favour, Tradition tells us, ought to cancel all the little Causes of Discontent. The late Emperor drew you from the Government of a Province, for which you was likewise indebted to him, to place you upon the Throne, and to make you Master of the Empire. What has he required of you as a Return for a Favour of that Nature? That, at his Entreaty, you would take a Concern about the Empress his Wife, and the Princesses her Daughters. Yet you lost your Temper, as soon as that Prince was put in his Coffin, and even before he was buried, you shut up the Princesses in a retired Apartment; you never almost saw them; you abandoned both the Mother and the Princesses her Daughters, to the Discretion, or rather to the Negligence, of some mean Officers. Permit me, in this Affair to reason from Lives to Great. Imagine with yourself, that one of the common People has some Arpents of Ground to subside himself, his Wife and his Daughters upon; finding himself advancing in Years, and without a Son, he adopts a young Man, one of his Relations, and makes him his \textit{(*)} Heir. The Latter finding himself Master of the Estate, no sooner sees his Father dead, than he absolutely disposes of his Goods according to his own Fancy, without shewing any regard for his Mother, or any Care for his Sisters. They might well sigh, groan, and bewail themselves; but he was insensible of all. What Idea do you think, all the Neighbourhood would entertain of a Son of such a Character? How would he be look'd upon? What would be said of him? Such a Conduct then would lose the Character of a Peasant in his own Village: And what ought an Emperor, upon whom the Eyes of all his Subjects are fixt, to expect from a Conduct so great deal more extravagant. How is it possible that he can be beloved?

In the Second Place, the late Emperor, who was naturally easy and gentle, was always in Pain, when he was obliged to contradict those he employed. During the last Years of his Reign, he was violently tormented with a Pain in his Breast, which disabled him from attending the Councils of Government; so that he was forced to devolve them almost entirely upon one or other of his Officers. It is to be wish'd, that he had always made a right Choice; but Intrigues and Interest were often seen to prevail over Virtue and Merit. Whatever Care the Authors of these Injustices took to screen themselves, they could deceive only the heedless unattentive Vulgar. Men of Sense saw and bewailed the Evil: But not knowing how to help themselves, as the Prince was in such a Situation, they kept silence. All their Comfort was, that a young Prince, as you were, mounting the Throne, you would examine every thing by yourself, infringe yourself in every thing carefully, and vigorously maintain the Sovereign Authority. They then hoped that all incapable Persons would be removed, that Men of Merit would be advanced, that pure Equity would regulate all Rewards and Punishments, in short, that by this wise Conduct, the Court and all the Empire would soon change its Face.

There were our Hopes, but we have not seen them fulfilled; even in the Beginning of your Reign, you appeared to be as much fatigued with the Weight of Affairs, as ever \textit{jin tjeng} was, when bowed down with Sickness, in the latter Part of his Reign, you abandoned the Decision of Affairs more than he did, to certain Officers; and one would have said, that you was afraid to have seen clearly into their Conduct. Great Numbers of Memorials have been presented to you, some of them were of the greatest Importance; you paid no Regard to them. Under Pretence of letting Things go as they were formerly, you examined nothing to the Bottom; and while you attentively applied to Trifles, you neglected the material Part of Government.

Officers, who are absolutely worthless, without Virtue and without Merit, are in Posts: You know them, and yet suffer them to continue, as if you had not the Courage to remove them. The Empire does not want for Men of Parts, who join a great deal of Wisdom and Prudence to very great Abilities. You are convinced of this, and you know them to be such: Notwithstanding of this, you never mind them. Such a Step is dangerous, and subject to great Inconveniences which you are afraid to incur, and you suffer them. What is the reason of this? And yet you take that very Step. Another Measure is good, you know it is, and you are taught to point out the Advantage of it with your Finger; and yet you dare not declare yourself and say; \textit{My Pleasure is, that this Measure be pursued.} Then they who serve you, perceive this Weakness, and take Advantage of it, or rather they abuse you. As they are at present more Masters, than they could be in the latter Part of the late Reign; they are likewise more insolent. Their Caprice, or their Interest, decides every thing. Tho' these Gentlemen don't blush at promoting the most Worthless, and at acquitting the most Guilty: In one Word, they dare do every thing, and stick at nothing. Thus it is that you govern in the Empire, but do you hereby worthy answer the Expectations of the World.

\textit{(*)} The Daughters in \textit{China} don't inherit any thing from their Parents.
In the third Place, you have, it is true, fine natural Parts: But have you a larger share of them than Tan, Shun, Tu, and Ching tang? You ought, after the Example of these great Princes, to endeavour to improve a Ground-Work, in profiting by the Abilities of wise Men. But this is what you have never been known to do. On the contrary, if you have any thing to your Head which you resolve to execute, you can be diverted from it with the Reasons that expel its inconvenience. No! The bravest Soldiers don't defend a Place in which the Enemy has besieged them, with greater Resolution than you defend your own Opinion. You never once reflect upon any thing that contradicts it. To act in this Manner, is not acting according to the Maxims of our ancient Sages, in uniting many Rivers to form a large Sea. A wise Prince hears and weighs every thing without Prejudice. When he examines the different Views, he does not say; This here is mine, and that there is another. This Perfon is my near, and that my distant. Relation. This was first suggested to me, and that came but late. These Circumstances never sway him either to one side or the other; but he takes the best Course, and determines him entirely. But how can he distinguish this best Way, if he lays himself open to Prepossessions.

The Shu king says, " If any one offers an Advice contrary to your Inclinations and your Notions, that is a Reason for presuming that it is good, and for weighing with greater care its Usefulness and Advantages. Another Advice agrees with your Views, for which Reason, you ought to pay the greater Deference to the Reasons that are against it. But if, contrary to these Maxims, you hear with Pleasure, and embrace with Joy, only what is agreeable to your Notions, if you reject, and are even angry at, every thing else, the natural Effect of this Conduct will be, that Flatterers will appear, and that Men of Probity will retire. Is this the way to procure Happiness to your Subjects, and Glory to your Reign? Your Dynasty from its Beginning, after the Example of other Dynasties, established Cenfors, who were in a manner the Eyes and the Ears of the Prince; So that neither Ministers nor others, dar'd to conceal any thing from him that concerned him to know. All the Affairs which come to Court, pass through the Hands of Ministers. They deliberate, they decide, and under the Favour of the Prince, they promulgate that Decision: If it happens that a Cenfor, according to the Duties of his Post, should make any Representations to you upon their Decisions, and lay before you their Reasons: Your Majesty, instead of examining his Memorial by yourself, immediately delivers it into the Hands of those very Persons whose Decisions are censured, and you follow their Judgment. Where are they who have so much Uprightness, as to acknowledge that the Adavices of another, are better then what he has resolved upon himself; for there are there any found, who own that they have done wrong, and that they are blame worthy. All that your Majesty gains by acting in this manner, is, that you acquire the Reputation of being the best Censor, and who defines to have none. As for your Officers, they have the Advantage of being absolute Masters, and quiet Politicians of Sovereign Authority.

The three Points which I have touched upon are not secret, all the World is very well apprized of them. Every faithful zealous Officer bewails them. But they are afraid of some Emotion of Anger from you, or some Resentment, almost as terrible, from the interested Princes. For which Reason they dare not talk to you. In the mean time, Sadies, Uneasiness, and Indignation, poisons the Hearts of your good Subjects: the more these Sentiments are suppress'd, the more violent they are. And I am not at all surpriz'd, that they have drawn down these intermedicate Sentiments. If I have the boldness to talk thus, it is only that I may beg you to consider, that as you are above Men, so Tyen is above you, and to conjure you to answer the Delights of Heaven, and the Concord of your Subjects. You cannot do this better, than by effectually remedying the three Points which I have touched upon. Acquit yourself towards the Empress Dowager with all the Duties of a good Son. Take Care to please her, and make it your Business to render her happy and contented. Extend your Goodness to the young Princes your Sisters, have an Eye upon their Wants, and settle them when it is time. Delegate the sovereign Authority to no Person, for it belongs to yourself alone. In your Choice of Officers, distinguish true Merit: In Rewards and Punishments, regard nothing but the Importance of the Services, and the Hanoufnefs of the Crimes. Give an utter Exclusion to all Flatterers, and banish fuch of them as are in Pofts. Open a Door to Advice, hear without Prejudice all that is given you; and follow with Courage and Constancy, that which is the most wholesome. Besides, it is not enough to testify by Words, that you will in Time to come, observe this Conduct; you must shew it by your Actions; and these Actions too, must be the Effect of a firm and sincere Resolution. Nothing can reform this Sincerity when it is perfect; even Stones and Metals have more than once yielded to it. How then can Men reform it. But if you are deficient, Appearances will produce nothing. No, they won't make the smallest of your Subjects move. Far less can you hope that it will touch Tyen. Do not deceive yourself, says the Shu king, by saying he is far exalted above us &c. Norwithstanding of his being exalted above us, yet he is near both to our Words and Actions, which he sees and hears. Searce do our Thoughts rise from our Hearts, but Tyen is immediately acquainted with them; must he then pretend himself to be under a human Shape, and shew your Eyes the Sound of a sensible Voice? I know of how little value I am, and of how little use to you, yet I thought myself obliged to you my Opinion and my poor Sentiments, which your Majesty may examine and weigh at Leisure.
Another Remonstrance of the same Se ma quang, to the same Emperor Ing long.

Towards the End of the third Moon of this Year, I had the Honour to exhort your Majesty to publish a Declaration which might open a Door to Advices. A few Days since, your Majesty knowing that I had return'd to Court, ordered that Declaration to be register'd the fifth Day of the fifth Moon. No Man could be more sensible than I was, when I first received the News. Besides its being extremely agreeable to me to understand, that your Majesty desir'd to agree to my Proposal, the Advantage which I hoped would thereby accrue to the State, was a still greater Cause of Joy to me. But when I read over that Minute, I own to you, that I found things in it which I could not relish. Let me die a thousand Deaths rather than to differ from the Beginning and Part of your Declaration: But towards the Middle of it, we read these Words. "But if any one, in presenting to us Memorials, Advices or Remonstrances, shall speak from Inclination or Interest, if, forgetting his Station, he should "touch too freely upon the great and secret Springs of Government; if he should find fault in "other Terms, with things that are established and practis'd; and in order to enhance his own "Value, if he should oppose the Designs of the Court, and allow himself to Popularity, "expouze its Inclinations and Abuse s, that he may raise an empty Reputation: As all this will "be very hurtful if it go unpunished, I cannot dispense with my effectually punishing those who "shall be herein culpable."

Sir; I have heard it constantly and truly said: When a wife Prince treats his Officers with Goodness, and expresses a Value for them; when banishing Diffracts and Suspicion, he, as it were, lets their Zeal at large, then, these Officers on their Part, being free from Dread and Unaequins, are entirely taken up with the Care of serving him well. As they are secure of the Heart of their Prince, they likewise open theirs to him, and suffer him to be ignorant of nothing which they think can be of Service to him. You, by an unforeseen Precaution in a Declaration expressly made for exciting your good Subjects to affix you with their Advices, insert fix Refrrections conceived in such a manner, that any who speaks, if Advantage is taken against him, cannot escape his Ruin. In my Opinion, no more effectual way could have been fallen upon to have that up every bodies Mouth.

Let us in the mean time suppress, that any one shall speak. Let him blame or praise ever so little in his Discourse, nothing is more easy than to ruin him, by saying that he speaks from a Motive of private Favour or secret Interest: If an Officer who is in Poit shall tamely touch ever so little, upon what in a strict Sense shall not be found within his Sphere, he may be ruined, if his Enemies please to accuse him of having forgotten his Rank. He who shall treat of what may trouble the State, and assure its Restorke, may pass, if one has a mind, for having too freely touch'd upon the great Springs of Government: If by accident, a Person speaks of a Matter to which any ancient Edict relates, he may pass as a Man who at an improper time, blames Things that were established and practis'd. Zeal further inspires some one occasionally to declare against a new Regulation, which for some time past may have made a Noise; and if he expouses its Inconvenience, he is accus'd of endeavouring to make himself popular, by opposing the Views of the Court.

Lastly, none dare endeavour to touch the Prince with the Miseries of his People, without exposing himself to be condemned as a Fire-brand, a seditious Person, and the Head of a Rebellion. Things being thus, I can't see any thing upon which one can express himself with Safety.

Surely a Declaration in such Terms, instead of procuring Memorials and Advices, will deprive you of them more than ever. I then very earnestly request you, to strike out that middle Part, and to fill it in another manner, agreeable to what I laid before you in the thirtieth of the third Moon. It concerns the Good of your State and your Honour, that there may be no Room

In the sixth of the Years named Kyap yew, Chin kyew, was very intimate with two favorite Em- enuchs of the Palace, and obtained the important Employment of Kyap mi, managing fo by his In- trigue, that not only Affairs that regarded War, but all others pass through his Hands. Tang kyap, Fan tol tau, Lin whey, Cheu prey, and Wang tau, who were Conffers, openly attacked him, and presented Remonstrances upon Remonstrances against him to the Emperor. Chin kyew was interc- cted, and accused his Aggressors of caballing: As these last had pointed out the Patrons of Chin kyew, the Emperor had taken their Advices as a Repracch to himself for being governed by the Emnuuch, and this Repracch had picqued him. The Measures he took were, to break Chin kyew and the Conffors at the same time, and to give each of them different Employments in the Province.

Ngew yang kyew, who was afterwards one of the most famous Men of the Song Dynasty, began then to be upon the Ranks. All this by his Employment, he was a Subaltern of the Kuy mi, he fled with the Conffors, demanding that they should be recalled and re-established. For this effeft, he pre- sented the following Remonstrance.

Sir: Since the Beginning of your Reign, you have been seen to open a very large Road to the Remonstrances; if it sometimes happened that there was any exceptionable Petition, and which deferred Punishment, you graciously pardoned it, that you might not damp the Zeal of your Officers. I see, nevertheless, that sometime ago, in one Day, you have prosecuted the five Conffors, who have accused Chin kyew, you have deprived them all of their Posts, and banished them
them from your Court. You cannot imagine what a Surprise this Order of yours has occasioned both in the Court and in the Provinces; and how many Sufpicions it has started. As I have not seen the Remembrances of the Censores, I know not exactly the Strength or Weakness of their Reasons, but I know that Tang kyao, Fan tse tau, &c. have been long in Poil, that hitherto they have behaved in them with Honour, and have at your Court always had the Character of being blameless Men. How can you think, that all at once giving the Lye to their former Probrity, they would surprize and deceive you? No! so extraordinary, and so sudden a Change is not naturally to be imagined.

Surely it must be owned, that the Office of Censor has always been attended with its Difficulties, tho' it has met with different Ones at different times, or rather, under different Reigns. Is a Prince naturally uneasy, haughty, cruel, and as avari from being willing to hear his own Faults, as he is eager to search for, and easily believe those of others? Then his Ministers and a good Men are alarmed and in dread. In such Times as those, it is a dangerous and a difficult thing to advise a Prince with regard to his Conduct; the most able have not succeeded in this. But then it is an easy and a safe thing to footh a Minifter or any great Officer. On the contrary, is a Prince gentle, moderate, obliging, severe to himself, and indulgent to others, as ready to justify those whom he employs, as he is to condemn himself? If it happens at the same time, what is natural enough, that a Miniffer, or some great Man, being supported by People within Doors, has Authority in his Hands, and has Opportunities to be acquainted with everything before the Emperor, having in his Power to make any one fatible of the Effects of his Vengeance: In such Junc-
tures, nothing is more easy, than to give Advice to the Prince upon his personal Faults; but it re-
quires fully a great deal of Courage, to attack a Minifter. Whenever he is so hard as to do it them succeed. This has been the Experience of all Times, and deserves some Attention.

The same Experience tells us, that Princes, according to different Circumstances, have more or less Difficulty to form a right Judgment of what is laid before them; and to know how to do it is a great Art. Two opposite Parties make a Representation to a Prince, each producing its own Reasons, and placing them in the most favourable Light for themselves. Each represents himself as a zealous, faithful and disinterested Person: Each, if he believe himself, has nothing but the public Good at Heart. How shall the Prince determine himself? If he thoroughly knows those who speak; if he knows that a Man is upright and faithful; that such another has a mean Soul, and is Murther of the Art of Distillation; if in their Discourses he clearly perceives, that such a thing is for the Good of the State; such another is really private Interest, cloathed in the specious Name of public Good, then he has no more Difficulty to determine himself.

These are the Means that are laid down, by which, a just Judgment, as much as it is possible to make, may be formed. A Discourse is presented to you, in which the Person who pretends to talk without any Circumlocutions, in clear express Terms, tho' perhaps a little blunt: You find that he propouses things not at all conformable to, but entirely disagreeing with your Views and Inclinations. The first time you read this, you find Resentment and Anger rise in your Mind; but compose yourself, and know that this Man is a faithful and zealous Subject. There comes a second Discourse whole Expositions are soft and smooth, but void of all Meaning; you find that the Person therein strives to justify your Hal Orders, and to join with your present Views: Im-
mEDIATELY you feel Compliance and Joy. Representatives, Motions, and distrust yourself, leaft the Author, and your Court, to his public Inter-

test. In the same manner, one of your first Officers makes Representations to you, upon an Affi-

can in his Sphere, by reiterated Remembrances in the Face of the whole Empire. He has no sooner either spoke or written than the whole World is acquainted with it. The Public speaks, examines, and judges of, Where is the Man that will say, that it is possible to impose upon the whole World? It is therefore to be presumed, that his Proposals and his Representations are purely the Effect of his Zeal. Another days before you his Opinion, with regard to things not within his own Sphere. He conceals himself in order to do it, he demands a strict Secrecy: He uses every Mean to engage his Prince to determine himself, without communicating the Affair to any other. This carries an Appearance of his great Efficac for the Abilities of his Sovereign, but at the Bottom, it commonly proceeds from some secret Interests, which he is afraid should be laid open. The Experience of all Times have authorised these Rules. A Prince who knows how to follow them, perceives without any great Difficulty, and that too partly justly, the different Motives that influence the Person who speaks. We have at present in the Perdon of your Majesty, a temper-

ate, an affuliable, and a laborious Prince, who pardons nothing in himself, who loves to be in-

fracted in his Faults, even when he is told of them roughly and bluntly. But with regard to those who serve you, and especially the Officers whom you employ, you are quite different; to them, you are all Civility, Beneficence, and Indulgence. You would commit a real Violence upon your-

self to change them, you have their Reputation at Heart, you support them as much as possible, and being full of indulgence towards them, cannot persuade yourself that they can render themselves unworthy. So that I believe I may venture to say, that we live in those Times which I have touched upon, wherein nothing is easier than occasionally to advise the Prince with regard to what relates to his own Person, but it is very dangerous for any one to presume to touch upon any thing that regards the Perdon of those who are about him.

What I have seen since I came to Court, is as follows; In one of the Years named King yee, Fan chang yew was so bold as to speak in Quality of a Censor, with regard to the Conduct of Lyu i, kyao one of the Ministers, but it sett him his Poil, and he was sent to a City of the Province as

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a private Magistrate. In one of the Years named Whang yeu, the same Tang kyay, of whom we are now treating, spoke loudly in Quality of Centor against Wen yen po, who likewise was a Minis-
ter; he met with the same Fate as Fan cheng yon. The same thing happened some time after to Chau pyen and to Fan tse tau, for having supported Lyang ebe against Liao kong and his Cabal. Two Years ago, Han kyang was banished to Tjor chew, for having censured Fii pi. Lastly, very lately, Tang kyay, Chau pyen, Fan tse tau, Lyi whey, and Wong tau were broken, for having re-
monstrated against Chin kyew. Among so many Cenforz, who have been turned out of Poff within the Space of twenty Years, I don't know one who was treated fo, for having personally offended the Sovereign.

This makes me say, that at prefent, we may safely and successfully advise the Prince with re-
gard to his perfonal Conduct; but that an undaunted Courage is requireild in the Man who dares to
attack the Minifter, and he feldom or never succeeds when he does: If your Majesty will re-
fect freely upon that Paffage of History which I have now recalled to your Memory, I think you
will naturally enough conclude, that this proceeded from the Zeal and the Courage of Tang
kyay and his Colleagues. Of all thefe five Cenforz that have been lately broken, Lyi whey is the
only one who lately came into Poff. The other four have been long in that Office. Tang kyay
for a like Affair was banished into Quang fi, where he would have died, if your Majesty had not
reftored him to Life, by permitting him to change the Air. Fan tse tau and Chau pyen, have once
already met with the fame Fate, and paft many Years as prome Magistrates. All three were re-
establifhed in their Poffas. All three remembered their paft Difgrace, and few well when they at-
tacked Chin kyew, they had then greater to fear. Notwithstanding this, they did attack him;
their Duty told him that they ought to speak; and they bravely did speak. This surely defends
the Title of being faithful Subjects; they having acted always like themselves, and discovered an
unfaken Resolution. Their Colleque Wong tau, was one of the poor Literati, without Riches
and without Friends: Han kyang becoming accidently acquainted with him, found in him true
Merit. He became his Profeílor, and drew him out of Obscurity that he might make him Cenfor.
Soon after, Han kyang becoming Chong ching, enter'd into Conspiracies againft the Good
of the State. Wong tau vigorously oppofed him; and fupported the Interests of the State againft
his Ariftoes and Ambition; but Han kyang fill perfevering in his Conduct, was adjudged guilty
and to be severely punifh'd. It is well known, how natural it is for one to have a Regard for
his Benefactor, and to support, or at leaft to excuse him, when there is Occafion: But if a Man, as
Wong tau has done, prefers his Duty to all other Confiderations, and submits all the Sentiments of
perfonal and private Gratitude to the common Good, he can act only from a Principle of
strict Honesty and uncomnon Equity. Such, Sir, such were the Cenforz who have been lately
broken. I don't flatter them in the Picture I have drawn of them: All the World will easily
discover its Likeness.

Is it to be premised, that Perfon's of that Character, even supposing that they were deceived,
could have any other Motive for attacking Chin kyew than their Duty, or any other View than
that of the public Good? Some perhaps, in order to render them odious, may have reprefented
them as plotting, and entering into a Conspiracy form'd to disturb the great Officers, and render
themselves formidable. But upon what is this Accufation founded? An Occurrence that is quite
modern and very well known, deftefts it too much. Laft Year, Han kyang informed againft
Fii pi, who was a Minifter of State. Was Tang kyay and Fan tse tau foon to lay hold on this Oc-
cafion, to join with the Informer? On the contrary, they and their Colleagues, with their ordinary
Equity, made your Majesty and the whole Empire fenfible of the Arifcues of the Accufors, and
the Inocence of the Accufed. Where then is the pretended League, and the pretended Conspi-
racy of the Cenforz? No, Sir, Suppofitions of this Nature, can never fall upon Perfon's of their Cha-
ter, : Likewispe it appears, that your Majesty has not entirely believed it, elfe you would have
treated them in another Manner, and deprived them of the Ranks they held. But your Majefly
could not resolve to let them be without Poffs, fo you entrusted each of them with pretty impor-
tant Ones. They were given to understand, that they were banifhed with Regret. In effect,
befides its being a Labor to your Court, it ftops the Mouth of every one elfe, and the State muft
infalubrily fuffer. It was to be wifhed, that your Majefly being more attentive to the Zeal, the
Difinterestedness, and Conffancy of the Cenforz, had given lefs Ear to the vain Suppofitions of their
Adverfaries. But this Evil, fuch as it is, is easy to be repaired. Any Faults which they may have
committed, has been sufficiently punifhed by banifhing them. Let your Mercy now take Place;
that you may inculcate upon your good Subject's the Difinterestedness, Zeal and Liberty of
Speech, recall and reprove Tang kyay and his Colleagues. All the Empire will then applaud you.

DISCOURSE of the fame Ngew yang yflew, upon the Seft of (*). Fo.

It is upwards of 1,000 Years, since China had the Miffortune to be infected with the Seft of
Fo; and for these thousand Years there has been no time in which Men of Sense have not
detected it, and have not with'd it in their Power to deftruct. Our Emperors have more
than once prohibited it by their Edicts, and it was often thought that it was abolished: However,
it always revived with new Force, and things came to that Pafs, that after many and unsuccessfule
Endeavours, this Evil was looked upon as incurable. Is it then effeetually fo? No! It is only
that wrong Measures are taken to remedy it. A good Physician, if he treats his Patient well, ex-
amines

(*) An idolatrous Seft which came from India.
amines the Symptoms and the Cause of his Disea(se. If he finds that it proceeds from a Weakness of Constitution, or a Lowness of Spirits, he goes straight to its Source, without directly attacking any of the accidental Circumstances by his Remedies. He endeavours to vivify the Spirits, and to strengthen the Constitution, and then the Symptoms fall of course.

The Misfortunes which we now bewail must be treated in the same Manner. Fo was a barbarous Foreigner, at a great Distance from our China. His Sect probably sprang up since the time of our three famous Dynasties. But Virtue and Wisdom at that time prevailed in the Empire. The People were well instructed in their Duties, and the Rites were in their Vigour. How then could the Sect of Fo find an Entrance here? After these three first Dynasties the Government was not the same. The Instrucion of the People, and the Practice of the ancient Rites, were both neglected. This Negligence encreased by degrees; and in 200 Years time it grew to such a Height, that the Sect Fo profited by it, and pierced into the Heart of the Empire where they settled. Let us then go to the Source of so great an Evil; let us revive the Government of our ancient Kings; let us instruct the People as we ought; let us re-establish the ancient Rites all over the Empire; and the Sect of Fo will fall, &c.

The rest of this Discourse is not translated; it is very long, and reduced to two Points: The first explains the ancient Government. He finishes his Explanation by saying, that from the capital City, where the Court resided, to the smallest Villages, there are public Schools, where there are some chosen young Men, who having formed themselves at their Leisure under good Masters, are capable to instruct others in their turns. In the second Place, he extends his Proposition by saying, that the only way to destroy the Sect Fo, is to re-establish the ancient Government, and especially the Instrucion of the People, and the Practice of the ancient Rites. Upon this he quotes the Example of Meng ʃe, who without minding direct Refutations, strongly recommended Charity and Justice to his Fellow-Subjects, and thereby made them abandon the two Sects Yang and Mif.

Discourse of the same Ngew yang ifew, upon the Difficulty of Reining well.

It is a common and a true Saying, that it is very difficult to become able in the Art of Reigning. But what are these Difficulties? The greatest confits in a right Choice of a first Minister, and knowing how to employ his Abilities properly. Besides, it is a received Maxim, that when a Prince has chosen a prime Minister, he must repose in him a real Confidence. Otherwise, the Minister will be always in an Alarm, and will never dare to propose, or to undertake any thing. Consequently, if he were the ablest Man that ever was, his Ability can be of very little Use to him; and he never can perform any thing great. On the other Hand, to devolve all upon one Man, and to submit nothing that he shall speak to Deliberation, or else to neglect all other Advices and to reject all other Remonstrances; besides its discontenting a great Number, is to expost one’s self to the greater Misfortunes. Let us suppose a Prince acts thus, and that he forms some Enterprise upon the bare Advice of a Minister, without having held a Council, and against the Sentiments of a great Number, and the strongest Remonstrances: If the thing by accident should succeed, it is much to be feared, that the Prince, exulting in the Success which he owes to Chance, and praismg his Minister exclaiming himaly in a triumphant Manner. We see more clearly than these wise Men. We should have been wrong to have had any regard to their Advices and their Remonstrances.

A Prince with these Dispositions is much to be bewailed. It is true, bad Success will soon re-claim him; but a Misfortune may be so great, that it may be felt when it is too late to retrieve it. A great many Princes have been thereby ruined, as we may see in our Histories. Two Examples are as follow: (*) Fi kyen profissed a very large Dominion: He had good Soldiers, and could have raised nine hundred and sixty thousand Men: Showing his Eyes upon a little neighbouring State, from his high Degree of Power, he harboured a Desire to become Master of it. It is, said he to himself, but a small Spot of Ground: What Forces have they to resist me? The Conquest is both sure and easy. Upon this, he made every thing ready. All his Subjects were against this Enterprise, which was equally unjust and unallowable. The best Heads in the Kingdom made Remonstrances against it, even his own Son opposed it; but nothing avail’d: for the Prince, being intoxicated with his own Notions, found Mu yang chow, one of his Generals, who confirmed him in it. Why, Sir, said he to him, do you hear so many People? What effect can their Discourses have, but to darken your own Understanding? This is an excellent Man, said the Prince. I have found none but him, who, like me, is disposed to secure the Peace of my State by this Conquest. The Troops immediately took the Field, and advanced Southwards to Shew chow. The Enemy poured upon them before they were assembled, and gave them a total Defeat. Fi kyen did not succeed better in his Enterprises towards the North, eight hundred thousand Men either perished, or were left there: The same thing happened to Tien toy under the Tang. This Prince took it in his Head, to take the Command of Tay yuen from Yen, and to banish him to Kyun chow. All the understanding loyal People that were at Court, no sooner heard of this, than they did all that lay in their Power, to shew the Emperor that the Revolution was unallowable. The Prince in the Night-time, while he was all alone, called in Sue suu xu his favorite, who then filled the Post of Kyun mi; What think you, said he, of my Design? A great many don’t

(*) Otherwise called Tshai Ai chow.
The Imperial Collection of Edicts, Declarations, &c.

The Emperor (as is the custom) at an Audience of the Prince, and told him what he had frequently heard from the mouth of the King of Tsin, and left to him to judge aright and to take proper Measures. One or two Passages of our History, may illustrate my Opinion.

At a time when all the Empire was in War, the Prince of Chou, had an Officer of War called Chou ko, who talked the best upon these Matters of any Man in the Kingdom; so that he did not scruple to give himself out as the first Man in the Practice of military Affairs. His Father, who was an Officer of Reputation, and grown old in Arms, frequently talked with his Son upon the Art of War; but he could never puzzle him with his Questions. Withstanding this, he never looked on his Son as a Man capable to command. On the contrary, he frequently said to him, If ever my Son is at the Head of the Army, the Army must suffer. The old Man dying, the Emperor soon after named Ko, to the Command of his Army. His Mother demanded Audience of the Prince, and told him what he had frequently heard his deceased Husband say: But the Prince had no Regard to what she told him: So Ko was confirmed in his Post. He then attacked the King of Tsin, and left the Battle with his Life. The Consequence of his defeat was, that he ordered his four hundred thousand Men, Subjects of Chou, to surrender themselves to Tsin.

When Tsin sii wubang was about to subdue the Country of the King, he asked an Officer of War named Li sin, how many Troops he would need for that Purpose. Li sin, being young and brave, answered, that two hundred thousand Men would be sufficient. This Answer was very agreeable to Shi wubang. However, meeting with Wang tseu an ancient General, he asked his Opinion likewise; he answered, that he would require six hundred thousand Men, otherwise he would not be sure of Success. Shi wubang being nettled at this Answer, said to Wang tseu, you are old, and your Age renders you a Coward. So he immediately said Li sin to command his Army, and gave him two hundred thousand Men with Orders to reduce King. Wang tseu instantly took leave of the Prince, and retired to Peng yang. A little after, Li sin was beaten, and suffering the Enemy to take Possession of seven large Cities, shamefully returned home.

Shi wubang acknowledging

don't relit it: 'Tis a Proverb, answered the Minister, that he who builds a House upon the Side of a High-way, can't finish it in three Years. Why do you hear so many People? Who can give you better Advice than your self? The Emperor pleased with this Anwer, said to him; A Soothsayer lately promised me, that I should this Year, find a Man capable to second me in the Design I have to make my Kingdom flourish; I have exactly found him in you: He then ordered Shi wubang to draw up a Plan against Tsin. Next Morning, when the Counsell knew of it, they grew all very much troubled. Six Days after, News came, that Tsin being informed of it, had rebelled and advanced at the Head of a great Army. The Emperor being made with Terror and Fright, cried out: It is that Wretch who said you, who has thrown me upon this Precipice. He trembled while he was speaking these Words; and was drawing his Sword to kill him with his own Hand, Sir, said Li jang, stopping him, you repent too late; for the Evil is done. And indeed, as the Misdemeanor was imminent, and none saw any Remedy, the Emperor and all the Counsell dissolved into Tears. 

Fii kyen and Tsin tae, each in his Time, followed the Advice of one Man who fell in with their Notions; but their Ruin which was the Consequence, is a Proof of the Danger of this Conduct. And yet Fii kyen proposed nothing less with his General Mii yang chiah, than to secure a lasting Peace to his vast State by a Conquest, which appeared to him equally easy and sure; Tsin tae likewise looked upon Seo won ye as his Oracle. He reckoned that by his Affluence he could aggregate his Empire, and make that flourishing. So true it is, Princes are frequently blind in their Choice of those they employ.

But by your way of reasoning, says one, a Prince ought to put no Confidence in his Minister, however cautious he may have been in the Choice of him. This quite mistakes my Meaning. When kong the King of Tsin put Confidence in kong chuang; sien chu, the King of Shu, trusted in chu ho yang; and both of these Princes did right. But was not all that these two Ministers advised, approved by the wisest Men? Was it ever known that any body demonstrated against what these Princes ordained by their Counsellors? If the Body of the Officers had given a contrary Advice to their Princes, or if the People had groan'd and murmur'd, it is to be presumed, that they would not have obstinately pursued the Advices of one Man, and have rendered themselves odious to all besides, and have drawn down upon themselves the Curses of the People.

There is, in my Opinion, a Difficulty still greater in the Art of Governing well; which is, to hear and to form a right Judgment of all. There comes every Day to the Ears of the Prince, Discourses of a good many different Kinds. Sometimes Flattery speaks; and in order to gain a favourable Audience, the embellishes her Discourse with Art and Eloquence. Sometimes a Zeal which indeed is sincere, but disrespectful and blunt; and consequenty very importunate. To hear both the one and the other with proper Precautions, is a thing which has its own Difficulty; but does not paralyze the Capacity of a Prince, who has a little Understanding and Penetration: As Complaisance and Flattery commonly please every body, especially Princes, a little honest Blunts and Freedom in contradicting them, naturally displeases them: On such Occasions, it is a very difficult thing for a Prince not to allow himself to be either overreach'd or put in a Paffion; yet after all, it is not beyond the Power of an ordinary Wildem and Virtue.

What then is the grand Difficulty? It is as follows: A considerable Enterprize is set on Foot, some propone to the Prince, to succeed by Means which are not very difficult, and seem to be very plausible, but are at the Bottom very unfure. Others open a way to him, which he sees would conduct him to the Point he seeks: But they are represented to him as so perplexing, and so full of Difficulties, that it appears to him as it were impracticable. I say, that it is not then easy for a Prince to judge aright, and to take proper Measures. One or two Passages of our History, may illustrate my Opinion.
knowing his Fault, went in Person to Ping yang, and made his Excuses to Wang tsfen, prefixing him to take the Command of the Troops against King. I have told you, answered Wang tsfen, and I tell it you again, I must have fix hundred thousand Men. Shi tsung promised to let him have them: When these Troops were got together, Wang tsfen advanced against King, and happily conquered him.

Thee Passages of History prove what I have advanced with regard to certain perplexing Junc-

tures which a Prince may be in. But how shall he act in the End? An Officer makes very reasonable Proposals: He lays down Expedients, and answers Difficulties; every thing he says, appears as practicable as it is advantageous. Behold Chau ko and Li fin: Was it not Wisdom in the Prince to employ them? Yet they ruined all. Another lays down very difficult, and deeming impossible Proposals. Is it not to natural to drop them? This was Wang tsen's Case: Nevertheless you must return to thee, or renounce your Project entirely. In a Case of this kind; to hear what every one proposes, and to take the proper Measures, is what I call difficulty. Moreover, if Shi tsung and the Prince of Chau took the wrong Measures, there was one thing which, in my Opinion, contributed very much to it. The old experienced Generals, far from disfavouring, either with themselves or their Masters, the Difficulties of an Enterprise, and being willing to secure its Success, lay these Difficulties out, as being rather greater than in effect they are. This is displeasing to Princes, who expect to find no Obstacle to their Defires. On the contrary, young Officers who are newly advanced, endeavour to enhance their own Valour, and to over-rule other People. They are all Fire and Fury: They suffer themselves to be hurried away, and every thing to them appears easy. This commonly pleases Princes, especially those who are ambitious of the Title of Conqueror: These hear with Pleasure, and believe with Ease, an Officer who, for a small Expence, takes upon himself the Succour of an Enterprise, which they have at Heart. This is too ordinary to Princes; and these two, whom I have mentioned, committed this Fault, which cost them dear. But after all, that which was committed by the Prince of Chau was still more considerable, nor could he afterwards retrieve it.

An Historian says, that Lyen po commanded the Troops of Chau before Ko. Tsin, who was afraid of that old General, used Stratagems to have him changed. He spread abroad a Report, that he was afraid of Ko; and that he was sure of Victory, provided he had not to do with him. He took Care that this Report should be communicated by way of Secret, at the Court of Chau. That Prince was caught, and notwithstanding a good many Remonitrances, he named Ko his General. But alas! This Ko, was at the Bottom, no other than a fine, frothy Speaker. His Father who knew him well, judged him incapable of Commanding; his Mother acquainted the Prince with this; and the Officers judged in the same manner: Even the Enemy knew his real Character. The Prince alone, who was concerned more than any other, always shut his Eyes upon this Point, and in spite of all the World rushed upon his own Ruin. An enormous Fault, but a Fault of which, since that time, we have seen many Examples.

Tay tsoo, the second Emperor of the Tang, once set 300 Prisoners free upon their Word of Honour, that they would return at such a time: which they punctually did, and notwithstanding that they all had deferred Death, he gave them all their Pardon. Ngeu yang hew, who wrote the History of the Tang, composed a short critical Dification upon this Subject; which is inserted in the Collection from which these Pieces are extracted, and is as follows.

And generosity, are Virtues proper to the Men of Virtue and Honour, and are as dear to them as their Lives. As for the Bad, as all their Principle is to fear Punishment, So Punishment ought to be their Portion, especially if they are Men who by their Villainy have already deferred Death. I find in the Memoirs of the Dynasy Tang, that in the sixth Year of the Reign of Tay tsoo, at one time, more than 300 Criminals were freed upon their Word of Honour, and each of them was suffered to go to his own House, provided that they surrendered themselves at a stated time. Is there any thing elle in acting thus, than promising to one's self to find that Faith and Generosity in the most Vile, which can only be found in the most Wise and most Virtuous? And yet these Criminals who were freed, all surrendered themselves at the Day appointed. No body expected this: But we therefore conclude, that because an honest Man keeps his Word even at the Hazard of his Life, therefore the same Honour shall be found in so great a Number of Rogues? It is not natural to think this.

It may perhaps be said, that the Goodness of Tay tsoo, in enlarging such a Number of Criminals, had Force enough to change these 300 Persons; and that Gratitude has a great Power over the Minds of Men. To this I answer: I see very well, that Tay tsoo both thought and said this. But who knows when he enlarged them, if he did not say to himself: The Mercy which I shew them, will easily make them understand that if they return they will be pardoned; so that they will infallibly return. Who knows, I say, whether Tay tsoo did not reason in this Manner, and whether this was not his Motive for enlarging them? Who knows, on the other hand, but that these Criminals actually laid their Account with being pardoned; and that it was not upon this Hope alone that they had the Courage to return? For my part, when I examine this Action, I think I see, both on the one Part and the other, Artifice, Interest, and Vanity. As for what is called Goodness, Honour, Generosity and Virtue, I see no such thing. Tay tsoo had been six Years upon the Throne: All the Empire had, during that time, felt a thousand real Effects of his Goodness. These 300 Men shared it in common with others; and yet they had not amended, but had even rendered themselves worthy of Death. To say that a Freedom for some Months had changed them all of a sudden, for as to make them look upon Death as a Welcome to their
Country; and to make them neglect Life when in the Balance with Honour and Justice, is, I think, to talk of an Impossibility. What Proof would you have, says one, to persuade you that such a Return was actually owing to these Motives? I answer: If Tony jiong, finding that these Criminals were returned, had inflicted upon every one of them the Punishment he deserved; If he had afterwards enlarged others for such a time, and if these others had returned like the first, and surrendered themselves up at the time appointed; I should have then attributed the Return of the second to their Honesty and Gratitude. But if a Prince should think it proper to do this frequently, he would thereby authorize Homicide. Our ancient Kings never acted in this Manner; their Laws and their Sentences were founded upon Nature, and a Knowledge of the human Heart. They were never seen to deviate from these Principles, or by equivocal Experiments to endeavour to attract vain Encumbrances.

Ngew yang hew has written, not only the History of the Tang Dynasty, but likewise that of the five Dynasties, each of which lasted but for a very short time; and all of them continued but for some Dozens of Years, that fell between the Tang and the Song. Upon one of these Princes becoming Emperor from his being the Lord of (*), Shu, and perishing in a very short time, Ngew yang hew takes occasion to expose the Vanity of what the Vulgar call happy Omens. His Discourse, which is inserted in the Imperial Collection, from which these Pieces are extrahed, is as follows.

A LAS! Ever since the Times of the Thu and the Han, nothing is more commonly thought on, or at least talked of, than good and favourable Omens. Those there have not been wanting Men of Sense, who have written very well against this Abuse, yet it still subsists. These which are commonly esteemed good Omens for Princes, are the Long, the Kiling, the Feng whang, the Luy, and that which is termed T'ou yu. But I find in the historical Memoirs of Shu, that these pretended good Omens were never so frequent, as when a certain Prince of that Country made himself Emperor. Yet all the World knows, that he was scarce seated upon the Throne, than he fell from it, and miserably perished. If any one shall say that these Omens did not relate to that Prince, I would ask, to whom then did they relate? For besides being certain that they all appeared in his Time, they could not be applied to any other in particular, nor to the Empire in general, wherein there never were any Disorders and Commotions. What then is this fame (?) Long? It is an Animal which appears so seldom, that it is looked upon as invisible; and for that very Reason has past as being somewhat very mysterious. He loves, as it is said, to mount into the Clouds, and rides even into Heaven; and then is satisfied. As soon therefore as he shall be so lofty of himself, if we may so speak, as to become visible, he shall then be no longer mysterious: And when he is seen here in Lakes and Rivers, he is out of his Element, and consequently dissatisfied. How then can one draw an Omen from this? Besides a single one does not always appear, for they are sometimes seen in Troops. For my Part, instead of drawing a good Omen from this, I look upon it as monstrous. The (?) Feng whang is a Bird, which flies as far from Men as possibly he can. Antiently, under the happy and flourishing Reign of Shun, Whang was ordered to be Precedent of the Muses; which he rendered so compleat and harmonious, that even the Birds and the Beasts were so charmed with its Sweetness, that they dance'd and leap'd when they heard it. It happened that in these Circumstances, that the Feng whang appeared likewise. Afterwards it was vainly concluded, that the Apparition of the Feng whang was the Effect of the Prince's Virtue, and a Prefage of his happy Reign. This was an empty Conclusion. For how many times afterwards was the hong whang seen to appear under Princes without Virtue, and in Reigns without Luster? Nay, we may venture to say in Times of Confusion and Horror. The same may be said of the (?) Ki ling, an Animal with four Feets, that I have said of the Bird Feng whang: He flies from Men as far as he can. Formerly when Ngay kong, Prince of Li, was hunting, he found one: But the Animal turned about his Back upon him, and without giving him one Look, fled away. Ngay kong cutted him to be followed and taken; and he was brought to the Prince, but in Chains, and against his Will.

Confucius relating this Fact in his Chun t'fia, expresses it in four Words, which contain two mystical Strokes. He says: That as he was hunting in the Weif, he caught a (?) Ki ling. When our Historians mention Hunting, they always mark out the precious Place. In every other Passage of the Chun t'fia, Confucius observes this Method very exactly. In this Passage he Ues an indeterminate Expression, in the Weif; thereby giving us to understand, that Ngay kong exceeded, and did not confine his Hunting to this or that Place, but run over a vast Country. Confucius adds, that he took a Ki ling. This is a very rare Animal, and very seldom to be met with. Confucius thereby intimated the inatiable Avarice of Ngay kong, who drained every thing, and from whom not even the most retired Haunts of Animals could escape. This Passage of the Chun t'fia is, in reality, an ingenious Censure upon the Conduct of Ngay kong.

(*) New the Province of 5¢ chouen.
(1) The Europeans have transliterated this Word Dragon, but I have never yet met with any body who has ventured to tell me, that he has ever seen a Long, a Feng, a Li ing, or a Ki ling.
(1) Other Europeans, before me, have transliterated the two Letters by the Word Eagle.
(1) Some Europeans have transliterated these two Letters by the Word Unicorn.
(1) Besides the Chun t'fia here cited, an Ode of the Shi king is entitled The Fayings of the Ki ling, but it does not mention its Appearance.

Bay
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But Superstitions gradually gained ground after the Death of Confucius. The Ki ling was then made a happy Omen for Princes: A thousand idle Stories consequently were spread abroad, and gained Credit to the false Notion. A Fong wabung appeared under Shun. As he was a very wise and virtuous Prince, and as his Reign was very happy, it might be then allowable to acknowledge in the Fong wabung such a thing as a happy Omen. But since that time, the Fong wabung having appeared in the most melancholy and disaffected Times, there is not the least Foundation to say, that the Apparition of this Bird ever conveyed with it what was called a good Omen. There is as little Foundation to what is said of the Ki ling: For, in short, no Ki ling ever appeared under our greatest Princes, such as T'ou, Shun, Tu, Tang, Yin, Yi, Chou kung. Antiquity never mentions it but once, and that too in a Time of Trouble. Whereupon, then, can the Opinion which I have refuted, be founded.

The Tortoise is likewise given us as a good Omen. As for me, I know that this is a blewhewish Animal, which we frequently meet with in our Rivers, and is often seen even in the Mud. This Animal after it is dead is of Ufe. I know that the (*) Pu quan value it, and that T'ai in his Book of Rites, puts a living Tortoise among the Number of good Omens: That according to the same Book, the Virtue of the Prince is eminent, when it caues the Tortoises to come into the Rivers of his Palace. But I know likewise that this Book is a wretched Compilation heap'd together from all Hands, and with very little Judgment; in short, it is a very bad Book. We now shall speak of what is called Yü yu: I own I am ignorant of what it is, or if by thefe Words we are to understand Animals, or somehow else. I know that in the Shii king we read thefe Words, "Alas! Alas! Yü yu." K'ao i lays upon this Text of the Shii king, that Yü was a Park of King Wen yang's, and that Yü is the Quality of him who had the Charge of it. These Words were interpreted thus in the Time of (*?) Quaf. But lately, Interpreters have made them the Names of two Animals, which they say are of good Omen: And as Yü yu is not mentioned in another Paffage, it is not easy to convince People otherwise, who are positive in this Opinion. As to Tortoises, Dragons, Unicorns, and Eagles, which the Vulgar make good Omens for Kings; it is certain that they have appeared in the unfortunate, disaffected Times of five Dynasties; and they were never seen more frequent, than when the King of Shii, endeavouring to raise himself likewise, had very near perished. The most zealous Epiouler of these pretended good Omens, are fully much puzzled about this Paffage of History. I profy by their Perplexity, I attack their vain Credulity, and I endeavour to undeceive them.

The same Ngew yang how speaks of the Times of the five Dynasties, in the following Terms.

In the History of the five Dynasties, I don't fail to find fine Examples. There were three Men who then lived, of an unshaken Honesty and Difinterestedness: There were ten who gene-

rally laid down their Lives for their Prince. What I think extraordinary, and what raises my Indigination, is, that tho' at that time, as at all others, there were Men of Learning in Poets, and Men who gave themselves to imitate our ancient Sages, I don't find a single Man among these, who has done any thing worthy to be recorded. The three illustrious Persons whom I have mentioned, were all of them Men of the Sword; was it therefore, because at that time, among the Literati, there were no Men of Merit and Virtue? Doubtless not. It ought rather to be attributed, partly to unattentive, unthinking Princes, who did not use proper Means to attract them to their Service; and partly to the Aversion the Literrati of true Merit, had to Troubles, and their thinking that Times such as these were, not worthy of their Cares. There is not, said Confucius, a Village of ten Families, wherein the Prince may not find some Subject who is Loyal and Zealous: And I believe he speaks Truth. In effect, in the little Histories of these Days, we meet with pretty singular Paffages. The following is of a Woman, by which we may conclude, that if the virtuous Literati did not then appear, it was not because there were none of them in the Empire. A Magistrate, whose Name was Wang ing, who had a Poit at some Distance from his own Country, died in extreme Poverty, leaving behind him a Son who was very young. His Wife, the Name of whose Family was Li, soon after set out on her Return, carrying along with her the Bones of her Husband, and leading her Son by the Hand. When she came to the Territory of Kay fong, the enter'd into an Inn, where the Landlord, not knowing what to think of a single Woman with a Child, refused to give her Lodging. As Night drew on, the poor Woman begged very hard, and fhewed great Unwillingness to leave the Houfe. The Landlord losing all Patience, took her by the Hand, and thrust her out of Doors. Then lifting her Eyes to Heaven, she cried with a lamentable Voice, 'Shall it then be truly said, that being the Widow of Wang ing, I was touched by another Man?' At least, I shall not suffer this unhappy Hand to defhonour my whole Body. When the had spoken thus, she nailed up an Axe, with which she gave herself to sever a Blow that she cut her Hand half of. The People who were paffing by, flopt at this Sight, and all the Neighbourhood run to her: Some figh'd, some wept, and others bound up the Wound. The Magistrate being acquainted with her Story, procured her good Medicines, fervely punished the Inn-keeper, took care of the Patient, and told her History at the Court. Oh! with what Shame ought this single Action to inspire the Literati of those Times!

(*) This is the Name of an Office or Profession; P'6 signifies the Consulting by Devination or otherwise, about the Choice of a Lady's Day; the Speech of an Affair, &c.

(4) At the Beginning of the Han Dynasty.

Hya
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I was having been deprived of the Post of (* Kyumi, Ta yen was put in his Place; this left was the Friend of the Ministers Fù pi, Han ki, Fan chong yen; and of Ngew yang hew, who was Confir. They lived very intimately with one another, and with some others like themselves. One of which was She-khay, a Man disinterested, honest, and zealous, but too free and bold in criticizing and confounding the Affects of others, in his Verses, which he wrote very prettily. Hya tři being exasperated at a Piece of She k'yan's, and discontented at having left his Employment, informed the Emperor of a Cabal of certain People, who, as he said, were linked together against any one whatsoever : He then particularly named Fan chong yen and Ngew yang hew. The Emperor then addressing himself to the Ministers: "I have frequently heard People talk, said he, of Cabals, formed by (†) mean Wretches, by base Souls, and Men without Merit and without Virtue: But do honest Men who are in Place, and who have both Merit and Virtue, form such Cabals likewise? Fan chong, your Lordship, taking up the Dilemma, Sir, said he, when honest People unite together and combine to do good, and principally to serve you and promote the public Welfare, no Inconvenience can attend such an Union, which has nothing in it, but what is both very good and very useful: A Prince ought to be very attentive to discover those Engagements from Engagements which are both criminal and dangerous." Ngew yang hew being informed of what had passed, presented to the Emperor the following Discourse.

Sir: In all Times, Engagements equally honourable and virtuous, and Cabals unworthy and dangerous, have been confounded together: In all Times, this Confusion has had a Foundation for unjust Accusations. Happy the Accused, who, like us, are under a Prince, who is capable to discern Men of Worth and Probity from mean base Souls. A Prince of this Character soon perceives, that when the former unite, the Links of the Chain which binds them together are Reason and Virtue, and its End is, the Public Good. He sees, on the other hand, that the Union formed by bad Men, is founded only upon Interest. But can this be called an Union? For my share, I believe no such thing subsists among them. Each of them has some View, either of Ambition or Avarice. While he thinks that he can be assisted by others, he appears attached to them; but when these Inducements cease, and greater come in his Way, these Gentlemen are seen to destroy, abandon, and betray one another mutually: Nay, tho' they were allied by the nearest Ties of Blood, nothing can bind them. Men of Honour don't act thus: The Rules of the most upright Reason, and the frictest Equity, are what they propose to themselves inviolably to prefer. Their chief Business lies in giving, every Day, new Proofs of their Zeal to the Prince they serve: All they dread is, is to lose, in their Virtue, and Reputation. These are their Maxims, these their Exercises, and these their Interests. Do they intend to endeavour to become more virtuous, and to press to Perfection? They keep in the same Tract, they as it were march in Company, and mutually aid one another. Does it concern the Service of the Prince and State? Each of them, for that effect, contributes all he possibly can, without ever relaxing or prevacitating: Such is the union of Men of Honour, and such the Facts they form. Thus, by how much it imports the Prince to prevent, or to defer the Wicked, who are united only in Appearance, by so much it is advantageous to him to cherish that sincere Union among Men of Merit, sometimes forms the Love of Duty and Virtue.

In the Time of the great Emperor Yau, the Officer of the Court were as it were divided into two Parties: One consisting of four bad Men, of which Heng weng was the worst: The other consisting of eight Yuen and eight Ki; that is to say, of sixteen Persons equally wise and virtuous, and perfectly united amongst themselves. Yen banished the four bad Men, and joyfully cherished the Union of the sixteen good ones. Then every thing was in Order, and never was any Government more perfect.

When Shun mounted the Throne, there were at his Court, at one time, Kaau yu, Whan, Hew, Kf, Ki, &c. in all 22 Persons, and in the most distinguished Ranks. The Union amongst them was great; they reciprocally esteemed, and praised one another upon all Occasions. They contended who should yield to one another the highest Rank. This fure was a great Party; Shun profited by it. His Reign was happy; and the Memory of his Government is celebrated to this Day.

The Shun king says, The Tyrant Chew had under him some Millions of Men, but every different Man had a different Heart. Ví wang advanced against him with 3000 Men, but all these 3000 had but one Heart. Under the Tyrant Chew, as there were as many Hearts as there were Persons, there consequently were no Alliances nor Parties. The 3000 under Ví wang, having but one Heart, they may therefore be looked upon as one great Party: To this supped Party it was, that Ví wang owed his Success.

In the Times of the later Han, while Hyen ti reigned, under the fine Pretence of Party and Cabal, all the Literati in the Kingdom were search'd out, seized upon, and imprisoned. When the Rebellion of the Willow Caps happened, all the Persons of Zeal and Wildom being in Prison, the Confusion was very great. The Court then opened its Eyes, repented, and set at Liberty these pretended Caballers. But this Repentance was too late; for the Evil had gained so much Ground, that it could admit of no Remedy.

Towards the End of the Dynasty Tang, the like Accusations were renewed. This Abuse still encreased, and under the Emperor Chou ming it grew excessive: This Prince put to Death the very best Men of his Court, for this pretended Crime. The Inigators of thiscrestulous Prince, by

(*) This was the Post of the Head of the Council of War.

(†) In the Chinese it is fu jen; which in the main, signifies Men. see as is here transcribed, the fu jen literally signifies Lords, and
Discourse of Chin hau to the Emperor Shin fong, upon the principal Part of the Art of Government.

SIR; I moft respectfully tell you, that the great Art of Reigning consists in rightly examining the true Doctrine of Antiquity; and in following it: In thoroughly understanding, and perceiving into the Difference between Good and Evil; and in knowing where the one begins, and the other ends; lastly, in rightly distinguishing between Subjects who are loyal and zealous in Reality, from those who are only so in Appearance. But when the Prince knows how to do all this, he must likewise possess a determined Resolution, and attach his Heart immovably to Good with an upright Intention. If a Prince is not well founded in what is called the Principles of Reason, Justice and Equity; if he has not clear distinct Notions of all these, he is subject to lead an Ear to a thousand bewitching Discourses, which easily seduce him to take Bad for Good: And if his Resolution is not firmly determined, he will soon quit the Good he has already embraced. A Prince ought to lay it down as a Principle, never to deviate from the Maxims of our ancient wise Men. Let him propose to himself, to imitate the Government of our ancient Kings, and not to hearken to the Maxims which the Corruption of latter Ages has, as it were, established. Let him labour to perfect his own Understanding: Let him put Confidence in deserving Persons: Let him absolutely, and without Regard to any banish from all Employments, those who want either Honesty or Virtue. Let him advance and raise none to the first Ranks, but Men of approved Wisdom. Thereby he may hope to revive the happy Times of our three ancient Dynasties. But the greatest Misfortunes of States, commonly proceed from small and insensible Beginnings. You must therefore possess a continual Attention, beside a firm and determined Resolution: An Attention which never becomes habitual, but by exercising it by little and little, tho' with Constancy. For this Reason, our ancient Kings, even in the Time of their Divertions and during their Meals, caud some Instruction to be read to them: and kept near their Persons a Man of approved Honesty, who was capable to aid them in this Exercise; and thereby they became famous and virtuous Princes. Behold then, Sir, I speak it with Respect and Obedience to you; behold, what may be done with regard to you.

I wish that your Majesty would make Choice of learned and virtuous Men, who being free from the Trouble of Employments, may entertain you in a manner that is agreeable, but proper to cherish your Virtue. I wish, out of all the wise Men in your Empire, that you would choose those Persons for Censors, who have the openest Sincerity and firmest Resolution: And give them to understand, that you seriously recommend to them carefully to examine the Faults committed in your Government, and the Abuses established therein, in order to inform you of them with Freedom. Your Majesty, every Day thus acquiring Understanding, will greatly strengthen the good Foundation which you have already laid; and in the End, succeed in establishing a Form of Government upon the noblest Rules of our Ancients. At present, we fee with grief frequent Troubles arising in the State: There are nothing but Robberies on all Sides. The Corruption of Manners is grown to such a Height, that People now blush at nothing. So that we may truly say, that you do not express a Value great enough for Virtue, and that you don't shew Ardour enough for true Wisdom. Make the Maxims of our ancient Sages your sole Study, and the Examples of our ancient Kings your Patterns. Apply yourself in good earnest to follow these Maxims and Examples, for that is the Means of procuring the Happiness of your Subjects.

(*) So named from the Colour of the Waters, which are yellow dye by the Earth.

(1) In the Chinese it is Yellow, or a pure clear Water ; jfung A ..., signifies pure Water : This Expedition is likewise used in Morality ; Pi feng yau, signifies, an honest differentated Magistrate or Officer.

(2) The Name of a Dynasty.
Discourse of Wang nган фій to the Emperor Jin tsong, who had reigned a long time, and neglected the Affairs of Government.

SIR: To judge by the History of past Times, when a Reign is long, it is not enough that the Prince is neither too violent nor too cruel. He must have for his People a tender constant Concern, which renders him attentive to their Exigencies, otherwise, there frequently happens very fatal Troubles. The longest Reigns that have happened since the Days of the Han, were those of the two Фіді; one, of the Dynasty of the Цин, the other of the Dynasty Лян. These two Princes had a great deal of Spirit and Capacity. In the Beginning of their Reigns they did great things; but as they had not a great enough Stock of Tenderness for their People, they at length relaxed: Having neither Wars abroad, nor Commotions at home, they lived as it were from Day to Day, without thinking of what might happen, and above all things, they were far from imagining that they had ought to fear as to their own Perfections: Yet they had Difficulty to escape the Fury of the Rebels, and had the Mortification to see the Palace of their Ancestors insulted and demolished; Their Wives and Children in the greatest Want; Their Cities drenched in the Blood of their Subjects, and Hunger kill those who had fled from the Sword. What a Grief was it for a good Son thus to see his Illustrious Ancestors dishonoured, what a Grief was it to a Father, for such is a Prince with Regard to his Subjects, to see his Cities and Fields filled with the Dead! They never imagin'd that any such thing would happen. They saw but too late, that these unforseen Misfortunes were the Fruits of their Indolence.

In effect, the Empire is as it were a fine Vessel equally large and precious: In order to preserve it in a fixed Condition, it requires all the Force of the most careful Laws. And in order to keep it safe, it must be committed to the Custody of the most underlining faithful Men. But if a Prince is not animated with the most tender and constant Love for his Subjects, he is in time weary'd out by the fatiguing Cares, which the Support of the Laws and the right Choice of his Officers require. Months and Years pass without his giving himself any Trouble: And while he thinks only upon living quietly, Things appear to go on in their Channel: This Tranquility perhaps may last for some time, but it is difficult to prevent fatal Commotions from happening. You, Sir, have a very penetrating Understanding, with a great deal of Wisdom and Capacity: You likewise love your People; but I entreat you to consider, that you have now reigned for a long time, and in order that you may not be expost to the Fate of the three Princes I have mentioned, your Love for your People must animate you to support with Constancy, those Cares that are necessary for affurering their Quiet, and the Glory of your Reign.

At present, the greatest Puffs should be filled with Men who are virtuous and capable; and the Laws vigorously enforced; yet they who rule, are the first to wound them by Regulations inconsistent with them. Amongst your Officers there is a vast deal of Disorder; and among your People, a great deal of Misery. Their Manners are every Day more and more corrupted: Affairs increase; and in the mean time, your Majesty enjoying the Honours and Delights of a Throne, remain inactive without minding the Choice of your Officers, and without informing yourself of what is requisite for maintaining or reviving good Order. As for me, I own that my Zeal does not permit me to see such a Negligence without Grief and Uneasiness, nor even to wink at it. A Reign or a Life of this Kind, cannot be very lasting. The three Princes I have mentioned prove'd this; profit by their Misfortune, and don't think you have done enough for securing the Repose of your Empire for ever. I dare say that if you regard this you will have always some-what to do. Nay, I muft add, that if your Indolence continue much longer, I very much fear that it may cost you dear; and then, a useless Repentance will avail you, as little as it did any of these three Princes.

An inveterate Disease, says the Shu king, requires a strong Medicine which is nauseous to take. I therefore intreat your Majesty to be less sensible of the Neacusesties of the Remedy, than of the Danger of the Disease, with which you are so violently attack'd; Your Majesty having done me the Honour to call me near your Perfon, and to make me Superintendent of the Officers in your Train, I have a particular Obligation to watch over every thing that may wound the good Order of your Court, the Repose of your State, or the Glory of your Reign. With these Views and from these Motives, I presume to present you with this Remonstrance; being perfuaded, that if your Majesty will seriously reflect upon what I have laid before you, you will perceive its Importance better than any body else, and route yourself to the great Advantage of all your Empire.

Extrait of a Dissertation of the same Minifter.

IN the Book from which these Pieces are taken, there is another of the fame Author. It is a Dissertation wherein he handles the Question; Whether it is lawful for a Son to revenge his Father's Death with his own Hands? He pronounces in the Negative. To suffer such a thing, says he, at a Time in which Laws are in Force, would be a great Disorder. Others before him, have handled the same Subject, especially two famous Literati under the Tang Dynasty; namely, Hsia-yu, and Li-yen tsé bêw. They agree with Wang nangan фій, that Recourse must be had to the Tribunals. 'Wang nangan фій propounds an Objection drawn from the Book Chun tse, which is referred to Confucius, and from a pretty ancient Book of Rites. In answere to these two Texts, he says; That a Son's being authorized to revenge the Death of a Father with his own Hand, is to be only understood of those Times, wherein the Empire being in Confusion and Disorder, no recourse could
could be had to Magistrates: He likewise objects that which is found in an apocryphal Collection of the Or各方面 (1) Chou kung, who was famous for his Wisdom and Equity. It is there said, that a Son, who kills the Murderer of his Father, provided he immediately declares it to the Magis-
trates, Wang ngan fbe, there are Magistrates who will act, according as is proper, to receive and to hear him, why does he not rather apply to them for Justice? No, there is no Appearance that this Regulation was made by Chou kung. Wang ngan fbe in the same Differtation, taking it for granted, that it is a lawful thing, and even a Duty, for a Son to wish that his Fathers Death should be revenged; in the Conclusion puts the following Cale. The Empire is in Con-
fusion, the Laws have no Force; a Son pursues the Murderer of his Father; they who have the largest share in the Commotions, and thereby have Power in their Hands, support the Murderer in such a Manner, that the Son cannot, without perilizing, revenge his Father's Death. What shall he do? Ought he to pursue the Dictates of that Revenge at the Price of his own Life, or to renounce his Revenge, that he may not leave (f) his Father without Poteity. To have it in his Power to reveng the Death of a Father and not to do it, is inconformant with the Tender-
ness of a good Son. To revenge his Death, and thereby to extinguish his Poteity, is directly contrary to perfect filial Piety. My Opinion however is, (2) that it is better to live and to bear with the Confusion, which the not revenging a Father's Death may Occasion; but to cherish in your Heart the Defire of revenging, if possible without your own Death, the Death of your Father. This is all that depends on a reasonable Man. The Possibility of revenging or not revenging, depends on Tyen. To vanquish yourself and to respect Tyen; where is there any thing blameable in this?

A Picture of Wang ngan fhe by Su yen, who faying that Wang ngan fhe of whom he had a very bad Notion, was rising at Cour, and was upon the Point of obtaining the first Poi, he composed the Pi1ure of a Perfon, and fent it secretly to Chang ngau tau who was in Poff, that he might give him to understand, that it was of Importance that Wang ngan fhe should not be raised any higher, or become Minifter of State.

N Affairs of this World, certain Effects follow certain Causes so naturally, that I think one may almost infallibly tell them, tho' no body but a Man who is out of the Question and entirely at his Ease, can do it with Success. When the Vapours form a Circle round the Moon, every one says, We shall have Wind. When we are Sweat upon the Stones, we are told it will rain. Whence does it proceed, that from these Causes the most Ignorant can conclude what the Effect will be: And that in the Affairs of Life, most People, who are otherwise very clear fought, do not perceive the natural Consequence between certain Effects and certain Causes? It is be-
cause Interet or Fortune trouble us without: One Man has his Hopes, and an other his Fears. Prejudices, form'd by our Passions, poiffeis us within. We have an Inclination for one thing, and an Averien for another.

Formerly, Shen ky yuen having oberved Wang yen, pronounced without any Scruiple, that he would deceive the whole Empire and render the People unhappy. Le yen yang having exa-
minated L4 ki: If ever, said he, this Man is advanced, it will be at the Expedences of our Poteity. O how much more fairly may we pronounce, what the infallible Consequences of advanc-
ing(l) a certain Man will be! For in short, according to what History relates to us of Wan yang, he was a very deverse Hypocrite, and had a certain natural Air of Politienfs and Gentlemen, which he abus'd, in order to furprise and gain those whom it was his Interet to place. He was a Rogue and a Cheat: But he was neither covetous nor malicious. Under a Prince less weak than 

Whey ti was, Wang yen could have occasioned no Trouble.

As for Lü ki, he was indeed a very bad Man, and capable of undertaking any thing: But he had neither Knowledge nor Politienfs. His Air, his Distource, and his Manners, were every where for-
bidding. No Prince, but one as weak as Té s2ng, would have suffe'r'd himself to be govern'd by a Man of such a Character. From all this we may conclude, that the Predictions of Shen ky yuen and Yau yen yang, about Wang yen and Lü ki, may yet appear not entirely infallible.

At present a Man is rais'd, who has continued in his Mouth the finest Maxims of Confucius and Lau t's6, but in his Conduct he follows the Example of (5) Quan chang: he has formed a Retinue of certain Literati, whose Fortunes are disproportioned to their Ambition: They and he have in their Conferences, formed a particular Jargon of their Own. They give one another new Names, and thrive with one another, who shall below the greatest Encomiums upon this School Master of theirs. A Man needs not flock to say, that Hyen yen yuen or Mong t's6, are revived. Let us examine him a little nearer. At the Bottom he is a very bad Man, who conceals under

certain

(1) The Regard which the Choug have for their ancient Su-
ges, and their Books that are acknowledged as King, is such, that when any thing containing in them, is clearly proved to be contrary to Reason, they say that it must not be attributed to their great Men. If any thing is found in their King that is plainly trifling, they chafe to say, that in it is Conviction of the Text, or an Politienfs after another, which they think is not original in their King originally had any thing in it that is bad. (Is not this a much better Way of having the Credit of their Canonical Books, than that of justifyling such Palleges, and maintaining the Dictates contained in them to be good and rational?

(2) This suppose, that he is an only Sun, and without Male Fi-
hce. That Wang yen fbe does not express this Case.

(3) We here perceive the Superiority of Christianity over

Philosophy. Let us see if Wan yuen yuen is a Question: If van-
quishing ones self fo, as even voluntarily to renounce the Desire of revenging a Father's Death, and to leave Vengeance to that which you call Tyen, would not be a more compleat Contradiction of yourself, and how greater Subordination to what you call Tyen? This Question would not doubt puzzle him: He would find this Doctrine fulsome: but rather he would hunt for, and if he be sincere, he will find where to express him, by attentively considering my Words. If this Doctrine be taken too high a Stere, no Man should pursue a Criminal, Whits death will abound, and penal Laws become useless.

(4) Wan yen fbe.

(5) The Mindler of the People, the King of Tyen, very hard at handling the People.
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certain Appearances, as much as he possibly can, a very extraordinary Malice and Avarice. In one Word, WANG yen and LÜ ki, may be both found in one and the same Man. You may judge what we are then to expect.

As to his Outside Appearance: To wash one's Face, and to clean one's Clothes, are Cures that every one takes about himself; on the contrary, he affects a forlorn Air, his Habits are Wretched, his Dyed very near the same with that of Dogs and Hogs. His Head looks always like that of a Prifoner, and his Face like that of a Man in deep Mourning. At every other Turn he is citing Sentences from our King, but is far from practising them in his Conduct. It is ordinary enough, that a Man, who against common Sense, and the most reasonable Inclinations of Nature, strikes into Singularity, and an equivocal Outside Appearance, is at the Bottom a bad Man, and wants to disguise himself. This is the Method which YHFAI YÜFAI and KEYFANG took, for instilling themselves at the Court of Fey, where they turned every thing upside down. This too is the Path which this Perfon treads: Notwithstanding the good Intentions of an equitable Prince who is zealous for good Order, and notwithstanding the Capacity of a great and a wise Minister, I see him ready to step into the highest Honours which he has always in his Eye. If this shall happen, (I dare to say this with a great deal more certainty, than what was formerly said about WANG yen and LÜ ki) it will be for the Curse of the Empire. If he is flipp'd on his Road, and banished, the Generality of Mankind who are not acquainted with him, will not fail to blame and to cry out against me. It is a Loaf, will they say, he was a Man of Merit: SU YUN has carried his Difficult and Suspicions too far. But if he continues to go on, and if he takes some Steps that still remain for him to take; the Sufferings of the Empire will justify my Prediction. I shall then be looked upon as a Prophet: but how shall a Consideration is this to a Man who has the Good of the Empire at Heart?

WANG YUN became Minister of State: In the Collection from which these Pieces are taken, there are a great many Remonstrances against a Regulation invented by him, which tended to ruin the People: The Memory of this Regulation is cursed to this Day, so that the Prediction of SU YUN was in some Measure justified.

Discourse of YU TANG against Auguries, and the Historians who relate them and cry them up.

HOW great Men were our ancient Kings! Their Words were as so many Maxims which, might have served for Laws to all the World: And their Actions as so many Patterns to all Ages: Yet notwithstanding the vast Wisdom and Virtues of these great Men, they still disdained themselves. They were afraid of relaxing and forgetting themselves. In order that they might be kept in Exercise, or corrected in Cafe of Need, they had always an Officer amongst others of their Train, whose Business it was to remark their Words and Actions, to pass an equitable Judgment upon them, and to transmit them to future Ages. Such was the principal Employment of Historians in their first Institution. Their keeping the Register of Months and Days, in order to give Notice of the Times appointed for Ceremonies, was only an Accession to this Point. The ancient Books contained the Words of our ancient Emperors. The Book which is entitled TAU ki, and that which is called CHUN TSÜ, the one of which was written at Tü, and the other at LÜ, are Histories in which their Actions and Discourses, their Conventions and Treaties, their Good and Evil, their Successes and their Miseries are all transmitted.

As for Auguries and Omens, these Books pay no Regard to them. When we come down to the History of the HAN, we find that they are collected and delivered with Care; sometimes it was a kind of CHI, a singular Plant of a reddish Colour; sometimes it was a wild Goose entirely White, here it was a Spring of sweet Wine, and there a Sugar'd Dew. Under one Reign, some extraordinary Cloud was remarked. Under another, an antique precious Vale was found. All this was attributed as the Effect of the Virtue of the reigning Prince, or as a certain Prefiguration of his Success. Never did wise wholefome Antiquity look upon a History as being defective, for not containing any thing of this Nature. And if the Author of a History amuses himself in collecting these kind of Affairs, he certainly derives from the original Design of Historians.

As for me, I say that the Happiness or Unhappiness of Great Depends on Virtue and Vice, and not on these pretended good or bad Auguries. That which rendered the Reign of YAU famous, was the Union which he established among his Neighbours, and the good Intelligence he promoted among the different Kingdoms. SHUN could distinguish from among his Officers, and banish from his Court, four bad Men; and could employ sixteen others equally able and virtuous. By this he principally prov'd himself to be the worthy Succesor of YAU. YU knew how to drain off the Waters, and to prepare the Grounds for Culture. This made him famous, and rendered him the Succesor of SHUN. The Prosperity of CHING tao was owing to his uncommon Charity. The hereditary Virtue, which had for many Generations subsisted in the Family of the CHEW, directed him upon the Throne. Can it be denied, that these Emperors independent of good Omens, were very wise Princes, and reigned happily? On the other Hand, (**) QEI ruined himself by his intolerable Pride and frivoulous Expences. (***) SHI by his tyrannic Cruelty, (****) LI YUNG by his Extractions, and (******) YU WANG by his Luxuries, made themselves odious and contemptible. Independently of all Prodigies or bad Omens, these Princes always were, and always justly will be reckoned

(*) The last Emperor of the Dynasty HAN, he was commonly named Key.
(1) The last Emperor of the SHUN as 5g Dynasty. He was commonly named Cheow. Under whom the Dynasty went to decay.
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reckoned Men without Capacities, and their Reigns, which were full of Trouble and Confusion, will be always held in Detestation. It is said, that in the Times of the Shang under Kau sjeng, Mulberry-Trees and Rice were seen to grow spontaneously in the Palace: That this Prodigy was interpreted, as being very unfavourable; and the People were frightened with it. And yet that Emperor retrieved this Dynasty, which was going to decay. Under Kung kong the Prince of Song, Astrologers tells us, that two Constellations were seen to mingle. Notwithstanding of the frightful Appearance of these Omens, it was to King kong, that the State of Song owed its Repose and Security. This is a Proof, that when a Prince has the Wildom and Virtue that is requisite to the Rank he professes, these monstrous Events can never hurt him. Ngay kong the King of Lu caught a (*) Unicorn; and notwithstanding of that good Omen, that Prince being expelled out of his State, was obliged to take Refuge in the Kingdom of (+). Wey. Under Ping ti it was said, that the (+) Eel whang were heard to sing. And Kung kong forces his Prince to depose himself. This proves, that if a Prince is without Understanding and Virtue, it is in vain for him to flatter himself with what is called happy Prefages.

It is true, that Confucius in the Cben tsi, has pointed out the Eclipses of the Sun, the Earthquakes, the sinking in of Mountains, the falling of Stars, and the Birth and Changes of certain Infected. But this did not proceed from his loving to collect extraordinary things, or to swell his Book: His Design was to induce the Princes, to enter into themselves at the Sight of these Prodigious, and to excite them by Means of the Dread thereof, to correct their Vices, to cultivate Virtue, and to re-establish good Order in the Empire. Besides, that he might not be suspected of supposing the Happines or Unhappines of States, and the Good or Bad State of Princes to depend on these Events, he expressly finish'd his Book with the Disfavour of Ngay kong, under whom an (+) Unicorn had appeared. Yu sjeng then relates certain Passages of the History of the Hau, and deplores the Blindness of some Princes in this Point. In short, one of the Emperors of the Dynasty Han, declared against these Auguries, and publickly blamed the Officers of the Provinces, who profanificated happy Prefages. As this Talent became again in Ue under the Dynasty Song, Yu sjeng exhorts the Prince to abolish them, and to found the Happines of his Reign upon Virtue, and the Love of his People.

The 7th of the Years named (a) Hining, Chin kyō having had a Commission in the Provinces, and having been an Eye Witness of the People's Misery, painted down what he had seen upon a Sheet of Paper in order to present it to the Emperor: Wang ngn the who was then Prime Minister, knew very well, that this Misery of the People was attributed to the new Regulation of which he was Author: On this Account, he did all he could to stop the Advises that were given at Court. Chin kyō used a Strategem, and conveyed his Sheet to the Emperor with the following Discourse.

SIR, my self have seen the Ruin which the Grafs-hoppers made in the Summer. There have been great Droughts throughout all the Autumn and the Winter. The End of the Spring is now come, and yet the least Rain has not fallen. The great Droughts has ruined the Corn. It has hindered the smaller Grains, even the Peafe, to be sown. The Price of Rice is exorbitant, and every Day encroaches. All the World is melancholy and alarmed. Out of ten of your Subjects, there are nine who believe they have Reason to fear, that they shall very soon die of Misery. Thus, without any regard to the prohibitory Edicts, their young Trees have been cut in the Spring. They have fished in all the Rivers and in all the Lakes. Every one of your Subjects endeavour to find wherewithall, to pay your Officers who dun them, and how they shall buy a (f) Skin of Rice. Thus the Trees are ruined in the Country, and the fishing which is hindered from propagating, is destroyed in the Lakes and the Rivers. Befides the Barbarians insult China. Who are the Caufes of these Disorders? No other, except that your Officers at the Court and in the Provinces, do not follow Virtue and Reason as the Rules of their Conduct. Alas! Nothing is more easy and more common, then to open a Way to great Calamities. But nothing is more difficult or more rare, than to perceive their Approach at a Distance. They are like Storms that from almost inoffensive Caues, form, and swell by degrees, but pour forth all of a sudden with an uncontrollable Rapidity, and a Vifious Violence. When Blood runs in Rivulets over the Fields, then the most Stupid can cry out, All is lost! Terrible Misfortune! Difmal Difaster! Wildom consists not, in deploring these Accidents when they happen, but in preventing their Causes by effectually forewarning them, and by averting the Evil whether it threatens, or if it actually has begun. The Evils which I have laid before you are not path Remedy. I only beg your Majesty not to lose Time, but immediately to open your Treasures and your Granaries, for the Relief of the miserable, and above all things, to annul these burdensome Regulations which are the modern Inventions of your Ministers, but far from being fuggefted by Wildom and Virtue. By these Means, you, answering the Intentions of Eyes, may hope to caufe the Irregularities of the Seafons to cease, to draw down plentiful and propitious Showers, to reftore Life to your expiring People, and for many Generations to fecure the Happines and Glory of your Family.

It is commonly said, that is of Importance, that a Prince and the Officers who govern under him, should mutually know one another to the Bottom of the Heart. How different is it now.

Vol. I. 7 C a-days!  

(*) The Chinese call it Ké lang.  
(+) The Name of a Kingdom.  
(1) A Creature that is famous, and perhaps fabulous. Some Ex-Kings have transfigured in Eagle.  
(§) The Universe or the Ké-lung, for it is doubtful if the Uni- 

ern is understood by these Words.  
(1) The Name of a Milestone, and is sufficient far to serve a  

Man who has not shed Labour for a Day.  
(1) That is, the 7th Year of Chun sjeng.
a-days! Notwithstanding of my weak Abilities, I see in your Majesty, a Heart full of paternal Tenderness for your People. Ever since your Accession to the Throne, you have given a thousand shining Influences of this. Of the several Measures proposed to you, you have many times embraced that which was most favourable for your People; and you have nothing so much at Heart, as the Lives and Properties of your Subjects. You desire that they may live longer and happier, if it be possible, than the Subjects of Tan and Shun ever did: That is your Ambition; and not to stuff your Coffers, and toheap up more Wealth than there is in all the Empire before.

But your Officers, both at Court and in the Provinces, either have not penetrated, or would not enter into the retir'd Sentiments of your Heart: Among them there is nothing but Exactions, Punishments and Cruelties. Your People, who are subject to Tyen and to you, are reduced to the utmost Extremities. Your Officers who are the Caufe, see all this coolly and calmly, without applying the least Relief thereto. You being such as I know you to be, and they being of the Character I have painted, what can we expect from such an oppolite Reliance?

I don't know what your Officers pretend. What I know is, that they are every Day falling upon new Expedients in the Art of Ways and Means of amazing Riches, in which they follow no other Rules but their own Humour and Caprice. At this, I say within myself; Have there then been unhappy Ages and Reigns, without virtuous or able Person? Must this be attributed to the Prince's bad Choice of Ministers, or to their own ill Government. In happy Antiquity, private Persons of all Ranks, Men and Women, even to the Workmen in the Fields, and the Cutters of Wood, were Zealous for the State. Each endeavoured to afflict his Prince in the best Manner he could. At present, Zeal is wanting even in the Body of the Seniors. They are all Dumb; or if any of them speak, it is with the View of providing for his own Safety, by excusing himself from a Poff which he has not the Courage to fulfil worthily; while your Ministers with infatible Avarice, pursue what is called Interel, in so base and unworthy a Manner, that there is not a Man of Wisdom or Virtue in the Empire, who has the least Correspondence with them or will even speak to them as they pass by.

Is this to be attributed to the Times? Is this to be attributed to your Majesty? When I would attribute it to the Times, my Memory immediately instructs me that Tan and Shun had a Whan Ks, and such others: That Chong tang and Fen song had an I and Lyu: That under the Dynasty Han and Tang, all the good Princes had virtuous zealous Officers: That there were Men of the same Character ever since the Beginning of your Dynast, under your illustrious Ancestors: That there had been seen in several Times, the fame Correspondence betwixt the Prince and his Ministers, as there is betwixt the Heart and the Members in the Human Body. It was an admirable Concert regulated by the Voice of the Prince. All confpired together for the Good of the State. And in all the State, such a perfect Correspondence was felicable. Under your Reign, Things are otherwise; you are all Clemency and Gentleness, and your Ministers the Reverse.

If this cannot be attributed to the Difference of the Times, it must proceed from your Majesty not following a good Method in the Choice of your Servants, and in the Manner of your Government; this requires your Attention: It concerns the Interest of your House to make a better Choice, and to keep a stricter Hand over those you chuse. A Person who accidently and occasionally receives a Meal from another, testifies his Gratitude, of which he is void for his Father who has maintained him for so many Years. This Adult, though not sufficient enough among the rest of your People, is ever found in the Ministry of the various Rank. It is a received Maxim, that Prince and People ought to look upon themselves as Father and Son. With much more Reason ought these Ministers and other great Officers, whom the Prince distinguishes by large Penions, and by superior Honours, to shew him the Gratitude and Zeal of dutiful Sons. But what do we see? On the one Hand, a Prince full of Goodness, and jealous of the Happines of his State: On the other, Officers, who being satisfied with living upon their Appointments, look upon their Prince not as their Father, but as a Stranger or a Passenger, and are equally indifferent with Regard to the Evils that afflict, or the Dangers that threaten, the State. Is any thing more deplorable than this? Some say, for the Exeute: I confine my self within my own Sphere; I acquit my self of my own Office; I am not concerned, and it is none of my Business to be troubleth about any thing else. Wretched Excuses! It is true, that there are different Ranks and Poffes about a Court; but each, in his respective Station, as a good Son owes his Prince, all the Zeal and Loyalty he can pay him, to be defective in any thing of this Kind, is worse than one's dissembling, and sparing an Officer by doing his Duty; and what are all the Advantages he can reap from his Favour with Men, when put in the Ballance with the Misfortune of offending (\*) Whang tyen?

For my Share, I see well, that in certain Palaces almost as much required, and more powerful than yours, the Advice I give you, would have been taken as an Infulenta and Rahnifs. I know my Prince and his Family, which is next to Tyen, my Zeal; and the People, who are next to the Prince, my Compassion: Were I to be cut in Pieces; What am I to be spared on such an Occasion? An Insect is crush'd; and who values it?

I am return'd from executing a Commission, which oblig'd me to travel through a good Number of the Provinces, through which your Troops have march'd. A Man, in seeing the State in which the People are, would be apt to say, that there is not a Person in the Empire

\*(*) Heaven, The Emperor.
The Imperial Collection of Edicts, Declarations, &c.

The love of war and of women are two passions which appear very different from one another: They however have been compadred, and at least resemble each other, in so far as, that the latter in many respects hurts the health, and cuts short the life of a prince who...
is tainted with it, in like manner, the former many Wars injure the State, which must infallibly perish when its Prince abandons himself to this Passion. Our ancient and wise Kings never made War but when they were indifferently oblig'd to do it. If they gained an Advantage over their Enemies, the Fruits of their Victory were a long and a happy Peace. And if they came by the war, their Losses were not of such Consequence as to reduce them to Extremities. In most ancient Measurers were pursued in Times more modern. Our Princes then wantonly made War, only because such was their Will. Thus whether Succes or Disasters attend it, War is always a very pernicious Thing. Are they victorious? The bad Consequences of War don't fail to break out, tho' perhaps later, yet not less fatally. Are they vanquish'd? Their Defeat always has very terrible Effects, but nevertheless not so ([1]) dangerous as those that commonly attend a Court of Victories.

A wise Prince who has gone to the Bottom of this Truth does not suffer himself to be hurried away with the Ardor of signifying himself by his Exploits, nor even to tempt his Fortune by the Hopes of a Victory, tho' almost certain. He attentively weighs the Evils of War, and never resolves upon it but as the last Tentative. Is a hundred thousand Men brought into the Field? Every thing is in Motion. Large Sums are every Day expended, Millions of Families harried, the Coffers and Granaries of the Prince drain'd, the People impoverished, and Cold and Hunger prevail. People assemble, they fly, they rage, and spread Alarms and Confusion throughout all the Empire. The Dying, the Wounded, the Sufferers, break out in Murrums against the Prince, and bring upon him, as a Chauflionment, Inundations, Drought, and such like Plagues. Sometimes there are occasioned by a General, who being at the Head of an Army, who he knows is devoted to him, puts what Value he has a mind upon his Services. Sometimes by the Subaltainers and Soldiers, who being check'd, disband or rebel. In short, War draws along with it a thousand and a thousand Inconveniences: and the Curves of so many innocent People who suffer by it, cannot fail to affect the Prince who loves it, and those who advise him to it. How many Princes either passionately fond of War, or too easily in engaging in it, have proved this by their Misfortunes.

Do not let us, in God's Name, speak of those who have perjur'd by shameful Defeats, consider only to what they, whom Victory seems to have followed, have been reduc'd by their Succes. Shi sthungh becoming Emperor by the Destruction of six Kingdoms, into which China was at that Time divided, wanted to push his Conquests further. He attack'd ([2]) Hu and Paft: What the Empire suffered in supporting these Wars is inexpressible. Shi sthungh was obdurate, and extended the Bounds of his Empire, a good deal beyond what our three famous Dynasties possess'd. But when he died he left Things in such a Situation, that the Mould about his Tomb was scarce dry when Eul fhi, his Son and Successor, lost his Empire and Life at once.

Under the Han Dynasty, Vt ti being willing to make his beet of what Fens ti and King ti his Predecessors had faved, and of the Plenty which their Reign had introduced throughout all the Empire, undertook great Wars. After having subjected and subdued the ([2]) Huang nh in the North, he attack'd and subdued a great many other Kingdoms towards the West. Every Year brought about some new Enterprise, and almost always a new Success. At last, in the Year named Kyen yur, the fatal Consequences of these Wars broke out: More than one Chi beu ([3]) began to stir in the Empire. These Troubles lasted for thirty long Years, and cut off great Numbers of People. There happen'd on Account of some Sorceries, a remarkable Misunderstanding between the Emperor and his Son; a Misunderstanding which made Seas of Blood flow, and ruined the Young Prince, and deeply afflict his Father. Vt ti indeed thought of himself, and grew more moderate and repented. But it was too late, for he had spent too many Years in War and Confusion.

Vt ti, the Founder of the Dynasty Sui, was no sooner Master of what lies toward the South of ([4]) Kyang, than he undertook several Expeditions against the Barbarians. Tng ti, his Son and Successor, vigorously pursued them: He reduced powerful Kingdoms, and rendered himself very formidable abroad, but the People at home being overburdened detested and curst him: He gave Occasion to Rebellions on all Sides; and these Troubles soon put an End to this Dynasty.

([1]) Tsy tyng having, with a surprizing Rapidity, subdued Tt que, Kau chung, Ta ye, and other Countries, wanted to signalize himself by some Exploit still more remarkable: He then, without any Necessity, undertook the War against Lyau twn; he marched in Person into the Korea, where he was unsuccessful, and from whence he return'd with Shame. These Wars which he had begun, were still more unreasonable, pursued under the Emprise of T, who had most med'ly had well nigh ruin'd the Tang Dynasty. Tsy tyng was a Prince whom all the World allows to have had eminent Qualifications: To himself he was severe; to others, gentle, kind, liberal, and indulgent; and yet he was very near falling into the Hands of his Enemies. His Posterity, immediately after him, was in great Danger of being ruin'd: Let it not be said, that their being sav'd was owing as a Reward to his Virtues: We ought to say, that their

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([1]) This is afterwards explain'd.
([2]) Names of Countries.
([3])YT 
([4]) A native Rebel under Wtung n, according to the Chi
Dangers were to be attributed to a Punishment of his wantonly making War. Let us return to the Point.

Fili and Tey ting loved War. As these Princes, in other Respect, had so many and amiable Qualifications, their military Expeditions did not entirely ruin them. Shi wlang and Vou ti, likewise undertook great Wars: As in other Respect, they were cruel and detestable, the sudden Extinction of their Race was the Fruit of their Victories and Conquests. Always when I fall upon these Paffages of our History, I shut the Book, and dilate in Years: So much am I touched to see that Princes, who had so many great Qualifications, should be so grossly mistaken. O how much had it been to be wished, on their own Accounts, that these four Princes had first met with some remarkable Check; that thereby being diligured at War, they might have been afraid to be again engaged in it! Such a Check in this respect, would have been highly for their Advantage. Unhappily for them, they succeeded in their Enterprises. This Success warmed them with an Ardent after Fame and Conquest, and blinded them with Regard to all the Consequences: And this makes me say, that if our Princes are victorious, the fatal Consequences of War are a little flower in their Advances; yet they are not less pernicious in their Hiftories: But when they are conquered, the melancholy Effects of their Defeats are commonly less dangerous. I beg that you would weigh this well.

Sin ting, a good natur'd peacable Prince, who loved his People very much, reigned for a long Time, without ever once thinking of War. Under his Reign, Arms were encrusted with Rust. This long Peace rendered the Generals and other Officers of War, idle and negligent. Teya beth wanted to take Advantage of this Negligence. He invaded Ten men, King jian, Ling fi, and other Countries with a great Army. The Troops that opposed his Kelakk, were defeated three or four times. Notwithstanding of these Losses and great Losses which they were oblig'd to make, not the least Murmur was heard all over the Empire. The War was happily finished, and without any bad Consequences; how happened this? Because they knew their Prince, and that he loved Peace. It was because Tjen ti and Zey jin saw much clearer than the People, that this was no War set on Foot by Avarice, Ambition, or Caprice, but pure Necessity.

Tjen has given you a great deal of Courage, and a large extent of Genius. You have it in View to increase the Wealth and Strength of the Empire. Scarcely was you rated on the Throne, when you were seen to be curious about fine Arms, and anxious to be well furnished with them. The neighbouring States, and your Subjects being incredulous of your Actions and Words, concluded, that your Inclinations were for War. Your Ministers then thought this as well as the others. But whether that they were more ignorant or less zealous, they took care wisely to oppose these growing Inclinations: Far leas did the (**) Kyni. The Cenfors themselves were silent, and did not give you the least Advice on this Head. Thus your warlike Inclinations gained'd Strength without any Opposition. See kyang and Whan kyang, Men naturally reflecl, next came in Play: These proposed to you several Expeditions, as being advantageous and worthy of yours: some others of their Creatures approved of these Designs. War was made, your Country exhausted by supporting it, and they were frequently defeated. In short, the Wars in the Years King ting and King li, which have always been deplored, were not near so deplorable as these. Tjen was irritated, the People exasperated, the Soldiers on the Frontiers discontented, the Court tumultuous and a-larmed, and your Majesty was reduced for whole Months to make only one Meal a-Day, and that too, pretty late. Behold in these Expeditions, from which you promised yourself so much Advantage and Glory, ended. Whence proceeded this? It was because you yourself sought for War, without being oblig'd to make it; and your Troops were less animated against the Enemy than against you.

Afflicting as these Losses were, on the one Hand, it was on the other, a singular Favour which Wbang jen did you in consideration of your Ancestors, by making you reenter into yourself. Alas! The Favour was uncles to you, You got about you some Men of trifling Capacities, unable to go to the Bottom of Matters. Their flattering Discours and Inclinations, allowed you to see nothing in these Disasters, but the Shame attending them. You was positive to wipe all that away by some Victory. Thence proceeds the Expeditions of Hi li, My ren, and Za li. They indeed succeeded better than the Former; but can these Wars be deemed successful, which occasioned the Death of so many Persons of all Ages, drain'd your State, exhausted your tributary Princes, and whose whole Fruit confisled in the Possession of certain unfleeable Lands, and the empty Name of Conqueror.

Dared by the falle Luffey of this Reputation, without reflecting upon the real Evils which these Wars had occasioned, you undertook a new War against (**) Ngau ud. The Ex pense for the Convoys was extravagant. A prodigious Number of Men died in the Averages. Your Army of 100,000 Men, while you were heaping up Amunition and Provisions, was ruined by Sickness before they came in Sight of the Enemy. This unexpected Misfortune seemed to have cooled you warlike Arder. But that Passion soon revived. Behold another Army in the Field: Your Troops under the Conduit of Li-byen, had some Advantages; and your Majesty was in Raptures at it. You ordered them to advance, and it appeared, that at the Bottom of your Heart, you looked upon these neighbouring States as a fore and an easy Conquest. The Defiens of Tjen are difficult to fathom. As for me, I respect and dread them. When in a whole Campaign your Army fights one pitch'd Battle, and comes off victorious, Couriers ima-

* This was the Name of certain Officers who formed a Com-
 Vol. I. 7 D  n of these Affairs of War.  

(**) Now called Tie jen.
mediately fly about, and you fend Advices of your Victory over all. The great Officers of your Court crowd to give you Joy of your Victory in Writing, as usual. They strive who shall magnify the Success most, and who shall best turn a Compliment to please you.

In the mean time, a great Number of your Subjects, whole Lives the Sword has cut off, lie dead on the Field of Battle. The Ways are full of People who faint under the Fatigues of the Convoys. People in a great many Places, being outburthen'd with their Subsidies and the Cruelty of the Collectors, abandon their Dwellings, and wander up and down. Husbands fell their Wives, and nothing is seen over all the Country, but People who are all pale, emaciated, and ready to hang themselves in Despair. Here a poor old Man weeps over a Son, who was the sole Support of his gray Hairs. There, a Son bewails the Death of his gray Hairs. There, a Son bewails the Death of his gray Hairs. There, a Son bewails the Death of his gray Hairs.

I therefore beg you to recall the Signs which I have mentioned; as the four Princes whom I have mentioned; yet being instructed by their Example in the fatal Effects, which even the most happy Wars in Appearance produce, you ought wisely to dread to engage in them without Necessity. How much better Reason have you to fear this in the present Situation of Things. Your Officers are not to be compared to theirs. The public Treasures and Granaries are already exhausted. You have scarce wherewithal to pay to the Officers of the Empire, their ordinary appointments, and the Largesses made at (*) Nin kyan, which are of so ancient Usage, have been for a long time retrenched.

However great your Capacity may be, it appears to me, that to Rival in such Ufage, as the Prince, as well chosen Men, as strong Armies, and as large Provisions of Money and Provisions, as the four Princes whom I have mentioned; yet being instructed by their Example in the fatal Effects, which even the most happy Wars in Appearance produce, you ought wisely to dread to engage in them without Necessity. How much better Reason have you to fear this in the present Situation of Things. Your Officers are not to be compared to theirs. The public Treasures and Granaries are already exhausted. You have scarce wherewithal to pay to the Officers of the Empire, their ordinary appointments, and the Largesses made at (*) Nin kyan, which are of so ancient Usage, have been for a long time retrenched.

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I am old, and have had the Honour to serve your Majesty for a long time; my Zeal which was always sincere, and increases every Day, makes me pafs whole Nights without sleeping, and makes me frequently, even during my Meals, break out into Sighs, and dissolve in Tears. It is a true Maxim, that before we are engaged in any important Affair, we ought to examine if what we design, is agreeable to the Intentions of Tjen (Heaven). If it is agreeable, it will succeed; if it is not agreeable, it will not succeed. The common Signs by which a Prince can judge whether or not Tjen is favourable to the Designs which he forms, are, on the one Side, regular Seasons, Plenty, Abundance, and other Events of such Nature. Or on the other, a Reverse of all these, Scarcity, Famine, and such like Calamities. But during all these late Years, there has been nothing seen but what is frightful: Eclipses of the Sun, extraordinary Phenomena in the Stars, Earthquakes, Droughts, Inundations, and epidemic Diseases. All these succeed without any Interruption; and I believe that very near the Half of your Subjects are dead. You may, I think by all this, judge if the Heart of Tjen is favourable to your Enterprise, and conclude that it is not.

In the mean time your Majesty, instead of giving up your Desires, engages farther and farther in it. I own that this equally affonishes and afflicts me. Does a Son who has offended his Father and Mother, think to appease them? Is he more sedate, more affidious, more docile, and more respectful than he was before his Fault, he makes them sensible that he acknowledges it, and repent. If he does this, they pardon him. But if this Son, instead of thinking upon re-entering into their Favour, shall again break loose in order to trouble the whole House, or to bully and beat the Servants in Presence of his Father and Mother, will such a Conduc be proper for appeasing them? Or will such a Son deserve Pardon? I therefore beg you to recall the past Time, examine what has made the preceding Dynasties to flourish, or to fall; and above all things, give a particular Attention to the Will of Tjen, and to the Signs which he gives. Give up your warlike Prospects. Apply yourself to cultivate a good Correspondence with the neighbouring States; to promote good Order and Plenty in your Court and throughout all your Empire; to render your Subjects happy, and thereby confirm your Family.

(*) That is to say the Suburbs of the South, where the Colonies were performed. On this Occasion old Men were treated, and were

Largesses were bestowed.
The Imperial Collection of Edicts, Declarations, &c. 567

mily upon the Throne. Could I see such a Change, I would close my Eyes without regret; tho' I should die on a Dunghill, I shall die satisfied.

Kau ti, the Founder of the Han Dynasty, purchased the Honour of a Throne, by the Departure of that brave and powerful Prince. Qing wu ti, the Restorer of the same Dynasty, in order to establish it, gave many Battles, and gained as many Victories. And yet Kau ti was very forward to make Peace with the northern Nations. Qing wu ti received, with Pleasure and Thanks, the Proposals that were made him by his Neighbours in the West. Was this because these two Emperors wanted Courage or Skill in the Art of War? Doubtless not: But their long Experience made them to forsee at a Distance, and wisely to prevent, all troublesome Revolutions.

Your Majesty on the contrary, being at ease in the innermost Part of your Palace, make no Scruple to pronounce; Let thebe attacked, and let thebe exterminated. Perhaps I am too careful: I own that this Confidence of yours, to me appears extravagant. But alas what can I do! When a Man designs to diffuse his Prince from any thing, he must watch his Time, and wait till the Prince is half confused, and it himself. Then he may easily succeed. But to undertake to check the Passion of a Prince when it is in its greatest Force, is attempting a very difficult thing. This is still more true of what is called Ambition, a Passion for Conquest, and a Thirst after Glory. These Passions are a prodigious Sway over the Heart. Whoever polemizes there, is hardly diverted from pursing them, were he one of the petty Literati clothed in coarse Stuff, if his Spirit is once warm'd with their Force. Yes! while the Passion is strong, to hear the Person who opposes you, to yield upon your own Views to the Advice of another, to diffinguish what is useful and what is just, in short, to sacrifice your most darling Passions, requires a great Soul, a Penetration, a Moderation, and a Wisdom far above the Level of Mankind.

Your Majesty, you are always particularly fond of War, is more enamour'd with it now than ever. I see this, and yet I venture to diffuse you from it by this Discourse. I do it, first, because having the Honour to know you, I suppose that what is called Greatness of Soul and Moderation, is the same in you, as in other Princes. In the second Place; because I don't at all doubt, but that your Majesty will in the End, heartily repent of having indulg'd this Passion, and that you will then look with an evil Eye upon those, who having the Honour to approach you, did not make to you the least Remonstrance upon this Head. Lastly, because being old and ready to join your Father (?) in another World, I want to prevent the Reproaches he will make me should I, like others, hold my Peace. Think of this, Great Sir, and pardon my Ruffles.

MEMORIAL of SU SHE upon GOVERNMENT.

The Memorial being long, I shall tranlate some Articles entirely, and give an Abridgement of others.

It is a common Saying and a true; "Other Measures are to be taken in order to govern aright whenTimes are confud," than those which are pursued when all is calm." And yet there are certain very well known Rules laid down for all these Times. Whence it happens, that a wise Prince or an able Minister, who sees any Perplexity arising, may be sorry, but he never is disconcerted, because he knows what is proper to be done upon these Emergencies. If the People are reduced to Poverty by an Inundation or a Drought, so as to be obliged to disperse themselves, and then to reuniue, in order to plunder and to pillage on all Hands: It is well known, that what is then requisite, is to supply the People with Necessaries; and this is the Means of re-establishing Peace.

If the Commotion proceeds from a rebellious Subject, who wants to share in Sovereignty, and is at the Head of a powerful Army; it is well known what is then to be done; he must be oppoed as soon as possible with good Troops. If it is occasioned by an ungrateful Favorite, who abusing his Princes Favour, usurps his Authority, and without the Concurrence of his Sovereign, makes himself Master of Times and Fortunes: It is well known, that he must be tried and punished as he deserves, as soon as possible. If the neighbouring Barbarians make Incursions upon our Territories: It is plain that we ought to provide for the Security of our Frontiers. These different Kinds of Troubles, draw after them a great many Evils. But those Evils are felt, they are seen, and their Cause is seen: Thereby a Prince is in a Condition to apply a proper Remedy.

What is troublesome and perplexing is, that when in a State without any of these Causes appearing, all the Effects are felt which they commonly produce: One does not then know where he shall turn his Eyes, and waits as it were with folded Arms till some great Revolution happens; this appears to me the present Situation of Affairs.

For near these (*) hundred Years, the Empire properly speaking, has had no War; and Miracles are talked of this pacific Government. Yet at the Bottom, this is only a fine Name. For in reality the Body of the State cannot be very found and wholesome, when Agitations and Diftufts affect, and even endanger it, while the Causes are not seen. There are neither Inundations nor Droughts, and yet the People complain and mourn as in Times of the greatest Barrenness. No Rebel has attacked the Empire, or divided its Revenues: Yet these Revenues are not sufficient for their Ufes. There is no Favorite at Court, who being too powerful, abuses his Authority. And yet there does not at present appear to be, between the Prince and his Officers, that fine Harmony that is so essential to Government: And conseqently throughout all the Empire the People

(*) The Text says, Under the Earth.
(*) This Memorial is of a prior Date to the foregoing Peace.
I have already taken Notice, that in the Book from which these Pieces are taken, the Order of Times in which they were composed, is not well observed.
The Imperial Collection of Edicts, Declarations, &c.

People do not love their Magistrates. Our neighbouring Barbarians have not for a long time, made the least Incursion upon our Territories. And yet we hear, that several Places of our Provinces are frequently alarmed. Yes! I repeat it; this is our present Situation; than which, in my Opinion, nothing can be more perplexing or more dangerous.

A Physician in this ordinary Manner: He feels their Pulse, he examines their Looks, their Features and their Voices. According to the Rules of his Art and Experience, he determines whether the Disease proceeds from Cold or Heat, or from a Conflict betwixt both. He proceeds by Rules, and nothing puzzles him. But a Patient of another Kind is presented to him. It is a Man, who without any apparent Cause, is very ill. He eats, he drinks, and acts very near in his ordinary Manner; and when he is asked where his Illness lies, he can't tell you: 'His Pulse is not like that of a Man in Health, yet the Physician can't account for his Symptoms. If a Quick shall be called to this Patient, he will tell him, his Disease is all a Jett, and there is nothing in it. But if the Physician is a (f) Physicist, or a Tongue king, he will be surpriz'd and alarm'd. He will perceive that an Evil of this Kind is deeply rooted, and by how much more difficult it is to be discovered; by so much the more will the Difficulty be to cure it. He will perceive, that ordinary Remedies will avail nothing, and he will seriously study in what Manner the Patient ought to be treated.

I see at present, Literati, who calling to Mind certain Passages of the History of the Han and the Tang, and connecting them as well as they can with the Texts of our ancient Books, thereby carefully compose Memorials. They think that thus they can remedy the Evils of the Age. But in my Opinion, they are far out in their Reckoning. Our Misfortunes are of such a Nature, that I can see no Remedy for them; except the Prince who is the Head of the State to rule himself, and as it were awaking from his Lethargy, inspires new Spirit into all the Members of this great Body; that all of them may be sensible that he animates them, and that they may know how to behave under him as they ought.

When I look into the History of the Rain of the western Han, I find that neither Tyranny nor Difficulties had any Share in it. The Princes under whom it happened, had none of them Warriors; but they were extremely lazy and indolent. They loved their Quiet so much, that in order to save the Fatigues of some Months or Years, they exposed their Crown and their Families to the Misfortunes of many Ages. The Sovereign is the same thing in a State, as what Heaven is in the Universe. (*) Ch'ang chi commenting upon the Book I king, and speaking of the Properties of the Heaven, takes particular Notice of its constant Activity and uninterrupted Motion. In effect, it is this constant regular Action that preserves this World. The Sun and the Moon which give Light, the other Stars which are its Ornaments, the Thunders which are its Voice, the Rains and Dews which are its Benefits, are all the Effects of its Action and Motion. And if the Heaven were without Action and without Motion, I believe that this unmovable Mafs corrupting of itself, and could not long subsist; for lefs could it influence all the rest of the System.

If our Prince, taking a happy Byafs upon this Model, should one of these Days display himself, shining with a new Lustre, and armed with a noble and formidable Resolution, should he make all his Subjects sensible that he will not bear the Title of Sovereign in vain, and that he is resolved to animate and animate them for the Good of the Empire which is under his Hand. Then all the Men of Understanding would immediately crowd to affit him with their Advice; and all the Men of Courage would present themselves, and offer to serve him at the Expence of their Lives; they would strive with one another, which of them should beft secound the Activity of their Sovereign, and then nothing would be impracticable. But while the Prince, either indolent or irrefolute, won't discover what his Intentions are, or leaves People to think that he intealls nothing at all: Tho his Officers were equal to the Lyn, the Tfu or the K'i, what can they do? For which Reason, I begin this Memorial by requiring in a Sovereign, Activity, and a determined Resolution effectually to reign and to govern his Empire. I shall lay down in the following Articles, what I think is most essential for doing this with Success.

Si bell, after blaming his Prince for too lightly changing the established Laws and Regulations on account of some Inconveniences, proceeds thus.

They who give these Advices, are Literati of a pedantic Knowledge, who found their Opinion upon the particular Influence of Antiquity. As for me, tho' I own, I think there is somewhat defective in our Laws as we now have them; yet the bad Success of the Government is not owing to that Defect, but to the wrong Choice of Men who are put in Posts. The Laws and Regulations of a State resembles the five Sounds of Music; in the Combination of the five Sounds with the fix Lyn, some can't fail being of a tender lascivious Strain. In like manner, some Inconveniences will attend some Laws and Regulations that are made. Our ancient Sages saw this well; therefore their Laws and Regulations were very few. The rest they trusted to the Virtue and Discretion of the Princes whom they put in Posts. The Prince ought to apply all his Care to the right Choice of a first Minister: But he ought after that, to put a real Confidence in him, and to be thoroughly convinced that he deserves it. If the Minister perceives that the Prince renders himself dark with Regard to him, he, on his Part, will be fearful and referred: He will then only half profit by his Talents, and nothing that is great can be done.

This Confidence is the more requisite at present, in that, if a Minister would put Things upon a good footing, he will find great Obstacles in the abandoned Indolence that has crept into all the Members

(2) Two celeste Physicians of Antiquity. (*) Confiefer.
Members of the State, which is the Reason why People only think of the present, and never disturb themselves about what is to come. A Minister in such Circumstances, must have the Courage to raise himself above the Common Ideas, and a great many unwarrantable Cautions. This cannot be done without his opening a great Field for Envy, Detraction, and Calumny. If he does not see to the Bottom of his Prince's Heart, will he dare to oppose him?

In another Article *Sū ḇed* says: When the Empire is disquieted and in Motion, every one endeavours to make the best of his Talents that he can. Whence it frequently happens, that they who have Courage, having different Interests, endeavour to ruin one another; while they who have only Cunning, supplant and destroy one another with lest Nois. These Parties by little and little gain Strength, and put the finishing Hand to the Disorders and Confusion of the Empire.

When Peace is re-emblished, the new Emperor being informed that the former Troubles were occasioned by the Ambition of certain Persons of a greater Merit than ordinary, in order to turn the like Misfortunes, employs only Persons who are naturally gentle, fearful, unambitious, and without any great Capacity. What is the Consequence of this? At the End of a few Years, if the last Difficulty occurs, the Prince has not one Man from whom he can hope Assistance. And if Assistance does not speedily interpose, every thing at last insensibly languishes, and the worst is to be dreaded for the State.

The Sages of a first Rate observe a different Method. In the longest and most profound Peace, they know how to keep the Minds of Men in Exercife, and to animate the Subjects to do all the Good which they are capable of. For this End, they open different Ways agreeable to the different Inclinations of Men; every one enters with Pleasure into one of these Ways, every one takes, acts, labours; one is animated by this Motive, another by that: In this time, all this tends to promote the Interest of the Prince and the State. Thus, to open different Ways, and to put your Subjects in Action, calls for your immediate Application, and you cannot begin too soon. All the Observation that lies to this Advice can easily be refula.

*Sū ḇed* in the rest of this Article, refutes a Maxim which is stretched too far concerning the Gentleness and Indulgence that is proper for the Sovereign, and the Misapplication of the Doctrine of (* ) *Ch'ung yung* by some Pedants.

In another Article *Sū ḇed* says:

Sir, behold what is said in general of an Emperor; being placed as it were by way of Loan above the rest of Mankind, charged with extending his Cares to an almost endless Space, that every thing may be kept in order: (2) Does he prosper? Nothing is more high or more firm. Does there happen a troublesome Event? Nothing is more abject, nothing more frail. And the Transition from the one State to the other, depends very often upon a mere Trifle. Therefore a Prince who is truly wise and provident, does not lay near fo great a Stress upon the Means of making himself feared, as of the Measures he takes to make himself beloved. Whatever Care he takes to maintain his Authority, and however well established it appears, yet it is not chiefly upon this that he founds his Confidence; but upon his knowing that he is too well beloved for any Subject to fail in his Obedience and Respect. He immediately, and in his own Person, affures himself of the Hearts of those he employs: And they, by a wise and loyal Conduct, secure the Hearts of the People. This is his most effectual Security in his high and elevated Situation. He who founds this Security upon his Name of Emperor, or upon his Sovereign Power, or upon the happy Situation in which he has put Things, may indeed maintain his Authority for some time, if no Difficulty occurs; But does a perplexing Juncture happen all of a Studden? He finds no Zeal in his Servants: They are all with regard to him, as to one they had met by Accident upon a Road. Does two Roads meet in one? They salute one another in Form, they coldly take their Leave, and each goes his own Way.

Behold what happens to Princes who are too haughty, and who have only the Art to render themselves formidable. Are they in any Difficulty? In vain do they look out for some one to afford them, for no body appears, and this for two Reasons: First, because the Prince is not beloved. Secondly, because his Haughtiness and Fierceness having driven from his Court the Men of the greatest Merit, and kept all others in Fear, and upon the Reserve, no body has been accustomed to manage that precious Vessel; and in Times of Trouble and Confusion, every one declines to take the Trouble of it. From all this *Sū ḇed* concludes, that the Prince, far from keeping this Vessel always thut up, ought to act so, that a good many People may be accustomed to manage it: That is to say, that he ought to invite into the Government, all the Men of Abilities that he can, and give each of them an Opportunity of exercising his Talents. He then complains, that Emperors frequently render themselves too inacceessible, both by the Fierceness and Haughtiness with which they treat their Ministers and great Officers, and by a hundred perplexing Ceremonies that are too mortifying and too troublesome. He then shews, that the greatest Emperors both of ancient and modern Times have acted otherways. It is true, says he, that Antiquity recommends to Sovereigns a Gravity worthy of themselves, and a continual watching over their Words and Actions. But it is likewise true, that certain injudicious Literati by abusing many Texts, cherish the Pride of Princes. ... That which seems, continues he, to pres moit in the State of Indulgence and Laziness, that has gained upon all the Members of the Empire; is, that Vol. I. 7 E
his Majesty who is the Head, ruling himself and gathering new Strength, would put all the
reft in Motion; for this End he lays down five Articles in the following Terms.
1. It is certain, that next to the Sovereign, upon the Majesties and great Officers of War,
depends the Happines or Unhappines of States. It seems to me, that your Majesty ought
to call them frequently into your Presence, and to reason with them upon Affairs. The frequent
Councils you hold with them, will produce good Views; at least your Majesty will reap this Ad-
vantage, that you will thoroughly be acquainted with your Servants.
2. (*) The Tay chews the, are they to whom you entrust the Care of your People in the
Provinces. It would be proper, when they are changed, either when they are going elsewhere, or
when they retire from Business, for them to be obliged to repair to Court; and that your Majesty
should fix a Part a Time for admiring them, and enquiring at them about the Customs and Manners
of the Place they have left, about the most perplexing Affairs that have occurred therein,
and upon the Expedients that contributed most to disengage them. Besides that these Informa-
tions may be very useful to you, you will thereby discover the true Talents of Magistrates.
3. In all Times, our Emperors had certain Officers appointed, whose Employment is to
teach them with useful Discourse, and to read and explain to them our King. For a long
Time this has been so easily dispensed with, or so superficially perform'd, that it is done with
no Advantage: and yet nothing was more wisely establish'd, or more useful, if it is conscien-
tiously discharged. I wish therefore that your Majesty, instead of naming the Officers as you
do without much Care, and merely for Form-fake, would chufe Persons proper for this Office:
And that they on their Part, without confining themselves to a cold textome Lefson upon the
King, were capable, upon their Texts, to entertain your Majesty with whatever is most
useful and curious in the History of all Ages.
4. If, among the Advices or Memorials that come to your Hands from the Provinces, there
are any that either for their fine Dress or Solidity, are above ordinary, it would be proper for
your Majesty to call the Author to Court, to interrogate him, to throw him some Marks of
Goodnefs, and to commend him, were it no more than to encourage and inflire him with
more Liberty to give you useful Advices upon Occasion.
5. Tho' the meanest Officers do not commonly converse with the Prince himself; yet in my
Opinion, your Majesty being acquainted by fire Methods, that any one amongst them has
done his Duty, should, all of a sudden, and without telling him for what, call him to Court, and
acquaint him that you know and approve of his Conduct, and let him taste of your
Bounty. This will not only be attended with no Inconveniency, but it will be a good way of
inculcating the Sentiments of Honour and Virtue upon others of his Rank. They are very
numerous, and considering their small Appointments and the vaft Distance that they
believe be betwixt them and the Sovereign, they may grow negligent. Both they and
all the Empire will thereby perceive the vast Tenderness your Majesty has for your People; your Care
to contribute all you can to promote their Happines, and your Value for Merit in all Ranks
of Life; and this, in my Opinion, will be a new Mean, besides those pointed out by the Law,
to encrease the Number of good, and diminish the Number of bad, Officers.
In another Article the fame Strife fees, When no Petition is sent to Court, and when in
effect no Patron in the Empire has Reason to complain, when no Suppliant appears, and
when throughout the Empire every body has either what he wishes, or what he in reason ought
to wish for; it is the Effect of the most fine perfect Government in the World, and the brightest
Proof of the superior Wisdom, and the perfect Disinterestednefs of those who govern. Such
were the happy Reigns of the great Princes Tan and Shun. But if it be impossible to put
an end to all Supplications and Acclamations, it ought to be so ordered, that these Law-fuits and
Petitions be dispatch'd quickly and without Delay, that the Officers of the Provinces may not
affect so prodigious a Distance from thee of the Court, and that the most common People
may find an easy Access to the Officers of the Provinces.
Man, for infance, has a Heart and two Hands; does he feel a Trouble in any Part about
him, were it but an Itching, tho' the Uneasiness in the Main is insensible, and incapable
to alarm him, yet he can't keep his Fingers from handling the Part afficted, and that too very
frequently. Every Time they approach it, is it by an express formal Order of the Heart? No,
there is no Occasion for such a precise premeditated Fire. The Heart, as the Heart naturally and
naturally for the whole Body, the Hands are likewise naturally habituated to follow the
Propensity of the Heart. In this Manner, Things are managed in a State which is governed
by Sages of the first Rate. A tender and sincere Love unites the Head with the Members,
and the Members with the Head, which is the Emperor, in such a Manner, that their Evils
and Dangers, great and small, are in common, and the reciprocal Assistance they give one an-
other is very ready. We don't fee this Now-a-days.

Does any one, who is oppressed or in pinching Necessities, carry his Complaints, or defy
his Rights at Court? It is as if he addres'd Tran or Tyve jinif, for he receives no Answier.
The Ministers and other great Officers never by themselves examine Things to the Bottom,
but rely upon their inferior Officers. It is thus commonly with mean interted Soul, who do
nothing but for Money. But when once they receive that, the Affair is dispatch'd in less than
a Day. But, do the Petitioners come to them empty handed? they let them dance Attenda-

* The laws that is now Che P, or the 5th Civil Officers of a
City of the 6th Rite. There are in this Province always five
ral Cities of the second or third Order; sometimes more, some-
times fewer, whose Officers are subordinat to him.
dance for a whole Year. Do you ask of them the most just Thing in the World, and Things that cannot be refused? You? They find Means to put you off a long Time, that they may force you to purchase them. In short, you must either stay for the receipt Trifles, or go without your Business.

Under some preceding Dynasties there were Junduries, in which the Laws being ill-digested or defective of Vigour or just, or of that turituc, Law itself is made a Trade of: Is a Man to be wrong'd? They seek in our Laws some Quirk, to which, under some specious Pretext, his Affair may be reduced, and by which he may be call. Is another, who pays well, to be favour'd? However unjust his Plea may be, it is put in such a Light, that under Favour of some Article of our Laws which relate to his Case, he gains his Suit. Is it, then, they complain much of the Multiplicity of their Business. But this is not in reality, because they have more Business now, than they like to have at many other Times; but because the Officers are neither industrious nor expeditious, because they devolve every Thing upon their Underlings who prolong them, in order to extort what they want; thereby their Business grows from Day to Day, from Month to Month, and from Year to Year, till they can scarce see the End of it. Make your Officers industrious and expeditious, otherwise there is no Remedy.

One of the Things which our ancient Kings fear'd most, was, left some one of their Subjects losing Courage, and despairing of Success, should entirely abandon the Care of his Honour and Fortune. Thrice wise Princes knew well that when it comes to that Pas they never drop half way in Wickedness, but hold on till they commonly became incorrigible. For which Reason, one of their greatest Cares was to that end. That Subjects, who are always animated by Fear and Hope, should never be weary of doing Good. With this View, having established different Degrees of Distinction, and different Poffs, to which considerable Appointments were annexed, they never before'd them but upon deserving Persons; but they never laid any Man under an Incapacity of enjoying them, and thereby they animated every one to aspire to them. The Road to these Poffs and Honours was open to all their Subjects; and they who did not arrive at them, could not justly impute it to any Thing but to their own Difforders and Weaknesses. Thus there was seen throughout all the Orders of the State not only a great Adour for well-doing, but likewise an admirable Confinacy not to relax nor prevaricate.

But what Secret had our ancient Princes to arrive at this? It was as follows: Being persuaded that the Son of a Man of Quality, when he degenerates, has nothing that can in any Thing be a Pretext, his Office; for the first of his Qualifications, he never could propoole to be advanced: Thence, Men of a high Birth had a Check put upon them, which is, so natural to them, and they endeavored to support their Ranks; thereby, the meanest who were conscious of Virtue had a Spur to excite them; thereby, throughout all the Empire a generous Emulation, which produced admirable Effects, increased every Day. O! what just Notions had these ancient Princes! In Progress of Time this Method was left. Certain Employments were annexed to Persons of a certain Rank; whereas others, on the contrary, however great their Merit is, can never arrive at the same Employments. Yet now, as formerly, some Promotions are always made with an Eye to Merit and Virtue; at least this is pretended: but I find wrong Measures are taken for this. For Instance, it is now regulated, that when a Man has got his Degree of (*) Tongue, he is sure of a Poff, which renders him equally noble and rich. Is not this Promotion a little too swift? He has succeeded very well in his Exercises on the Day of Examination. But must we conclude from this that he has Capacity and Genius for his Affairs? What I think still worse is, that those of a certain Condition are either already precluded, or some Boundaries are appointed them, beyond which they cannot pass. The Officers of the (1) Clerks, and the (2) Huns, when they are once divested of their Poffs, can never recover them. Thence they become People, who being reduced to Dispair, and who having nothing further to hope for or to fear, grow capable of any thing, and do great Mischief among the People. Such a one amongst them, at the Bottom, is an honest Man; he has Merit and Capacity: An unlucky Accident happens to him, for which he is broken. Thenceforward no more Employments to him, he is put under an everlasting Incapacity, and is a Man who, contrary to the Maxims of our Antients, is rendered desperate, and who consequentiy is exposed to the Temptation of being very wicked. I think that these Officers, when they are cast off, which in my Opinion never ought to be done but for some grievous Faults and such as should the Officer to be a bad Man, who has Opportunities and Means of repairing their Faults; at least, they should be left in a Condition to hope to recover their former Character. As the lower Officers of the great Tribunals of the Court are People that cannot be wanted, it has been thought expedient, in order that the Vacancies in their Poffs may be supplied, to make a Regulation, that after so many Years of Service they should have Poffs given them in the Province. They were being read for this Regulation; but because these Officers for the most part are but poor, it was thought proper to determine that they should be laid under an Incapacity of rising above a certain Rank: so that tho' amongst them there might be found a Man of the first Merit, he could never arrive at great Poffs or Dignities, tho' he had lived vested with an Office ever so long: I think Inconveniences attend this: for, in short, he who enters into Poffs, at least in

(*) A Degree of Literature.  
(1): Clerks of the lower Order.  
(2): Clerks of the third Order.
some measure, has an Eye to Honour and Distinction: If he is excluded from this, he has no other View from his Services and Labours but to amass Riches. Then it is natural for him to be in good Earnest about this, and it is to be feared that this, becoming the ruling Passion both of his Head and his Heart, will transport him to unwarrantable Excesses. I say almost the same Thing of those People who, by advancing a certain Sum to the Royal Treasury, obtain such and such a Poll, but always with this Proviso, that they can not rise higher. It is natural to think, that they will make as much of their Polls as they can: And then it is to be feared, that they will Justice and make the People suffer. I wish that no Man were made Uie of whom we are, if we may so speak, obliged to abandon, and who is thereby exposed to the Temptation of abandoning himself. It would therefore be proper that when a Man is put in inferior Polls, an open Way were left him for attaining to the highest, by his Capacity, Merit, and Services.

A Prince who has just Notions of Things, never believes himself fixed upon his Throne, but has Subject Dependance in which he sees his Happy Days fixed in the Love of Virtue, and a hearty Aversion to whatever is unjust and unreasonable. These People, who under our three famous Dynasties, never deviated from their Obedience and Duty, however great the Danger, or however strong the Temptation was, Were these People, I say, ever animated by the Hopes of Reward, or check'd by the Fear of Punishment? No. But their Heart being fixed in Virtue and the Love of Justice, they could never resolve upon any Thing glaringly inconsistent with these. Cold, Hunger, Ignominy, Death, in short, nothing could make them forget what they owed to their Prince. Behold the Reason why each of our three famous Dynasties subsisted so long! Under the following Dynasties Things were alter'd. The Subjects were then frequently to neglect their Duty for private Interest, to forget the Orders of their Sovereign upon the least Danger which they run: they made use of Artifice and Deceit almost in every Thing; and thus they eluded the most rigorous Laws: In short, having a hearty Aversion for their Governors, they rejoiced in their Misfortunes. Then did Inundations or any other Calamity occur? Did any Rebellion rise? The whole State was turned upside down, and the Emperor found himself without Subjects. All your Literati of different Ages inform us of the same Thing. Under our three famous Dynasties, say they, great Care was taken of what concerned the Instruction of the People. Publick Schools and frequent Exercises were instituted; and for this, the Rites were rigorously enforced. The proper Utages in affuming the Cap for the first Time, in Marriages and the Times both before and after Burials were observed. This was afterwards neglected, and for this Reason, the People at last blush'd at nothing. Such is the common Language of our Literati. For my Share, I remark, that at different Times, since those of our famous Dynasties, Men of Merit and Virtue being supported by the Authority of the Princes, have reviv'd these publick Schools, re-establish'd these Exercises, and reinforced the Obedience of these Rites. If therefore this is sufficient for the Conversion of the People, we ought to endeavour to revive the Manners of Antiquity. But we have seen, on the contrary, that the People, by becoming more politic'd, become likewise frequently more wicked, more cunning, more deceitful, more jealous, and more proud.

This makes me say, notwithstanding my too great want of Capacity, that such of our Literati who talk thus, love Antiquity without thoroughly understanding it, and that their wants to their
depart from the Law, they knew in their Senses, they had a right Method for rendering the People virtuous, by instructing them, but not distinguishing what was effectual for this Purpose, and upon what it was founded, they took up with fine Names, or at least, with fine Appearances. These Appearances are indeed useful; and without them, the Virtues, which is the solid Part, can scarce subsist long. But if the Prince and the Governors confine themselves to simple Appearances; their Flatterers and some superficial Literati will tell them, that Antiquity is reviving; when in reality there is no Change wrought upon the Morals, and the fine Name of the Restorer of Antiquity cannot be supported.

Vô tang no sooner became Emperor than he gave to the People great Largesses of Com and Money, thereby making all his Empire felicable that he was quite free from Avarice. He treated Men of Virtue and Merit with a great deal of Honour; thereby giving them to understand that he was neither proud nor passionate. He vested the Defendants of our ancient Princes with Principalities; and in this his Goodness was display'd. He caused Py byu and Ngy byu to be put to Death; by this his Justice appeared in the Inner. A Prince ought to do: In this Manner he ought to begin, if he wants to labour with Success, either in forming or reforming the Manners of the People. Every Body was the more charmed with this Conduct in Vô tang, because his Predecessor Chuw observed a Conduct quite contrary to this. Vô tang thereby gain'd all their Hearts. He revived Fidelity, Zeal, Difinterestedness, Modesty, and the Shame of bad Actions. After which, in order to enrich and adorn so beautiful a Foundation, succeeded the Regulation and Obedience of the Rites, Music, Publick Lections and Schools, the Exercises of the Bow, solemn Feasts at appointed Times, the Ceremonies of Cap, Marriages, the Times before and after Burials. These outward Appearances struck the Eyes, and revived and cherish'd in the Heart the Sentiments of Virtue: and nothing was more charming than to see how each took a Pleasure in doing his Duty.

Ever since the Days of the Tım and the Hån, all the Strehs has been commonly laid upon the Fear of the Laws, and the Rigour of the Officers. This has been made the Support of Government, without Princes troubling themselves much about inculcating the Love of Duty and
and Virtue. Thus, for example, of a thousand Years, Craft, Interest, and Avarice have been gaining Ground in the Hearts of the People; till they have left the Sense of Shame. When our Litterati want to revive what they call Antiquity, by establishing certain Decorums of Ceremonies and Music, and by a few means of pleasing such Music. This being the Case can it be hoped they should by these Means be reclaimed to a Love for Virtue, and a Hatred of Vice? For my Share, I am of Opinion, that another Method should be followed. In order to inculcate upon them the Virtues, which are the essential Part, you must set them an Example as Filial did, and begin by those to which most concerns the People that the Prince should posses, and which it most concerns the Prince that his Subjects should have. For instance, if the People knows not what Fidelity and Honour signifies, how can Peace and Good Order long subsist? If the People are quite ignorant of every thing that can be called Generosity, Equity, and Conffancy, how can they become united in Danger? In short, if in the most peaceful Times the Subjects only endeavour how to deceive the Vigilance of their Governors: If in the first Difficulty in which they see their Prince engaged, they are ready to abandon him; how can we flatter our selves with having the Secret of Antiquity for the Amendment of the People? Since it is quite otherwise. We may say, on the contrary, that in this Situation of Affairs, if great Revolutions have not happened, it is by mere Chance and good Luck. But, would we inspire the People with Sincerity, Fidelity and Loyalty? the Secret for obtaining this is as follows: The Prince and Governor themselves must be exact in keeping their Word to the People. Would they inspire them with a noble Diligence and Industry, and generous Equity? The best Way is for the Prince and the Government to discover no Avarice nor Rapacity.

Some Time ago, when there was an Intention to raise towards the West of the Yellow River, the Troops that were necessary on that Quarter, whole Families, and almost all the Persons capable to bear Arms were enlisted. In order to engage them to enlist, they were affur'd by public Manifestoes dispatch'd from Court, that Recource was only had to them for that Time, and on a pressing Exigence, which could not otherwise be supplied so readily, that they should not be oblig'd to serve long, and that they should afterwards have full Liberty to return to their respective Employments. But instead of this, soon after, they were rigorously detained in the Service, and not a single Man of them dismissed.

In the Years named Paš youn there were different Motions and Marches made by all the Troops. Occasion was taken from this to increase the Taxes a great deal. This, it was said, was only upon an Emergency, but a good many Years have since intervened, and these Taxes still subsist. When the People are treated thus, how can Honour and the Hatred of Deceit be inculcated on them? To exact from them much less than what you rigorously may, and to keep your Word with them even when it is difficult for you to do, are essential Maxims to Governors; if it is said that these Things are impracticable in a State where Finances are established; my Answer is, that if any other Course is held, you will lose Ground instead of gaining.

Discourse of Sù Hsü: Brother to the Sù Hsin, proving that a Prince ought to be acquainted with the different Characters of Men.

I HAVE elsewhere declared my Sentiments upon the Art of Governing; and shall not repeat what I have there mentioned. I shall only add, that a Prince who wants to succeed therein ought to apply himself to know the different Capacities and Characters of those he employs: Because, without this, all the rest will be useless. And, in order to render so necessary a Piece of Knowledge easy, I have here collected some Portraits different from one another.

Let us suppose, that at present, our Emperor has no body about his Person or in his Employments, but Officers of acknowledged Wisdom, approved Probity, and such as are incapable of giving the Prince the least Unreliableness, by deviating from their Duty. It is however useful for him to know, and may be dangerous for him not to know, that there might be found others, and they too amongst Men of Merit, of a quite opposite Character. Some there are, whose ruling Passion is the Love of Glory. Thrice aim only at Renown. Riches has no Charms for them; they may pollicis them, but their Relations use them. Does a Poep pretext that they can easily procure? They are so far from endeavouring to obtain it, that they take a Pride in yielding it to another who is inferior. Not that they are averse from entering into Poets. For if their Prince places them in one, and treats them with Respect, according to the Rites, they are quite ravished. But if he treats them with less Distinction, being intirely insensible of the Motives of Interest and all that, they retire from Business. Is one of these kind of People in Poet? Nothing is so temperate, nothing so disinterested; and all this in order to distinguist himself from, and raise himself above, the rest of mankind. If the Prince, out of Esteem to him, shall endeavour to engage him with considerable Advantages, he is as it were ashamed and dissatisfied at his Heart.

Others grasp after Riches: Poets, with large Penfions annexed, are their Delight. They carefully lay hold on all Occasions of enriching themselves, that they and their Families may live at Ease. If such enjoy Lands and Honours, they will perform great Services. But if a Prince, from a false Notion of their Character, shall pretend to engage them by the Distinctions of meer Honour, their Servants of People will never repay him, and they will be always discontented.

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To be always in a Humour of over-bearing, is a considerable Evil. And yet there are People of that Character, who otherways have Merit and Capacity; whom if the Prince design to employ, he ought to manage and to take the proper Measures for that Effect. Others ways they will be continually jangling and contending with others.

There are others who have a mutual Hatred for one another. A Prince ought to take care not to employ both these at once. One Man will sacrifice to his Vengeance, the Succeed of the most advantageous Enemy. Another is inflexibly resolute and stiff; a Man of these Characters on three Occasions is necessary, and therefore a Prince ought to employ him: But do not pretend to make such Men bend, for they will first break, and that lasts them. An other Man, on the contrary, is fearful: Do not offer Violence to his fear, for your Affairs will thereby suffer. He may be very serviceable to you when no Danger attends the Service. Thus it is, that a Prince ought to study the Characters of his Servants, in order to keep them attach'd to his Person, and to make Advantage of their Capacities.

But there is need of a still more particular Care, in discovering and preventing the bad Devises that may be a forming. They who think to make themselves the Head of a Party, are commonly Matters of the deepest Disimulation: Their Motions are so subtle, that it is not easy to discern them. When they are really acting on the one Side, they appear intent upon the other: There is nothing with them, but false Attacks and Counter-marches. Men of this Character have been seen in Times past, whose real Views were, usurping the Authority of the Prince, and yet far from contriving him in any thing, they served him with all the Complaisance and Affinity imaginable, studying his Inclinations, and carefully procuring all the Occasions of gratifying them. Their Aim was, that the Prince being abandoned to his Pleasures, might abandon the Government to them. They then took that Opportunity, and unless the Prince had been much upon his Guard, they artfully seized the Authority which he had as it were deposited in their Hands. Such formerly was the Conduet of Li lin fu.

Besides, when those Sort of People are once possessed of Authority, all their Care is to contrive the Means of keeping themselves in that state, lest any one more able than themselves should supplant them, which they are in continual dread of. One of the Methods they commonly employ for this Effect is, to form and to foment different Parties in the State. Thereby they render themselves as it were necessary; while they who can hurt them, being employed in supporting themselves on other Quarters, the other in the mean time enjoy the Fruits of their Artifice. Li lin fu was a Man of this Character likewise.

It is not vicious and disorderly Princes alone, who have reason to be afraid of being thus surprized. Does a Prince love Men of Worth? Has he an Inclination and Esteem for Virtue? Mean Souls are not wanting who make a Traffic of this. By what Means? 'By Vice and Dishonesty, Virtue, and Virtue when disfigured, having a Advantage of it. But if he practises it for some time, he is soon seen to prevaricate. When Occasion favours him, he passes into Villain; this was the Manner in which he celebrated Villain Shé byen, behaved in his Time. When those Kind of Men have firmly united their Party, and when they are thoroughly acquainted with the weak Side of their Prince, they take all Advantages of it. They place him betwixt two Extremes, the one of which leads to their own Views, the other they well know is disagreeable to their Prince, and thus they as it were drive him in Spite of himself, into their own Designs. This was the Practice of Numbers of Villains in the former Ages, and in particular, of the ambitious and crafty Li ki, when, that the ruin the Hereditary Prince of Tjin, the sought Permission from Hyen hung to retire.

An understanding Prince, who is thoroughly acquainted with their Characters, knows the Views which each proposes, by the first Steps they take, and reaping well a'dur'd, that the more Pains they take to conceal them, the less justifiable they are, he is never more upon his Guard, than when he is in the dark as to the Motives both of their Words and Actions. Under the Government of our ancient Kings, none were seen in Poles but Men of the most approved Virtue, the others remained in Obscurity. Was this because amongst these last, not a Man sought to be advanced? Doubtless several did; but they so noother appeared than they were seen through; so that being covered with Shame and Confusion, they condemned themselves to Obscurity. Happy I, if what I have seen tell down can in the least aid my Prince, in rightly distinguishing Men possessed of Virtue and Capacity, from those who have neither the one nor the other.

Another DISCOURSE of the fame Sù ché.

A Man in Credit and Authority, has in some Measure a certain Resemblance of an ambitious Favorite, the Vulgar confounds the two Characters together; and the just Hatred of the one extends to the other. This is because the unthinking Many take up with exterior Appearances, and never examine Things to the Bottom. Both the one and the other aim bold Stories which encroach, or seem to encroach, upon the Sovereign Authority. And this is the Reason why the Vulgar, being surprized by Appearances, stupidly confound them. As for me, I put a wide Difference between these two Sorts of Men; and tho' I agree with every body, in thinking the Second more justifiable than a State, yet I believe, it is always good for a State never to be without a Person of the first Character. An honest Man, when in truth, if there is Occasion, more sincerely, and more freely than any one else, blames the Extravagance of an ambitious Favorite. And the Spirit
he sometimes takes, are never such as those, by which an ambitious and ungrateful Minister authorizes his Conduct. The Favorer, who abuses his Credit, wants to usurp the Sovereign Authority, and to leave his Master nothing but the Name; how does he behave? When within Doors, with his Prince, nothing, in Appearances, is more gentle, nothing more submissive. Whenever the Prince proposes is agreed to by the Minion, who is so far from opposing it, that he never is at a Loss for Reasons to support it. The Prince, deluded by his Cunning, grows fonder and fonder of him. Words as he is, he greedily listens to what he says: At last, he lets him engrosh his whole Confidence, and being contented with the Shadow, he abandons to this Favorite all the Substance of his Authority. Then it is, that the ingratitude Minion makes all the Empire sensible of the Degree of Favour to which he is raised. He boldly takes the Balance in his Hand, and freely decides upon the Lives and Fortunes of his fellow Subjects. Rewards and Puniishments come all from his Hands, as if there were no longer any Emperor. He humbles one, and raises another; none but his Creatures are in Posts, all the Officers great and small, are devoted to him, and proud to become his Servants. Behold the Favorite now as the Master, and the King, his Father, is as his slave, but the Evil is as it were, past Remedy.

Let us now cast our Eyes upon the Conduct of one whom I call a Man of Credit and Authority. What a vast Difference is there between this Character and the one I have just now described! If the Prince, as is sometimes the Case, from a Sally of Passion, shall unreasonably design to engage in some foolish Undertaking, he honestly opposes it; and in respectful, but strong Terms, lays before him his Reasons for disdaining him. If it happens that the Prince, without removing or regarding them, shall obliquely pursuie the Dictates of his Passion, tho' evidently against his own Honour and the Good of the State; in that Case, he lets his Prince lay on, and without minding the Orders which proceed from the Suggestion of his Passion, he follows the wished Course, both for the Good of the State and the Honour of his Prince, who recovering from the Fury which he had occasioned to himself and his Father, will be so well pleased that the Matter is of no Consequence. Does an ambitious and ungrateful Favorite make it his Business, or his Duty, all his Days, to cool, to ruin, by his Orders or Commands, the good or bad Successors of which the State; but every Thing, he abandons to this Favorite, in such a Manner, that a respectful Dread restrains within the Bounds of their Duty, all their Inferiors; while at the same time, the Prince, Sovereign and Master as he is, perceives that he can't do every Thing.

Thus behaves a Man, whom I call a Man in Authority; as his Conduct is plainly different from that of an ambitious Favorite, so are his Views. The one seeks to raile and to enrich himself; the other to advance the Good of the State and the Honour of the Prince. All the Empire rarely cannot be mistaken in this. I then say, that as an ambitious Favorite is a Pelt, so it greatly concerns a State, that it never should be without Men of Credit and Authority. We shall suppose, that there is such a Men; Behold, then the Prince abandoned to himself in his most violent Transports, and the most ticklish Juncture. How then can the State fail to suffer? We shall suppose a Prince easy enough in hearing Remonstrances? What shall become of him, if he has not about him a Man of Weight, Credit and Authority, who will dare to expose himself to ruin, by oppressing his Prince, or by making himself answerable for the Event of an important Affair? He will always find People, who, in order to give him a good Reputation, will address themselves to him, and are incapable of the Fault he had committed, and at the same time, the Prince, who recovered from the Fury which he had occasioned to himself and his Father, will be so well pleased that the的事情 of no Consequence. Does an Affair happen that concerns the Welfare, and even the very Being of a State. All these Gentlemen are dumb. Every one of them fearing, left he should ruin himself. How disfavourous is this for a State, and for a Prince who is at once his Master and Father.

Formerly, the Hereditary Prince of Wry assembled Soldiers, that he might take and dispatch out of the Way certain Kiang cheng. King Pa ti in great Wrath, brought Troops into the Field against his Son. The two Armies met and fought, but very coldly; and the Hereditary Prince retir'd to a neighbouring Country. The King being fill enraged, encamped his Armies, and despaired to defray the States that had sheltered the Prince. Had there been then at Court a Man of Credit and Authority, such as I have described; and had this Man boldly raised himself, opposed the King's Fury, had made the Son sensible of the Fault he had committed, and at the same time flewed the Father how much he had been to blame, the King would have found time to cool, and the Prince to have appeased his Anger, and then Matters would have been from made up. But alas! Tho' every one sees what ought to be spoken and acted, no body dares to speak and act; then it is, that there is not a Man of Authority in the Kingdom.

From all this in my humble Opinion, I think, that we may conclude, that whoever has the Interel of the State really at Heart, ought to look upon it as a real Good, that there is in it some Man of such a Character, who by his great Authority and uncommon Credit, should keep all the Officers of the State in their Duty, and who in perilous Times, may for the Good of the State and the Prince, readily undertake a bold Stroke, and support it, without ruining himself. I own, that in such Times as these, in which all the Empire enjoys a profound Peace, such a Person may be (1) dispensed with without any Inconvenience. But, besides that it is prudent to guard at a Distance against all unforeseen Misfortunes, such Persons are always useful in a State.

(1) The Doctor is an Apology for some Person against whose Credit and Authority Mankind, had been.
Tyen nan fong, after having made a very long Discourse to the Emperor Shin tsong, in which he gave him several Advices concerning Government, concludes in these Terms.

THO' the Chee Family, after it came to the Possession of the Empire, was always disfigured by Virtue: Tho' Wen yang and Vi yang, by the same Method, laid the glorious Foundation of the Dynasty of that Name; yet it was under their Successor Ching yang, that their fine Odes are made, which are called ($) Yu and Song. It was under the happy and flourishing Reign of this Prince, that amongst other Things these Odes declared. " Whang tyen, as a good Father, loves whatever is solidly virtuous: Wildom and Virtue are his most acceptable Sacrifices."

" fic: " The Design of the Poet is to inculcate upon Ching yang, by these emphatical Expressions, all necessary Care that he might not derogate. In effect, nothing is more essential than this is for a Prince; the more flourishing his Reign is, the more he is to be afraid of himself: And his Subjects cannot give him a stronger Testimony of their Zeal, than to inspire him with this wise Dread. This was not practised under the Chee Dynasty only; for during the famous Reigns of the great Tsa and Shun, the Prince and his great Officers were always mutually paying to one another; ' Let us watch, apply ourselves, and be attentive, a Day or two well or ill spent, may have great Consequences. ' Permit me, Great Sir, that forgetting my own Insignificance, speaking with the same View that the ancient Book of Verfes did, and congratulating you upon a Reign more glorious than any that was seen under the Song Dynasty, I may congratulate you yet more upon having understood this Truth: " That Whang tyen, like a good Father, loves whatever is solidly virtuous, and that Wildom and Virtue are to him the most acceptable Sacrifices."

What Matter of Joy is it for us to see, that this Persuasion renders you careful respectfully to follow the Views of Whang tyen, that it inspires you with a secret Dread lest you should deviate from them, that it makes you seek your own Perfection and your Peoples Happiness in every Objeèt, and turn your labour with new Ardour therein, and disregard every thing that might put Stop to it? It remains, that you should never be inconfident with yourself: My Zeal makes me with for this, and with this View it inspires me to call to your Remembrance this Palfage in the Book of Verfes.

In the first of the Years named Ywen yew, the extraordinary Inundations occasioned a great Barrage

In the first of the Years named Ywen yew, the extraordinary Inundations occasioned a great Barrage over the Province of Ch'ye yang and Kyang nan. Upon the Information given in by the Officers of those Provinces, the Emperor ordered a hundred (*) Wan of Rice to be furnished out of the Granaries, and twenty Wan of Derrniers out of his Treasury, for the Relief of the Poor. The Distribution and Management of this Bounty was, according to Cufnon, entrusted with certain Officers. These Orders were scarce issued out, when it was told to the Emperor, that the Officers of the Province had perhaps imposed upon him, by representing the Evil to be greater than it really was; besides, that there was Reason to fear, that the Charity would be misapplied; that it would be proper to deport some Commisaries from the Court, who might give Evidence for the Calamities, occasioned by the Inundations, read'd, and proportion the Quotas of the Charity according to the different Exigencies of the Sufferers. In consequence of this Advice, a Scheme was presented to his Majesty for that Effect. The Emperor remarking, that Fan tsiu yu was not of the Number of those who had made the Rennosances, the by his Employment he naturally ought to have been, put the Scheme into his Hands, and ordered him to give him his Advice thereupon. Fan tsiu yu, having read it, fealed it up, and sent it back to the Emperor, with the following Discourse.

GREAT Sir, I find, that under the Tang Dynasty, in one of the Years named Ta li, the Inundations were so great in a certain Quarter, that all the Magistrates gave Accounts of them at the Court, except the Magistrate of Wey mi, who said, that his District had scarce suffered any thing. However it appeared from the Information of a (†) Yu fei, who was deputed for that purpose, that in the Territory of Wey mi, the Waters had overflowed upwards of 3000 (‡) King of Arable Ground. Upon this, the then Emperor venting many heavy Sighs; said, This is strange; it is natural that a Magistrate, *who is the Father of the People immediately committed to his Care, should exaggerate their Wants, that he may procure them Relief; but here is one who disbelieves them, surely he is void of all Compeion. He then immediately degraded him from the Post he then held, and given him one more inconsiderable.

Under the Reign of Ts t'ng, the Rivers Kyang and Whay having overflowed, did some Damage. Li chi, who then was Minister of State, begged of the Emperor, that he would give some supply to the Places that had suffered. The Emperor having read his Petition, appeared not very inclined to grant it. If, said he, on those Advice, I should, upon every Damage a Country suffers, be so jumpy, as to order the Inhabitants Largefees, there is Reason to fear, that I may be imposed upon, and frequently deceived by false Reports. Li chi, not at all discouraged by this Answer, still solicited the Prince, and amongst other Things said to him: Sir, Your Majesty's Fears have very little Foundation, for Flatterry is the Vice of the Time. Do the Officers of your Provinces touch in their Memorials on any Points, which they think will be agreeable to you; they exaggerate them, and from time to time to be wary of inflicting upon them. Are they about to give any Advice that may trouble you? They do it in a very cursory Manner, and instead of aggravating the Evil, diminish it as much as they can: And it too often happens, that these Advice artfully dismiss,
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wored, false Measures are taken. But what is all this chatter about? a moderate Expense which will win you the Hearts of your Subjects. Is it proper, by an excessive Precaution, to hazard the cooling of their Affection to you? Hyn then agreed to the Arguments.

In the seventh of the Years named Puen to the Emperor Hyn when addressing himself to his Ministers said: 'You are always representing to me that last Year the Countries of Ché and Whay have suffered a great deal, first, from the Overflowings of the Water, then by a long Drought; and yet a Yü tfe, who has come from thence, says, that the Damage is but inconsiderable.

'Which shall I then believe? and what Side shall I take? ' 

'The Emperor then taking the Dilcour in Hand, answered thus in the Name of the ref.'

'Sir, We have all the Informations of the Magistrates of these two Countries; when they are attentively read there is no Man but perceives, that he who gives them troubles for himself, left that of the Country should impute to him, the Sufferings of the People. What Appearance is there that Men, in these Diopolitions, would dare to incur your Displeasure, by false Advice? It is more natural to believe that this Yü tfe, whom your Majefly mentions, has talked like a flattering Courier, whatever he thought would please you. I want to know, who this Yü tfe is, that he may be brought to Justice, and punished according to our Laws. You are in the Right of it, replies the Emperor, Men are the Wealth of a State; and they ought to be relieved as soon as it is known that they suffer. Sufpicions are unfeafonable on these Occafions. I was not aware of what I objected on this Head.' Orders were then iffued out for relieving the Countries that had Suffer'd.

'Yes, Great Sir, that which our ancient and wife Kings and Princes dreaded, was, leat some of their Officers should prevent their being acquainted with the Miseries of the People: That others, in order to save the Finances, should only half relieve them, or for want of Capacity should not do it Effectually. This made these two excellent Ministers Lã chü and Li kyang always to speak out. At present, when the two great Provinces of your Empire, who furnifh more to the Expences of your Court, and Payment of your Troops than any other, are afflicted with an extreme Famine, will you not fly to relieve them? Behold a great Number of your good Subjects, like to many Children without a Nurse, reduced to Extremity, fwimming in lamentable Cries, or elfe being too weak to fend them up, wait with open Mouths for what may a little prolong their miserable Life. You are your Father and Mother; and can you be inffensible to their Miseries? Will you, by a mistaken Frugality, deny them Relief? My Colleagues fay, that a hundred Wán of Rice, and twenty Wán of Dainties are a great deal, and that if the Magiftrates shall, according to the Proportions laid out by the Commissaries, faithfully employ it in distributing (*) Rice Gruel among the Poor, the Famine, tho' it were as great as is represented, may be supplied by this Relief. For my Share I maintain, that all the Methods of relieving the Necofeties of the Poor, that of distributing Rice in this Manner, is the leat proper and effectual. Besides other Inconveniences, the Poor must be fenned. From these Assemblies arife contagious Diftempers, which increafe the Calamity. No! when a Prince is really touch'd with the People's Sufferings, this Method is never taken, and he never relieves them by Halves.

My Colleagues fay further, that it is the Cutfom of the People to exaggerate their Loffes and Misfortunes. I own, that in certain Years some Irregularities in the Seasons may have given Rice to Cifh; and difingenuous People have taken that Occafion to aggravate their pretended Loffes. But this can never be presumed in the present Cafe, which is not that of a Year inconfiderably good or bad, or a Barrenness that is doubtful. It is the greatest that has ever been seen; the People being obliged to quit their Dwellings, wander from one Place to another, reduced to Beggary, and expe&ting Death alone: in Circumstances such as these, to fuppref the Wretched are counterfeiting, and to doubt of their Misery, is a Proof of great Hardheartedness.

Your Majefly is petition'd to name Commissaries from Court, who should repair to the Spot, and caufe the Arable Ground to be measured; going thorough the Cities and Villages, and counting the dead Perfons, and the ruined Houses: that from their Report you may judge of the Truth of the Information that has been given you, that the Magiftrates who have imputed upon you may be punished, and that the Relief may be proportioned more juftly, according to the Wants of every Country.

I can fay from my own Knowledge, that it is a publick and a notorious Fact, that from the firft Moon to the tenth, there has been conflant Rains in their Places; thefe excessive Rains have made the Lake Tay to overflow; the Overflowing of this Lake have laid San Tew and other Cities under Water; the Fields have in fuch a Manner, and for fo a long a Time been covered with the Water, that they have not been able for to fow their Rice; the Houses in the Villages have been fen either funk under, or floating above, the Water; the Husbandmen have fold their Cattle, and are difpered abroad a begging. I fay, that thefe Calamities are notorious.

I must add that your Majefly being informed of this ought, in order to alleviate it, to fhev the fame Zeal as you would do in extinguifhing a burning, or in affifting Perfons who are drowning. Judge if theSuggestions of my Colleagues agree to thefe Circumstances. Their Methods are very difficult in the Pratice, fubje& to many Inconveniences, and at the Bottom proper

(*) A fnte Rice ferped in a good deal of Water, and reduc'd to a kind of Grefl.

(1) Another Author, on a like Occafion, fays, It is better to believe more than is fufficient, and to give the vHifindone whatfhould to support themfelves, that whyr may not abandons the Cultivation of the Grounds.
to destroy innocent People. Besides, as the Design of these Enquiries must be known, and that there are Commissaries appointed for that Effect, the Officers of the Provinces will take the Alarm; and every one of them fearing some troublesome Accident to himself, will provide for his own Safety, take as small Concern as he can in the publick Calamities, and leave the People to perish.

After some Examples drawn from History, Fan tsi yu continues in these Terms:

Sir, Your Liberalities are divided; three Sorts of Officers being entrusted with them. It is going too far if your Majesty, according to the Project laid before you, should multiply your Precautions, and thereby seem to regret the Bounty you have ordered: This would look as if you undervalued the Lives of Men; and your Subjects will never again dare to have Recourse to you. All that your Ancestors feared on such Occasions was, lest the People should not be relieved with sufficient Speed and Liberality. And when they sent Commissaries and Inspectors, it was not to check and intimidate the ordinary Officers, but to embolden them. In effect, these Officers shew a good deal of Difficulty to part with the Corns and the Money for which they are accountable. For this, and for many other Reasons they commonly, by their Representations, rather diminish than increase the common Calamities. But granting there had been some Misrepresentations, they must have been very few, and must have been some time or other discover'd. The People blam, the Officers are Spies upon one another, the Seniors must be acquainted with it, and the Court will have its Information from the Senators. Thus your Majesty will have Time enough to punish the Guilty. In the present Situation my Advice is, that without being very anxious about the little Faults that your Officers have committed, you should apply your whole Care to the Relief of your suffering People. From these Considerations it is, that having examined the Project that has been suggested to you, I have sent it back sealed, begging that your Majesty would suppress it.

Discourse of Wan ling against the bad Sense in which the Senators interpret the Expression Ming.

It is said in the (†) Lun yu that Confucius seldom made Use of the Expression Ming. This is a judicious and true Remark: On the contrary, when the Western Barbarians introduced the Sect of Fe into our China, the Expressions Sing and Ming were frequently and improperly used. It is true, that before the Entrance of that Sect, they had begun to reason upon what is called (‡) Sing, or the Nature of Man. Ming tse having said that it was good, Sing tse affirmed the contrary: And this Opposition served to clear up the Opinion of Ming tse, which was agreed to. In latter Times, the Dispute about what is called Tung, or Nature, was revived. It continued long, and some designing Men, that they might amuse themselves, have embroiled the Argument by fabulously introducing into their Discourses, the Principles of the Sect of Foo. Whatever is solid in these Disquisitions comes to much the same Thing that was the Opinion of Ming tse, which they embraced, and which is yet their Rule.

As for what regards the Expression (§) Ming; the more tender our Philosophers are in using it, the more bold the Senators have been in adapting and corrupting it. The Sect of Foo, whole Aim was to impose upon the World, hath made Life and Death to depend upon what they call Ming, without explaining the Word. The Sect of Sforologers improving upon the Sect of Foo, makes long or short Life, Riches or Poverty, Honour or Disgrace to depend on certain Combinations of five Elements, in certain Motions and certain Situations of the Stars, and on other Things, they make what they call Ming or Destiny. The ignorant Vulgar have not Knowledge enough to confute them. Being passionately fond of the Riches and Honours of this World, they fee that they do not always follow Merit and Virtue. In Hopes of attaining to them by another Way, they stupidly give into these Errors, which doubtless they would not do, if they knew how to confute the false Sense that is given to the Expression Ming.

Shun from a private Man became Emperor. Thus he rose from the lowest to the highest Degree of Honour. It seemed as if he had been transport'd thither all of a sudden, and without making one Step towards it. Yet the Truth is, that he was raised to it by his Virtue. Let us go back to the Times of Tau. Let us suppose that Shun was without Wisdom and without Virtue. Would this Ming, of which our Senators speak, have been equally effectual in raising Shun to the Throne? Tau by naming Shun to succeed him, excluded his own Son Tan-cho. Why was Tan-cho excluded? Was it because he wanted Virtue, or merely for want of what they call Ming? Shun was already known, valued, and half placed on the Throne, yet he fought to retire. Will our Senators dare to say that he was less understanding than them in what they call Ming or Destiny? Sure they will not. On the other hand, if it is allowed that Shun, according to their Principles, foretold that his Destiny was to reign, it must thence follow that his seeking to retire was a Sham and Hypocrisy. Who dare either think or say this? To calculate the Revolutions of the Stars is an Art which begun with our (¶) I King, of which we own Foe to have been the Author. It is undeniable that amongst all our ancient Princes Ven wang understood this Book best. I must

(†) The Name of a Book.
(‡) Sing is an Expression at least as comprehensive, and of almost the same Signification as the English Word Nature.
(§) Ming. This Expression signifies Order, Command, a Superior
(¶) An ancient Book.
ask of our Astrologers whether or not *Vain* was to know which they pretend to find out in their Art, or if ever he was acquainted with what they call Destiny (*Ming*); if they deny that he was, what an Infolence is it in them to prefer themselves to that wise Prince! If they say he was; why did *Vain* bewail his Fate and mourn in the Prison in which the Tyrant *Chow* confined him? (†) Since the times of *Vain*, who has divest farther into the *I King* than *Confucius*? Will they pretend to understand it better than he did? And yet if *Confucius* understood what they pretend to understand, why did he to an extreme old Age travel over the (*r) Seventy-two Kingdoms? We therefore either must absolutely neglect that which the Sectaries contend for, and their Abuse of the Word *Ming*, or we must acknowledge *Vain* and *Confucius* to be far inferior to them; and this would be a great (†) Absurdity.

A second Error in their System is; If a Man dies, it is *Ming* or Destiny. His Death is therefore to be attributed to his *Ming*, and to no other Cause: By this way of Reasoning we must conclude that it was *Kye* and *Chew* who put Loo *Pang* and *Pi kai* to a cruel and unjust Death. It was the Destiny of these two great Men. We may likewise conclude, that tho' the miserable Tyrants *Kye* and *Chew* had practised all the Virtues, yet they could not have fail'd to have perih'd miserably, and consequently it would have been wrong to have extolled them to Virtue in order to have preferv'd their Crown and Life. It is lucky that all the World is not wedded to our Sectaries, even those who envy or are jealous of them have not much Trust to repose in what they say. But if this Error should unhappily prevail, and constantly pass for Truth, behold what must be the absurd Consequences of it.

Has a Judge wittingly either acquitted a guilty, or condemn'd an innocent Person: If this Judge is profecuted that he may be punisht according to Law, he has no more to do has to no punish these Sectaries talk of Opprobrium of their Consequences to be no more detected in the Great: Merit, no more to be praised in *Yau* and *Shum*, and Tyranny no more to be blam'd in *Kye* and *Chew*. Each has his respective *Ming* which directs him; alas, what can be more absurd! I ask of our Astrologers, if *Yau* and *Shum* had been born at the time in which *Kye* and *Chew* were born, would the two first have resembed the two last in Wickedness and Cruelty? On the contrary, if *Kye* and *Chew* had been born when *Yau* and *Shum* were born, would that have render'd them good and virtuous? Will they dare to advance such an Absurdity? And if they dare not, in what will they make this pretended *Ming* or Destiny, upon which depends the Life and Death of Men, the Prosperity and Ruin of States, to confult?

Let us again suppose that all the World should give full and entire Credit to the Discourse of those Quacks, a Son without once moving his Father in the Hands of a Rebel who is ready to cut his Throat: *The Ming* or Destiny of my Father, says he, is either to die this Death, or not. The Man who parly his Prince ready to be may fay the same thing. And if the act otherwise, it may be faid upon our Supposition that their conduct oppofes a felf-evident Truth universally received, and consequently they are to blame. What a deftable Consequence is this?

As for me I diftinguish two forts of *Ming*: that of the Sectaries, to which they are pleas'd to annex our Fate independently of ourselves: This is neither a true one, nor is it possible to be known. The other *Ming*, which depends upon ourselves, is that in which we ought to be instructed, and is useful and even necessary. For Instance, in a quiet well-governed Empire, I support and advance myself by my good Conduct and my Virtue. *My Ming* then is to be in Peace, but this *Ming* is not quite independent of myself. The State of a Man whose Opportunity is disturbed and ill govern'd. I bravely support oppof'd Virtue and Wildom. It coft me my Fortune. I obilutely live, and die in Poverty; then it is that *my Ming* depends upon me. Every Man who is born must die; Death comes sooner or later: To live in Afluence or Honour, or to live in Poverty and Oblivion, is always *Ming*: Be it fo; but Life or Death may be happy or unhappy. I will neither live nor to die unhappily: This is what I am chiefly careful of: It is my Duty, and it is the only *Ming*, about which I ought to be in Pain. It is the fame with regard to Riches, Honours, Poverty, and Oblivities. These may happen either by good or bad Means. To what are all my Care directed? that thofe may never be the Fruits of a Crime, or of an abjeg Complaisance. This is my Duty, and is the only *Ming*, on which I flall value myself on being acquainted with. A good Son preserves his Life, that he may serve his Father; and this is both his Duty and his *Ming*. A loyal zealous Subject hazards his Life for his Prince: This is always his *Ming* and his Duty. If we extend this to different Accidents and Circumstances, there is no Man alive but may know the *Ming* he ought to follow. This, according to our Sages, is rightly to understand the *Ming*: and it is in this Sense, that *Confucius* speaks when he uses this Expression. *Mi* *tse* *tuan* one Day addressing himself to (‡) *Tje* *li*. If your Matter, said he to him, will be my Patron, the King of *Huy* will chuse me for one of his Prime Minifters. *Tje* *li* laying this Proposition before *Confucius*, all his Anwers was I have a *Ming*, (meaning his Duty) and my *Ming* never will suffer me to be instrumental in promoting a Tyrant, who is without Merit or Virtue. It was almost in this Sense that *Confucius* used the Expression *Ming* at the Death of (§) *Te* *tse* and *Poon* *we*. He bewail'd that by their being snatch'd away fo young, they had no Opportunity of practising all the Virtues of which they knew they were capable. As for *Ming* *tse*, he expreffes his Opinion very diftinguithly as follows: 'A Man understands the *Ming*, lays he,

(1) His Son was going to be made Emperor.

(2) That is, all the Empire.

(3) Especially if we consider, that to be blind, and incapable to see their Real advantage, is enough to let them up as Foolish in the Art of foretelling Destiny.

(4) A Disciple of *Confucius*.

(5) Two Disciples of *Confucius*.
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very ill, if he designably shall expose himself under a Wall that is ready to tumble; a Man who thoroughly knows this Matter, is never guilty of such Imprudence. A Villain, says he, in another Passage, has deferred by his Crimes to die in Irons, or under the Hands of the Exec- cutioner: Accordingly he does die: Was this his true Ming? By no Means. The Opinion of these great Men very rightly defines what is Ming.

The Emperor Kung's Remark.] The Beauty of this Discourse consists in its being clear, easily understood, and proper both to instruct and reclaim such Sectaries as had been fouled.

In the third of the Years named Ywen fit, Shau shwe chin in the Preamble to a long Discourse, which he presented to the Emperor sealed, says amongst other Things.

WHEN our ancient and wise Princes enjoy'd a long Prosperity, in which they met with nothing that was either disastrous or threatening; then being more affrighted than ever, they grew, sad and cried out, 'Alas! I see Yuen has forgot me.' Your Majesty, in imitation of these Princes, has published an Ordinance full of Wisdom and Goodness, which proves the Extent of your Vigilance and Care in fulfilling your Duties. You cannot act more confomably to the Designs of Heaven.

Li kang, in a Discourse presented to the Emperor, after some particular Advices, gives him two general Ones, in these Terms: 'Do every thing, says he, that Man can do, and inwardly preserve a respectful Dread towards Heaven: When Man, on his Side, does all that he can, it is natural for Heaven to answer his Charges.' Thus, the greatest Princes, such as those who were either the Restorer or Founder of Dynasties, have done all that was in their Power; and when they have succeeded, have attributed the Success to Heaven. At present, the Enemy scarce appears, when we shamefully leave them Masters of the Field of Battle. To neglect thus all that depends on us, and to rely upon Heaven for our Success, as if Heaven were obliged to favour us, is unreasonable. I therefore beg that you would instantly give the proper Orders to your Ministers and great Officers. Encourage them by your Words and Actions; act in Concert with them as far as you can. After which, you may humbly but bairnely wait for the Determination of Heaven: and there is Room to hope that we can both repair the Affairs we have received, and the Damage we have sustained.

But, as I said before, we ought always to reserve a respectful Dread towards Heaven. In Effect, Heaven is to Kings, as a Father equally tender and severe. His Affection for them is very great, but at the same time not greater than his Care in watching over their Conduct. Therefore every wise Prince is attentive to the Prohibitions of Heaven; at the least Hint of an Advice that comes from him, he collects, examines, and labours to correct himself, to become more perfect, and to cherish in his Heart that respectful filial Dread. For several Years, the Irregularity of the Seasons has been great, and Earthquakes with other frightful Phenomena have been frequent. The Intention of Heaven in this, has been to rouse you: These are so many Marks of his loving you, and of his designing to afflict you. It lies in your Majesty's Power to answer him by pure and upright Intentions, and by a wise and resolute Conduct. Then these diurnal Calamities, and these frightful Prefages will be changed unto you for Good.

A Discourse of Fan fun upon Repentance.

An ancient Tradition says; To day repeat of the Faults of Yesterdays, and towards the end of every Month of thefe committed since its Beginning. Oh! what a wise Saying was that, and what right Measures did our Ancients take to become wise and perfect? at least in being a (1) Yew or a Shun who could do everything so perfectly, that they never committed any Fault. But if any one commits a Fault, if he effectually and sincerely repents of it, that Fault is done away. Therefore among our ancient Sages, even those of the first Order, there never was one but trod in these Paths.

Fan fun proves this by Examples drawn from Antiquity, to which, as corroborative Proofs, he adds some Texts of the ancient (2) King, and then concludes his Discourse thus:

Re repentance, says he, implies Transgressions; but by means of that Repentance these Transgressions are every Day diminished, and if there is a Method of arriving at an unerring State, it is this. Ought then this Exercize to be either neglected by, or to grow skilfu? to use? But I do not confine the Repentance I recommend to our retracting or correcting what we have said or done amiss. It should extend to our most reticent Thoughts and Affections, let an Affection, be it ever so little amiss, arise. Repentance ought immediately to follow it, and this Repentance will prevent its ever preceding to Words or Actions. To commit Faults, and not to acknowledge them is Blindness; to acknowledge them without correcting them is Folly; to design to correct them, and yet to have but half the Will to do it, that you may spare, or in a manner shroud yourself, is Cowardice. Nothing is more contrary to true Repentance than these Vices.

(1) Li Sigis, Revion.
(2) This is spoken of the Tartars, who at last extinguidh the Song Dynasty.
(*) In the Original this is expressed in Six Letters.
(3) He seems to have excepted Yew and Shun, but the Ap-
plication here is general; which proves, that instead of the
Words, or habit in being a Yew and a Shun, we ought, if
we make it just and confident Sense of it, to read, Four
that he be a Yew or a Shun, but I have put it as it is in
the Text.

When
When the Sun or Moon is eclipsed, the Eclipse, whether total or partial, is nearer of long Continuance, and the Moon on it, then the Stars immediately appear in their genuine Light. Sins are the Eclipses of Mans Life: And the Eclipse is over the precise Moment in which he repent as he ought. He then recovers his Light in the same Manner as those two Luminaries recover theirs. But there happens in Man the very Reverie of what happens in the Heavens. His Eclipse continues as long, as by his Attachment to his Passions, he is definite of effectual true Repentance. What then is more important than a right Repentance? And what ought to dignify or discourage us so useful an Exercise?

In the 33 of the Years named Shou-fung, (A) Hsiao tshou mounting the Throne, ordered a Declaration to be published, recommending, that Advices and Memorials might be freely and instantly prefixed to him. Chu bi, who then held a Pult in the Provinces, added a long Discourse to the Emperor, and amongst other Things told him as follows. The Emperor was of Tyen who loves and procures you, is just publish'd and put in Force; nothing yet can cool the Zeal and Attachment of your Subjects. To judge by the Encomiums bestowed on you, with which the High-ways resound, something extraordinary is expected from your Majesty. Your Subjects look upon you not only as a good Master, but as a Prince, who will do Honour to your Dynasty, recover the Lands usurped by the Barbarians, cure the Miseries of your Suffering People, and revenge the Insults which your Ancestors have received. In what a Manner ought not you to behave, successfully to answer those high Expectations? Upon this depends not only the Glory of your Reign, but the Peace of your State, the Honour of your Dynasty, and the Safety of your Family.

As yet, we have not perceived in your Person and Government, the Faults and Defects of which these Modesty, you accuse yourself. But I dare to assure you, that in vain you hope to meet with Success, without two essential Points, which I take the Liberty immediately to recommend to your Consideration. The First is, constantly to study, and to make the Maxims of our ancient Kings familiar to you. The Second is, instantly to renounce, in the most resolute Manner, all Treaties with the Barbarians. These two are important Points, and worthy of your Attention. Without the First, a good many Faults will infensibly escape you. Without the Second, the Government, in the present Situation of Things, must be very defective; and neither of these Maxims can be neglected, without very dangerous Consequences.

That I may more distinctly explain my Thoughts upon this Point, allow me to recall to your Mind, the Timers of Ta-wu, Shou and Tyen. You well know, that these Emperors transmited down to one another, both their Maxims and their Crown. The Maxim they most frequently repeated, was, 'Nothing is more dangerous than the (†) Heart of Man and its Passions; Nothing is more delicate, (‡) than simple upright Reason. The constant Refinement of it, and giving it an absolute Swan is, the only way to perverve unavoidably in the full Mean. Those great Emperors were naturally wise, and consequently had left Occasion for Study and Application. Yet the whole Topics of their Discourse, were the Refinement of their Reason, the giving it an absolute Swan, and carefully treading in the full Mean. So true it is, that even they who are undoubtedly born wise, have yet need of Study and Application.

The great Distance between your Majesty and me, deprives me of the Happines of seeing how nearly you resemble these great Princes in the amiable great Qualifications which you possess, yet I have heard them very advantageously spoken of. But the Voice of the Publiclikewise informs me, that in the first Years of your Reign, instead of applying yourself to Business, your whole Time was employed in hearing or repeating certain Verses, and some smooth flowing Pieces of flattery. This true, that for some Years past, you have given up these frivolous Amusements, you have appeared to be in search of something more solid, and have expressed a Desire of acquiring real Wisdom: But it is said, you have fought for them in the Books of the Sages. This is the common Talk in the Country, tho' I know not what Truth is in it.

But permit me to tell you that, if this is true, you take very wrong Measures to answer rightly the Measurers of Tyen, and to imitate Ta-wu and Shou. No! At the Art of governing right is neither to be learned in Sonets and empty Discourses, nor from Differations upon (§) the Virtuous Intemity, Equinence, and Rest. Our ancient wise Princes who succeeded beft in that noble Art, applied to acquire thorough just Notions of Things, to improve their Understanding, and to be in a Condition always to pursue the best Measures. A Prince, who is acquainted with this Method, frequently revolves, and attentively examines, the Scope and the Incidents of our ancient History. That he may form a right Judgment of Things, the Principles of Reason and Equity are always before his Eyes. He commits no Mistakes of this Kind. Thereby his Views are dilated, rectified and perfected: His Heart is1 prefered in the just and upright Mean; and in short, he finds himself capable to govern with the (†) greatest Ease.

On the contrary, if a Prince is without Application, or if, while he applies, he follows any other Method: Tho' otherways he had the most excellent Genius, or happy Dispositions to Virtue, yet his Understanding will never clearly go to the Bottom of Things; nor will he ever know Vol. I.

(A) In P. Cooper's Chronological Table thefnee Years are called Shou-feng (which I take to be the true Reading) and the whole 33 included in Kung Hui's Reign; that of Kung Tung being with the Years 744 B.C. to 727 B.C. (B) That is to say, You have here omitted the Throne.

(†) The Chinese literally says Tung-fe, that is to say, The Heart of Men.

(‡) That is to say, You have here omitted the Throne.

(§) That is to say, You have here omitted the Throne.

(†) Geographical terms are prefixed to their Names.

(‡) Literally it is a small picture to show the end to one, or a cingaige White from Black.
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how to distinguish between what is really good, and what is good only in Appearance, or the Sufferance from the Shadow: In short, he will be apt to commit a thousand Blunders. The perhaps he may not fall into those of the most fatal Consequences, yet he never can become a great Emperor. Is then the giving up of this glorious Character, and being contented with a poor Mediocrity of Reputation, to meet a Trifle? Doubtless not: And we may here apply that Passage of the 11th, which says, That an Error which is but flight in Appearance, is attended with strange Irregularities.

As to the second Point I touched upon, it is certain, that no solid Peace is to be hoped for between us and the King (8). Reason makes this Truth plain, it is self-evident, and universally known; and if there is any who argue for Peace with them, the Manner in which they reason, is doubtfull. Our Affairs are not at present in such a flourishing Situation, as to undertake to recover by Force what the King has usurped from us. We even hazard something in continuing the War, by acting upon the Defensive. It is therefore better for us to take Advantage of the Step which the King have made in coming to offer us Presents, to encourage them on our Part, to send an Embassy to them, and civilly to demand a Restitution of our Lands according to the ancient Boundaries, for this Demonstration of Weakness on our Part by flattering their Pride, and perhaps inspiring them with Security, and consequently with Negligence, they will be less eager in attacking us, and less vigilant in guarding themselves. In the mean time, we will be taking Advantage of the Juncture, and will more easily dispose ourselves to pursue some great Enterprise.

Besides, who knows, but that there is a Possibility that Year, by a happy Event in our Favour, may revive in these Barbarians some Sentiments of Equity, and induce them to restore to us our Lands, without our being at the Ex pense of one Man's Life; why then don't we try this Way? What Harm will there be in the Experiment? This is the Method in which they who are of Opinion that we should enter into Treaty with the Barbarians, reason.

Form your Share, I see neither Justice nor Reason in this Way of arguing. I don't perceive one Advantage from it, but many Inconveniences. Our Affairs, I say, are not in a good Situation. That is true; but why? Because we are always speaking of Treaties of Peace; and till such Time as we are in earnest to talk no more, our Affairs will never be better. Success in War depends on a determined Resolution of conquering or dying. Is any other Expedient proposed, or is a middle Way, such as Credulity and Deceit discovered? It is pursued without any Difficulty. Reason may well oppose this, but the Attack becomes weaker, and the Defence lef defolute, for Nature, on these Occasions, weakens Reason and Virtue. Yet I say again, that while these wretched Praters for Peace continue, your Majesty must be always uncertain and unsteady in your Councils; your Ministers too being irreligious, will do their Duty only for Form's sake, and your Generals, with their Subalterns, will no longer be eager to signalize themselves. It will the fame in Proportion with the Magistrates all over the Empire. How then can our Affairs be re-established, the Empire strengthened, our Lands recovered, and our Frontiers secured? We impound upon ourselves in even hoping for this.

We deceive ourselves as much in pretending to amuse the King by a vain Ceremony. They have neither Charity nor Justice with Regard to us: But they supply it with Craft and Malice. If they really have a Design to attack us, and if they perceive themselves to be in a State to subdue us, they will not suffer themselves to be blinded so far by empty Ceremony, as to give up their Project, and fall into that which they now possess. But if they propose to make the Step which is proposed, it would be a sheer waste of Effort by amusing them; but it would shew our own Weakness; it would be to instruct them in our Situation; it would be to expose ourselves to them, and to convince them that we have neither Skill nor Courage, and to render them more bold in undertaking any thing against us. If, after such a Step, the King shall for some time be quiet, we will applaud ourselves, and we will hug ourselves in our Indolence: And as ten Years and more are already past, without our doing any thing for retrieving our Affairs, ten Years and more may pass in the same Manner, if the King give us Leave. A Conduct like this, in my Opinion, instead of deceiving the Enemy, deceives ourselves. It urges on our own Destruction; and I am astonished that there should be Persons about your Court, capable to give you such Advice. By this Way of proceeding, we leave ourselves as it were at the Discretion of the King. When they shall perceive themselves weakened and in danger from us, they will have nothing to do but to talk of Peace: Thus, instead of taking Advantage of their Weakness to recover our Right, we must make the first Advances to them: And under the Pretence of Alliance, they will receive from us large Sums every Year. Do they find themselves thus? No: They will then bind them, and they will make Use of the first Opportunity of invading our Territories. They who give you these Advices, have nothing in View, but to shun an open Rupture with the King. They don't consider that this damps the Zeal, and quells the Courage of your Subjects; that it encourages your Enemies, and in many Respects hurts the State.

For part thirty or forty Years, their Barbarians, in order to ruin us, have taken Advantage of the foolish Desire that we always shewed to treat of Peace. Is not this plain enough to us? Is it not the greatest Blindness to propose Measures that have been foul to our Empire? To defile the King civilly to restore what they have taken, is a thing equally ridiculous and needless. The Lands which they have invaded, are our Right, why should we refer it to the Discretion of the Barbarians to restore them or not? Let us measure our Forces, and try to retake them. In Case we should succeed, they will no longer be our Masters. But if we think that we are not yet ab...
to recover them, why should we demand them of the Enemy without any Appearance of obtaining them, and thereby make an Acknowledgment of our own Weakness and their Superiority? Let us in the mean time suppose, that the King shall be induced by the Proposal we make them, to restore our Lands; but we must surely pay dear for the Terms on which we purchase such a Favour. We may therefore judge by what (*) is past, that to far as depends upon them, the Peace will be of no long Duration. But when it shall absolutely happen, that without exacting too much of us, the King shall determine to grant us the Favour absolutely, and without repenting of it; or if we shall be in a Condition to render their Repentance useless, the Advantage that will then accrue, will not prevent the Shame that must be reflected upon the illustrious Dynasty of the Sung, in not being able, by themselves, to recover the Dominion of their ancient Princes, in partly holding it from the Hands of its most inveterate Enemies, and in going, in a Manner, a begging from the Barbarians. For my Share, when Things turn out in that Shape, I can't hinder myself from blushing for your Majesty.

Chu hi having been proposed to fill a considerable Post in the Province Che kyung, he was nominated to it by the Emperor, who called him to Court, and invited him to leave him some good Advice, before he departed; Whereupon Chu hi made several Discourses, one of which is as follows.

Sir, the Government of States depends chiefly upon the Hearts of their Princes. But the Hearts of Princes may of themselves be twained, either by Reason or by Passion; and the Difference between these two Rulers, forms the Difference between Interest and Equity, between Cunning and Honesty, and between Vice and Virtue. The Reason which a Man receives from Tjen, is the same with regard to his Heart, as what Health is with regard to his Body. Does Reason sway the Heart? All is regular, all is Honesty, Equity and Virtue. On the contrary, Passions are the Dilexes of the Heart: Do they predominate? All is Confusion, all is Intercourse, Cunning, and Vice. Where Virtue prevails, at the same time a Joy prevails equally gentle and pure, which renders the People for EverDay more happy. Vice, on the contrary, is attended with remorseless Pangs, which daily loads the wretched Sinner with fresh Misery. The Regularity and Safety of Empires, their Decay and their Ruin, are all different Effects of these different Causes. But however different these Effects appear, they have one thing in common, which is: That a good or a bad Way of thinking, is the Principle of both. This is implied by Tzu, Shun and Yu, in these Words, Nothing is more dangerous than the Passions, and nothing more delicate than Reason. It is, by preferring this Reason, untainted; and by giving it an absolute sway, that the loft Mean is preferred. ... Chu hi then proceeds to say, that he is surprised to see the Reign of a Prince, who at the Age of Maturity mounted the Throne, and graced it with the most amiable Qualifications, to an unprofitable End, he says, that he has searched for the Cause of this, and that he believes he has found it. It is, says he roundly to his Prince, because in the Choice of your Officers, you don't follow Reason and Equity. You are even afraid to put in Poets Men of Honesty and Resolution. But why? Because Men of that Character would vigorously oppose these domestic Favourites who embroil every thing, and to whom in your Youth, you were too much exposed by your good Nature. Chu hi having through all his Discourse, which is very long, spoken pretty much in the fame Style, ends it, by begging Pardon and apologizing for his Liberty in a few Words, protesting that his sole Motive was his Zeal for the State, and for the Glory of his Prince.

A Gloss says, that the Emperor received this Discourse very well; but it does not instruct us if he amended it by it.

In the fifth of the Years named Chau hing, Chu hi was called to Court, where he bad the honourable Employment of reading and explaining to the Emperor, the Books called King. He made his Compliments in writing as usual, wherein, after praising the Prince's Thirst for Knowledge, and modestly owning his own Insuiciency, he proceeds in the following Terms:

I therefore was seized with Dread, when your Orders were signified to me, nor durst I accept of the Honour you did me. I afterwards reflected on these well known Truths, that Man receives from Tjen, a Nature capable of all the Virtues: That he can, not only know and distinguish the different Duties of Prince and Subject, of Father and Son, &c. but he can even judge and determine, of what is proper or improper in different Affairs, and the different Situations of Life. But tho' he is capable of so many things, that he is at the same time subjected to be altered by the Impressions of Matter, and to be touched with the Objects of Sense: That it is naturally to be feared, lest his Reason being neglected, it should by degrees become so far dimmed, that he may fall into a fatal Blindness with regard to his Duties, and continue therein all his Life: That consequently, Study and Application are as necessary to the Great as to the Small: That in order to assist you in this Exercise, a great deal of Eloquence and Politeness is not necessary.

After having made these Reflections, it appeared to me, that as I have bestowed a great deal of Time in the Study of our King, I may be useful to you, were it only by putting you upon the Method which I have followed. It is in a few Words as follows. The Main Point in this Affair, is, to penetrate into the Bottom and Reason of every thing. In this our Books are a great Assistance to us, and it is with this View that we ought to read them. But there is a Method of doing it with Advantage. When a Man understands a Passage he ought, before he proceed farther, thoroughly to comprehend and to discover, what is most pure and perfect therein, and to let nothing escape him that

(*) In the 5th of the Years named Chau hing, the King referred to the Chey; three Provinces which they had subdued but a Year after they struck them. [It is Chau hing in the Original, where it ought to have been Tze hing]
that he can extract from it. But we never can succeed in this, without preferring ourselves in a constant and a respectful Attention, which is not easy to do, and must be the Fruit of a determined Resolution, &c.

Chu bi returns then to his first Proposition, and extends it: But he lays the principal Stress upon the Importance, and the Necessity of that respectful Attention which he expresses by the single Word (§) King.

As for what I have already said, namely, that upon the reading of each Passage, we ought to endeavour to attain to that which is most perfect; it is plain this depends upon (§) Sin. But what is this Sin of Man? It is a Being which is most (§) Happy, most (§) Long and most Sin; of an Excellence which we cannot entirely comprehend, which ought to predominate in each of us, as well in our personal Motions as in our civil Actions; and consequently its Presence with us, and our Attention to it, is every Moment necessary. In effect, if the Sin of a Man shall escape, and as it were, have the frailtly Objects with which the Body is surrounded, his Person and Conduct is immediately sensible of the Absence of that Matter. In vain then will a Man have his Body bent, and his Eves fixed upon a Book. As he is hecules of himself, how can he be in a Condition to meditate upon the Words of our ancient Sages, to examine the different Circumstances in every Action and in every Affair, to draw from this, Directions for his Duties, and practical Conclusions for his Conduct? The wi·§· Man, says Contutius, will not be long wise, if he has not Attention and Application. The Study and Application which I recommend, says Meng t'ie, in what do they principally consist? In a Man's rightly retaining and fixing his Sin. Does a Man in this Manner preserve his Sin, without suffering himself to be distracted by frailtly Objects, or troubled by the Passions which they excite? Then, whether he reads or meditates upon what he has read, few Things will escape him. And if he arrives so far as to preserve this Disposition in the Commerce of the World, it will be in vain amidst the Hurry of Buinefs, and the Diversity of Objects. He will know on all Occasions how to purifitg right Measures, and never to deviate from his Duty. This is my Meaning, when I say, that in order to read our King with all possible Advantage, a Man must possess a respectful Attention, and a most determined Resolution.

Lyang ke kya having become Minifler of State under the Emperor Hiau tong, did all he could to engage Chu hi in the Miniftry; Chu hi always excused himfelf. One Day as Lyang ke kya, by a Letter, profef him more than ever, Chu hi returned the following Anfwer.

I HAVE respectfully read the Letter which (§) you have done me the Honour to write to me. A Virtue midling and weak like mine, seeks Protection in Retirement. It is a great Honour for me, that a Man of higher Quality, especially one who Understands and Honesty are fo conmit, should deign to express so much Concern in my Favour. The you are always incapable to act from any other Principles but thofe of the Public Good, yet there is not a Shadow of Subjection that you are influenced by any Motive of private Interefl on this Occafion, since you can reap none at my Hands. Therefore I have looked upon your Endeavours, purely as the Effects of a favourite Opinion you entertain for me, who has not deferved it.

After so many Infurances on your Part, and especially after your latLe Letter, I doubtles should be prevailed upon, to endeavour to serve the State according to the bext of my Abilities, had I a Motive left weak than the one which detains me in my Retirement. You know it is, that I may thereby secure and preserve entire, the Stock of Honesty and Virtue I now possess. This is the Reason that will not permit me to enter into Pofts at prent. I think it is better for me even not to fay any thing as to the Points you have touched upon, which all relate to Government. Give me leave to confine myfelf to the putting you in Mind of a Saying of Pang long: One thing, my Prince, I conjure you to observe, faid he, which is to be very regular yourfelf, that you may regulate the State well. The Sense of this Saying, simple and common as it is, is very extenfive. I prelume to entreat you to attend to it. The Obligations of a Minifter, are to invite and to promote Men of Capacity and Merit, to pardon nothing in himfelf, and being charged with the whole Weight of Government, to acqut himfelf fo well, that nothing he does can be amended, to make the Prince an accomplished Sovereign, and the People virtuous Subjects. Every thing is poifible to one who is poifefed of all these Perfections. But is a Minifter deficient in any Point? And is that Defect but flight? It is always a Stain on his Character; it is a Breach which, widening by little and little, weakens his Virtue and expofes his Reputation. Then felicitous of the Occafions he has of being corrected, and being employed in warding off the Re-
prosches he is conscious he deferves, is there any Room to hope that he can ever succeed in rendering his Prince an accomplished Sovereign, and the Empire a happy State? The Heart of Tzen is not yet appeased, and the People are exhausted. China is not yet restored to that flourishing Condition that can make her respected; and she has more Reason than ever, to dread the Ambition of the Barbarians. Think I beseech you of this; endeavour effectually to provide against it, and cease to think of me. The favour with which I beg you would crown your former Favours bestowed on me, is, that you would excuse the Liberty which, without being in Poit myself, I have used in speaking to a Man of your Rank.

Yu yun wen, Minifter of State under the Emperor Hyau tong, being about to make War, that he might recover the Loffes he had inflamed, wanted the Advice of Chang ih, and sent him feveral obligeing Messages by different People. All the Answer Chang the returned was, to go to the Emperor in Person, and present the following Discurfe.

SIR: What do you think was the Reafon, why our ancient Emperors reigned fo gloriously? Why did every thing succeed to their Wills? Because by their folid and perfect Virtue, they touched the Hearts both of Men and Tzen, and were always confiftent with themselves. At prefent, notwithstanding the Pains your Majesty and your Minifters are at, no body iufeefully executes the Projects which you form. Be advised by me, reneter into yourfelf, and carefully examine all your Words, your Actions, and above all, your Thoughts. Examine if there is not fome crooked Intention, fome private Intereft, or fome lurking Pal衬衫 which irops all. If you discover any fuch thing, infantly correct it, in order that this Obfacle being removed, and your Heart being returned to the (a) juft and true Mean, in which Virtue confifts, you may eajiily diftinguish, and confiderably purifie the moft real Good and the moft perfect Bliss. If you affe that, both Tzen and Men will anwer you on their Parts, and will even anticipate your Wishes. That which at Prefent employs you, is the Defire of recovering certain Lands belonging to China. You muft firft gain the Hearts of your People; but you can not do this by loading them with Services, and over-burthening them with Taxes. If you are tender of their Perfons, and spare their Purfes, you may succeed. In the prefent Situation of Affairs, you cannot succefe otherways, than by reprefiling all your Palffions, and giving to your Subjects unfufpected Proofs and evident Examples of the moft perfect Equity. What prefets moft, is how you are to begin, and what Times and Moments must be choen; but as this is a Matter upon which I dare not presume to enter, I commit the Consideration of it to your Majesty.

Tlay thin, otherways called Tlay kyew fong, from the Place to which he retir'd to fly, was the Disciple of Shu hi, with whom he lived a long Time. Shu hi, towards the End of his Days, having some Thoughts of making a Commentary upon the Shu king, which fhould be an Abridgment of feveral others he had already compofed, and not being able to undertake it himfelf, he intrufed it to Tlay thin, who undertook it and finifhed it ten Years after the Death of Shu hi. When it was printing, he put a Preface before it, which was thought worthy to be infeied into the Imperial Collection, from which I have extradited these Pieces. I fhall now tranflate it, were it only to fhow that the Chinese Notions in this Point, is not very different from our own, at leaft, when the Author of the Preface is at the fame time the Author of the Book.

I n the Winter of one of thefe Years named King yuen, defigned by I t ao upon the Sexagi-
nary Cycle, my Mafter, (+) Wen kong, ordered me to compofe a Commentary upon the Shu king. Next Year he died. I labour'd at that Book for ten Years; and altho' it was not very large, I could not finifh it sooner. Thus it muft be owned, that a Commentary upon the Shu king is no easy Task. The Government of our two Ti and our three Vang, was properly the Subject of this Book; it contains an Abridgment of their Maxims and their Conduct. It is fufficient to fay this. We can eaily comprehefend, that to penetrate into the Bottom of this Treasure, and to exhaust its Riches, is a long and tedious Work, and one cannot succeed even in-differently in it, without a valt deal of Labour and Application. From thefe ancient Times to ours, a good many Ages have paff'd; and altho' I had been obliged by this Work, only to have displayed an Antiquity to remote, it is easy to conceive the Difficulty of my Task. One Reflefion has encouraged me, notwithstanding this Difficulty, and made me hope for Success in my Undertaking. That fine Government of our two Ti and our three Vang, fay I to myself, upon what was it founded? Upon right and pure Reason. Where did they get this Reafon? They found it in their own (2) Hearts; and every one may find the fame there. Hence I conclude, that in order to speak with any Jufhness upon that beautiful Government, to discover its true Principles, and faithfully to explain the Sentiments and Maxims of thefe great Princes, it is fufficient for me to know the Heart of Man. With this Help, applying myself to the Work, I have found, that under Yen, Shun and Fu, the fundamental Maxim of Government was reduced to thofe four Words, (§) T'ong, I, che, chung. Under other Reigns, the great Leffons Vol. I. 7 I moft

(1) For the following, see p. 297.
(2) For the following, see p. 297.
(3) For the following, see p. 297.
(4) For the following, see p. 297.
(5) For the following, see p. 297.
most frequently inculcated, was conceived in these Terms, (*) Kyen chong, Kyen (4) ki, that is to
say, establish yourself in the True Mean, train yourself up to what is most perfect.

I have remarked, that the Observation of these fundamental Maxims, and others thereon de-
pending, is sometimes called (1) Ti, sometimes (§) Ins, in some Passages (||) King, and in others,
(4) Ching. But I can easily perceive that the same thing was underlie under these different
Terms, and that all those Explanations in different Views, represented the Excellence of the Heart
of Man, when inhabited by Reason. It is in order to express from whence this Heart proceeds,
to inquire it with Respect by its Approach to its Original, that the same Book to frequently uses
the Expression Tjen. It likewise very often makes Mention of the People; this is in order to
make the Prince's Heart sensible, that he owes them his Cares and Tenderness. Is the Prince's
Heart upright? Then its first Cares, and as it were its first Fruits, are the Rites, Mufle, and
whatever can contribute to the Instruction of the People. From the same Soil, proceed the Laws,
Arts, and Politeness, which give a new Lustre to the others. Then soon follows good Order
in Families, a beautiful Government in every State, and a profound Tranquillity over all the
Empire. Every thing is possible to a Heart, where pure genuine Reason has the absolute sway: Such
always were the Heart of our two Ti and our three Yang, and such, after strong Efforts, be-
came the Heart of T'ai jye and of Chiung yang. The Heart of Kyd and Chew was quite dif-
ferent, because they neglected and abandoned it. Thence proceeded the Difference which we per-
ceive in the Shu king, butwixt their two Reigns. If therefore a Prince in this Age, would aspire
to revive the fine Government of our two Ti and our three Yang, he must follow their Method
and like them, take for his Guide the most refined Reason; like them too, finding it in his own
Heart, he ought to give it absolute Power there. In which the following Book can greatly assist him.

After having by myself, for a long Time meditated on the Text, I never have determined any
Sense of a disputed Passage, without attentively and critically reading all that was said on the
Subject, and digesting it with Deliberation, I then commonly determine it, to so as to endeavour
to agree with most of the Interpretations. In the Passages where the Sense is more concealed, and the
Expression more obscure, I have almost always adher'd to the general Opinion, tho' I have en-
deavoured to express it in other Terms. I only own, that having undertaken this Commentary
purely in obedience to the Command of my Master, who framed the Plan of it himself, I have
always preferred his Opinion, when he has delivered it on any Passage. He revised my Com-
mentary on the (4) two Tjen and the (||) Yu mo and I still preserve his Manuscript Correctly.
Aha! Why was he not in a Condition, in the same Manner, to have revised the whole Work? I have
divided all the Shu king and my own Commentary, into fix Volumes. The Text of that Book, according
to the Difference of the Dynasties, is of a different Stile one Place from another, but
though all Dynasties, the Government of good Princes is still the same. Their Hearts is seen
in this Book, in the same Manner as the Skill and Stile of a Painter is seen in his Piece. But a
Man must, in order to judge justly both of the one and the other in their Kinds, peruse them with
a critical and a careful Eye. I am not so vain, as to think that I have explained all the Beauties
of these Images, which the Shu king gives us in Miniature. I however hope, that my Explana-
tion, which discovers the principal Beauties of it, will not be useless.

In the third of the Years named (A) Kyi ting, Ching to fyew presented the following Remonstrance
to Ning fong, who was then on the Throne.

I T is a common and a true Saying, that there is in the Universe a Particle of unextingued
Reason rooted in the Heart of Man, which being at all times the same, is the Cause of certain
things being universally condemned at least inwardly, and of others being universally approved.
Even since the World has exhalted, there has been in it a good deal of Disorder. It has encreased
to such a Height in some Reigns, that the Laws have been without Force, and the Wicked have
without Bread or Shame ventured on every thing. Thus, Corruption has been the Cause why,
in Reality, private Passions at last became the Springs of Government. But this Corruption never
extinguish'd, at least in a great many, the Light of Reason which condemns this Disorder.
" These Sentiments, which are as it were common and universal to all Mankind, are, says Loy
yang fby very well, the Rays of that Light and natural Reason, which is communicato to us
from Tjen: " It is never extinguish'd, and whoever opens his Eyes must perceive it. This
Reason always subsists, and we have no more to do but to hear him when he speaks, especi-
ally when it is through the Voice of all, or almost all, Mankind.

In the Years named Hsiing, Wang nyan fby, becoming Minister of State, made a certain new
Regulation, and as it was a very injurious one, all the World cried out against it. Wang nyan fby,
whose Regulation was accommodated to the Princes Avarice, had Credit enough with him,
to create General of them, who had made Remonstrances to them, to be broken; but he could
neither have the Mouths of them nor of others, his Conduct being constantly disapproved of.

In the Years named Shau bing, there was a Talk of a Peace and Alliance with the Kin. Ex-
perience of past Times taught us, that there was no depending upon these Treaties, and that
they were pernicious in many Respectts. The greatest Part of those who composed the Council,

(*) Kyen: To rule, to establish, to be. Chong, the Jull Mean; the highest Degree in every Kind; Literally, rule
the Middle, rule the most Perfect.
(1) Ti, the highest Degree in every Kind; Literally, rule
the Middle, rule the most Perfect.
(2) Ti, the highest Degree in every Kind; Literally, rule
the Middle, rule the most Perfect.
(3) Ti, the highest Degree in every Kind; Literally, rule
the Middle, rule the most Perfect.
(4) Ching, Sincerity, Uplightness, Solidity, Perfection.
(5) Loy, Wang, the Father of State. | (6) Loy, Yang, fby, the Father of State.
(7) The Title of a Chapter in the Shu king.
(8) The Two Years are called Kyi ting in P. Ferguson's Table; the third of which fall, in the 1677 Year of the Reign of
Yang, called Hsiing in the First.
were against this Peace: *T'ien yow,* the Author of the Advice that was rejected, had Interest enough so far to abuse the Authority of his Prince, whom for a long time he had absolutely managed, as to cause some in the Opposition to be put to Death: But he could not prevent all the Empire from equally disapproving of his Project and his Vengeance. It was to no Purpose to protest against the Regulation of *Wan yu an shih,* for the Avarice of the Prince authorized it: This Prince therefore completed the Ruin of his People. In vain were Representations made against the pretended Peace with the *Kiu,* for *T'ien yow* carried it against so many Opinions: All the Advantage that accrued by it was, to render these Barbarians more fierce and more bold in injuring us afterwards; so true it is, that Reason commonly speaks by the Voice of the People, and it is of the greatest Importance to regard it.

Do not let us seek for Examples in Times past, to prove this. In our Days, we have seen in Poi, a *Han chi cheng,* of a mean Soul and a narrow Genius: Who being intoxicated by the Interest which he had found Means to gain with his Prince, decided every thing as he had a Mind; therefore all the World was in the Opposition. For some time, he had Power enough to give the Preference of Evil to Good, and to make his own Ideas or Interest prevail over Men of Sense and Integrity; but at length he died under the Punishments which he deserve in more Respect than one, and by his fatal End, the great Men, whose wise Advices he despised, were gloriously revenged. In effect, the Voice of the People is commonly the Voice of Reason, and Reason is the Voice of *T'ien.* Therefore as *Chi cheng* despaired *T'ien,* could this be done unpunished? Good Princes and good Minillers observe a different Conduct. The Respect which they have for *T'ien,* makes them regard the public Voice, and the general Sentiments; thereby they gain the Hearts of the People, and draw down the Affi8liance of *T'ien.* What have they then to fear? By the just Punishment of a worthless Favorite, you have taken a wide leap towards the right Way: But I doubt not, that this Punishment has continued a long time, is not yet thoroughly revenged. You cannot guard yourself too much against a Relapse. Let me speak plain; you are now sensible how dangerous it is for a Prince to abandon himself too much to a Subject, either out of Favour or out of any other Motive, and to give an Ear to him alone. Perceive in your happy Recovery, found your Government not upon the Suggestions of one Man, who frequently is directed by a Cabal, or animated by Interest, but upon the Sentiments of the Public, or the Advice of the Majority. In the Resolutions which you are to take, sincerely and in good Faith, as being in the Presence of Shang ti, endeavour to follow the most equitable Measures. *T'ien* and Men will then rejoice at this, and all the Empire will feel it. Morally weigh what I have taken the Liberty to lay before you.

The Emperor Kang his Remark. This Discourse is full of lively Expressions and shining Turns. Every thing in it does Honour to the wisest Antiquity.

*Extradt of another Discourse of the same Ching te fiew, to the Emperor Li li song.*

Sir, what is most important for a Prince, who like you, endeavours to govern well, is to gain the Heart of *T'ien* and the Heart of Man, and it is by gaining the Hearts of his Subjects, that a Sovereign gains that of *T'ien.* In the *I king,* in one of the Passages upon the Symbol named *Ta yew,* we read the following Words: *While T'ien* protects him, he is happy, and every thing turns out to his Advantage. *Confucius,* commenting upon this Text, says: *Who is it that *T'ien* protects, if it is not he who draws down his Protection by Respect and Submission? Who is it that Men aid, if it is not he who endow himself to them by his Uprightness and Equity?* In the first of the above Passages named *T'ien,* while the Emperor *Ch'ing* and the Emperor *Dowager* were reigning, the neighbouring Nations crowded from all Quarters, to put themselves under their Protection, because all the World, at that Time, were perfidious, that they who then ruled, proposed nothing but to fulfill the Designs of *T'ien.* *Sa be,* speaking of the Succes of these Times, and laying open its Causes, borrows the Expression of *Confucius,* and says of that Prince and Princes, *They preferred Uprightness and pure Equity towards Men, and the most respectfull Submision towards *T'ien.*" But at what Price do you think can theee Enzonomis be purchased? You must, in all Affairs and upon all Occasions, endeavour worthwhile to fulfill the Designs of *T'ien,* and sincerely to seek the Welfare of the People. In your Perion we have a Prince, naturally full of Goodness, and in other Respects, both very carefull and very laborious. It would seem, as if under your Reign, we were again to see the glorious Years *T'ien* yew to revive. Yet we see nothing but Irregularities in the Seasons, and frightful Appearances in the Heavens. At Court, and in your Armies, your most Loyal Officers are alarmed. In the Provinces, in the Cities, and in the Fields, all the People suffer and lament. This I own to you makes me afraid, least you inwardly use some Reserve, and that you have not exerted yourself as you ought to have done, in gaining the Hearts of Men, and thereby that of *T'ien,* &c.

In the reit of the Discourse, which is very long, he points out several Faults in the Government: Towards the End of it, he again quotes the Text of the *I king,* and affirms his Prince, that if he does his best to care for these Evil, *T'ien* and Men will aid him, and that his Reign will not yield to the glorious *T'ien,* the Empress of his Name, includes by these Words. My Zeal is pure and sincere, but it has made my Expressions too bold; I am sensible of this; I acknowledge it, and I submitively wait for my Punishment.

The Emperor Kang his Remark. The Author of this Discourse, exhorts his Prince to touch *T'ien,* by gaining the Hearts of Men. He reduces the Practice of all, to a perfect Equity and an inviolable Uprightness. This may be called, taking proper Measures for forming a Sovereign.
Compilation made under the Ming Dynasty, by one of the celebrated Literati, called Tang king chwen.

An Author speaking of the Game of the Chefs, which is the Moish Diversion in China, says as follows.

Some People have said, that the Play of Chefs was invented by the Emperor Yau, in order to instruct his Son in the Arts of Government and War: But nothing is more unlike than this. The great Art of Yau consisted in the continual Practice of the five principal Virtues, the Use of which was as familiar to him, as the Use of Hands and Feet is to Mankind. It was Virtue, and not Arms, that he employed in reducing the most barbarous People.

The Art of War, of which the Chefs is a Kind of a Representation, is the Art of hurting one another. Yau was far from giving his Son any such useless Virtue, laborious Years, have at the Conqueror obtained Ages out, it is an Invention very unworthy of the great Yau.

In our Age, Alas! How many leaving the Study of the King, make the Chefs their whole Business, and abandon themselves to it with so much Egareness, that they neglect everything else, even to eat and drink. Does Day-light fail them? They light up Candles, and play on; sometimes even at Day break, the Game is not ended. This Amusement exhausts both the body and the Mind, and they think of nothing else. Does Business interpose; it is neglected, and the Chefs is minded; doe Guests come? They are sacrificed. Nor can you prevail upon one of these Gamblers, to interrupt their trifling Combats, for the greatest ceremonial Banquet, or the most solemn and delectable Music.

In short, it may be said of this Play as of others, that it is a trifling Amusement, and divers useful Businesses. It is as if you should raise a Piece of Wood, or Stone, and amuse yourself by beating upon it, or fighting with it: I know no Difference between them.

Every wife Man, if he is a private Man, minds his domestic Affairs, and to provide for the Neceffities of his Family: If he is at Court, and in the Service of his Prince, then his Endeavours ought to be turned to the giving Proofs of his Zeal. He ought even for this, to neglect his Private Concerns. How far should such a Man be from amusing himself with the Chefs? These Maxims which are standing Rules, were never more reasonable then at present, when a new Dynasty is beginning. The Empire still feels her past Calamities. The principal Business of our Emperor, is, to seek out for brave Captains, and worthy Ministers. If he finds a Man who has the least Capacity, he gives him a Post, and puts him in a Condition to arrive to the highest Fortune. This ought to animate any Man who has a Grain of Spirit: Instead of murdering his Strength and his Time in vain Amusements, he should endeavour to serve the State, and thereby to merit a Place in History. This ought to be a Spur to a well disposed Heart.
A useful skill gains you the game, and you give your antagonist a total defeat. What comparison is there between this childish advantage and the titles, lands, and pensions, with which the Emperor, if you had a mind, would reward your services? which part think you is to be preferred; to conduct upon a chief's board a parcel of wretched pieces of wood, or to match at the head of as many thousand men? What can you gain in comparison of the profit and honour you may reap by a great post? if such a man had believed the time he had spent in this game upon the study of our king, he might at this day have been another (1) Tang chin; if such another, who is equally intoxicated with that trifling amusement, instead of wasting his time upon it, had entered upon government, we should have had in him a (2) Lyang ping; in short, had such another been as much fatigued in the toils of commerce as in those of the chief, his riches might have equalled those of (3) Jau. at least, had he exchanged this amusement for a continual exercise of arms, he might thereby have rendered himself useful to the state. how far are these gamesters from being what they might have been?

**OF SOVEREIGN PRINCES.**

**I W E I X E N** relates, that Pin kong, King of Tsin, one day asked at Se guang: what qualities are a sovereign ought to possess? and that Se guang answered:

A sovereign ought to be pure and calm, both within himself, and in the eye of the world. He ought to have for his people the love of a father; to use his utmost endeavours, that understanding virtuous persons may be put in posts, and to give a continual attention to what is passing in the (5) universe. he should then give too much scope to the abuses of the age in which he lives, and rendering himself too dependent on his ministers and favorites. he composes an order by himself which he ought to maintain, and from that high station, to extend his views as far as he can. above all, to examine carefully and equitably to weigh, the services done him, that each may have his due reward. such is the idea I have formed of a prince.

**Suen wung, King of Tsin,** one day asked of Chun wen; what was the rule of the greatest immortal? what was the rule of the greatest immortal?

Chung wung, in giving the principality of Lu to Pe kyu, caused him to come into his own presence, and gave him the following instruction. You are now, said he to him, a prince, but do you know what are the duties of a prince? one of the utmost importance is:

**Of the Ministers of State, and Generals of Armies.**

There has always been, says Li Tse in (2), a great difference between a prince and his ministers. these latter have always been much inferior to the other. but antiently, there was no such prodigious difference between them, as is observed now. if we go so far back as the three famous dynasties, we find ministers to whom the prince never sent orders to wait upon him. merely paid to their ministers.

Chung tang shewed this piece of respect for Tsin; Kau t'ang, for Pi yow; and Pi tsung, for Chau kong. these princes treated those wise men, at first, as sages, and then as ministers.

In the remote antiquity, things were altered, but not in an extreme degree: the princes continued to treat their ministers with civility, and certain ceremonies were regulated and observed on this head. we read of Kuen chin and Pi kong, in the Shu king, and what the Shi king relates of Shih pe, Chung houm shi, and some others, prove us, that in these times, ministers were still on a good footing. during the times of antiquity, the prince and his ministers were as the head and arms of the same body, or as father and son, or brothers of the same family. all their cares and secrets were in common. they were equally affected with the happiness or misfortunes of the state; and indeed, if there is a pure and certain way for a sovereign to succed in the greatest enterprises, and to distinguish himself from the generality of princes, it is to treat the minister he makes choice of, in this manner.

This useful and admirable custom was in effect, lost under Tsin shi wubang, who wanted to engraft all the respect to himself; and far from thus respecting his prime ministers, he made it a maxim

(1) The chiefes says, Tsin hyen, which literally signifies under the heaven. The Chinese thereby commonly understand their own empire.
(2) He lived under the Tang Dynasty.
(3) The name of a much esteemed minister of state.
(4) The Confucian of China.
(5) The most famous of the disciples of Confucius.
to treat them with Haughtiness. He went so far as to make them to be tried as Malefactors, and to die under the Hands of Executioners: A Thing unheard of before that Prince. Under him, the Ministers were confounded with the meanest Officers, and he always treated them proudly. But if the civil obliging Behaviour, which our ancient Kings, from their Esteem for Wisdom and Virtue, used towards their Ministers, was no longer seen under that Prince, neither did the same Loyalty and Zeal any longer subsist among the Ministers.

In this, almost infinite, Distant, at which the Haughtiness of the Prince kept them, they always looked upon him as a formidable Master, whom they durst not presume to love: They still bore the Name of Ministers; but the continual Dread in which they lived, and their Care of providing for their own Safety, no longer left them at the Liberty necessary for fulfilling the Duties of their Functions. Li jê, in the Morning, was made Minister, and that same Night he lost his Life by the Hands of an Executioner. Who would not tremble after such an Example? Therefore they who were in Poft, touched their Penitents, took care not to displeafe the Prince (that is to say, they took care to bubble him) and never minded anything else.

Under the Han Dynasty, in the Time of Kau ù/â, a Prince who formerly had great Merit, Syun hâ, a Minister of State, was clapt into Irons. Under Pen ti, a Prince who was Goodness itself, Chew pî, a Minister of State, was cited before the Tribunals, and confronted with a Minister of the lowest Rank. King ti put his firft Minister Chew yu, to Death. Vâ ù ta capitally punished several of his, and the fame thing happened in late Reigns more than once. Melancholy Events; and to be looked upon as fo many Confequences of the wicked Example of Tjin pî wehang!

'Tis true, that since these Times, there have been fome Princes who have behaved otherwise to their Ministers: But there has always subsifted fo extravagant a Distant betwixt the one and the other, that the Access to the Prince was rendered too difficult; and this is still to be attributed to the unhappy Change begun under Shi wehang. As it was not to be expected that the Prince would put Things upon their former Footing, a great many Perfons of Merit, who might have been capable of the firft Employment, and even they who had been fome time in Poft, instead of appearing, retired, or fought to retire. Thereby, the Way was left open to People, whose Merit entirely confifted in Flattery; which pleased the Generality of Princes. How can they happy Reigns, which the Wildom and Virtue of our Ancestors rendered famous and Bountiful, be revived?

After the Death of Vâ yung, the firft Emperor of the Chew Dynasty, Ching yang, his Son being too young, Chew kong, the younger Brother of Vâ yung, was Regent. Hong yu, a famous learned Man, under the Tang Dynasty, propofes Chew kong as a Pattern for the Princes of that Age.

It is faid of Chew kong, that being at Table, it was very common for him three Times to interrupt his Repaff, to do honour to a Wife Man, and to serve him with Virtuils. While he was in the Bath, if he faw any wife Men enter it, he did not finifh his bathing, but immediately left it, that he might adjut their Hair to do them honour, and help them themfelves. It is faid, that he has been feen to do this thirteen times in one Day. One thing is certain, that while he governed, his principal Care and his greatest Anxiety, was to do honour to wise Men; and there was then none in Pofts but Men of Virtue and Capacity. Craft and Flattery, and much left Vice and Villany, had then no Footing. Therefore the Empire was quiet, and there was not the least Turpitude. The moft barbarous of our Neighbours were wholly subdued, the Strangers punctually paid their Taxes, and all that is called, the Rites, Mufic, Jurifprudence, and Government, the great Springs, upon which depend the Regulation and Happiness of States, were in their utmost Perfection; and Innocence and Integrity prevailed over all. There then appeared no disorders of the Seaflons, nor Monflers of Nature; the Winds and Rains were regular, Animals and Vegetables throve, and all the Fields were fertile.

In this high Degree of Glory and Happiness, wherein Chew kong maintained the Empire, that great Man never relaxed in his Care to enquire after Sages. Was this because these Sages whom he fought after, surpassed him in Wildom? Doubtles not. Was it becaufe they were rare and hard to come at? Great Numbers of them were in Pofts. What could fome People have done more? Or why were they flill fought after? Because he feared, leat fomewhat should elope his Care. He was, in Place of his Nephew, charged with rendering the Empire happy; and he wanted that he fhould not have the leaft thing wherewith he could reproach himfelf.

Hong yu then draws a Compare betwixt his own Times and thofe of Chew kong. 1 shall not translate it, becaufe it would be repeating the fame Terms, always taking them with a Negative. These Repeitions are graceful in the Chinefe Language, but they won't do in ours. He concludes that there was then more Occasion for seeking out and promoting wise Men, than was in the Days of Chew kong; and exhorts the Governors in his Time, herein to imitate the Care of Chew kong.

That Ministers and Officers of War, in the Concern of the State, ought to forget all Injuries and private Animosities.

SYAU HO and Tjau tsan, both of them Men of distinguished Merit, grew jealous of one another, and lived together in very bad Understanding: Syau bo had got the better, he was Prime Minister, and Tjau tsan lived retired. Syau bo fell dangerously ill, and the Emperor asked him, who he thought was the most proper Person for succeeding him, in Cafe he should die. Syau
Syau bo readily answered; Tyau tsian is without controversy, the most capable of that Employment, nor ought you to think of any other. Tyau tsian was so well acquainted with the character of Syau bo, that upon the News of his Sickness, he had taken Leave of his Family, and put every thing in Order, that he might repair to Court; so firmly he was persuaded that Syau bo would name him, notwithstanding the bad Terms they lived in. Syau bo actually died; and was succeeded by Tyau tsian, who followed his Plans and Views, and kept Things on a right Footing. This Conduct was remarked and praised by all the World; and the People even made Songs upon it.

Ruo tyf and Li quang pi, two Officers of War, both naturally fierce, were in bad Understanding with one another, and might have passed for Enemies. When the Rebellion of Ngon li fban happened; Tefy, notwithstanding his natural Haughtiness and his Aversion for Quang pi, fought him out, and with Tears in his Eyes, begged of him to allow him to return toservice. But Li, who had taken, was about to have killed him, but at last, having considered all the Opportunities of making himself known by his Services, it was then dangerous to employ him. If, in stead of instead of using him to serve the State, a Prince may reap great Advantages; but at the same time, he will thereby lose his own and the more ready to do that which might be against himself.

In every State, Men of very great Capacities are but rare; but nothing is more uncommon than a good General. Not that People are wanting who have Genius for War, but they are only treated in this Manner, as if he was nothing else but a Prince.

This is known for what he was, namely an excellent General.

Tho' in (*) latter Times, Occasions have not been wanting, yet several Reigns have passed without one General of any Reputation appearing. Formerly, private Soldiers, and even Slaves, became excellent Captains; but at present, the Court and the whole Empire does not furnish a single Generall, not because Military Officers are too much nicked, and their Allowances too small? Is it not likewise because they are too much circumscribed? The King of Chou made Li mi General upon the Frontiers; but he gave him no limits as to his Expenditures, so that he not only had withershoulps to pay his Troops, but even to bestow upon them Gratuties and Rewards; for this Reason, Li mi did wonders. For my Share, I believe, that if Enemies were less spared, and if the Officers had nothing to answer for, the Success of what they are charged with, would then soon have good Generals.

There are certain great Men, says Li te yu, of whom a Prince may reap great Advantages; but they are not to be governed as other Men. If a Prince would employ them, he ought chiefly to obverse two Things, the first is, to deal pretty roundly with them; the other, to engage them by Favour. If he fhes too much Respect for them, they become haughty, and put too great a Value upon themselves. It is then dangerous to employ them. If, instead of real Favourites, they receive from their Prince only Honours of Ceremony, they are seldom satisfied, they grow neglectful, and never perform great Services.

Kau tsil, the first of the Han Dynasty, of all our Emperors, beft practifed what I have advised. Kau tsil was carefully fitting on his Bed, affected to wash his Face, and received King pah without much Form or Ceremony. King pah inwardly boyled with Rage, and repenting of the Step he had taken, was about to have killed him. However, he went out without saying any thing; but as he was going away, he was by the Prince's Orders conveyed to a large handsome House, where a Crowd of People were ordered to serve him, and attended with Officers of all Ranks, who were commanded to do him Honour. King pah was then satisfied, and the more ready to serve Kau tsil, in that the latter discovered very little Concern about him, when he received him.

Nothing is more important, says San fien, than a right Choice of Ministers and Generals. Nothing is likewise more difficult for a Prince, than to fill their Posts worthily, and to reap from the Capacities of those that are put in Posts, the Advantages which he had a Right to expect from them. The Difficulty after all, is far the greateft with regard to Military Officers. And it is still twice as great, if they who are in Posts are Men who have nothing but Bravery, without Wisdom and Virtue. With Respect to Prime Ministers, it is a fure Rule for a Prince to treat them very civilly, and according to the Rites. As for Military General Officers, there is no certain Rule: Whils Regard to fuch of them as are known to be equally wise and brave, virtuous and able, the best Way is to trust them, and to make them fensible that they are trusted. As for those who have only Bravery and Capacity for War, it is an Art to know how to gain them; and this Art requires a great deal of Prudence and Care.

The fix Kinds of Animals who are called Domestic, were formerly as wild as any other. As Reafon of having brave Men.

A Prince
A Prince ought not to give up the Care of providing good Generals whatever Difficulty attends it.

As I have said before, Military Officers may be divided into two Sorts; one that has an equal Share of Virtue and Wildom, as of Bravery and Skill. Such were Wei bo and Chau chang qui under the (*) Han: Li tings and Li ief under the Tang. There are others, whose Merits entirely consist in their Valour and Skill of the Trade of War. Such were Han jing, King pü and Pong ywu, in the Times of the Han: Su su, Wan che, Heng king if and Sheng yen ije in the Time of the Tang. As there is no great Plenty of Men of the first Character, when they are wanting, those of the Second must be very few; and tho' it may be troublesome for a Prince, yet he may do it with Success, if he takes proper Measures. These Sort of People must be gained by Liberality, and when they are consulted, they must be talked to in the Openness of Heart, without any Ceremony. On the one Hand, their Lands and Possessions must be encreased, nor must they want either for Entertainments or Concerts; or for any thing that pleases their Palate. But on the other Hand, they must be kept within the Bounds of Respect with a Majestic Gravity. Our ancient Princes treated them thus, and they succeeded.

A Modern Politician perhaps may say, that it is Hope alone that animates Officers, that quickens their Invention, and renders them indefatigable and intrepid in Dangers: And that therefore it is a Point of Wildom, not to treat them too well beforehand, but to let them wait for their Reward, that they may be animated to deferred by their Services. To this I answer, that it is not true in Fact, That Hope is the only thing that animates Officers. They who have a Capacity only for War, may be divided into two Sorts: The first are they who distinguish themselves but indifferently, and whose Capacity is but middling. The second Kind ride much higher, and have extraordinary Capacities and admirable Abilities. Both the one and the other commonly have Views proportioned to their Capacities. It is according to this, and not according to a Maxim that frequently is mistaken, that a Prince ought to act, and to treat them differently according to their different Dispositions. A Man has an excellent Horse of extraordinary Mettle and Swiftness. He is carefully tended, and every thing he eats is nicely chosen; his Stable is kept very clean, and even the Water in which he baths must come from a limpid Fountain. Does any Emergency happen? This Horse can make 100 Leagues at a Stretch. He perceives that this is required of him, and he performs it without once flumming: It is not Hope that animates him, for it is impossible to treat him better after his Journey is ended, than before.

A Bird of Prey is bred up in another Manner. If he takes a Pheasant, a Sparrow is given to him as a Reward; does he take a Hare, he gets a Rat. The Bird thereby knowing that he receives but in Proportion as he hunts well, on that Account does his best, and catches more Game than he would do, had he nothing to hope for. Men of extraordinary Capacity, and who have great Views and extensive Projects answerable to their Capacity, I compare to an excellent Race-horse. Not to give them a large Reward beforehand, is, as if by making this Race-horse fast for a long time, you should require him to make 100 Leagues upon a Stretch, with a View of giving him a hearty belly-full afterwards. I compare the others whose Capacity is but middling, and consequently whose Hearts have a different Turn, to a Bird of Prey: When he is crammed he does no more Service. It is a Prince's Part exactly to study the Dispositions and Talents of his Servants, and thereby to take his Measures.

Han jing too looner came over to (†)Kau ti, than this last made him Captain General of his Armies. The first time King pü had killed that Prince's Hands, was honoured, as he left the Audience, with the Title of Vang, and treated as such. Pong ywu was at once railed by the fame Prince, to the Post of Minister of State. Yet these three Men had not then followed his Party; tho' they did him great Services afterwards, and push'd his Enemies very bravely. But while the contrary Party still subdusted, they were rich and bountiful by the Liberalities of Kau ti; and they even died before the Han were absolutely Masters of the Empire. Why did Kau ti behave thus towards them? Because he knew their Capacity and their Genius. He knew well that they were not Men who would engage themselves for a Trife, or flacken their Endeavours when their Fortune was made. He acted quite otherways towards Fan whe:, Fan kung and Quan ing: Did they take a City from the Enemy, or gain a slight Advantage? They were raised but a few Degrees, and their Pay was encreased in Proportion to their Services. If they did nothing, their Situation was never altered. So that when Kau ti, by the Death of his Enemy, found himself absolutely Master of the Empire, each of these two Men counted some Hundreds of Victories. Kau ti then made them (‡) Hwü. Why did this Prince for fo long time, bestowed such Rewards upon them, yet afterwards, on another Occasion, with so much Ease, grant them a Territory of 100 Leagues? Because he treated them according to their Views, which, like their Capacity, were but middling: He knew them to be People who would go through every thing in hopes of being advanced, and that they might be spoiled by anticipating their Rewards.

When an Army is railed, the safest Course is to give the Command of it to one General, who is to act as he fee proper, and is to be entrusted with the Success. The best Courier in the World, if his Legs are entangled, will be beat by a Dray-Horse. That a Man were a Meng paeow, yet if his Arms and Legs are tied, he may be insulted by a Woman. In the same Manner to pinch a General, is putting an Obstacle to his Succeed, and taking away from him the Right of judging.

(*) Names of different Imperial Dynasties.
(†) The same who is called Kuo tzu, the first Emperor of the Han Dynasty.
(‡) Name of a Dignity, such as that of Earl or Baron.
o that he can be capable of nothing that is great. A General is pinch'd three Ways. The first is, by tying him up to the Orders of the Court. The second is, by dividing his Army, and naming two Generals of equal Authority. The third is, by giving him Persons who have no Authority in the Army, as his Inspectors and Counsellors, and yet pinning the General down to follow their Advice and Direction. In the first Case, the General, properly speaking, is no longer General, but a Spring who is acted by a diftant Power: Whence it happens, that acting too slowly, he is almost always without Succes. In the second and third Cases, both commonly end in his returning without doing any thing. For besides Sufliciency and Difficulties arising, the very Difference of Notions and Opinions, keeps all in Subsience, till both Time and Opportunity is loft.

However, it is acknowledged on all Hands, that two things principally tend to render a Gene-
ral formidable to the Enemy. Great Activity, and a Character of having Resolution: By his Ac-
tivity, he is always in a Condition to act either upon the Offensive or Defensive. And by his have-
determined Resolution, he knows how to take his Measures when Occasion offers. Is it not therefore best to leave a General at Liberty, rather than to confine him in that Manner. The Proverb says very well, Ten many Shepherds to one Flock, force only to disturb it: But if one She-
phord keeps it, he marches along with praying. Anciently, when a Prince named a General, he led to touch his Charriot with his Hand, "Go along, you are now entrusted with my Troops distant from the Court, and it is your Business to command them absolutely." Suen veni having made Sun tc General of his Troops, caufed Ki to be put to Death, tho' tenderly loved him, for having thrown an Inclination to disturb Sun ÿ in the Exercise of his Command. The King of Wey, that he might support Yang ÿ who had the Command of his Forces, facrificed the greatest Favorite he had. What Authority did not Kau ÿ give to Whay in and his other Generals? If he had thought fit to have circumscribed them, he never had dissolved the opposite Parties, and made the peaceable People Possessors of the Empire.

The Kings of Yen and Chau acted otherways; the one pinched Lo i by means of Ki ky i, the other neglected the Advice of Li n for that of Chau ko. These two Princes, paid dear for their Conduct. The best Way therefore, in my Opinion, is for a Prince who wants to be suc-
cessful, to leave his General at full Liberty, and to refer to himself only the Right of judging of the Merit of his Services. That all the Subaltern Officers may be fensible, that they have above them a sole General whom they ought to follow, and that that General may know that he is to be accountable to the Prince. To circumscribe him in one Respect or another, is to hinder him from succeeding; and if he should succeed, it is depriving him of Part of his Glory; but if he does not succeed, all the Blame falls upon him. Who can be satisfied with such a Condition of Life? Great Valor and great Capacity are required in a General; these rendering him both ef-
treme and respected, procure him the entire Submission both of the Officers and Subalterns. But in order to do this effectually, he must know how to gain their Hearts by his Goodness.

When a General is thus qualified, an Army is then a Body, whose Members naturally all do their utmost Endeavours to serve the Head; or it is a Family of which the General is the Fa-
ther, and the Officers are so many Brothers actuated by one common Inclination. Then he can be stopped by no Danger, and barred by no Difficulty: And he is sure of Succes in whatever he undertakes. But at the same time, it must be owned, that it is not the Work of one Day for a General to attain to this, and there are few such Generals. But such, however, were several great Men of Antiquity. Such, for instance, was Yang ÿ, General of the Army of Ts. Ge-
neral as he was, yet was Luring to be provided for his Men. Water to be procured, or Provisions to be got? He frequently put the first Hand to the Work; Sometimes in digging a Well, some-
times in rearing an Oven, and sometimes in erecting Baracks. Did any one stand in Need of Medicines? He admininisterd them himself. In short, he lived like the common Soldiers, and therefore required that they should be expeditious and brave. If he saw any among them that were either cowardly or lazy, he gave them but three Days as a Tryal; and if in that Time they did not amend, he broke them absolutely. The Effects of this was, that his Soldiers, even the Sick, were not only always ready, but always eager, for the Fight. The confederate Troops of Yen and Ts, who had attacked Ts, soon retired and left Ts in Peace.

Such likewise was the famous U ki in the Kingdom of Whay: After he was made General, he eat, without any Ceremony, with the Lawful Officers, and even with the private Men. When he went to sleep, he would not allow so much as a Cloath to be spread for himself. He lived like the private Soldiers; and whatever he had more than them, he divided with the first Corners. Therefore his Men, tho' they had been weakened with (* ) Diftempers, took a Pleasure in marching to Battle; and Tjöng, who then carried all before him, never durft attack U ki. Besides, what do you think were the Motives that induced Yang ÿ and U ki to behave thus? It was because they were perivaded, that in order to draw from the Officers and Soldiers all they could perform, they mutt attach them to themselves; and that the most infallible way for that, was to treat them with Goodness and Benevolence. If a General has only Troops that have been levied be-
twixt Morning and Night, by whom he is neither known nor loved, it commonly happens, that when they must come to Battle, these Troops no sooner fee the Standards display'd and hear the Drums beat, than they go to Confusion and are routed.

Hang ÿng at the Head of such an Army gained a Victory, but he took care to chuse his Ground, so as that he had a large deep River in his Rear. Some Officers, when the Battle was ans}
over, thus do Hang. jöng.

(* ) The Chinese says literally, The river never had that they could perivade nothing but Liquids.
The Imperial Collection of Edicts, Declarations, &c.

over, discourseing with the General, said to him: *Till now, it has been always laid down to us as a Rule in Encomiums, to have some Mountains or Rising Grounds, in our Rear and in our Right, On our Left and Front, a Water.* You acted quite contrary to this; yet we have got the better. Is the Rule therefore good for nothing? It is very good, answers Han-fing, and it generally should be followed, but it does not destroy another which you may likewise find in your Books. Sometimes the best way of saving ourselves, is to be exposed to the greatest Danger of perishing. My Troops are not composed of Veteran Soldiers, whom I have picked, and who are devoted to my Person; they are but patched up. The Necessity wherein they found themselves of either conquering or dying, teach every Man fight for his Life. They probably had quitted their Ground, had I pleased them otherwise.

Han-fing, notwithstanding his extraordinary Abilities, had no Hopes to obtain any thing of an Army which he had not time to attach to himself, but from Necessity. And indeed, who could have hoped it otherways? Mong-fou, Whang-fyung, and many others, were of the same way of thinking. Tho' they were generally esteemed by the Officers and Soldiers for their Capacity and Courage, they yet thought it necessary to engage them by their good Offices. By these they succeeded. At (*), present, an Upstart General is not only put at the Head of raw Troops whom he is entirely unacquainted with, and they with him; but should this General, according to the Maxims of the great Men of Antiquity, apply himself to gain over his Men, instead of being commended for it, he is rendered suspected to his Prince: while this is the Method, how can we great Generals be had, or how can they perform important Services?

OF POLITICS.

POLITICS, says Lyeu (+) kyang, ought to be distinguished into two Sorts: The one for every way honest and upright; the other, mean and shameful. The principal Design of the first, is, the Good of the People; and the Authors of the second, seek only to procure some private Advantage, or to gratify some Passion. The first always acts uprightly and sincerely; the other very often uses Deceit and Disimulation. Upon this Rule it was, that the wise Emperor Tung examining his thirteen Officers, kept nine whom he employed, and rejected four whom he caused to be put to Death. The common Fate of the Villain is to ruin himself at left, and to die without a Death, and the honest upright Man, leaves the Example and Memory of his Virtues as a Legacy to a numerous Issue. The first Principle therefore in Point of Politics, is to propose the Good of the State, and to seek it by all honest Means: This is a Principle from which we are never allowed to deviate, tho' the Empire itself, or a large AcceSSION of Power to its Master, were the Prize.

Besides this Maxim, which is the most important, there are likewise others that ought not to be neglected by a good Politic Prince. In the Height of Prosperity, to be modest, to know how to yield when it is proper, to think of the Misfortunes that may happen, to apply a speedy Remedy to the leaff Disorder that appears, incessantly to watch, lest he should not fulfill all his Duties.

While Whang-kong was reigning in the States of Tju, there were two other little States betwixt the Rivers Hyang and Whang, of which the one was called Kyang, the other Whang. The King of Tju, who was their most powerful Neighbour, wanted to attack them, which they knowing very well, they entertained an extreme Aversion for that Prince. It happened that Whang-kong, King of Tju, had a Family which he was resolved to put an end to; he formed an Alliance with several other Princes, which Alliance was propounded by Kyang-ke, and concluded at Quan tju, where it was agreed upon to attack Tju. The Petty States of Kyang and Whang, whether from their Esteem for Whang-kong, or their Aversion for Tju, sent their Deputies, and demanded to be admitted as Contraacting Parties in that League. When this Affair came to be deliberated upon, Whang-chong the Minister of Whang-kong maintained, that they ought not to be admitted. These two Kingdoms, said he, are distant from Tju, but they border upon Tju, and are entirely at his Mercy, since he may attack them to suedeness, that it is impossible for you to save them. This would by no Means be for your Honour; and besides, Tju will thereby become more powerful and formidable. When kong, notwithstanding his Minister's Opposition, admitted Kyang and Whang into the League: While Whang-chong lived, no bad Consequences happened upon this Step; for his Wisdom provided against every thing. But as soon as he was dead, Tju invaded Kyang and Whang. When kong was unable to save them; he puffed, and, groundlessly, for having no good Will to do it, and that he had broken his Faith with them. The false Con alignments greatly diminished his reputation in Honesty and Politics. The confederated Princes grew cold; he thereby was more weakened, and in a short time Tju was not in a Condition to support itself. The first Step to its Decay, was the admitting the two little States, Kyang and Whang, into the League: Whang-chong, like a good Polititian, foresaw, and Whang-kong ought to have foreseen, the bad Consequences of this.

In the Time of the Emperor Yang-wang, Tay-fou his younger Brother rebelled. After he had given the Emperor great Disturbance, he retired to the States of Chin. The Emperor wanted to penetrate into them that he might there purprise him, but his Army was too weak, and he was not in a condition of succeeding by himself. Tay-fang and Tay-fen had Armies at that time in the Field; so the Emperor applied to these two Powers for Assistance. The Prince of Whang, who, beyond Comparison, was the most powerful of the two, instead of assisting the Emperor, fought

(*) This Author lived under the Sung Dynasty.
(1) He lived under the Han.
to profit by his Difficulties. When the Spring came, he encamped on the Banks of the Yellow River, and frightned the Emperor so, that he had almost taken him. Then the Petty Prince of Tsfn not knowing what to do, confulted with Kii yen his Minifter. "Sir, faid Kii yen to him, "It is much better to support your Emperor, than to abandon him to a Prince who is his Tri-
but as well as yourself. On your Emperor; not only Justice and Honour, but even your Interest, requires this. The Emperors treat tho' who are submissive to them, with Gentleness.

"Tho' this Rule is not always infallible, yet on this Occasion it appears to me to be certain."

The Prince, who till then, had been in very good Terms with Tsfn, and who was afraid to break with him, had some Difficulty to follow this Advice: He defired his Minifter to examine it by the Tsyn and the Herb Sii. Kii yen did fo, and finding them both favourable, Tsfn ordered his left Wing to advance to join the Emperor's Army; and with his Right, he besieged Wen, where the Fugitive Tay fui was: All this was done fo suddenly, that Tsfn could not prevent it. In the fourth Moon, Tay fui was punished for his Rebellion, and the Prince of Tsfn came to Court to falute the Emperor, who caufed him to eat at his own Table, and confulted him the Territories of the fui, Wen and of Sui, mans, which encroached his State. This gave that Prince fo much Credit, that within three Years he engaged a great many other Princes to come to Court with him, and pay the Emperor their Homages. The Emperor then made him a Prefent of a Bow and a Quiver full of Arrows, and honoured him with the Title of Pi. When the Prince of Tsfn was informed that Tsfn affifted the Emperor, and that Wen was besieged, Behold, fay'd, the Masterly Politics of Ku yen. In Effect, it was owing to the Councils of that Minifter, that Tsfn, from an inconfiderable, became a great, State.

Tu and Hsi were two petty States in a pretty large Kingdom: Yet petty as they were, they preferved themselves, because in a Place where their Frontiers touch'd one another, there was a narrow Pafs betwixt them and Tsfn, which it was not easy to gain. Hyen kong, Prince of Tsfn, who paffionately wished to overawfe these two States, refonfed about it with Synyn fi his Minifter and talked him, What Means it might be done. "Sir, anfwered Synyn fi, I like one Way, and I believe, if you follow it, you may succeed. That impregnable Pafs which covers both States, is entirely upon the Territories of Tu. When you have declared War against Hsi, fend an Embaffador to Tu to demand a Paffege for your Troops. But it is requi-
fiite, 1. That the Embaffador be a well chosen Perfon, and of a moft engaging Depoirtment. 2. That he go with a modest humble Equipage. 3. That he carry along with him a fine Pre-
fent, and especially, that precious Stone of fo extraordinary Bignefs, which you fo much value.

"That Stone, anfwered Hyen kong, is of a very great Value, and the finest and the moft pre-
cious Jewel I have. If I were fure of attaining to my Ends by means of it, it were well. But what if the Prince of Tu, after receiving my Prefent, fhall laugh at me, and refufe my my-
but this means that you are to defy your Preffent. The Prince of Tu has with
him Kung chi ki, he will underrand our Defign, and perfwade his Prince to refufe my Prefent. Kung chi ki is a clear sighted Man. He is fo, anfwered Synyn fi, but as he is but like other
Men, he may fuffer himfelf to be wrought upon at leaft for once; and as he is cabuffant
and not fo old as his Prince, it is to be fuppofed he is more refolute. His Complexion may make him judge of this Pafs, or at leaft, it is to be hoped, that he will not have the Resolution to make a very vigorous Opposition. Laffly, 'by he
should do fo, yet the Prince, as being older than him, and tempted by your Preffent, may per-
haps receive it, contrary to the Advice of his Minifter. It does not indeed require much Pe-
netration to fee into our Designs, but I know that the Prince of Tu has a very fmall Com-
prehention."

Hyen kong, according to the Advice of Synyn fi, fent off the Embaffador and the Prefent. The Prince of Tu was perfectly well pleased with fuch an Embaffador; and being fill more charmed with the Prefent, had already refolv'd within himfelf upon the Part he was to act; but did not fail to confult with Kung chi ki; at leaft, for Forms-fake. "Sir, faid Kung chi ki, I own that nothing can be more obferving, than the Ambaffeator of Tsfn has told you; befides, his Prefent is very
rich; but at the Bottom all this is very dangerous for your State. The Proverb fays very well, 
that when the Lips are chop,(*) the Teeth muft infallibly fuffer Cold. Tu and Hsi are two little
States, who mutuallly supporting one another, are hardly to be subdued; but if they abandon
and betray one another, how can they lubfift? Hsi muft perifh firft, but Tu willfoon meet
with the fame Fate."

The Prince let his Minifter talk on; received the Prefent of Tsfn, and granted the Paffege. Hsi was firft invaded; and four Years after Hyen kong fell upon Tu. Synyn fi went in Perfon to the Expedition againft Tu, feized the Treafures of that Prince, recovered the precious Jewel, came back full Speed, and prefenting it to Hyen kong. "Sir, faid he to him, do you remember this Jewel? Have I been deceived in my Conjeftures? No, you have not, anfwered the Prince; behold my
Jewel recovered, and my Hare well fated." The Advice of Synyn fi was followed, and gained

(*) The Chinese Expreffion is, The Teeth of the Two are very long. In French to have long Teeth, in a Barbare State, le fage to have fat, quite contrary to the Meaning in Chinese which implies: They are as they are. two
The Imperial Collection of Edicts, Declarations, &c.

two Kingdoms to the Prince. The Advice of Kong i bi ki was neglected, and thereby became
useless. Notwithstanding this different Success, my Opinion, both as to the one and the other,
is this. They were both understanding Men. Kong ebi ki was a Minister end of Blame, and
Shan, in more happy Times, would have been the same. It was a Lode, that he lived at a
Time, when Wrong, by being common, was no longer hateful.

(*) Tjing and Chau being at Variance, and each having assembled his Army, they came to
Blows. Chau lost the Battle, and Tjing being victorious, besieged Kan ti; but his Troops
were weakened with Fatigue, in a short time, he raised the Siege. The King of Chau having re-
turned to his Capital, was inclined to fend to his Enemy to treat with him: "I permit me, Sir,
said he to him, to ask for what Reason Tjing has raised the Siege of Kan ti, and has retired? Is
it because he has all a sudden entertained an other Opinion with Regard to you, and not being able to
dethrone you, has spared you out of Friendship? Or is it not rather because his Troops, tho' victorious, have suffered a great deal? Their Vic-
tory has cost them dear; and I doubt not but that the State, in which they found themselves,
was the Cauze of their Retreat. Tjing besieges one of your Cities, but not being able to take
it, he retires: And you, working for him against yourself, want to give him fix. He has no
more to do but to attack you every Year for some Years to come, and you may continue to treat
him in the fame Manner, till you shall soon be without any Cities at all," The King having
told this to Chau; he answered with an Air of Raillery, "Has Tu king numbered the Forces of
Tjing? How does he know that he has gone away meerly from Fatigue? But granting he has,
if by refusing him a trilling Peace of Ground you make him return next Year, it will be a
quite different Affair, for then you will not come off so cheap. He may, perhaps, even pene-
trate into the very Heart of your Kingdom. I confent, says the King, that you give up this
Piece of Ground; but if I do this, will you answer for it, that Tjing will not afterwards at-
tack me? I answer for it! Said Chau; ha, no! I cannot, and I dare do it so much the less, because
you are to other Neighbouring States, for Incore to gain Tjing by
considerable Cessions. But I think it of great Importance for us to gain some Refpite, and to
open a Way for Negotiations. This is what I offer to bring about. Besides, as a Treaty has
for some time subsisted between these two Nations and Tjing, and the fix Cities which
you propose to offer him, is a Trifle in Comparision of what thefe States have granted; is it
to be believed that he will spare them more than you? So that I will engage for nothing for
the Future.

Tu king being informed of all this by the King: "Was not I in the Right, Sir? said he to
him, He himself acknowledges, that if Tjing shall return, he perhaps may fubdue even to the
very Heart of your Kingdom. He acknowledges at the fame time, that tho' these fix Cities
are given up, yet we cannot be absolutely sure that Tjing will leave us in quiet. To what
purpose then should we give them up, if next Year he shall return, and we, to buy a little Ref-
pite, shall give him as many? Your State then must be reduced to nothing. Trust me, Sir,
you should have nothing to do with Peace on fuch Terms. However briskly Tjing shall at-
tack you, and however fleety we defend ourselves, our Conquests and our Losses can never
amount in one Year to fix Cities. Why give them up without friking one Blow? This is
strengthening our Foes by weakining ourselves. Let me add, that this would be to encrease his
unfizable Avarice, and to invite him to return. When he returns, you will either give him
up the Territory, or not; If you do the fift, I have already said, that you will soon be a King
without a Kingdom. If you refuse to grant him what he demands, far from thinking him
himself obliged to you for what you now would offer him, he will take great Offence, and if he
can, will make you feel his Retement."

The King being uncertain and fluctuating betwixt the Advice of Tu king and that of Chau
ko, Lew wan, who was executing a Commiffion towards Tjing, returned to Court. The King
said before him the whole Affair, and asked his Opinion. Lew wan having been corrupted by
Tjing, said, that the beft way was to give up these fix Cities to Tjing. "Believe me, Sir, adds
he, Tu king, who maintains the contrary, takes a partial View of the Affair. Tjing you
know is victorious. All are dazzled with his Succes and court his Friendship: Should you exalt
promote him, the Neighbouring States will take Advantage of his Retement against you,
were only that they make their Court to him at your Expences: And they will attack you on
one Side, while he attacks you on the other. How can you then hold out? On the contrary,
if you give up these fix Cities to Tjing, every one will conclude, that you are upon good
Terms together, and no one will move. It is therefore undoubtedly your wisefl Course to yield
them up."

Tu king was informed of all; so he immediately demanded an Audience. "Beware Sir, said
he, Lew wan is certainly bribed by Tjing. To yield up fix Cities, says he, will offen Tjing,
and we will thereby prudently impofe upon the other Princes. For my Share, I lay that it
is gratifying the Ambition of Tjing, and publishing your Weakness to all the Empire. But
this I oppofe this Cefition fo strongly, it is not but that I know that it is sometimes the wisefl
Course to yield up a Part of a Prince's Dominions, that the refi may be prefered. But that is

(*) The Names of two Kingdoms which formed a Part of the Chinese Empire.
not the present Cafe. I maintain, that to give up these six Cities to Tis, is against your real
Interest. Why don't you rather give them up to his Mortal Enemy Tis? You will thereby
put Tis in a Condition to attack Tis toward the West, with almost equal Forces. Tis will
readily accept this Proposal, and then you may both of you be revenged of Tis; and all the
World will own your Abilities. When His and Whii shall see, that instead of cowardly fur-
rendering, like them, your Territories to Tis, you put yourself in a Condition not to fear him,
they will look upon you as an able Prince, and one who may prove useful to them; nay, they
will privately affix you, that they may be in a Condition, if they can, to shake off from them-
seives the Yoke of Tis. Thus, by one Stroke, you may engage to yourself, at least, three
Kingdoms. Tis will then talk in another Strain. The King relied this last Advice, and sent Ya king himself, to negotiate the Treaty at the Court of Tis. The Negotiation proved suc-
cessful, and the Desigs of Tis upon Chau went to Smoak; of such vast Importance is it for a
Prince to have a Person who is at once an honest Man and a good Politician, to advise with.

OF HEREDITARY PRINCES.

Chang the Hau Dynasty well established, and the Empire in Peace, notwithstanding his being a (*) Her, retired, that the Door against all the World, and scarce ever stirred abroad. The Emperor was then about to degrade the Hereditary Prince, that he might subside in his Place another of his Sons, whom he had by one of his second Wives, named Tsz. He had many other Sons. To put him, and Measures to keep in this Party, that the thing not being finally resolved upon, the Emprors sought for some one, who might by his Councils, or otherways, affix her in preserving the Succession to her Son. Chang the fang was mentioned to her as a Man of great Understanding and Interest. So the Queen instantly sent to him, Lyu the hew and Kyn ching, to inform him of what was transacting, and to ask his Advice on an Affair of so much Importance to the Welfare of the Empire.

In the Condition in which you represent things, said Chang the fang, to go and make a Harangue to the Emperor, perhaps that might happen to put the finnishing Hand to what he now in-
tends, or at best it would be quite needless. But an Expedition has come into my Head, which
may be tried and may be successful: For I know Kau ti, and that he would be far from disturb-
ing the Empire. I know four Men who have nothing to fear; (here he named them) and they
are four venerable Old Men, who seeing how much Man of Learning are undervalued, have retired
in the Country, and never would accept of Posts. His Majesty, is acquainted with their Reputation,
values their Integrity and Uprightness, and knows that no Treasures can corrupt them. The Hereditary Prince must write to them in a humble modest Manner; he must dispatch Chariots for them, and send to them some underwriting Person to engage them to come to him. When they arrive, the Hereditary Prince must treat them as his Guests, and carefully keep them about his Person, so as that the Emperor may take Notice of it, and think that they and all others of
their Character are devoted to the Prince. The Emprors took care punctually to execute every thing, the arrival of these four old Men brought others; and every Day there were seen with the Hereditary Prince, a great Number of persons. The Emperor, when he first met the Hereditary Prince, remarked four who the others respected; one Day took Occasion to ask of them; what four, who were?

(*) The Name of a Dignity like that of Earl, Marquis, &c.

The Emperor, who had heard what had been said, called to him his Sons, and said:

"You know said he, what I intended to do for your Son, and it was all very right. But the Hereditary Prince, having the wise old Men in his Party, you must think no more about it." Such was the Success of the Advice which Chang the fang gave the Emprors in Favour of the Prince.

Whay, the Son, and designe Successor of the Emperor Whay ti, left his Mother when he was young. When he was of Age to enter upon the Management of Affairs, Kua myé gave the reigning Emprors a very dishonorable Impression of that young Prince. The Emprors, who by no means loved the Hereditary Prince, easily believed every thing that was told her. But as she had not Grounds enough for procuring him to be degraded, the pretended to be suspicions that the Reports were false. She kept Kua myé a long time to examine him; and partly by Ar-
tifice, partly by Force, the subdued him, and made him put in Writing, with a very malicious Turn which the likewise suggested, the Report he had made to her; then the carried that Writing to the Emperor. This Trick was at the Bottom too gross and palpable; for what Man would
would be so mad as freely to give a Writing under his Hand upon such an Occasion? Besides
that, supposing \\textit{Kya nyed} had not been forced to give this Writing, it ought to have been exa-
mined into, whether the Contents were really founded upon any Behaviour of the Hereditary
Prince, or merely an idle Surrise.

The Emperor being a weak Prince, never reflected; and most of those who were then in Poits,
were more clear-lighted in the Affair than himself. \textit{Feg kis} was the only Man who tho-
roughly comprehended the Affair; but either from Fear or Interest, neglected to paint it in its
proper Colours. \textit{Whey ti} did not open his Eyes, so that the Hereditary Prince was
degraded, and died without an Opportunity of vindicating himself. Could any thing be more deplorable
than this? It being a Proof that tho' in civil Transactions there are no better Evidences than
Writings and Subscriptions, yet after all, they are not entirely infallible. History gives us more
Examples of this.

\textit{Ing tong} had charge mounted the Throne, when a great Officer, who was in his Favour,
wanting to ruin \textit{Tjay yang}, whom he hated, informed the new Emperor, that \textit{Tjay yang} had done
all he could to diffuse \textit{jin tong} from chusing him for his Successor. \textit{Ing tong} being enraged
against \textit{Tjay yang}, was about to have ruined him; but \textit{Ngew yang}, who was then in Poit, pre-
vented him by the following reasonable Remonstrance.

"How do you know, Sir, did he to him, that \textit{Tjay yang} has opposed you? Do you know it
only by hearsay? Or have you any Writing under his Hand that confirms you in your Be-
lief? Even tho' you had Proofs signed under his Hand, yet I would advise your Majesty not
easily to give it entire Credit: The Histories of preceding Ages teach us, that favorite Eu-
nuchs have more than once abused the Credulity of Princes, in order to destroy Men of
Worth by forged Writings. How much less ought simple Surrises and Hearers to be relied
upon?" \textit{Ing tong}, upon this Remonstrance, was appealed, and neglected the Accusation.

Under another Reign, \textit{Tawn fia}, the Enemy of \textit{Tfew bau}, with a Design to destroy him more
fearly, composed an insolent Remonstrance in the Name of \textit{Tfew bau}, proper for exasperating
the Emperor, to whom he conveyed it. Even under our own (*) Dynasty, \textit{She kyay} having composed
Veris in Praisef of \textit{Fii pi}, wherein he had drop some Raillery which fell upon a certain \textit{Hyas fia};
the latter, in order to be revenged of him, engaged a young Slave to counterfeit the Writing of
\textit{She kyay}. When this Slave was able to counterfeit it exactly, \textit{Hyas fia} made her write certain
Letters in the Name of \textit{She kyay}; as if \textit{Fii pi} and \textit{She kyay} were in a Conspiration to raise
a general Rebellion at the Court and in the Provinces. Under any Prince, least Understanding
than \textit{Ing tong} was, these two great Men had died the most infamous Deaths. Alas! The older
we grow, the more corrupted grow the World: And this deceitful and Villainy of counterfeiting
Writings, become likewise more common; it is pretty frequently praticed at present, even in the
most ordinary Affairs, and where the Interest is not great. How much more is it to be feared,
least Ambition, Envy and Revenge should have Recourse to this Practice, in order to destroy the
Innocent? I am glad to have an Opportunity of repeating these Facts, on Occasion of the
Degradation of \textit{Whay}, that I may inculcate all possible Precaution in so delicate a Point.

\textit{Hyen kong}, the King of \textit{Tfin}, had a Concubine, whose Name was \textit{Li ki}, whom he passionately
loved, and by whom he had a Son named \textit{I reu}. \textit{Li ki} formed a Design to make her Son
success to the Throne; and for that End, to ruin the Queen's Son, whose Name was \textit{Shin feng},
who was of a ripe Age, and had been the declared Heir of the Crown for many Years. As
\textit{Hyen kong} tenderly loved \textit{Shin feng}, who on his Part acquitted himself in all the Duties of a
good Son, \textit{Li ki} thought, that while he was about the Court with the King his Father, he
could never succeed in her Design. She therefore thought upon the Means of separating them;
whereupon the opened herself to \textit{Eul 6}, whom she had taken care beforehand to engage in her
Party. \textit{Li ki} and \textit{Eul 6} knew \textit{Hyen kong} to be a Prince greedy of Glory, ambitious and enter-
priSing, so they resolved to propose to him the making of Conquests, which should serve for
Provisions to his younger Children. \textit{Eul 6} took it upon him to propose this to the King;
and before he finally determined himself, the Mother of \textit{Eul 6} took care to make some Sonnets to
be dispersed about, in which these Projects were applauded, by celebrating beforehand the
Conquests of the young Prince.

\textit{Hyen kong} whose Passion was flattered, gave into the Snare. He drew Troops
about, in which 

(*) This Author lived under \textit{Seng} Dynasty.
As in reality Shin feng gave him no handle, Huen kong, in order to ruin him, abandoned his other Projects, declared War against YO, and made Shin feng his General. The Expedition, said Huen kong to Li ki, is very dangerous; in all Probability he will fall in it, and then we shall get rid of him without any Noise. It he shall happen to come off victorious, it will be full time enough to punish him for rebelling against his King and Father, which I know well how to manage. Li ki, ravished with the promising Aspect of her Artifice, imparted her hopes to her Confidants, telling them withal that she had two Things full to fear: The first, left the King should take the Affair to second Thoughts: The second was, left that when Shin feng died, the great Men should cause some other than her Son YI yu to be declared the Successor. In order to guard against this second Inconvenience, it was thought proper, that some great Officer of War should be gained over to her Side. Li ke, who was a Man as wicked as he was bold, was thought of for this Purpofe. Yew bo, who was charged with the Care of binding him, gave him to understand, that he was certainly informed that Shin feng was ruined in the King's Affections, and that he must infallibly perish one way or other; that the Question in that Event lay, whom they ought to think of for Hereditary Prince; that considering the King's Paffion for Li ki, there was no room to doubt, but that if it was left to his free Determination, he would nominate YI yu;

That if he [Li ke] would support this Nomination against all Opposition, the King would doubtless be grateful; and that Li ki on her Part, affured him, that if the thing succeeded, he should be a great Man about her Son. Li ke gave him his Word, that if Shin feng should perish, of which he saw but little Probability, he would be for YI yu, and that he was able to support him; that there was nothing now to do but to haften the Fate of Shin feng, that Huen kong might not have time to repent, or to discover their Plots. Immediately, a Report of a Rebellion formed by Shin feng was spread abroad; but that it was happily dis covered. They likewise delivered Songs, supposing the same thing, which made it to be believed by all the People, and confirmed the King himself in his Mistake. Shin feng could not bear with the Calumny; and killed himself. Huen kong, the uterine Brother of Shin feng, fearing a like Fate, left the Kingdom, and retired to the States of TI. In the mean time, Huen kong died without naming any Successor, and Ki ti, the Son of Shin feng, who was yet an Infant, was declared King by the great Men of the Kingdom; but Li ke and his Party dispatch'd him, together with his Brother Cho tje; whereupon YI yu the Son of Li ki mounted the Throne, but he never regained in Peace. The Kingdom of Jyin was always in disorder, till at last Chung eul, the Brother of Shin feng, after an Absence of twenty Years mounted the Throne, and was acknowledged lawful Sovereign. We may conclude, that nothing is more dangerous in a State, than a Woman with whom the Prince is too much in Love.

Of Remonstrances.

Almost all the Faults of a Sovereign, says Lyew hyang, are of Consequence; they being also many Steps that lead him to his Ruin. When a Man is in Poft, if he sees these Faults and yet is silent; he has very little concern for the Safety of his Prince, and he is not a zealous loyal Subject. But this Zeal must likewise be bounded: The common Rule on this Head is, that when a Man has three Times made Remonstrances on the same Point to no Purpofe; his left Course is to lay down his Post and retire: Otherwise, he expatiates his own Life, which is a reasonable Self-love ought to prevent. To be silent when a Prince commits Faults, is hazarding both the Prince and his State; and to speak boldly, frequently expouses ones self to Ruin. But true Zeal ought to induce us to expose our own Lives, rather than to leave both Prince and State in Danger for want of a wholesome Advice; tho' a Man does enough if he speaks frequently and to no Purpofe§. The Art of it lies in knowing the Prince perfectly well, in maturely weighing the Junctures that are more or less prefiging, in taking advantage of all, in sheltering your fell, if it is possible, whithout failing in your Duty to your Prince and your Country.

The same Lyew hyang relates the following History. Ling kong reigning in the State of Wei, very much employ'd one Mi te twun a Man void of all Merit and Virtues, and entrusted no part of the Government with the Wise and Virtuous Kyu pe ya. Su tsi who was in Poft, during all his Life, did by his Unworthiness all the ill banished, and the other promoted, but always to his Purpofe. Finding his Death approaching, he called his Son, and spoke to him as follows. "I order you after my Death, not to perform the Ceremonies of Mourning in the ordinary Place; for I am not worthy of that Honour. I have not had the Skill to do my Prince the important Service of persuading him to banish Mi te twun, and to promote Kyu pe ya. Take the Northern-Hall for the Place of the Ceremonies; that is enough for me." Su tsi being dead, the Prince came to his (+) Tyeu, and finding that they had chosen the Hall of the North, for the Place of the Ceremony, alked the Reason of it. The Son of Su tsi, told him ingeniously what his Father had faid to him upon his Deathbed. Ling kong thinking with his Foot, changing his Countenance, and waking as it were from a profound Sleep, said with a Start, that he was now dead in his Life, but to no Purpofe, to make his Son a great Man, nor to engage him to banish a bad One. He has never deferted, and after his Death has found Means to repeat the Remonstrances, which he in vain made during his Life.

Hold a constant Zeal! Immediately, Ling kong ordered the Hall of Mourning to be changed according to the Rites, sent away Mi te twun, and took home Kyu pe ya. All the Kingdom applauded

(§) The Name of the Ceremony for the Dead.
(1) The Name of the Ceremony for the Dead.
(2) He speaks thus in Honour of Kyu pe ya.
applauded and were glad of this Change, Su tzy had the Lordship of Tâi yu, and it was upon him, that this Exclamation of Confucius in the Book (*) Thù fell; "Oh! What an admirable upright Man was Thù!"

King Kong of Thù, had a fine Horœ which he loved, and this Horœ died by the fault of the Groom. The Prince being in great rage, snatched a Lance and was going to run him through. But Ten tse who was present, turn'd aside the Blow, and instantly addressing himself to the Prince. "Sir, said he, that Man was very near being dead, before he knew the Heinounbefs of his Crime. I content, answered King Kong, that you make him sensible of it."

Then Ten tse taking the Lance and aiming it at the Criminal: Wretch, said he to him, Attentively hear your Crimes, which are as follows. First, you have been the Caufe of the Death of a Horœ, which your Prince committed to your special Care: Thercby, you deserve Death. In the second Place, you have been the Caufe why my Prince, because you have loft his Horœ, has fallen into such a Paffion, that he would kill you with his own Hand, Behold a second capital Crime more grievous than the Paffion. Laffly, All the Princes, and all the Neighbouring States will thereby know, that my Prince wants to take away a Man's Life to revenge the Death of a Horœ; and thus his Reputation is ruined: And you Wretch have been the Occasion of all these Consequences. Do you rightly conceive your Fault. Let him go, let him go, cry'd the Prince, dont let me break in upon my Goodnefs, I pardon him."

The fame Prince having one day drunk pretty freely, laid aside his Cap and Gidle, put himself into a negligent Dress, took a Musical Instrument into his Hand, and asked of those who were present, if it was allowable in a Virtuous Man to divert himself in that Manner. Every one answered, doubtles it was; why was it not? If it is so, said King Kong, let the Horœ be put to the Chariot, and Ten tse invited hither. Ten tse came upon the first Notice that was given him, but in his Habit of Ceremony as usual. King Kong seeing Ten tse enter; ''We are here, 'tis said, quite free, diverting ourselves, and I have fent for you to share in our Diverfions. Ten tse immediately reply'd, Your Pardon, Sir, I cannot do that, if I did, I muft violate the Rites and I am prodigiously afraid of infringing them. It is look'd upon as a certain Maxim, that an Emperor who forgets himself so far as to offend in this Point, cannot long preferve the Empire. The fame Thing in some measure may be faid of all Kings and Princes: great Officers and Fathers of Families; the Shi king mentions even Man in general, to whom it is more advant-
geous to die young, than to live in a Forgetfulness of the Rites. King Kong blufh'd and rofe at these Words, and thanked Ten tse; I own, said he, that I am a Man without Virtue; but I have none but a parcel of Scoundrels for my Attendants. All these People whom you fee, have a great share in my Fault, and I defign to caufe them to be put to Death as an Atonement for it."

Sir, answered Ten tse, the part they have in your Crime, in my Opinion is very inconsiderable.

When a Prince is attached to the Rites, none but they who have the fame Attachment with him, approach him, the others foon retire. The Revefer of this naturally happens when the Sovereign forgets himself: Don't therefore take up with them': You are in the Right, said King Kong; fo he immediately put on a becoming Habit, drank three Cups to Ten tse, and conducted him back.

The King of U, being resolved to attack the States of King, publickly declared his Intention, adding withall, that he was so determined in it, that whoever should presume to remonstrate against it should be immediately put to Death. An Officer of his Houshold named Ten tse, being persuadeing of the Danger of that Expedition, fought for the Means to make the Prince sensible of it likewise. But as it was as much as his Life was worth to do it openly, he took another Method. In the Morning he went with his Bow into a Park, where he fuffered all the Inconveniences of the falling Dew; and at the ordinary Hour, he presented himself with others before the Prince. On the third Day the Prince obferv'd it, and asked how he came to be fo wet. "Sir, anfwer'd he, I have been in the Park, where there was a Grafhoppe, perch'd aloft upon a Tree, and being well fill'd with Dew, was finging very pleafantly. A (§) Tâng lang was behind her, whom the did not obferve, for if she had, she would have foon charg'd her Note. I obferv'd this Tâng lang which privately glided down, and drawing near the Grafhopper, already reckon'd her as his Prey, but she did not fee him. Pretty near him upon the fame Tree, there was a (§§) Yellow Bird ready to dart upon the Tâng lang. I obferv'd this Bird likewise, who being quite intent upon his Prey, was lengthning his Neck to seize it, without perceiving that I was below, and that I was looking at him. While I was beholding all this, I look'd to my self; Poor Creatures, you are employ'd in the hopes of Prey, which pretends to you, and you think youfelf fafe of it; but a Danger is still more near, and you don't perceive it. If you fur your own Situation, the Prey would be infipid to you, you would foon fly away, happy in the fafing yourfelf without it. I underftand you, faid the King, no more of the King, let us think of ourselves."

Obwâng vâng, King of Tâi, undertook to make a vaff Terras ferior stories high. This uil-

(*) The Name of a Book.
(§) An Infel which eats the Grafhopper.
(§§) He eats the Tâng lang.
understood what part; while he was labouring his Ground, he entered into a Conversation with his Plough and said: "I design to go and see the King. What are you weary of Life? answered
"I, performing the Plough, a great many Men of Merit and Figure, who have already pre-
""sented to me, a great many Men of Merit and Figure, who have already pre-
""kend the Plough, and went to present himself before the King"
Chawang sang seeing him enter, addressing himself to him, said; " Doubtless Chu yu ki is
" come to make a Remonstrance to me likewise. Who I, Sir, said he, not at all, I will take care
" of that: It is true I am not Ignorant of what is said; that Sovereigns ought to be just and
" merciful. It is likewise true, that it is commonly said, that as good Ground profitably re-
" ceives the Streams which water it: And as no Wood but that which is well planted, can faffer
" from the wind, the same manner, wise and virtuous Princes
" profit by Remonstrances; it is likewise true, that all the World says, that you have under-
" taken a Work, which oppresses great Numbers of your People. But what am I, that I
" should presume to make Remonstrances to you upon that Head? No I will take care of that:
" Immediately turning himself to the Officers that were present, and continuing to speak: " Not-
" withstanding my Ignorance, said he, I have heard it said, that the King of Tu forfeited his
" State for not regarding the Councils of Kong chi ki. Chuin fell a Sacrifice to Tji in the fame
" Manner. Song never could have subdued Tjau, if he had given any Credit to Hi fis, Tji
" made himself Matter of the States of Lyu, because that Luu neglected the wholesome Ad-
" vices of Tje mong: U would have maintained himself against Szue, if that Prince had believed
" Tjie fi. To what can the Ruin of Tjung be attributed, but to his undervaluing the good Ad-
" vices of Tje mong, and making Remonstrances to him. Kyé soon after perished himself, and Tuing stepped into his
" Place. Wang tse, for the fame Reason, met with the same Fate under Chew, which Chew af-
" terwards loft both the Empire and his Life, and was succeeded by Vü wung. Under one of the
" Descendants of Vü wung, Tü pé a zealous Minister was rewarded for his Zeal by a cruel Death;
" from that time forward, that Illustrious Dynasty went to Decay; behold therefore three Em-
" perors, and fix other Princes, who, because they undervalued Virtue, and did not profit by Re-
" monstrances, lost all, and ruined themselves.

When Chu yu ki had finnished these Words, he went abruptly out, that he might thereby show the Princes Anger. But Chawang sang one to run after him, and when he haw him return,
" to show him that he had not been unjust, that he had done nothing by it but a speedy Death. And what can you,
" who are a poor Husbandman pretend to: He then answered in this Manner. Had the Gent-
" lemen in the Court apply'd themselves to Agriculture; they perhaps would have done better
" than my self: And if I shall advise the King, perhaps I may do better than them. He then
" left his Plough, and went to present himself before the King"
Addition for his Relations. Chong tse fang, that he might support the Hereditary Prince against the Intrigues of the Concubine (*4) Ti, and to rid (4) Kau ti of two other Faults.

Other Remonstrators, without considering Consequences, either with regard to the State or their own Persons, think only how to gain a Name to themselves, and keep no Meafures; they study Traps and Figures, in order always to chufe the strongest and most striking. Such in their Time were (2) Li hyen yun, and the great Censor Lyen. Whoever follows the Example of thofe, may indeed be very fure of gaining a Name in History, but he can never expect any fruit from his Remonstrances, but to draw down upon himfelf the Wrath and Indignation of his Prince.

OF GOVERNMENT.

TSE TSAN, Prime Minifter of Chih, on his Death-Bed, faid to Tey fia. You will infalibly fucceed me: And I desire, before I die, to give you an Advice. Gentlenefs and Indulgence may fometimes fucceed, but it is only when it is supported by an eminent and approved Virtue; without this, the fureft Way is to use fome Severity. Fire is an active and violent Element, feared by every body, and for that very Reafon occasions the Death of very few. But vast Numbers perish in the Water, which appears to yield easily, and has nothing in it that is formidable. Take Care; for it is a very difficult Task to govern by Gentlenefs alone.

Some Months after Tse tshan being dead, Tey fia fucceeded him; and at firft had not Courage enough to conquer his natural Temper fo far, as to use Severity. But hefoon faw that Gentlenefs alone fpoilt all. Then calling to his Mind the Advice of Tse tshan, and acknowledging his Fault, The ftrong ftone I cried he, had I at firft profited by your Councils, Things could never have come to this pafs. But he then applied the Remedy, by altering his Con duct; and this Change fucceeded with him.

In effect, fays Confucius upon this Point, a Government of Gentlenefs alone, frequently renders the People infeicrt. They require Rigour to curbf them; but Severity by itfelf opprefifes and exasperates them. Gentlenefs ought likewife to be under regular Regulations. A just Mixture of both makes a State happy and peaceable. The two main Springs of Government, are Virtue and Resolution. Princes of the firft Rate employ only the former; and are very fpARING in the Ufe of the other. Others who are lefs perfect ufe them both; alfo promiscuously. Lastly, those who govern the People by great Strefs upon Severity, and little upon Virtue.

1 Whatever Difference there is among these three Kinds of Government, we may fay of them, in general, that neither of them can fucceed without these two Springs. The firft encourages the People in the Practice of Good. The other punifhes their Faults and prevents their relapsing. Princes, that they may animate their Subjefts to Virtue, besides the Pattern which they themselves ft, have feveral Ways to make their People fensible how much they value it. Thence proceed Rewards, of which there are feveral Kinds. They likewife have different Ways of terrifying their Horror for Vice. Thence proceed Punishments. Nothing is of greater Conquence to a State, than this wise Mixture of Rewards and Punishments. The Faults of Princes in this Point, commonly have fatal Consequences. The Shu king fays, I have often heard it repeated, that these two important Points ought entirely to employ a Sovereign.

Have you feen the (4) Nu king touched? You may then obferve, that if too great a Motion is given to the large Strings, the little ones are uflefs, and the Harmony is incompleat. Thus it happens in the Government of a State.

A Reputation which is too quickly gained, and is too glaring in Point of Government, is neither very extenfive, nor very lasting. Such a Man for a long time has confantly had a good Character in the Empire, but it has made no great Noise; and he has acquired it by little and little. This is likewife the Meaning of the Proverb; A Horse that is ready to gallop when he leaves the Stable, is not one of those who can make 100 Leagues in a Stretch. To have more Reputation than Merit, to obtain of the Prince Rewards of much greater Value than one's Services, are two things, which in my Opinion, are more to be feared than witheld.

When kong King of Tji, having taken 2y an chong for his Minifter, one Day faid to him: "My Ambition is to fee my Government eftablifhed in such a Manner, as that every one..."
even of the lowest People, should be satisfied, and say, that every thing goes well. Do you believe that this can be attained? Yes, answered Quan cheng; I believe it may; but not in a Government which follows the Rules of true Wisdom: Why not? replied the King. For the same Reason, answered Quan cheng, why a short bit of Rope is not sufficient to draw Water out of a deep Well. Even among understanding Men, there are different Orders, of which some are a great deal above others. By a much stronger Reason, the Multitude cannot defy the sublime Views of the truly Wife. Therefore it is not necessary that they should aim at that Pitch of Perfection. It is sufficient, and even convenient, that they be sensible that their Governors have Views infinitely superior to theirs. They are then more tractable and more submissive. To endeavour to lead the People by the Hand, and as it were to put the Motel into their Mouths, is spoiling them. They must only be kept in order. Their Safety must be watched over, and they must be fed as a Shepherd feeds his Flock. People must be treated neither with Tyranny nor Severity. But then, Governors must not be afraid of conducting and regulating their Actions. It would be a dangerous Method, before an Ordinance is published, to run from Door to Door begging for Approbation. Governors examine what is convenient, and the Ordinance is缜ded only from every one's Example in general. The Word then approve of it, and the others obey it. This is sufficient, and it is certainly the best Method.

The fame When hong being one Day a hunting, and chafing a Deer which he had wounded, met with a good Mdn in an agreeable Valley. He asked the old Man how that Place was called? It is called, answered the other with a Smile, the Valley of the simple Old Man. Whence did it get that Name, replied the King? From my self, answered the old Man. How! says the King? You have a promising Aspect, and seem to be far from being simple. The History, answers the old Man, since you want to know it, is as follows. My Cow brought forth a Calf, which being grown up, I fold, and bought a Foal. Upon which some of the Neighbours came and jeered me; What, said they, has your Cow brought forth a Foal? never was fact of a deep Well. Even among the People must be defended. Whereupon they killed and carried the Foal away; and I suffered them to do it. When this Story was heard, every body in the Village cried out, O the Simpleton! And for that Reason, this Place is called the Valley of the simple Old Man. Why do you, was answered the King; why did you give up your Foal so?

Next Morning when When hong returned, and Quan cheng came to an Audience, the King told him this Adventure to divert him. But Quan cheng with a serious and even a melancholy Air, took the Thing in another Sense. Sir, said he to the Prince, This is no laughing Matter; the Country Man's Tale was a Lefson to you and to me. Were you reigning here, Reacon and Justice would reign likewise. Nor would it be treated as a Trifle for a Man's Goods to be taken from him in such a Manner. If this old Man was patient, and suffered himself to be robbed of his Foal without complaining, it was not from Stupidity. He knew that he could to them like a Shepherd feeds his Flock. People, added he, have been long without People, and they that you punish will be sensible that they defer their Punishment. This Wall is but a(*) Jin in Height: Yet there is not one Man in your whole Kingdom, who can all at once, without a Ladder, get to the Top of it. On the contrary, there is scarce any body, who by degrees, cannot get to the Top of that Mountain, which is 100 times higher than the Wall. In the State in which your People are at present, Charity and Justice, these two capital Virtues, and consequently all the others, are not like a deep Wall. This is a Time for imputing it as a Crime to any one, because he cannot get to the Top of that Wall? Give Time to the People, says the Shi king, and procure them the Means of being made sensible of their Blindness and their bad Habits.

The King of Shang conversing with Confucius said to him; My Defiles are to be at the Head of a good many Princes; to have my Court in good Order, and furnish'd with good Officers; to keep my People always satisfied and quiet; to see Men of Learning apply themselves to be useful to the State, and to have the Seals well regulated. If you believe that all these Things are really possible, what do you think must I do to attain to them? Confucius answered, I have been in Company with several Princes who have asked Questions of me, but none of them ever asked me so many as you do. However, my Answer to you is, that I believe that all this is possible enough, in the following Manner; As for your first Article, it is sufficient

(*) The Name of a Measure,
The Imperial Collection of Edicts, Declarations, &c.

cient, in the Situation in which I see Things, to enter into an Alliance with your Neighbours heartily and sincerely. As for the second, you must be gentle and liberal, with regard to those who come near your Person. To obtain the third, you ought never to treat the Innocent ill, and you must punish the Guilty without Pardon. That you may bring the fourth about, you are to advance Men of Learning when they deserve it, and to let few of them be without Posts. To obtain the fifth, you must honour Tyre and the Spirits. You are in the right of it, said the King: there is nothing in all this but what is probable.

Tong ngan yu being nominated to be Intendant of the Territory of Tjing yang, beg'd of Kyen lau that he would give him in a few Words some important Lefson upon Government. Kyen lau answer'd him in three Words, Zeal, Honour and Courage. Tong ngan yu beg'd that he would be a little more explicit upon these Words. Kyen lau reply'd, Zeal and Loyalty for the Prince your Master; Honour and Honesty to maintain the Orders, you shall give, and the Persons you employ, and Courage and Resolution against the Wicked, of all Degrees and Ranks. This is all right, said Tong ngan yu, and I am convinced of the Importance of what you have told me.

Mi ti fey Intendant of the Territory of Tan fa, spent some part of his Life in practising upon his (*) Kin, and to all Appearance gave himself no Trouble. In the mean time, every Thing was in Order, and Affairs never went better. U ma ki succeeded him. He pretend'd Order pretty well fit some, but it was by being at a great deal of pains Night and Day. Afterwards, they both met together, and U ma ki said to Mi ti fey; when you were at Tan fa, you diverted yourfelf almost the whole Day, and you made you Post an Amusement; yet when you went away I found every Thing in very good order. As for me, I have been at a great deal of Pains, but all I can gain is to do no Harm. Whence, I beg of you, does this difference proceed? Because, answer'd Mi ti fey, smiling. I used my own Powers very sparingly, and made the Powers of others act; but you act all by your own. In effect, the Country People comparing the one with the other, said, that Mi ti fey was an able Man, but that U ma ki did not come near him.

Tje long being nominated the Magistrate of Sin yang, before he set out for his Government, came to Take leave of his Master Confucius, who told him with a pretty grave Air: Take care while you are in Post, that you be guilty neither of Violence, Oppression, Cruelty nor Theft. Who? said Tje long in a Surprize; I, who have from my Childhood had you for my Master; can I be capable of such Enormities? Is it then possible that you can have so poor an Opinion of me? You don't comprehend my Meaning, answered Confucius with a franker Air. There are several Kinds of Violence and Oppression, Cruelty and Theft. Give the Posts that depend upon you, to Persons of Abilities and Virtues; But to set them aside by placing, or even permitting the Wicked and the Weak to fill them, is Violence. To suffer Men who have some Abilities, or even Virtues, if they get the upperhand, to oppress those who want them, or to act in that Master yourself, is Oppression. Not to be exact and careful in instructing and directing your Inferiors, and yet to be subject to Passion and prompt to punish, is Cruelty. To describe the Good another does to yourself, and to deprive him of the Glory he has by it, is Theft. And this is Theft, not to very rare among many who pass for Men of Honour. Do you believe that to be guilty of Theft, you must Real your Neighbour's Cloaths or Money? Think rightly upon what is said; "A good Magistrate respects the Laws, and ought to be the Guardian of them for the People's Advantage; but a bad one make them serve to oppress that very People." Nothing is more true. Thence proceeds Murmurs and Impracations. Equity and Directness are two essential Points, and they are both the Duty and the Good Safety of a Magistrate. To flite the Good, or to conceal it, is wrong. But to discover or blaze abroad their Failings, is worse. Never did one lose, and he commonly gains, by enhancing the Value of the Good another does. On the contrary, nothing is gained; and generally every thing is lost, by publishing the Faults of another. Therefore the wife Man never speaks but with a great deal of Caution. Remark this, and be convinced, that a Man never gains anything for himself by hurting his Neighbour.

Yang chub being one Day with the King of Lyang, was expatiating upon the Government of States, which he advanced and maintained to be a very easy Matter. Matter, said the King to him, you have only a Wife and a Concubine, and I know you can't govern them. Yet, if we may believe you, the Government of a State would be a mere Trifle to you. Sir, answered Yang chub, that is all true, and is no way inconsistent. A fingle Shepherd with his Crook in his Hand guides 100 Sheep with Success: But if two (**) Shepherds should undertake to manage one, they would find Difficulty in it. But don't you know the common Proverb, Great Instruments of Mufic are of no Value to Strollers: Great fifles are produced in great Waters. A Man who falls of Success in small Affairs, may succeed in great ones.

When king one Day asked his Minister Quan chung, what was most to be feared in a State? Quan chung answer'd: Sir, in my Opinion, nothing is to be more feared than what is called a Rat in a Statue. When king not understanding the Allegory, Quan chung explained it to him. You know that in a good many Places, they erect Statues to the Genius of the Place. These Statues are of Wood, hollow within and coloured over without. If a Rat gets into one of these, it is driven out of it with great Difficulty. They dare not use Fire for fear of consumeing the Wood, and Water would wash off the Colours. Thus the Rat heart they have for the Statue, protects the Rat. Men without Merit and Virtue, who have the Princes Favour, are very much like

(*) An Instrument of Mufic.

(**) He hints as if his Wife wanted to govern his Concubine in the same manner.
like this Rat. They spoil every thing. People see and bewail it, but no body knows how to help it.

Ki jiu, in one of his Travels, passed thro' the Kingdom of Tsin, and had scarce put his Foot on land when he cryed out with a Sigh, How great is the Oppression of this Kingdom! When he entered into its Capital, he cried out in the same Tone, How much is this Kingdom drained! Then seeing the King and his Court, he said, Alas! Rebellion and Trouble are not far from this Kingdom: His Attendants hearing these Exclamations, said to him, You are but just come into the Kingdom of Tsin, how then can you pronounce upon all this in so decisive a Manner? I will tell you how, answered Ki jiu. When I entered the Kingdom, I saw a great deal of Ground lying idle, and the rest of it very ill cultivated; and at the same time I observed, that the Inhabitants, in many Places, were employed in very useless Works. Thence I concluded that the People were oppressed with Averages. When I entered the Capital, I remarked that all the new Buildings were tottering, but the old ones were very firm. On this Account, I said, that the Kingdom was drained. When I came to Court, I observed that the Prince seemed to have got Eyes only to flare about him on all Sides; nor did he ever open his Mouth to ask the least Question. At the same time, I observed a great deal of Haughtiness and Pride among his great Officers, while they were dumb with Regard to every thing that concerned the common Good; and not one of them attempted to give the King any Advice. This makes me conclude, that Rebellion and Trouble is not far off.

In this Compilation of Tang king chuen, after the Head of Government, there is a Title upon Queens; under which Denomination are comprehended the Wives and Concubines of Emperors and Kings. While he is running over their History, he attempts to prove that the Women have had a great Share in the Ruin of all the Dynasties. Tang king chuen employs full thirty Pages upon this Article. But the Passages of History are only cited, for which Reason they are not translated.

Towards the End, he says, that Tay tjung, the second Emperor of the Tang Dynasty, partly to save Expences, partly from Compulsion, after having made Choice of some Women in his Palace, disinherited the others, and suffered them to marry. He proportionally diminished the Number of the Eunuchs of the Palace, so that at one time, upwards of 3000 Persons left the Palace.

Tang king chuen cites Chang p'ong ki, who having enquired at what Time little Shoes and small Feet, such as the Chinese Women have, began, pretends that this Usage is not of the first Antiquity. He draws his chief Proof from the Silence of some Verses and Songs made in the Times of the first six Dynasties, about Womens little Feet, and little turn'd up Shoes; tho' in that Detail, we find an Account of all that is thought to make the Fair more graceful.

Of the Daughters of Emperors.

TAT TSUNG, the second Emperor of the Tang Dynasty, bestowed one of his Daughters in Marriage upon Wang quyi, who was then President of the Court of Rites. When Wang quyi received that Princess at his Houfe, he said to her: The Rites prescribe to a Daughter in Law, the Manner in which she is to present herself, before her Father and Mother in Law. 'Tis true, that in later Times wherein most of the best Usages have ineffibly decayed, Princes when they have been married, have not been obliged to observe this Usage; but we have now a very understanding Emperor, who knows of what Importance it is that the Rites should be observed, and which are neglected. Therefore, Madam, I hope you will not take it amiss if we receive you as a Daughter in Law ought to be received, not being out of any Pride or private Vanity that we receive you in this Manner, but from our Zeal for the Observance of the Rites, upon which depends the Good of Families and States. He and his Wife then immediately took the upper Part of the Hall, and when they were both seated, the Royal Daughter in Law, with a Napkin over her Arm, first served them with Water wherein they might wash, then with Vittuals to eat, and then they retired. This being told to Tay tjung, he very much approved of it, and ordered that for the future, all Princes, when they were married, should do the same.

Hnya vil, an Emperor of the Song Dynasty, knowing that Princes would themselves insupportable in the Families into which they married, sought the Means of curing this, and fell amongst others, upon one pretty extraordinary Method. Being resolved that one of his Daughters should marry Kyung min, the Son of Kyung fein, whose Virtues and Services had raised him to the highest Dignities, he secretly ordered a strong Representation to be drawn up in the Name of Kyung min, containing a full and particular Account of the Conduct of these Princesses; and in the Conclusion, he begged Leave to be excused from taking a Woman, such as he had drawn the Picture of, for his Wife. The Writing being actually drawn up, was presented to the Emperor, and is as follows, according to the Account we have of it from Tang chun, chuen. Sir, your Majesty has been so good as to (*) appoint the Princess Ling hay to be my Wife. This is an extraordinary Favour which I had little Reason to hope for. Yet I cannot but own, that I received that Order with as much Trouble and Uneasiness, as Respect and Gratitude. My own Unworthines, and yet more, the Meaness of my Birth, remot'd me far from so high an Alliance. An ordinary Woman, and not a Princess, is a proper match for me. Men like me, tho' we are not very rich, scarce assumed the Bonnet when we are married, we come off with some trilling Precepts; and there are none so poor as to have any Difficulty in engaging in

(*) The Chinese habist: Has ordered, that the Prince's king hay should humble himself so far, as to become my Wife.
ah honest suitable Match, with whom they can live happy and contented. On the contrary, I reflect that they who marry Princesses, live, for the most Part, in Uneasiness and Vexation. For which Reason, the' I have a due Sense of the Honour your Majesty designs to do me, I am so far from being satisfied with it, that if I can't avoid it, I believe the Thoughts of it will be my Death. Pardon, Great Sir, my Openness and Simplicity. I am authorized in thinking and talking by many Examples which History has given us. Under the Tsin, Wang yen, When wen and Chu chang, each espoused a Princess, and they were all of them Men of very fine Parts and approved Merit. But what were the Effects of their Alliances? Wang yen and When wen, who before were the bravest and the most esteemed young Men about the Court, degenerated under the Shade of that Favor which this Marriage procured them, living in an Indolence mil-becoming their Quality, and dying despised. As for Ching chang, the Yoke appeared to weighty to him, that he counterfeited Madness, in order to be delivered from it. Since that Time, Tje king was seen to burn his Feet, that he might shun such a Match. Wang yen, notwithstanding his Delicacy, threw himself a-cross the Snow, that he might shun the Woman with whom he was coupled. He li, who was equal to Long long in Beauty, threw himself in Depair into a Well. Lye cbuang anointed his Eyes designedly, till he almost became blind. In chang exposed himself to, and with Difficulty escaped, the severest Punishments. Not that they wanted Sense and Resolution; But they were oppressed by the Quality and Authority of their Princesses: They could not carry their Complaints before the Emperor; the Door being shut against them: They then were left to feed upon the most cruel Vexation; and their Condition was a great deal worse than that of the meanest Slave.

Coming and going, the paying and receiving Visits to and from Friends, are Liberties common to every honest Man. But does he marry a Princess? Madam comes and goes as the pleases, and there is no Time appointed for her Return: Nor any Regularity in the Family. The Husband must give up all Acquaintance with his Friends, and almost all Correspondence with his Relations. Sometimes a Princecrafts a little better natured, shall take it in her Head not to treat him quite so ill: Then, first an old Nurse knits her Brows, and then a Bonze; and both reprimand to Madam, that she does not know how to keep her Rank, and that she will spoil all: Besides, she has a Parcel of vile Eunuchs for her Attendants, who have neither Wit, Dexterity, nor Politeness; who do every thing at Random, who blunder backwards and forwards without minding what they do. Such is the Lady's Privy Council. The Nurse pretended that her Age gives her a Right, morally to hate every one that encroaches upon the Credit he has. The Bonze acts the wife Woman, and tells so many future Events, that it is impossible but some of them should happen by Chance. To these two confiant Companions, there is commonly added some old Female Fortune-teller, espeically towards the End of a Meal, who rivets all that the others have said. The poor Husband must all this Time have Patience, and think himself happy if he does not suffer worse.

One of his greatest Difficulties is, how to contrive, so as to see Madam either frequently or seldom. He does not know how to behave, so as to satisfy the Whims of his Princes. Does he frequently come to her? He is refused Admiration: Is he admitted? He cannot leave her when he pleases. Does he leave Madam without her Leave? She believes herself defied, and becomes furious. Does he take Leave of her after he has seen her? He is gone, says the, to see other Woman. As for Madam, she goes and comes when the pleases; sometimes early in the Night; sometimes at Day-break; sometimes she spends the Night in playing upon secret Instruments; sometimes she fits the whole Day with her Attendants in a-croo, poring upon a Book: Her Letter, properly speaking, is but one continued Chain of Words. Our Rites do not forbid us to have some Concubines; and this is not constructed to be any Injury to the Woman. But if this Wive be a Princess, we must not think of such a thing; for then she will believe herself to be injured, and will not be able to bear it. At the least Rumour, at the least Appearance, at the least Suspicion, some brazen-faced Slave comes out of Madam's Apartment, to be a Spy upon her Husband. If he receives a Visit, or if the Conversation continues for a little time, some old Evesdrop carry all to Madam. These are strange Suspicions.

Lastly, that which renders these Princecrafts who are married more disadvantageous, is that they pay a great many Visits. The Conversation in these Visits always falls upon the Husband. His Extraction, his Manners, his Conduct, and every thing is brought above-board there. They then read Lectures of Haughtiness and Jealousy to one another: And tho' some of them at first, may have better Sense and more good Nature than others, yet the Loan becomes as bad as the rest. Therefore, they who hitherto have espoused Princecrafts, are very fond of getting rid of them. And they who could not shun it, always have been very unfortunate. The poor Wang foon was a melancholy Instance of this. Tho' this great Man was equally learned and brave, yet he was barely given up to the Tribunals, and suffered a shameful Death for a Trifle. Ten woon died in the Flower of his Age of mere Vexation; and so many others have met with the same Fate, that it would be endless to recount them.

Besides, when we take a Wife, our principal Design is to have Children. Nothing is more obtrusive to this End, than an outrageous Jealousy: And it has been seen by Experience, that he who marries a Princecraft, befriends a great deal of other Vexation, commonly has the additional one of dying without Posterity. And what am I, that I should flatter myself with flattering these Misfortunes? I will therefore take care not to expose my Person and my Family; for al-
Of Eunuchs and others, who abuse the Authority which the Favour of the Prince gives them.

A Discourse of New yang fiew, a celebrated Author under the Song Dynasty.

In all Ages, Eunuchs who have had Power, have been look'd upon as the Pefts of a State. They are still more to be feared than Women; and that is saying a great deal. They are insinuating, artful, and patient; they know how to give certain Proofs of their Virtue very dexterously in Matters that don't cost them much, that they may court the Esteem of the Prince. They make Advantage of certain favourable Occasions, which of themselves are of no Consequence, to make a Fiew to their Master of their Attachment and Loyalty, that they may gain his Confidence. Do they gain it? They take care to pay themselves for their Trouble: They manage the Prince as they please, either raising up empty Phantoms to fright him, or by sug- gesting delusive Hopes to soothe him. The Prince may well have at his Court Men of Capacity, Virtue and Zeal, but he looks upon them as Strangers in Comparison of the Eunuchs, who are always near his Person in the Heart of the Palace; he places his whole Confidence in them, and they well know how to use it, so as to encrease their own Power: The Officers without Doors are of no greater Value, than the Eunuchs have a Mind to put upon them. Then Men of Merit either retire or grow cold, and the poor Prince remains alone in the Hands of his Eunuchs, to whom he has abandoned himself. These Wretches frighten him every Moment, and rendering themselves necessary, they more and more strengthen their Authority, or rather, their Tyranny.

But if the Prince at last opens his Eyes, and seeks the Support of his Officers without Doors, these last know not how then to behave. To temperate and to use Precautions, is letting the Evil encrease. To throw a Spirit, to apply a speedy and a vigorous Cure, is hazardous, or rather ruining, all, the Prince himself being no better than a Hostage. When Things come to this pass, the most clear sighted cannot see very far: No View prefers to them, but what appears dangerous, and as it were impracticable: If, at all Hazards, they attempt some Enterprise, they commonly miscarry, and ruin the Prince, the State, and themselves. The least Evil that happens, is, that they themselves perish, and by their Death, give occasion to some ambitious Person to take Advantage of that Juncture, for laying the Foundations of his own Power, involving the Sovereign in the Cause of the Eunuchs, gaining the Hearts of the People, and extirpating these Scoundrels: A Prince's Pension for Women is very dangerous for a State, which must infallibly be de- stroyed if the Pension is not removed. But if the Prince repents of it, the Evil is not without Re- medy. On the contrary, if by an extraordinary Confidence he imprudently abandons himself to his Eunuchs, in vain would he retract, for he no longer can do that without perishing. The History of the Tang proves this effectually. For which Reason, I say at first, that powerful Eunuchs are yet more to be feared than Women. Can a Prince be too much upon his Guard?

Tang king chueen afterwards mentions five or six other Discourses upon this Subject: But they repeat almost the same thing. The Conclusion of one of these Discourses, is, that the Eunuchs...
O know to get a Prince right without disturbing the Peace of the State, is the Master-Piece of a Loyal wife Man; there have been unhappy Times, wherein a weak Prince has taken up with worthless Favorites, and made them the Trustees of all his Authority. Then all the Officers of Virtue and Loyalty in the State, seeing that every thing was disordered by these Villains, from a Zeal to their Prince and their Country, wanted to rid themselves as soon as they could of these Poets. But they, whole Deftruction they wished for, were careful to take proper Precautions against them: The Prince was on their Side, and they were safe by the Danger of attacking them. They who are bold enough to do this, either murder, or are infalli-

ble ruined: Or else they succeed, and by their Success displease the Sovereign, and throw the State into Troubles, which are frequently the Preludes of its Deftruction. Therefore in the Chia t'fu such Persons are treated as Rebels, who, without the Knowledge of the Prince, caused Men, tho' otherwise deferving Death, to be put to Death.

In effect, a wise Man, however great his Grief may be to see the Authority of the Prince usurped by worthless Subjects who have surprized him, and however warm his Zeal may be to remedy the Evil which draws along with it so many others, ought to restrain himself: And before he undertakes anything, to lay down his Measures so well, that both his Prince and Country may thank them: What Successes can attend, or how can I promise myself any, by rooting out those whom the Prince loves, and whom he thinks so far from being guilty, that he owes them a great deal? Is not this wounding myself with the Prerogative of my Sovereign? Must I not be odious to him? Can I appear before him? Will he receive my Homages? Will he hear my Excuses? That indeed would be a Prodigy without an Example.

These, as these Favorites are in an Empire almost of the same, as certain noxious Tumours are in Human Bodies, which reach as far sometimes as the Throat. These Tumours, tho' very troublesome, are too near the Windpipe to admit of being cut off. And if any, tho' Impatience, shall cause them to be cut off, Death unavoidably follows. An Impatience such as this, ocasionned the Ruin of the Han and the Tang. From the Time of the Emperor when dying to that of the Emperor Hien ti, the Empire was governed, or rather mis-governed by the Eunuchs. None filled the Posts in the State but mean Souls, or their Creatures. Men of Merit and Virtue were happy, if, by retiring, they could be sheltered from the Storms of Perfection which then poured upon them from all Quarters. All the Empire groaned with Grief, and trembled with Indignation. At last, some Persons deliberating upon the Means of remedying their Evils, concluded, that the Eunuchs being the Authors of them, there was a Necessity of destroying them, and that then all would be well. Tsw u and Ho sin undertook to do this, but without Success; and they lost their Lives. Tswen chau next attempted it, and succeeded. But this threw the Empire into Confusions, and occasioned it to change its Master; and thereby ended the Han

Dynasty.

The same thing happened under the Tang. The last Emperors of that Dynasty gave themselves up to the Eunuchs, who turned the State upside down; and every Man who had the least Spark of Loyalty, was sensibly affected with this. But Li p'ien, Ching chin, and some others, had the greatest Share of Impatience and Boldness. They entered into a Conspiracy to extirpate the Eunuchs, in which they failed and perished. At another Jundtchre, Tswi cheng laid his Measures better down, and succeeded: But his Successes ruined the Tang, and was fatal to the State. These were malignant Swellings in a Part which had too near a Connexion with the Vitals, to be cut off without Danger. However they were cut off, and Death ensued: or to speak without a Figure, the Sovereign Authority was violated by extirpating these Favorites against the Prince's Will; and all that the Conquerors gained, was to perish with that State which they hoped to have saved. Subjects, who are really zealous and loyal, ought never to carry Things this Length. Tsw e and Ho sin, having miscarried and lost their Lives, their Misfortunes was bewailed. For my Share, I judge otherways; they were happy in not succeeding; for if they had succeeded, their Fate had been as certain, and the Empire must have suffered a great deal more. Have I not then Res-son to say, that to know how to correct a Prince without endangering the Peace of a State, is

the Master-piece of a loyal Wife Man.

Another (A) Discourse of the same Author

According to what I have already laid down, when bad Men are possesseed of the Prince's Favour, and share in his Authority, he who undertakes to destroy them, is sure to perish, if his Design shall mis-give; or if he succeeds, he thereby occasions the Ruin of the Prince, and the Confusion of the State. At this Rate, some People may say, the Confusion however great, is absolutely incurable. Must we for that Reason, suffer their Villains peaceably to enjoy the

(A) This Discourse is a Consequence, or rather a Continuation of the Preceding.

Precautions Villains, from a Zeal to their Prince and attacking them. They who are bold enough to do this, either murder, or are infallibly ruined: Or else they succeed, and by their Success displease the Sovereign, and throw the State into Troubles, which are frequently the Preludes of its Deftruction. Therefore in the Chia t'fu such Persons are treated as Rebels, who, without the Knowledge of the Prince, caused Men, tho' otherwise deferving Death, to be put to Death.

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the Fruits of their Wickederess, never think of banishing or destroying them, and coldly see the Depravity of the Prince and State approaching, for fear of dissembling the one, or disturbing the other. But this is not my Meaning, therefore I must explain it. It is commonly said that a Man when hard beset, is a Man of a different mind from what he was formerly. It is a Man of War, that an Army ought not to be cooped up in such a Manner as to have no Means of escaping, and that regular Troops have no occasion to put themselves in Danger by running after Robbers. This is founded upon a Reasonable Fear, fear Men in Defair should make their utmost Effort, and thereby either gain their Point, or make their Loss equal. (*) U and V, when in a Bark together and exposed to be Ship-wreck’d, will mutually help one another to ride out the Tempest, as if they were good Friends. Thee worthless and wicked Subjects who abuse their Credit and Favour, know very well that they are hated and detested. They likewise know, that if the Prince could be informed of the Abuse they make of the Authority with which he entrusts them, he would never be prevailed upon to pardon them. They therefore thereby, most carefully to prevent a Blow that would be fatal to their further. On the other Hand, Men of Merit mortally hating these worthless Favorites, under whom they are however obliged to submit, form a Conspicuary, and secretly animate and encourage another, till it is upon the Point of breaking out. So that we may truly say, that, as many Troubles in a State proceed originally from the former, so the latter, by the Measures they take, are the most immediate Causes of them. These are within Doors and about the Prince’s Person; those are without, and never come near him. They may therefore be compared, the one to a Landlord, the other to a Stranger. The Stranger ought to follow, and not to anticipate the Steps of the Person with whom he lodges. But this is the Failing of zealous Persons. The former have this Advantage, that acting in the Prince’s Name, when they ordain any thing, they speak in clear and justifiable Terms, and naturally or by Force, and the Will of the Prince. On the contrary, the Zeal of the latter has a certain Air of Rebellion, and it is not easy for them to gain Obedience. For which Reason, we have seen at different Times, many, who having unreasonably declared themselves, were immediately deserted by their Party, and miserably perished.

They who have an equal Share of Wisdom and Zeal, follow a better Method. If their Merit and Rank give them the least Access to their Prince’s Person, they dexterously take Advantage of it to infatuate themselves into his Favour, but without Noise or Battle. At the same time, that they court the Prince’s good Graces, they take great care to do nothing that may give Umbrage to his Favorites. They wink at their Faults, they occasionally express Compassion for them, and approve of the Designs which they know will be agreeable to them, and which are indifferent in themselves. In short, they manage so, as never to be suspected by them, and then being the Obstacles to their advancement. They continue in this Footstep till these Wrenches, being blinded by their Fortune, or intoxicated by some Passion, reel to the very Brink of the Precipice, into which the leal Pulb insensibly plunges them: Wise Men are then as watchful in improving, as they were patient in waiting for this Opportunity. They seize it without the leal Disaster happening; and they owe their happy Successes to the Moderation of their Zeal, in knowing how to reduce themselves for a favourable Juncture.

It is usually said, that the calm, sedentary Wise Man, knows how to execute what he undertakes for the Good of his Country; and in effect, it is thus he ought to behave. For when the Wicked are attacked and but lightly buffeted, they unite for their mutual Self-defence; but if they are let alone, they disunite. Each of them acts for himself, and either betray themselves mutually, or elate with one another. Then it is easy to lend the Prince a helping Hand to extirpate humili’d; to procure other Measures is quite muniting the Point.

Parallel between the two short Dynasties of Tsin and Swi.

THE illustrious Dynasty of the Chou having fallen into Decay, these unhappy and debased Times, that are called the Times of War, succeeded. They ended only with Tsin the King, who having abdicated the other Princes, assumed the Title of Emperor, and founded the Tsin Dynasty. In the same Manner, too, the Tsin Dynasty was extinguished a long time after, yet it contained as it were two Empires; the one towards the South, the other towards the North: And there remained till the Times of Swi were ti, who reunited them both, and then began the Swi Dynasty. Tsin fei wang and Swi yin ti were Princes, who had more than ordinary Abilities, Bravery, Capacity and Spirit. Their first setting out, has somewhat in it more dazzling than any that have been since seen. If one reads their military Expeditions, he will see with what Care they fixed their Court in an advantageous Place, and erected strong Fortifications for their Defence. He will likewise see, that after they became Masters of the Empire, they took not the least care to perpetuate the Government in their Families, who left it in the second Generation. Whence proceeded this? Because they deviated from all the Rules of Antiquity, Fie! instead of confining themselves to a general Injunction, which alone is worthy of a Sovereign, they went to govern every thing immediately by themselves. In the second Place, they founded their Government upon Severity and Punishments, and not upon the Laws and Virtue. In the third Place, they deprived themselves of what might have been their most firm Support. Lastly, they entrust the Education of their Hsii to Men very unfit for that Office, and with-

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out any Attachment either to their Person or their Families: It is but too ordinary for (*) Sovereigns to devolve upon another, all the thorny Part of Government, to want Application, and to abandon themselves to their Pleasures. When the Prince at the Head of a State is of this Character, the whole Body feels it: And it is thereby that great Empires are commonly ruined.

The two Princes of whom I speak here, are an Exception in this Kind, for they began their own Ruin in a quite different Manner. Being always afraid lest some body, after their Example, should make themselves Matter; in order to avoid this Misfortune, they wanted to regulate everything, even the meanest Trifle, by themselves. Their Ministers and their other Officers had no part in the Government: They made out some Dispatches, and that was all their Employment. Being always treated haughtily, if they happened to displease their Prince, they were immediately penitent in a severe and shameful Manner. For this Reason, they were at very little Pains about any thing, besides their own Safety. They touched their Penions, and managed in the best Manner they could, that they might avoid disobediging the Prince, and thereby keep him in Ignorance of the most important Affairs.

Our ancient Way of Governing was founded on Virtue; even such among them as opened their Way to the Throne by their Swords, when they were seated there, governed according to the Laws and Justice, with Gentleness and Moderation. This charming Way of Governing, so much gained them the Hearts of the People, that they were always found tractable, and susceptible of Instruction. Thence proceed Peace, Unanimity, Loyalty, and Reformation of Manners. It was this Manner of Governing, which preferred the Empire so long in our three first Dynasties.

The two Princes, of whom I speak, left this Path: Being always restless, from an extravagant Fear of losing that which cost them so dear, they altered the Law according to their own Notions: There was nothing then but Sufpicions, Searches and Rigors. Shi wunbang, especially, was so cruel, that he rendered himself detestable; so that at the first Signal given by certain Chins, the Rebellion grew general, and an End was soon put to the Ruin of that Dynasty.

Shi ven ti, tho' he was not so cruel, yet he trod in the Steps of Shi wunbang, and forfeited all in the fame Manner. Had these Princes, when they became Sovereigns, each in his respective time, governed with Justice and Gentleness, according to the ancient Methods, they had endeared their Subjects to them; so that if their Defendants had met with some small Opposition, yet they should have been supported with greater Numbers, and could not have been so suddenly ruined. We find in Antiquity, that the Head of a Family, as soon as he is seated in the Throne, divides, as it were, the Empire with his Relations. He assigns them Territories, of which he makes them (+) the Yang or the Hau. And these serve as so many Ramparts to fortify the reigning Family. This was the Reason why the Shang and the Chow Dynasties continued so long upon the Throne. Shi wunbang observed a quite different Method. The Chow Dynasty being upon its Decline, and the fine Government of the first Emperors being no longer in Force, the Tributary Princes, without regard to the Emperor, were naturally often at War with one another, and this gave the finishing Stroke to the Ruin of that Dynasty. Shi wunbang becoming absolute Mafter, minded nothing but their Divisions; and for fear of falling into the like Inconvenience, made neither a Yang nor a Hau; his nearest Relations remaining private Men: So that when Rebellions happened, he found none whose Interest it was to support him. For which Reason, this Dynasty, which began with so much Lulltre, was ruined in a very few Years. Shi ven ti acted in his Time, in the same Manner as Shi wunbang did, and therefore his House met with the same Fate.

Lastly, as it is a main Point, that there should be a right Choice of those to whom the Heir of the Crown is entrusted, there cannot too great Care be taken in making Choice of worthy Person for that Office. Vi wung chose Chow kung for his Son Ching wung. Vi ti chose Ho qung for Chau ti; this Choice was wise and successful. But it happened otherways with Shi wunbang. His eldest Son Fa jü, having one Day taken the Liberty to make a Remonstrance to him, tho' it was in very respectful just Terms, yet it put Shi wunbang into such a Passion, that he banished the Prince a great way to the North. Shi wunbang being soon after attacked on all Hands, he recalled his Son, when he was almost over-powered; but he did ill in entrusting him to Chou kung. This faithles Subject had no View but private Interest, and plotted with Li fe. Fa jü did not succeed his Father, the Crown going to Eul fü who completed the Ruin of all. Tong, the eldest Son of Shi ven ti met with the same Fate. His Father, upon some Reports that were made to him, kept him a long time in Prison. When he was dying lie let him free, and trusted to the Traytor Quang, who kept, to outward Appearances, better Measures with Fa jü than he had done with Fa jü; but in the main likewise betrayed him to the opposite Party. There were upwards of 1000 Years between the Tsin and the Sui, but making Allowance for the Distance of Time, they were alike in every thing else. The Han Dynasty succeeded that of the Tsin, and had more than twenty Emperors, who, in all, reigned upwards of 400 Years. The Dynasty of the Tung followed that of the Sui, and counted twenty Emperors of its own, who reigned upwards of two hundred and eighty nine Years. So that we may in some measure, by with Justice, that the Tsin and the Sui were the Forerunners of the Han and the Tung; thes all having continued so long, and the first perished so soon.

(*) He refrains these four Points, and enlarges a little upon them. (1) Names of Dignities.
Present Prosperity or Adversity, have their Causes in preceding Times. When I read the History of Yf, and see the flourishing Condition of that State, while Yuen chong was Minister under When fang, I am far from attributing all the Glory to Yuen chong; for I ascribe it in a good Measure to (*{*} Pau fud who had been for some time dead. When soon after, I find the same State ruined by Shi tau, I yu and Kay fang, I attribute the Misfortune not so much to these three Ministers, as to their Predecessor Yuen chong. How happened this? In the following Manner. When Shun managed the Empire under Tau, he censored the four bad Men who wanted to make a Figure, to be banished. Confufius, when he was Minifter in the Kingdom of Lu, gave the Kingdom a speedy Riddance of Chau chou a very dangerous Man. If Yuen chong, had herein imitated (+) Shun and Confufius, When kong would never have employed these three Men, and they never then would have been capable to have done any Harm. Behold one Reason for attributing in a great Measure the Disorders, which they occasioned, to Yuen chong. But there are still other Reasons; for I find in History, that when Yuen chong was sick, his Prince asked him whether he thought was most proper to succeed him in Cæfe he died? When I first read that Passage of History, I expected that Yuen chong would have pointed out the Man of the greatest Capacity and Virtue in the Kingdom, but he did no such thing. Yuen chong indeed told the Prince, that Kay fang, I yu and Shi tau, were Men very incapable of such an Employment, and even unworthy to approach his Person. But alas! Ought not Yuen chong, who had lived for many Years with When kong, to have thoroughly known him? Did not he know his Propensities to Pleasures? Did not he know that these three Men were not Ministers of his Debouches? Did he not know that they would long before that Time have been in the highest Posts, had not he himself for a long time, been relucrle in keeping them out? Ought he not to have foreseen what was to happen after his Death, if greater Obstacles were not thrown in the Way? Yes, I am afraid he did not; and it was not from his failing to imitate Shun and Confufius during his Life, it was at least for having failed to name a faithful Minifter to succeed him after his Death.

In effect, the greatest Misfortune of Yf, was not its having these three wicked Men, but its no longer having a Yuen chong. While he lived, they had no Authority, notwithstanding the Favour they possessed. Yuen chong, when he was dying, told his Prince, that he ought never to put them in Posts; but this was not the main Point. For we shall suppose, that When kong, out of the Regard he had to this Advice, had actually left them without any Posts; were they the only bad Men in the World? Could not When kong have made another bad Choice? The important Matter was, that Yuen chong ought to have laid hold on the Occasion which the Prince furnished him, to promote some able Man: If he had left another like himself, to the State, he had acted to Purpose: And in that Case he might very well have been silent, as to what he said in vain about these three Men.

Of five (4) Po famous in History, the two most powerful without Contradiction, were When kong Prince of Yf, and Wen kong Prince of Yin. This last had nothing superior to the first; and the Ministers he chose undoubtedly were inferior to Yuen chong. Yf, its true, had the Misfortune to have Ling kong, a cruel Prince. But Wen kong was succeeded by Huan kong a Prince exceedingly good, and whose extreme Indulgence was at least as fatal as the Cruelty of Lin kong. And yet, after the Death of Wen kong, none of the Tributary Princes durst flir. Yin kept them within the Bounds of Respect and Submission for near 100 Years longer. Yf, on the contrary, was ruined immediately after the Death of When kong. What occasioned the Difference? Because Yin, after the Death of When kong, had full wise Ministers; who, notwithstanding the Degeneracy of the Princes, kept Things on a good Footing: Yf, on the contrary, had not one. Was this then, because after the Death of Yuen chong, there was not a Man in the Empire capable to govern. Who can believe this? The Reason was, that such a Man was not obliged to appear. So yf, not being able during his Life, to get Mi fè twan banished, nor Kiy pè yà promoted; when dying, found Means that it should be brought about after his Death. Yuen bo, when upon his Death-bed, recommended Tjau fia to be his Successor, tho’ they were Enemies. Thence may be called, faithful, zealous Ministers. They knew that the Happines or Unhappines of a State, depends upon the Man who is at the Head of it. They would have been unwilling to have died, if the State were thereby to suffer. Their Care, at their latest Breath, was to provide in it a good Minister. Did Yuen chong die thus?

DISCOURSE of Sà chè

When a Person is either to be bowed to, or to receive a Favour, the wife Man has more Con-confidence and considerations than one. In the first Cafe, he does not satisfy himself with saying, I can obtain of a such a Man a Piece of Service, therefore I will do it. He examines if the thing befits the Person who is to receive it, and if it does not, he goes no further, notwithstanding all the Honour he might reap from it. I can procure such an Employment for such a Person, says a wife Man, in bowing, and he is a very capable Person, therefore let me do it. I can do such and such a thing for such a Man, but that Man would do wrong to accept of it, therefore I will think no more of it. Do not accept of a Favour.

If the wife Man is to receive a Favour, he reason in the same Manner. Such an Advantage, says

(*) He had made Yuen chong to appear, and to be put into Post.

(+) This Title has been given to certain Princes, who with not being Emperors, caufed certain forms of Respect and Submission to be paid them, by their Power, not by their Virtue.
says he, will accrue from it, and I do not think myself entirely unworthy; for my Share, I see nothing that should hinder me from accepting of it: But I see otherways clearly, that he who procures it to me, is in the Wrong in procuring it, therefore I refuse to accept of it. To act in another Man’s oppose to co-oppose with at another’s Faults: At least, it is very little minding the Ill which others do: To aim, if I may so speak, to be the only wife Man in the World, is, in effect, ceasing to be wife at all. It is easy upon these Maxims, to decide which of the two are in the Right of it, and whither Lyew ki or Ting bong were the right. At the Time that the Emperors of the Han Dynasty kept their Court in the East, Lyew ki, the Tributary Prince, gave up his Eftate to his younger Brother Lyew king. The Celfion was published, accepted, and ratified; Lyew ki always perfecting in his Design, notwithstanding all the Representations that were made him upon the Weakness of his Brother Lyew king. Ting bong, another Prince of the same Rank, formed likewise a Deed of making such an Abdication; and that he might meet with no Obstacle, he feign’d himself to be an Ideal. But Pan t’ying, one of his intimate Friends, soon perceived his Madness not to be real. Upon this, he made such reasonable Remontrances to his Friend, that Ting bong, who at first thought he had been doing a fine Action, easily saw that he was doing a very bad one. Upon this he appeared the same Man that he had always been, and talked no more of abdicating. His Reasons and his Courage to retract, are very laudable, and besides that, are a Proof, that Vanity was no Motive of what he intended to do: But that he really thought that he was doing right. Thus it was that Fan, one of the famous Literati reasoned, when he concluded in Favour of Ting, and preferred him to Lyew ki.

Tay pê and Pê i are Objections under the Dynasty Chew. They yielded their Estates to their younger Brothers, and by that Abdication they rendered themselves famous. He answers, that Tay pê and Pê i being the first that set that fine Example, it is no Wonder that they, in their Age, struck the World very much: That Tay pê and Pê i being otherways very well known, the Celfion which they made, could be attributed only to their Virtue: But we have since seen Men without Virtue, who with a stupid Ambition have become famous like these two great Men, by blundering foolishly into this Road. Such was Lyew ki, adds Fan: He got himself a Name in his own Time by his Renunciation, but it was at the Ex pense of the State and his Brother, who could not govern without Confusion. The Motive of Ting bong, contrary to what he wanted to abdicate the Crown, says the same Fan, was not the mere Ambition of acquiring a Name, for he thought that he was doing a glorious Action, and at the same time, promoting the Happines of his Brother and his State. It was proved to him, that his Renunciation was inconsistent with the Good of both; and immediately he retracted and fell back into the beaten Path. Ting bong doubtefs is to be preferred; and it is unjust to compare him with Lyew ki. Such is the Decision of Fan; and in my Opinion, it is a right one: Butas he might have a little illustrated the Equity of it, it will not be amiss if I do it for him.

Our ancient Kings, by establishing the Custom and making it a Law, that their eldest Son should succeed them, did not act at Random, or from meer Inclination: Their Deien was, that the Stock of their Family should be always well distinguished, that thereby they might prevent Troubles. Every Emperor, every Tributary Prince, acknowledged a first Prince of his Race, from whom he held the Crown. The Emperor durft not, as he had a Mind, give to this other Man, the Empire he held of his Ancestors. This is a received Maxim. Doubtefs Lyew ki and Ting bong did not make themselves Princes: They were born in that high Rank, and received from their Ancestors the Empire which they wanted to give to a State which a Prince wanted to abdicate the Crown, says the same Fan, was not the mere Ambition of acquiring a Name, for he thought that he was doing a glorious Action, and at the same time, promoting the Happines of his Brother and his State. It was proved to him, that his Renunciation was inconsistent with the Good of both; and immediately he retracted and fell back into the beaten Path. Ting bong doubtefs is to be preferred; and it is unjust to compare him with Lyew ki. Such is the Decision of Fan; and in my Opinion, it is a right one: Butas he might have a little illustrated the Equity of it, it will not be amiss if I do it for him.

Therefore to judge rightly, and according to the Rites, the Fault of Lyew ki was great. What might mitigate it a little, is, that under the Han Dynasty, when he lived, a good many People took that Method to gain themselves a Name. The Infection began under the Wefern Han, by Wry been chin, who being made Chew, yielded the Honour to one of his Brothers. The then reigning Emperor looked upon this Action as a Point of eminent Virtue; and all the Empire, in Imitation of the Prince, applauded him. This Notion prevailed so much, that no Man, tho’ otherways wife and virtuous, was esteemed, if he did not perform some Action or other of that Kind. But if this Notion, by being common, a little alleviates the Fault of Lyew ki, we ought by so much the more to esteem Ting bong, who, without suffering himself to be carried away by the Torrent, knew how to persever in the right Path. For my Share, the more I consider, the more I admire him.

There was, in the Kingdom of Tjh, a Man of great Merit, whose Name was Shin min: That he might acquit himself of the Duties of a good Son, he lived single, and was very diligent about his Father. This made him to be still more esteemed; and the Prince received so favoura-ble a Notion of him, that he wanted to make him one of his Ministers; but Shin min declined it, and his Father asked him why he did so. Because, answered he, I am afraid I shall then cease to be a dutiful Son. But, says the Father, do you consider that when you touch the Sallary of a Minister, I shall be in better Circumstances than ever; and you, by fulfilling the Duties of yr
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your Post, will reflect an honour upon me likewise; so that it is our mutual Advantage that you should accept of the Post, and I define that you would. Skin min obeyed, and beheld him a Minifter. Within three Years Pe long rebelled, and Se min fli, who was fent to oppofe him, was defeated and killed. Skin min run to stop the Progres of the Enemy; but his Father, to keep him at home, faid to him, Why should you thus leave me, to meet with a certain Death? A Man in my State, answers Skin min, owes himfelf to his Prince, and owes only his Sallary to his Father and Mother. It was your Pleaflure that I should ferve the Prince; and I fwear my Life for him. After this, he marched at the Head of a Body of Troops, and hemmed in the Enemy. Pe long who knew Skin min, faid then to one of his Officers named Shé kí; We are now in a very bad Situation: Skin min is able and brave, and keeps us fairly blocked up here. How can we behave? Behold an Expedient, faid Shé kí; Skin min, you know, is famous for his filial Piety, we muft make fure of his Father's Perfon. The Son then to relieve his Father, will give an Expiring Propofal you make to him. People, who very dexteroufly feized the Father, and then fent this Meflage to Skin min; We will divide Jīā between us, if you are fatisfied, it is well: if not, I have your Father in my Hands, and he fhall be put to Death. Skin min answered, dividing in Tears; At firft I was a dutiful Son, but now I am a faithful Minifter: Since at this Juncture, I cannot at once discharge two Duties, let me ferve my Prince; my Loyalty requires that I fhould do for him all that I can. He then attacked the Rebels, defeated them, killed Pe long, and loft his Father. The Prince wanted to reward his Minifter with a Prefent of 100 Pounds of Gold; but Skin min refufed it, faying, Not to hazard all in the View of one Prince's, is falling in the Duty of a good Subject, and much more in that of a faithful Minifter. But to occasion the Death of one's Father by ferving the Prince and the State, is falling in the Duty of a good Son. Since therefore I could not reconcile these two Duties together, what Batt of can I appear amongst Men? When he had finifhèd these Words, he killed himfelf.

Tang king chœn relates other Historfies of these Kinds of Heroes, who in this Manner put themselves to Death, that they might not survive a pretended Difhonour: And he is finifhed with faying once for all: In my Opinion, a Man is not to put himfelf to Death if he has nothing to reproach himfelf with. Threfe have been found in all Times, says Šong kí, People who have thought fit to retire. But they may be divided into very different Kinds. I reduce them all to four, namely, three good, and one bad.

The firft are they who have always lived retired, and poifoft a Virtue fo extraordinary, that nothing can conceal them. Yes! There have been fen some Men, who tho' buried amidst Mountains and Deferts, yet were generally known and requifited by all the World on account of their Virtue. The Honour which they fly from, purifie them; and the moft powerful Princes of their Time, endeavour, if we may fo speak, to give them Marks of their Esteem.

The fecond are they, who after having appeared in the World, and even filled Posts, perceiving the Difficulty of supporting or promoting themselves without palliating and a little favourable the Errors and Corruptions of the Age, have divelved themselves fo Posts, and retired from the View of their Prince; but leaving him and all the World in fo good an Opinion of their Merit and Virtue, that they have been always regretted.

The third Kind are they, who being naturally fcarful, and not believing that they have the Capacity requisite for fucceeding in Posts, live retired in their own Country; but behave in fuch a Manner there, that the People make them defir'd by their Retirement, it is look'd on as the Effect of their Wisdom and Virtue. The firft of thefe three Orders is much preferable to the other two: And it is upon that alone which Confucius befores Encorniums.

Besides thefe three Orders, of which each has its own Merit, there is a fourth Kind of People, who being equally crafty and intereited, want to pass for Men of Virtue by affecting Retirement; tho' they would be very angry, were they indulged in what they affect. Their View is to draw the Eyes of all the World upon the real Capacity they poiffes; to make themselves as it were fought after, and thereby to flhorten their Way to Employments. But does their Cunning fucceed, and are they in Poft? They foon drop the fpecious Malark of Dissatisfiedfeds. I have expof'd different Characters that no-body may mistake them, or value any thing of that kind, but that which is valuable.

A florit (*), Difcourfe upon Silence, compofèd by Šang yong ming, who relates it, together with the Occafions of it delivering it, to Lyang chong yong.

Lyang Chong Tóng was a Perfon, who joined to an uncommon Capacity noble and generous Inclinations: Scarce was he made(†) Tjong fe, when he found himfelf flumiated by a Hudabul Ardor of Signalizing himfelf in fonie important Poft. One Day, as he was revolving thefè Thoughts in his own Brett, refleeting with himfelf all of a fudden: I am in the Wrong, faid he; it is too foon for me to pretend to govern others. How can I fucceed in that; having not yet learned how to govern myfelf? After this Releflion, he fludied more than ever to know himfelf. He applied himfelf to find out, as much as he could, if he had any Vices.

(* This, and the following Difcurfe is not taken from the Šang yong ming, who lived under the Ming Dynasty.

† A Degree of Literature.

Compilation of Šang yong chœn, but from the Work of Vol. I. 7 Q
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Byais, and he then began to correct a Fault which he found in himself; namely, that of speaking too much. We meet with a Bonsary of their Days; called, The Bonsary of Silence.

Chang yung took occasion to ask me for some Instructions as to the Manner of being seasonably silent. I answered, I myself have the Failing of being too great a Talker. I therefore am well enough qualified to give Lectures of Silence to others. I have remarked that this Fault proceeds either from Vanity, Headlenefs, or Lightnefs. I here call Vanity, the Paffion of making a shining Figure. I call Headlenefs and Lightnefs, two great an Establing in suffering one's Heart to rose from that Just Mean which it ought to preserve in every thing. Behold what I have remarked by my own proper Experience. But besides that, our Ancients have left us these Maxims upon this Head, which are found diffus'd thoroughly their Books.

An Abridgment of thefe Principles is as follows.

They begin with finding Fault with four Kinds of Silence, or Taciturnity. To be silent, when there are any Doubts of Decency, to conceal a bad Thing, to self Speech, is called Brutality, and Stupidity. To be silent from a wretched Complains, or merely to gain the Favour of the Great, is Interest and Flattery. To be silent, in order to conceal one's Faults, under the Mask of being referred, is Pride. In short, under a modest Silence and a Simple Air, to conceal a bad Design, is Hypocrisy. All this is not Silence, or it is a criminal Silence: But there is likewise a laudable Silence, which may proceed from good Motives, and has good Effects.

The wife Man, says Confucius, always speaks with Bafihulence and Modesty, as if he were conscious of some Defect in his Words and Actions. In the most remote Antiquity, a Man who had no Reserve in his Words, past for one who had but little in his Actions, and incapable to fill great Pofts. Therefore Bafihulence, Modesty, and Reserve, are, as it were, the first Lessons of that which we call Silence, or the Art of holding one's Tongue. The wife Man, says Confucius again, loves to be silent: At least, he does not love to speak a great deal, because he is employed in the Care of doing well; and the Love which he has for Silence, is continually, and as it were naturally, begotten by his constant Application to watch over his Actions. If therefore, virtuous Men commonly speak little, it is not that they make their Virtue to consist in the Fewnefs of their Words, nor that they are silent merely for the sake of Silence: They have a much more sublime End: They look upon Silence as an excellent Way of acquiring and preserving Virtue. To meditate seriously, says Confucius, upon some important Truth, is the Way to acquire Knowledge. The leaf Advantage we reap by it, is that we learn the great Faults, into which the Generality of Mankind fall at every Steep they make. In order to succeed in any Enterprise, quietly to think a long time upon it, is justly termed Wisdom and Prudence. But above all, in order to discover our vicious Inclinations, and the Artifices of Self-love, there is no better Secret, than to examine ourselves in Secrecy and Retirement. Ten fo made such a Progress in this Method, that tho' he scarce spoke to any body, yet he attracted the Esteem and Confidence of all the World by his Virtue. Behold therefore to what a Pitch a Man may attain by practising this Virtue, of which we have a Pattern in Tyen. Tyen never speaks a Word, nor has occasion to speak. The four Seasons regularly succeed one another; the Vegetables grow at their stated Seasons, wherefore then should he speak? His Silence is Eloquence itself, therefore among Men, the Sages of the first rate alone, are able to imitate this beautiful Pattern.

Liang chang yung very well understood and profited by this Discourse.

Another Discourse of the same Author, upon the Death of Whang hyang fu, Father of one of his Disciples.

N the Territory of (*i) Chau, there lived one of the Literati, an honest Man; the Name of his Family was Whang, his own Name Ong pau; and he lived in the Lordship of Hyen fo. He had a Son named Mong feng. This Son came several hundred Leagues, that he might become my Disciple. At the End of some Months, in which he had studied very hard, he took Leave of me for a little time, that he might go and fee his Father; and after two or three Months Abfence, I faw him return full of new Ardour. When some other Months were over, he wanted to go and fee his Father again; and he did so, and returned several times in the Space of a few Years.

Mong feng was a young Man who had very good Qualifications. To a Heart full of Uprightness and Prowity, he joined the most engaging and polite Manners. Above all, he was a dænful Son; but he was of a very delicate Complexion, and incapable to support great Fatigues. For which Reason, the Left he feared the Coming and Going, the more I was afraid for him. I therefore one Day took him aside, and faid to him, My dear Scholar, you are very fensible, that it is too fatiguing for you to make frequent and long Journeys. You may spare yourself the Trouble; for the Duty you owe to your Father, is a lawful Reason why you should continue at Home: Take my Advice, and remain here; and as Occasion presents, put in Practice what you learn at my School.

Mong feng immediately falling upon his Knees, answered me in these Terms. Mafter, faid he, you know not my Father; tho' he was educated upon the Sea-coast, in a pretty Savage Country,

(*) In the Works of Whang yung mong, this Discourse is found under the Title The ven, or a Computation for the Co-
yet, from his Childhood, he has had a great Esteem for the Doctrine of our ancient Sages. He has for some time, diligently sought one who might be a Guide to him in this Study, but he never could have the Happiness to meet with what he sought after. Sometime ago, by Means of Syn, Tung, and some others, who had been your Disciples, my Father was made acquainted with, and received some Tincture of, your Doctrine. I cannot express to you the Esteem he had of it; but you may judge, by some Measure of it, by what I am going to tell you.

My Father no sooner knew of your Doctrine, than exhorting me to pursue it, My Son, says he, you fee I am old: I do not recommend to you the acquiring of Riches, or pursuing yourself into Pofts; what I exhorted you to, is to advance in Virtue, and to profit under so good a Master, like these Sages who have already left his School. I don't pretend to be an Object to your Assistance: Nor, that on account of my old Age, you should give up to great an Advantage. Tho' your Abienc should reduce me to eat only Rice-gruel, and to drink Water; tho' it should even expel me to lie unburied when I am dead, yet I should be satisfied to live and to die in this Manner, that I may procure to you the Means of acquiring true Wisdom. It was in Pursuance of these Instructions of my Father, that I first came to be of the Number of your Disciples; and for that Effect, I travelled some hundred Leagues. Always when I returned to see my Father, in vain did I entreat him to suffer me to continue with him at least three Months; for he would never agree to that. He would not even suffer me to continue for one Month; he always took care at the End of some Days, to have every thing ready for my Journey, prefiguring his Domestic for that purpose, and exhorting myself to set out: When filial Affection drew Tears into my Eyes, and when in this Condition I presented myself before him, to conjure him to suffer me to serve him some time longer: He answered, my Tears, by beginning his Exhortations anew, and sometimes reproaching me that I had the Heart of a Girl. Yet I see, added he, beginning himself to be affected, that your Intention is good, and that you want to prove to me that you are a good Son, but you go the wrong Way to do. Do that which I should have you do, notwithstanding my Tenderness; and do not aggravate my Grief. This, in Truth, is the Way in which my Father treated me; And I own frankly to you, that notwithstanding my Desire to profit by your Instructions, it was not my Fault, but that I had stayed longer with him: And if every Time I returned so foon, it was in Obedience to my Father's Commands: For how could I disobey him?

At this Dilemma I could not hinder myself from crying out, How wise is Whang byen fit! He indeed is a good Father: How affectionate, and how obedient is Mong fing? He verily is a good Son: Take Courage then, cried I, my dear Disciple, and endeavour perfectly to answer the Zeal of so wise a Father. Alas! Towards the Beginning of the fourth Moon of this Year, an Express has brought us the melancholy News of the Death of Whang byen fit. How great is this Loss! True Wisdom has been long neglected. Nothing is more rare, than Men who truly esteem or seriously practice it: They who make the Study of Wisdom all their Business, are so seldom found, that among the Generality of Mankind, they are looked upon as so many Prodigies. The Name of a wise Man is yet in Vogue, and the World is fall of Persons who affect it: But the Name of all they desire: Their Ambition, their Cares, their Actions, and even their Instructions to their Children, proceed all from Vanity and Interest: And if they talk of Wisdom, it is not because they aspire to it, but from mere Show and Ornamentation. Among ten who talk of it; nine let it go no farther than their Lips. Above all, at present, it is a very rare thing to find Fathers so wise, as to prefer the Care of their Children's advancing in the Way of true Wisdom, to all the Motives of Interest. And I have heard of, knew how to do this, notwithstanding the Torrent. Alas! What a Loss is he to the World: Since the Distance of Place hinders me from weeping over his Bier, and testifying how much I affect him. I desire in some Measure to make up for that by this Writing. Moreover, by publishing the Zeal of Whang byen fit for the Advancement of his Son in the Paths of Wisdom, my View is, not only to testify to the World the Esteem which his Zeal has given me for his Person, and the Grief I have for his Death, but likewise to propose him to all the Empire as a beautiful Pattern of a truly paternal Love, and to animate his Son, my Disciple, worthily to answer the Intentions of so wise a Father.

The same Author answers a Question made by his Friend Wang yang ming, who wrote to him once in these Terms. I fee People who reason a great deal upon what Confucius and Ten ffe understood by the Expressive (6) Lo: May I presume to beg that you would write me your Thoughts upon this Head? Is this Pleasure, this Joy, mentioned by Confucius and Ten ffe, the same thing as that Emotion of Heart, which is look'd upon as one of the seven Affections, of which it is capable, and which commonly is called Joy: If Confucius meant nothing but that, it would seem to me, that this Joy is not peculiar to the wise Man alone, since the most ordinary People are equally susceptible of it. If he means a quite different Joy, much more pure and solid, and such as the wise Man is said to experience amidst the most melancholy and terrible Events, another Difficulty starts; for Confucius, and many others after him, says likewise, that the wise Man ought to be incessantly upon his Guard, and under a continual Dread and Concern; And it would seem to me, as if this were much fitter to occasion Sadness than Pleasure.

The Answer of Wang yang ming, was as follows: The Joy, of which Confucius speaks, is the Sensation of the Heart, in enjoying the Pleasure of justifying itself. Therefore the the Pleasure, mentioned by Confucius, is likewise comprehended
hended under that kind of Joy, which is reckoned to be one of the Seven Affections, yet it ought not to be confounded with any other Species of Pleasure, ranged under the same Denomination.

This Anwer likewise obviates your second Difficulty; for tho' in some Sense it is true, that this Joy, in a certain Measure, is common to all Mankind, yet we may properly say, that it is more peculiar to the Wife.

'Tis true, all Men have a Heart. But the Wife alone are Masters of that Heart. This Pleasure of a Heart, of which one is Master, is known to them alone: The rest are all capable of this Knowledge, but they neither possess nor taste it: They run eagerly after what is inconsistent with it; being blind, and involving themselves more and more in their Difficulties. Not, but that all Mankind may aspire to this Joy. But they must shut their Eyes to every thing else: They must turn them inwards; they must take care to recall their own Hearts to its natural Uprightness, and then will they share in that pure Joy. This is all the Answer which at present I have to give you; but give me leave to tell you, that I am a little surprized that you should ask further Questions of me upon this Head, since, during the Conversations which we have had together, you might long since have had all the necessary Information: To amuse yourself full in making Enquiries about this, is just like the Man, who, when riding upon an (1) Ass, was searching for him on all Sides.

Kau then flâ having come from Whang chew, a City of (2) Hâ quang, to make himself a Disciple of Wang yong ming; as he was about to return at the End of a Year, he took Wang yong ming aside, and said to him; Master, I have had the good Fortune to hear your important Doctrine, upon what is called Firm Resolution. Believe, that I thoroughly understand it, and am able to direct my Conduct accordingly. But as I am now ready to go far from you, I beg that you would give me a Word of Instruption, of which I may prefer the Remembrance Day and Night. Wang yong ming made him this Anwer.

In the Study of Wisdom, the Practice of the Husbandmen must be imitated. They indeed begin by carefully chufing the Seed, and committing it to the Ground in due Season; but they do not end here: They then carefully labour the Ground; they kill the Insects; they pluck up the noxious Herbs; they water it where it has need; they labour all Day in the Cultivation of their Field; and frequently in the Night-time, their Mind is employed in the Thoughts. Not, that by their Cares and Fatigues, they hope that their little Crop, tho' the Seed was well chosen and seasonably sown, should be of any great Consequence in the Autumn. You ought now to understand my Meaning; but if you want that I should make it plainer, I must tell you that this Firm Resolution of which you so much speake, and which you flatter yourself with polishing, is as the Seed of the Husbandman. Study, Thinking, Reasoning, and putting all in Practice, are Things as necessary in Point of Philosophy, as plowing, dunging, and harrowing are in the Affair of Agriculture. A Heart in which this Resolution is wanting, is a Field in which nothing good is sown, and in which, consequently nothing but Weeds can grow. A Heart who has this Resolution, and who stops there, is a well sown Field, the Culture of which is afterwards neglected: The good Seed that has been there sown, has been choked by the Weeds. I cannot so far dissemble with you, as not to tell you, you are in a Situation something like this.

An Answer of Wang yong ming to two of his Scholars.

QUEEN KI is a Man of a great deal of Knowledge, in whom I always have found a great Thirst for true Wisdom. I am charmed to understand that you frequently converse with him; this must turn out to your Advantage. My Answer to what you propose to me, with regard to him, is as follows. Doubtless, a Man may seek some Post or Pension, especially when otherways he has no Estate; and if without them he cannot provide for his aged Parents, consequently, it is lawful for a Man to take his Degrees, to appear in the World, and to make his Capacity known. For it is absurd, for a Man who aspires to Posts, to depend entirely upon Trade, without using any of the human obvious Means for attaining to it. But he must take care; first, never to deviate from the high Road of Reason, neither in the Designs he has inView, or in the Method of purfuing thse Designs. In the second Place, a Man must never suffer himself to be affected with good, or disconcerted with bad Fortune. He who is steady in these two Points, may sufficiently, with the Character of a wise Man, procure and fill Posts. But if he wants these, especially the former, in vain does he resort to the Degree, Poffice, and all that: In vain, does he talk of Virtue from Sun to Sun; all is Vanity. Therefore our Ancients have made it pass into a Proverb: It is not a great Evil to quit the Trade of Philosophy: The Point is, not to quit the Love of true Wisdom, and the Resolution of still pressing towards it: Upon which we must remark, that by its being laid, that we never ought to quit this Resolution, it is suppos'd that we already possess it. Upon this Head it is, that every Man ought to examine himself. The more I perceive the good Qualities which you have, the more I perceive myself inclinable to prefer you not to render them useless.

My dear Disciple, you are to remember, that by much the more rare it is to have so happy natural Dispositions as you enjoy, the more eafy it is for you to corrupt and abuse them. It is no small Advantage to find a found Director in the Paths of Wisdom; but know that by much

(1) The Chief Doys in four forms Words, Ki ha mi la, that

(2) One of the Provinces of China.
much the more Difficulty it is to meet with a Man who can instruct us in them, so much the more easy and common it is for us to stray from them, even after they are known to us: Every Man who has a Mind, cannot arrive at that ripe and vigorous Age in which at present you are: But as this does not depend on Man, know likewise, that it is no more in his Power to hinder the fine Years from passing rapidly away. In short, it is as easy for one to suffer himself to be carried away by the Torrent of the Age, as it is difficult to refit it. Weigh all this, my dear Disciples, and let these Considerations animate you to make new Efforts.

The same Author exhorts his Disciples, to hold frequent Conferences in his Absence.

The Plants that are most easily to rear, do not fail to die if they have ten Days of nipping Cold, for one of a mild Sun. When I come hither, you endeavour as much as you can to assemble yourselves; not one of you fails to be present at the Conferences that are held; and at these Conferences each of you shews the keenest Desire for Improvement. This gives me a real PLEASURE. But I hope some hither but very seldom; when I come, I stay but a few Days; and all that I can do is to assemble you three or four times. As soon as I leave you, the Conferences are broken up. Each of you then keeps at home, and the Interval suffers without your seeing one another; this is upwards of ten Days of Cold for one of Warmth: How then can Wisdom, which is a Plant so difficult to rear, flourish among you?

I therefore exhort you not to confine your Assemblies thus, to the Time in which I am amongst you. Every five Days, if it is possible, at least every eight Days, you ought, setting aside all other Business, to assemble yourselves once to discourse upon Virtue, and to animate yourselves to the Practice of it. This is an excellent Method for entirely disengaging yourselves from all the Enticements of the Age; and for making a great Progress in a short time, in the true Doctrine, which, at the Bottom, is nothing else but Charity and Justice.

It is a common and a true Saying, that the true Relative of an Affection is a Pain. And so it is. But if any one, either from Vanity or Jealousy, shall be obstinate in having the upper hand, these frequent Conferences, which of themselves are so advantageous, thereby become quite useless. Reflect seriously on this.

It is a true Saying that a Man who has a Mind, cannot enter into anytwo Porters, for some Reason I am ignorant of, a large Building or some other considerable Work; his best Way for succeeding, is to hold a general Consultation beforehand. Assemble yourselves therefore frequently, but carry into these Assemblies neither Passion nor Prejudice. Show a Friendship and Respect for one another, and know that, in a Commerce such as yours is, he who yields most to others, gains most for himself. If it sometimes happens that you disagree upon any Point, it is then, that without any Heat, or without giving Way to that unhappy Desire which each has of over-bearing his Neighbour, you ought to recollect yourselves more carefully, and to seek out the simple Truth. But if any one, either from Vanity or Jealousy, shall be obstinate in having the upper hand, these frequent Conferences, which of themselves are so advantageous, thereby become quite useless. Reflect seriously on this.

As cool as the Meggy may be in going through the Piazzas with some of his Disciples, two Porters, for some Reason I am ignorant of, fell a quarrelling. You have neither Reason nor Confidence, said the one. Nay, you have neither of them, answers the other. You are a Rogue, said the first: Your Heart is full of Craft, replies the second. You, says the other, have banished from yours, all manner of Honesty and Probity. Wang yong ming then addressing himself to his Disciples, Do you hear these Porters, said he; they are talking Philosophy? What Philosophy, answered one of his Disciples? I hear them only scolding and bawling. What, don't you understand, said Wang yong ming, that what they are every Moment repeating, are the Words, Reason, Confidence, Heart, Uprightness? If this is not Philosophy, what then is Philosophy? Then let it be Philosophy, said the Disciple; but while they are philosophizing, why should they bawl and scold, and animate one another. If you talk why, answers Wang yong ming? It is because each of these two Men sees the Defects of his Neighbour, but never reflects upon his own. How many People are like them?

The great Disease of Mankind, says Wang yong ming, is Pride. Is a Son proud? He fails in his Respect to his Parents. Is a Subject proud? He is no longer Loyal to his Prince. Has a Father this Failing? He forgets the Paternal Affections. Is a Friend tainted with this Vice? His Friendship is no longer faithful and constant. The principal Failing of Syang the Brother of Shan, and of Tuan chu the Son of Tua, whom History represents as being so vicious, was Pride. The other Failings which they had, were the Fruits of that evil Tree. Ye who would aspire to be wise, if ye want to be really so, must never depart one Moment from that Celestial Reason which is natural to, and forms, as it were, the Essence of your Soul. This Reason is most pure and most holy. Ye must think nothing to alter its Purity. But what shall be done for this Effect? No Self, and that is all. I say none, even in the most retired Corner of the Heart, for if it shall lurk there, it will again quicken, and shoot forth into Pride. How did our wise Ancients recommend themselves so much by their Virtue? It was by destroying Self; for when Self is destroyed, humility becomes habitual. But Humility is the Foundation of all Virtues; as Pride, on the contrary, is the Root of all Vices.

In another Passage, the same Author treating of this Subject, and repeating the same Things with some Variation, says, The most universal and dangerous Evil at present, is Pride. This is as the poisoned Source from which all Diforders proceed. A Man is the Slave of Pride; for that Reason, thinks himself the Lord of others. He approves of what he himself does, and will yield to no body. If a Man is abandoned to that dangerous Vice, he can neither be a dutiful Son, an affectionate Brother, nor a loyal Subject. The inexpressible Severity of Syang, towards

(*) In the French it is some time written Oung yong ming.
his Brother Shun, and the incorrigible Licencefulness of Tan chu the Son of Ti-chu, were all so many Slips of this vicious Stock. If you would enter into the Ways of Wisdom, begin by plucking up from your Heart the sinfull Root of so dangerous a Vice. Otherways you can never make any Progress. Moreover, it is with Pride as with other vices; it is never cured but by its Opposite, Which is Humility: But don't deceive yourselvs, the Humility which I preferre against Pride, consists not in merely affirming an Air, outwardly humble and reputed: It is that to be a Heart, and it consists in being inwardly or outwardly in a State of Attention, Meditacion, Reserve, and Refutation to others: in putting no great Value upon one's own Capacities, but willingly making the best of anothers: In short, in a Man's being dawisted of Soft. Whoevers so humble in this manner, cannot fail to be a good Son, Brother, and Subject. This Virtue made Tan and Shun to perfect; they posseffing it in its utmost Purity and Extent. In all Encomiums upon these Prince, it is always this Virtue that is praised under different Denominations. Therefore ye who aspire to be Sages, labour to acquire it. But do not deceive yourselvs, for it is no easy Matter. It will cost you great Struggles; and above all things, you must have a strict Watch over yourselves.

Wang yong ming being at Long elab, a great Number of Literati became his Disciples. That he might satisfy the Defire which they had to profit under his Direction, he gave them the four following Lessons. Each of you, said he, ought to have, first, a sincerre Resolution to aspire to true Wisdom: Secondly, a continual Care, in Reality and in Practice, to take the true Means of acquiring it: Thirdly, an ardent and a courageous Zeal against your own Failings: Fourthly, a wife and moderate Zeal in favour of your Neighbours. I say, that above all things, a sincerre Resolution is required: In effect, if, without such a Resolution, no Man can succeed in any thing, even the most mechanical Arts, can he ever hope to succeed in the Study of Wisdom? Why are so many People seen, who, notwithstanding their Profession of aspiring to true Wisdom, spend whole Years, and almost all their Lives, without making any Progress in it? There can be no other Cause than this; That they never form a sincerre Resolution on this Head. For it is a certain Truth, that he who has an earnest Defire to become wise, succeeds in it by little and little: And if a Man is firmly resoloved to labour constantly in it, he may attain even to the highest Degree of Perfection. On the contrary, as a Ship without a Rudder, tossed by the Winds and carried by the Tide; as a high metted Horse left to himself, and galloping unchecked from Place to Place, such is the Man who is void of the Resolution I require. Some have said very well: If the Pursuit of Virtue should expose a Man to the Indignation of his Father and Mother, to the Reproach of his Brethren and Relations, to the Harshness and Contempt of his Neighbours, then they who want Resolution for this extremely difficult Attempt, might be excused. But on the contrary, if, embracing what is right, is an infallible Way for detecting and securing the Tenderness of a Father and Mother, the Confidence of Relations, with the Esteem and Good-will of Neighbours, what Excuse can they have, who are afraid to venture on this Resolution? If, by deferring Virtue, and enlisting in the Cause of Vice, a Man should become dear to his Father and Mother, agreeable to his Relations, and respected by his Neighbours; it would be more excusable, should he seem to incline to the Side of Vice. But if the contrary is true, as it certainly is, Why should we buy the Unhappiness of being wick'd at such a Price, and labour so earnestly to prefer Vice to Virtue? Weigh what I have now told you, and you will not only comprehend, that when a Man aspires to Wisdom, he must above all things seek a sincerre Resolution; but you will likewise see, that this Resolution is not so difficult to take, as People imagine: And that nothing is more reasonable.

In the Second Place, I demand a continual Attention in Point of Practice, because, that in effect, without this, a Man must soon be inconsistent with himself: And the Resolution he puts on, tho' perhaps it may be sincerre, yet never can be firm and constant. Therefore, in the Judgment which I form of my Followers, I do not give the Preference to those who have the most Wit and Penetration, but to those, whom a continual Watch over themselves have rendered more revered and more humble. There are some, who being void of Wisdom and Virtue, puff themselves up, that they may appear to be filled with both: And who, not perceiving in themselves a Resolution sufficient for being solidly virtuous, harbour a secret Envy against thuse who really are so: Who are as full of Pride as they are destitute of Virtue: Who inwardly prefer themselves to others, and who, by vain Discourses, impose upon the World, and endeavour to procure Esteem for themselves. If any one amongst you is found to be of this Character, tho', in other Respect, he should be Master of a very extraordinary Understanding, yet for all that, would he not be the Object of your Indignation and Contempt? On the contrary, there are some Persons, who being full of Modesty and a Præifie-worthy Reserve, for fear of acting inconsistently with themselves, keep up to their first Resolution, by a constant Practice of Virtue, by great Care, and an equal Application to be instructed: Who sincerely acknowledge their own Faults, really do Justice to their Neighbours' Virtues, and endeavour to correct themselves by the good Patterns that are set before them: Inwardly, they are full of regard and Submission towards their Superiors, together with Benevolence and Uprightness towards their Equals: Outwardly, their Behaviour is easy, and at the same time, never deviates from a modest Gravity. If any one amongst you possessesthese Qualifications, tho' perhaps he has no great Share of natural Understanding, of which you can refuse him your Esteem and Friendship? Doubtles, each will more willingly prize him, the more sincerely he is seen to humble himself. Weigh what I have now told you, and it will be sufficient to let you understand the NECESITY and PRACTICE of that Attention which I require.
In the third Place, I say, that a Man must have an ardent and courageous Zeal against his own Failings. To be guilty of Faults both of Omission and Commission, is, what the wise are not exempted from. But as they know how to correct them, they, on that Account, don't forfeit the Character of being wise. Every Man ought to examine, if there is any thing in his Conduct contrary to Temperance, or Modesty. If he renders to his Superiors and his Equals all their Due: If, for instance, he fulfils all the Duties of a dutiful Son and a faithful Friend: If nothing escapes him that favours the Corruption of the Age, which, at present, promotes over all, universal Deceit and Unjustice: For altho' you are not Men who will plunge yourself with Pleasure into these Diforders, yet it may happen, that some of you being deficient of the Advantages reapt from the Conversation of a good Master, and a virtuous Friend, may heedlessly fall into Faults of this Nature. Examine yourselves upon this Point with the utmost Exactness, and revolving every one of you your own Actions, if you find any such thing, you must speedily retract it by a sincere Repentance; but without, suffering yourselves to be call'd down or to cool: Have you till this Period of Time been a wicked Man? Have you for a long time practiced the shameful Trade of a Robber? Yet you may from this Day forward wipe out the old Stains, and become wise and virtuous. But if a Man, in whom such a Change is wrought, shall make this Reflection, "Having lived as I hitherto have done, should I henceforward live well, my Conversion will be look'd upon as a Trick, and my Virtue as Hypocrisy: The World, far from entertaining a better Opinion of me, will thereby harbour the strongest Suspicions against me, and I shall draw upon my self fresh Reproach. If this Man, after such a Reflection, should bravely say to himself: "Let the World make what Judgment it pleases of my Change, it is sincere, and it shall be confent: And I am sincerely satisfied to live and to die in Humiliation. O how much would I esteem such a Courage!"

I say, in the fourth Place, that a Man ought to have a wise and moderate Zeal with regard to his Neighbour's Failings. By this I do not at all pretend to prevent you, from affilting your Neighbours to become virtuous. But we owe our first Care to our own private Perfection, yet we cannot neglect taking some Concern in that of our Friends, without failing in one of the most essential Duties of true Friendship. But if we are to reprove others, there is a Way to do it with Advantage to them. The Advice you give, must not only always proceed from a sincere Friendship, but it must be delivered in mild civil Terms, so as to sweeten all the disagreeable Part of the Rebuff. In this we must exert all the Tenderness with which Friendship can inspire us, and seasonably draw different Pictures of the Virtues, setting them in the most amiable Light: And painting Vice so, as that its Deformity may strike with Horror; yet all this in such a Manner, as to touch the Heart, without ruffling the Passions. If we act otherwise, if we apply too rough a Touch to a delicate Part, without allowing a Man time to guard against the Confusion arising from the Surprize, in vain shall we afterwards endeavour to recompose this exasperated Mind, which starts too far afield at first, and is ever after in Danger of remaining incorrigible.

For which Reason, in my Opinion, when we go about to correct a Fault in any one, the most effectual and the surest Way, is not that of Words: And tho' we may take that Method amongst ourselves, yet I would lay no great Stress upon it with regard to others. I look upon every Man who attacks my Failings, as my Master: With this View, I receive with Pleasure and Thanks, the Advice that is given me. I am sensible how little Progress I have made in the Paths of true Wisdom. Alas! I have already lost a great many of my Teeth, and I am half deaf. That I may answer the Arbour which I see in you, I pass whole Nights in meditating. Notwithstanding my Age and Application, I am by no means exempt from Vice: Why should I be forsworn, if I am not found to be faultless? It is said, that it is the Duty of a Scholar to conceal the Faults of his Master: But, if by this it is meant, that it is not lawful for a Disciple to correct his Master, this Maxim is not true: Or at least, all the Truth that is in it, is, that the Disciple ought not, in correcting his Master, to use either too much Freedom, or too absolute a Diffimulation: Do you all assist me in bringing the Good I have about me to Perfection, and in entirely rooting out whatever is faulty, that thus we may mutually help one another in our Progress: Let us begin with exerting, with regard to one another, the Zeal which we ought to have for the Perfection of our Neighbour.

Letter of Exhortation from the same Wang yong ming, to his Disciples.

My dear Disciples, in all the Letters that I have received from you, which have been a good many, ye all express a great deal of Repentance for what is past, and a great deal of Resolution for what is to come. This gives me an unexpeparable Joy and Comfort, but I would feel a great deal more, if I were sure that there are not empty Discourses, and that they are your real Sentiments. What I with above all things, is, that each of you may see the most secret Intricacies of his own Heart, as plainly as he feels the most sensible Objects at Noon-Day. This is of the utmost Importance. For how can a Man correct his own Failings and Faults, if he does not see them. On the contrary, a Man who is always watchful over his own Failings, that he may infantly correct them, soon becomes Master of his own Heart. Where is the Man who is blameless? I dare affirm, there is none. And he who knows how to correct his Faults aright, is the Man who is the most perfect. Kung fye, in his Time, was look'd upon as a wise Man, and yet it happened that all his Application was directed to commit but a few Faults; nor could be
be succeed, even in this. Ching tang and Confusius very justly were look'd upon as Sages of the first Order, yet their principal Maxim was, incessantly to labour to correct themselves; and they judged this Care to be necessary to prevent their falling into considerable Faults. I hear it pretty frequently said, How can one be faultless, unless he were a Yau or a Shou? But tho' this Saying is become proverbial, yet I do not think it is exactly true. These Words do not give us an Idea of Yau and Shou, such as indeed they were, and as they knew themselves to be. If these two wise Kings had given themselves out as Men exempted from every Failing, they thereby would have left deferred the Epitaph of Wife. But they were far from this Way of thinking. And this is easy to be proved from a Maxim of theirs, handed down to us in the Shu king. On the one Hand, the Heart of Man is full of Weakness and a Propensity to Error. On the other Hand, true Good, which forms as it were the Center of Reason, consists in an almost indefinable Point. A pure simple Intention is necessary to preserve us always in the Just Mean.

We see, by this Passage of the Shu king, what Opinion these great Men entertained of themselves. They doublesooked upon themselves to be Men; which made them pronounce in general, that the Heart of Man is full of Weakness: That it is difficult to keep it in the Just Mean: And that we must make strong Endeavours to preserve ourselves in the requisite Purity and Simplicity. In short, we see that all the wise Men of Antiquity, far from thinking themselves free from Faults, have look'd upon the Care of correcting themselves as one of their principal Duties. If some by this way, have made such Profess as to commit none, it was not because their Hearts were formed in another Manner than those of other Men, and not subject to the same Weaknesses; but because, by curbing themselves, by watching with incessant Care over their most secret Motions, and especially by looking upon themselves as being full of Faults, they at last attained to be faultless. I see it clearly, my dear Dipenc, that this is the Path in which we ought to read. But I see it too late, my ancient Habits have left the same Weakness in my Heart, as an inveterate Disease occasions in the Human Body.

For this Reason, I earnestly exhort you, incessantly to be upon your Guard, and not to expose yourselves to the same Difficulties as I have done, by letting your Failings grow into Habits. If, while you are yet young, while your Spirits are active, and your Imagination warm; if before the Inconveniences of Age, and the Cares of a Family have engrossed your Heart; you labour earnestly; your Progress will be great, and your Difficulties but small. But if you will delay it, besides the daily Encroach of the Cares of this Life, old Age must damp your Understanding, and impair your Vigor. If there are Infancies of some Persons who have thus delayed it, and yet have afterwards attained to true Wisdom, this could not have done without very extraordinary Efforts, especially, if it happened after they were forty or fifty Years of Age. After this Period of Life, the Desires of Reformation that we form, are commonly as unsuccessful as those of a Man who would stop the Sun upon our Horizon, when he sees it setting, and conveying its Light from our Eyes. This therefore was understood by Confusius, when he said, that at forty or fifty Years of Age, a Man no longer keeps his Understanding.
Anciently, in great Droughts, the Princes abridged their Tables and their Divisitions, (*) enlarged their Prisoners, diminished their Impoits, carefully regulated the Ceremonies a-new, and relieved by their Charity, those from Sicknes and Poverty oppressed with Sorrow. Then they cauled the Affissiance of Shan, Chaun and (†) Shet to, to be implored by all; and they themselves implored it in Favour of the People. I find recorded in the ancient Books, the Ceremony Te, in honour of Tjen, to beg for Rain. I find that the Princes making a faucre Scrutiny into their own Conduit, attributed to themselves all the public Calamities. I find that these very Princes in acknowledging their Faults, begged for time to correct them. The (‡) Li Ki, the Chian 1656, and the Annals named Se ki, have great Numbers of Examples in this kind. This is what I am taught by Antiuity. I do not find that it was then believed, that a few whimsical Characters, and some imprecating Estructions upon the Water, could obtain Rain. If in following Ages, there were found some ([§]) Tau ife, who we are assured could create Rain whenever there was Occasion: We are to believe that they were Men of a pure blameless Life, and a solid constant Virtue. The Princes, they did not exactly conform to the true Practice of the Empire, yet for all that, they were very notable, and very extraordinary Men: And that thereby they might command Rain.

But where is the Evidence upon which the Credibility of Things of this kind rests? Upon romantic Histories and Tales. Our King and other Canonical Books mention no such thing; and all Men of Sense, look upon what is said on this head, as amusing Stories. Far less ought we to attribute any such Virtue to the present Taus ife. They are a Parcel of vile Scoundrels, as palpable as the Mountebanks at Fairs, who dispire alll kind of Impertinences from their Stages. Can People of this kind, have Thunder, Lightning, Winds, Rain, and other Changes of the Air, at their dipofal? How incredible is that?

My Advice to you is, that laying aside all Affairs that may obstruct it another time, you examine yourself a-part, deny yourself and every one about you, in all Expences and Luxuries; exactly repair the Wrongs that you may have done; and then with pure upright Intentions, with sincere Sentiments of Penitence and Grief, invoke Shan, Chaun, She, in Name, and in Favour of the People of your eight (§) Hyen. As for the Prayers and pretended Secrets of the Taus ife, if the People of their own accord employ them, be you satisfied with letting them alone, and not prohibiting them: But lay no Strains on them yourself, and never discover any Value for them.

What you may depend upon is, that if in your ordinary Conduit, you have nothing wherewith you can accucre yourself before (•) Shing: If on the present Occasions, you redouble your Watch over yourself, and at the Head of your Colleagues and Subalterns, pray with an upright and a pure Intention; tho' the Drought were equally fatal to me, let Share of Virtue be ever so small, I don't make any Difference between my Interests, and those of the People. If I really had any Secret for procuring the desired Rain, could I be so hard-hearted as to fee them afflicted without relieving them? Would I have put you to the Trouble of sending two Messages to me on this Head? Had I done this, I must have been a Brute. Lastly, I promise you, that in a Day or two, I will go to the Suburbs of the South, to second, by my Prayers, your Compassion for the People. If you take my Advice, you will confine yourself to hearty sincere Prayers, without giving into these Errors, and without having it in your View to gain a (‡) Name to yourself. Tjen, raied as he is above us, is never insensible to a sincere and perfect Virtue.

The Person who has printed this Book, adds by Way of Note. In public Calamities, in Inundations, or Droughts, this is the Way in which we are to act. We, in this Manner, are to do all that depends upon us. To lay Strains upon the pretended Secrets of the Taus ife, or to discover any Value for them, is great Blindness.

(*) Song enlarged the Innocent, and those who were left guilty.
(†) Literally it is: Mountains, Rivers, Territories, and Dominions of each Prince: That is to say, the Tutelary Spirits of the Country. This is an ordinary Figure among the Chines.
(‡) That two Books mention the Ceremony Te, in order to obtain Rain. The Li Ki says, that it was added to. The ancient Books sometimes mention Shang if, it is sometimes only. As we indifferently lay, Offer in the Lord, or Offer in the most high Lord.
(§) Ministers of the Seed of Tao.
([§]) The City of the 8th Order, of which this Mandarin was the 8th Officer, had in its Jurisdiction, eight Cities of the third Order.
(•) Shing signifies Spirit, spiritual, excellent, impenetrable: Ming: Intelligence, Knowledge, their Penetration, &c. I leave the Reader to determine the Sense of this Expression, by what goes before, and what follows.
(‡) That is to say, To gain the Reputation of being a companion Man, and tender of the People's Sufferings.

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LYE (*) N YU, or, the Illustrious Women.

MONG RO being of an Age fit for Study, was sent by his Mother to School. One Day, as he returned from it, she asked him, dividing her Thread, how far he had advanced in his Studies, and what he had learned? The Child ingenuously answering, that he had yet learned nothing, she immediately took a Knife and cut a Piece of Work which she had in the Loom. The Boy trembling, asked why she had done that. My Son, said she, you, by learning nothing, have done the same thing, and worse. When a Man would become wise, and render himself illustrious, he must apply in good earnest, and profit by what he hears. This is the only Means of living peaceably at home, and of entering into public Offices, without hazarding any thing. If you neglect Study, as you do, you will be only a Wretch, exposed to all the Miseries of the meanest Conditions of Life. If you undervalue Wisdom, and thus lose the Time appointed for acquiring it, it were better for you to betake yourself to the Trade of a Porter, or any other Buffet that can make you live. If a Woman can do nothing, and a Man has learned in his Youth to do nothing, they must either steal, or become Slaves. This is commonly said, and nothing is more true.

Mong Ro was struck with the Action and Words of his Mother. He took Tfe je for his Master, and improved so well under him, that he became a great Philosopher, and the most eminent Man of his Age. One Day, entering into an inner Chamber wherein his Wife was, he found her not very recently drest. Upon this he was startled, retired hurriedly, and it was some time before he saw her. His Wife went to her Mother in Law, and as she was taking Leave of her, it is a common Saying, said she to her, that when a Wife is retir'd in her Chamber, the Husband seldom or never intrudes thither, during the Day-time. When I left was in my Chamber, my Husband surprised me a little negligently drest, and seemed to be much disoblige'd at it. I fee that he looks upon me as a Stranger. A Woman cannot decently live any time in a strange House. I am therefore come to bid you farewell, that I may return to my Mother's House.

The Mother of Mong Ro immediately called him, and said to him: Son, when a Man enters into a House, he ought to inform himself if any body is within, he should give Notice of his being there, by a Servant, or least he should raise his Voice, that he may be heard before he enters. You know that this is usual: And indeed it is the Way to find the Hall in Order after you enter it. As for all other Apartments, when the Door is opened to a Man, he ought to have his Eyes on the Ground. You have been deficient in this, my Son, and thereby discovered an Ignorance of the Rites. After this, how will it become you to be rigid towards others. (†) Mong Ro receiv'd this Reprimand humbly and thankfully, and then was reconciled with his Wife.

A long time after, Mong Je being at the Court of Tfe, he appeared a little melancholy. When his Mother asked him the Reason, he declined giving her a positive Answer. Another Day as he was wrap't up in Thought, he handled his Staff, and fell a thinking: His Mother perceiv'd it, and said to him: My Son, you lately appeared melancholy to me, and dissembl'd the Cause. To Day you figh, when you are handling your Staff. What is the Matter? Mother, answered Mong Je, I have heard that a wife Man ought not to aspire to Poetic and Rewards, but by honest Means. And when Princes will not hear us, we ought not to basify our Advices upon them: And that if they hear us without profiting by us, we ought not to frequent their Court. I fee that the true Doctrine is neglected here. I want to retire, but I see you are now aged. This gives me a great deal of Trouble, and is the Subject of my Uneasines and Grief.

The Duty of a Wife, answers the Mother, is to provide Vicitals, to few, and to take care of the Intire of the House. The Outside is not her Province. When we are Girls, we are subjected to a Father and Mother. When we are married, we depend upon our Husband, and we ought to follow them whither they please to carry us. Lastly, when we are Widoows, and when our Sons are advanced in Years, we ought to follow them as we once did our Husband. This is what the Rites prescribe with Regard to our Sex. I am aged, it is true, but no matter for that. Do your Duty, my Son; I shall be no Obstacle to you: I know how to do mine too. King Kyung a young Lady of Quality was married to Mâ pé, who held the Rank of Ta fâ at the Court of Lâi. She had a Son whose Name was Won ëé. When Mâ pé died, King Kyung finding herself charg'd with the Education of her Son, took care to make him study a good deal; when his Studies were over, and he returned Home, she had a watchful Eye over his Conduct, and observ'd more than once, that they who come to see Won ëé treated him with a great deal of Ceremony. From whence the concluded that her Son keeping Company only with those who were his Inferiors, both in Age and other Respect's, he would look upon himself as standing no longer in need of Instruction.

(*) Ilp, Illustrious: Nyu, Women. Perhaps it may be thought, that what is contained in this Collection, does not answer to the Title of the Book. We are to conclude one of these two things: Either, that the Chinese are not very scrupulous whether the Title of a Book is just or not, or that certain Things are a great deal more raised in their Ideas, than they are in ours; which is indeed true enough.

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One Day, when the Company was retired, he called him to her, to give him a Reprimand. Formerly, said he, to him, when (\textsuperscript{5}) Wei yang was going out of the Hall of Audience, one of his Garters unlodged, and his Stocking fell down. While he was looking about him, he could not see one Person whom he thought he had (\textsuperscript{6}) a Right to oblige to tie his Stocking up. Upon which he stooped and did it himself. When Wei yang always had three good Friends at his Side. He maintained five Officers for observing his Faults, and for reprehending him; and not a Day passed over his Head, without hearing thirty Perfons telling him of his Failings.

Cheo king, at an Entertainment, three times presented the most exquisite Meats to the old Men. He drest their Hair himself; and when the Duties of his Function obliged him to make Visits, he visited upwards of seventy poor old Men, who lived in the most obscure Streets. The three great Men I have mentioned were Princes, and yet you see how humble they were: But it was with regard to People more aged than themselves, for they commonly admitted no other into their Presence. Thereby it was, in a Manner, more easy for them to forget the Pre-eminence which their Rank and Dignity gave them, and every Day to make a sensible Progress in Virtue. But you, my Son, take a quite contrary Way, you who are young, and without a Post. Yes, I fear Idlers and Luxurious yield to you in every thing, and look upon you as their Superior: They are doubtful young Persons, and as backward in the World as you: What Advantage then can you reap from these Acquaintances?

\textit{Wei} \textit{pe} received this Reprimand with Thankfulness, owned himself to have been in the Wrong, and amended his conduct: He contracted an Intimacy with grave Persons, whom he looked upon as his Masters. He was commonly seen in Company with venerable old Men; he feved them as their Guide and Support, as they walked along, and even waited on them at Table. \textit{King yang} upon this felt a real Joy. Behold now, said the, my Son forms himself, and is become a Man. When \textit{Wei pe} began to enter into the Government, \textit{King yang} made him a short Discourse, in which he illustrated all drawn from the Art of making Stuff, in which the Emperor either feved, not before him the Qualifications of such as ought to fill the principal Posts in a Kingdom. Sometimeafter, \textit{Wei pe} returning to the Palace, went to salute his Mother, and he found her parceling out her Thread. \textit{Wei pe} testified some Concern, least that \textit{Trade} should do some Dishonour to his Family, and it might be suspected, as if he did not treat her very well. \textit{King yang} finding forth a great Sigh, thefe, cried she, are the feale Notices, by which this, once so flourishing, Kingdom is now ruin'd. What! my Son, can you, who have studied so much, and who are now cloathed with Authority, be ignorant? I have many things to acquaint you with, hear them attentively. The Wife Kings of Antiquity, indubitably sought for the poorest Grounds, whereon they might settle their Subjects. One of their greatest Secrets in the Art of Governing, was, to employ the People in laborious, and even fatiguing, Works; and they were certainly in the right. Fatigue and Labour renders a Man careful and virtuous, but now the Kingdom is now doing out her Thread. They had the Mafiers, and as backward in the World as you: What Advantage then can you reap from these Acquaintances?

\textbf{Befides, you are not to imagine, that in wise Antiquity, Labour and Industry were appointed only for the People. How much did our Emperors themselves work? They regulated their Finances, examined their Magistrates, and the Reports made to them by the several Magistrates. They had the Necessities of the People to watch over, and they provided for them as good Masters and Paltors. They regulated the Punishments, and the last appeal always lay to them, with regard to the Shaftiments of Criminals. They had the public Ceremonies to perform at stated Times, and to prepare them for several Days beforehand. Even an Emperor was not suffer'd to repose or to divert himself, unless every thing was in its proper Order; He was observed with regard to the Tributary Princes. They passed the Morning in acquainting themselves of the Duty and Service they owed to the Emperor, according to the Orders they had received. They employed the Middle of the Day, in what regarded the Government of their private State, and the Evening, in examining Criminal Affairs. In the Night-time, they regulated their Workmen and daily Labourers. The great Men of the Empire, then spent the Morning in the Affairs that belonged to their own Sphere. Towards Noon, they confulted in common about what concerned the Government of the State. In the Evening, they drew up a Memorial of the Things which they were to regulate next Day. And the Night-time was employed in the Cures of their own private Affairs. It was the fame in Proportion with all Conditions, above that of the meanest People.}

\textit{To go from Men to Women, are you ignorant that the Queens wrought with their own Hands, these violet-coloured Ornaments which hung at our Emperor's Cap? That the red Box, all Ranks.}.}

\textsuperscript{5} He was Emperor.

\textsuperscript{6} Because he had nobody with him but Men, whom he respected for their great Age and Merit.
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and their Head, were then inviolably praefifted. We are not to forget these wise Maxims and their laudable Customs.

Reflect, my Son, that I am a Widow, and that you are but lately put into Peace. Are then Latitudes and Pride becoming in you? For my Son, I endeavour to have nothing to reproach myself with on this Head; and you seem to take that amiss. What can a Prince hope from a Man that has such Dispositions? I am much afraid, left my Husband has in you, left me a Son unworthy of such a Father, and left his Poffertory should end in your Perfon. In effect, Wen pe, a little time after, died without Children. King kyong, during her time of Mourning, bewailed her Husband in the Morning, and her Son at Night.

Ki kang, the Brother of Mu pe, an Uncle of Wen pe, was the Head of his Family, and therefore King kyong, according to the Custom, was to go to his Houfe. He therefore went to inform her thither, and talked to her with a great deal of Respect. King kyong followed him with Silence. When the came to the Houfe of Ki kang, without speaking a Word, she entered into the Apartment that was appointed for her. Afterwards, tho' Ki kang treated her always as a Mother, yet she spoke very seldom to him, and always in her Apartment, and at a good Distance. Conjeftus, to whom this Conduct was related, praised King kyong very much, for her exact Obfervance of the Rites.

When Tfa and Tfin were at War with one another, the King of Tfa raised an Army, the Command of which he gave to Tfe fa. The General falling short in Provisions, dispatched a Courier to inform the King of this. He at the fame time took that Opportunity of being remembered to his Mother. The Courier repairing to her, How is all with your Son? She replied to him, How are the poor Soldiers well? Madam, I thought to know, that when that Prince on his March received a Prefent of Wine, he gave it to his Soldiers to drink? That he did the fame with a Bag of dry roasted Rice which he received on another Occafion, and that he refused none either of the Wine or the Rice which he received, till it is dark.

Every Soldier, it is true, has hitherto had his Proportion of Wine, he gave it to his Soldiers to drink. That he did the same with the Rice, and the Rice was to go to his Houfe. He therefore the time after, died without Children.

In any Fault, I could induce you to wait in a retired Place near this Place, where you might be put to this or that Occafion; and that it was not the Refue, that we Women are not Mistrefses of ourselves. In this Manner, we are under the Authority of our Father and our Mother. In our riper Age, we are in the Power of our Husbands, in our old Age and Widow-hood, we ought to follow our Children, and in many Respects, to be dependant upon them. My Sons are very well pleased, that this Day I shall repair to my Father's Houfe: This is a little Liberty which I take, and not strictly agreeable to the Rites.

A Widow of the Kingdom of Lw, having prepared every thing at home for the Feast of the New Year, and the 15th Day of the Old, called her nine Sons to her, and spoke to them in this Manner. My Sons, I know that a Widow ought to keep within the Houfe of her decepted Husband, according to the Rites. But when I reflect, that in my Father's Family there is no Person come to the Age of Difcretion, doubled or at this solemn Time, the Ceremonies will be neglected, or but very ill performed; I hope you will not treat it thus, if I go thither this Day.

Whatever your Pleafure, Mother, said the nine Sons upon their Knees. You ought to know, answered the, that we Women are not Mistrefses of ourselves. In this Youth, we are under the Authority of our Father and our Mother. In our riper Age, we are in the Power of our Husbands, in our old Age and Widow-hood, we ought to follow our Children, and in many Respects, to be dependant upon them. My Sons are very well pleased, that this Day I shall repair to my Father's Houfe: This is a little Liberty which I take, and not strictly agreeable to the Rites.

I immediately the net out, being accompanied with an old Dornelie who had been sent to invite her. When the came thither, she made all the haste she could to put every thing in good Order; and the Day beginning lower, the thought that it was late. Upon this, she set out on her Return homewards: But before the got thither, the Sky clearing up, the found she had been deceived by the Darkness of the Day, and that it was not so late as she imagined. She therefore resolved to wait in a retired Place near her Houfe, in to which she entered when it was Night: A Noble-man, who had seen her from a Terras, found something in this Way of doing, that was extraordinary: He had the Curiosity to cause her to be followed; and he found some Pretence to examine what had past in her Houfe. Those to whom he had entrusted this Commination, informed him that it was an honourable Family, and that every thing was in Order, and even according to the Observation of their Rites.

This Noble-man calling for the Widow, said to her; Such a Day, coming from the North-wards, you stop a considerable Time in such a Place without the Walls, and did not enter into your Houfe till Night fell: I thought this a pretty extraordinary Thing, and am curious to know what could induce you to act in this Manner. Sir, answered the Widow, it is long since I left my Husband, who left me with five Sons. Towards the End of the Year, having put every thing in Order
Order for the New Year, with the Consent of my Sons, I paid a Visit to my Father's House. When I left them, I said to my Sons and to my Daughters in Law, that I would not come back till Night fell. Partly from Misfortune, and partly from a desire to meet with some rude Companion, as you know there are many such at a Time like this; I left my Father's House too soon. I found this when I was upon the Road, and not being willing to arrive before the Time which I had fixed for my Return, I waited in that remote Place, till the Hour should come in which I promised to return. This Noble-man praised her very much, and honoured her with the Title of M alm. 

Meng hia, a Subject of the Kingdom of W h e y ,* married the Daughter of Meng yang his Country Man, in a second Marriage. He had five Sons by his first Wife, and three by his second. The five Sons of the first Marriage, could not endure their Step-mother. And tho' she treated them very well, and dowered them all with the Tenderness imaginable, yet she could not win them over. Being afraid, least it might be the Fault of her own Sons, she separated them entirely; so that they had nothing in common, either with Regard to their Lodging, their Meals, or their Virtuou s ; and all was so to Purge the five Sons of the first Bed, continued to express a great deal of Aversion for their Step-mother. It happened, that the third of these five Brothers was made Prisoner, for having neglected his Prince's Orders; and was capitally convicted. The Mother appeared inconsolable, and omitted nothing that could soften the R iges of his Pi son; and besides, that she did every thing to prevent his being condemned. A great many People seemed surprized, that she should give herself to much Uneasiness about a young Man, who had exprest so much Aversion for her. 

No Matter, said she to them, I look upon him as my own Son, and will do to the last, all for him that lies in my Power. Where is the Merit and Virtue of loving one's own Children? Or where is the Mother who does not love them? But I cannot confine myself to that. The Father of these young Men, seeing them deprived of their Mother, reproved me, that I might supply her Place to them. Wherefore, I ought to look upon myself as their Mother. And can one be a Mother without Affection? If the Affection I have for my own Children, should make me neglect their, I should be unjust. What has a Woman, void of Justice and Affection, to do with Life? Tho' he entertained the greatest Aversion for me, yet his Hatred and disobliving Manners, could not free me from the Duty I owe him. The Anwers of this Woman became public, and the King being informed of them, pardoned her Son, from the Regard he had for such a Mother. Ever after that time, not only this rebellious Son, but his Brothers were as full of Respect and Submission for their Step-mother, as her own Sons were; and the Infracted them to well, that they honourably filled the first Posts of the Kingdom. 

The Ministers of the Kingdom of T h, raised a pretty moderate Sum from his Dependents; and after three Years in P o t, and I know how much both your Sallary, and the Expences you must lay out, to How then have you raised the Sum which you have now brought to me? Mother, answered T h, I own to you freely, that I have received it from the Subaltern Officers. Son, replies the Mother immediately, a good Minister ought to serve his Prince affectionately and disinterestedly; at least, he ought to keep his Hands clean, and to use no dirty Ways of enriching himself. If any such thing comes into his Head, he ought immediately to reject it. In short, he ought to avoid even the Sufpicion of being E a lly in taking Money which does not come by honest Means: To be really as disinterested as he would wish to appear to be in the Eyes of the World, and thereby to give Authority to his Words. The Prince has done you the Honour to put you in P o t; your Sallary is considerable, and you ought to answer his Favours by a blame less Conduct. Whether I ought to serve my Prince, my Son, that the Duties of a Subject, and more especially of a Prince's Minister, are not less inviolable than those of a Son to a Father. He owes to the Prince his Master, a sincere Affection, an ardent Zeal, and an unshaken Loyalty. He ought to give Proofs of all these Virtues, even at the Hazard of his Life, if there is Occasion. And as those dangerous Occasions don't often present, he at least ought to distinguish himself by a constant Uprightness and a perfect Disinterestedness. Besides the other Advantages of this Conduct, it is the only Way to be sheltered from the Storms of State. By taking another Road, you become a bad Minister, and how then can you be a dutiful Son. Hence, fly from my Presence; I disown you as a Son; you may do what you have a Mind with that Money, but what is ill purchas'd, shall never enter into my House.

T h retired full of Confusion and Repentance. He returned the Money to those from whom he had taken it; went and accused himself before the Throne of his Prince, begging for the Charter he deferred. Sow y iung, who was then King of T h, was charmed with the Virtue of this Woman. He caus'd a large Sum to be given her out of his Treasury, pardoned T h, and kept him in his Post.

Kyang, the Daughter of the King of T h, was married unto Sow y iung, one of the Emperors and of the Cheo Dynasty. This Prince was equally witty and virtuous; never was there found any thing blameable in her Words and Actions: But she was grieved to see the Prince plunged Wise. 

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in an Indolence and a Laziness, unworthy of himself. He went to Bed pretty early one Night, and slept very late next Morning. Behold the Expedition the took to reclaim him.

One Day the said aide her Earrings, Brooches, and other Ornaments of her Head; and placing herself a-part upon an Alcove in the Poultry of a Criminal, the talked to the Prince in these Terms by the Mouth of a Servant; Sir, I had the Honour to be your Servant; and I have done a long Time, that I have no Meat in any Respect: But there is one thing that I have not remarked till now, and that is, that to all Appearance I am a Rake. It is doublets on my Account, that contrary to the Rites, your Majesty appears every Day so late, and that you are look'd upon as a Prince who prefers your Pleasure to your Duty. This Character does you so much the more harm, as Pleasure in all Ages, has been look'd upon as the Sourse of great Numbers of Disorders. This Evil, whatever it is, doublets proceeds from me. Put a Stop to it, I beg of you immediately, and vindicate your own Character, by punishing the Guilty.

Shin fong, the eldest Son of Hyen kong, the King of Ten, was traduced to his Father by the Concubine Li ki; and not being able to bear to black a Calumny, he put himself to Death. Chong eul, the Brother of Shin fong, and like him, the Son of a King, was afraid of having the same Villany practiced upon him: So he immediately left the Kingdom with a Band of well chosen Men, the Principal of whom was Kyew fan. They all retired to the Kingdom of Ty, where Wun kong, who was Prince of that Country, received Chong eul very willingly: He gave him an Equipage of twenty Chariots, an honourable Treatment, and Tji kyong, a Princess of the Blood, for his Wife. Chong eul being very well satisfied with his Fate, laid his Account with spending the Remainder of his Life in this Manner, and willingly renounced all his Pretensions to the Crown of Ten. Kyew fan could not relish this Indifference of his Prince, to a Kingdom to which he was the rightful Heir, and so much the less, because, since his Banishment, and the Death of his Father Hyen kong, which happened soon after, that Kingdom had changed several Masters, and was then in Confusion. One Day, as Kyew fan, and others of the Retinue of Chong eul, were discussing a-part on this Head, they concluded, that the Prince must absolutely quit his Retreat, and return to take Possession of his Kingdom. A young Female Slave overheard the Conversation, and related it all to Tji kyong, who immediately caused this Slave to be put to Death, and went to her Husband Chong eul. Prince, says the to him, all they who of your Party take it much a mile, that you should confine yourself to live here. They are all of Opinion, that you ought to quit Ty, that you may aseertain your undoubted Right to the Crown of Ten. Yesterdays, as they were deliberating upon the Means of engaging you to take this generous Revolution, a young Slave overheard them, and came and told me all. Being afraid, fast the should-fpeak of it to some body else, and thereby create an Obstacle to the Design, I have taken care that the shall live no longer. The Secret is now safe, and you may yet out without any Noise. This is the Advice of your faithful Servants, follow it immediately; and return into Ten, which since you left it, has never enjoyed a Moment of Peace. That Kingdom belongs to you; put yourself in a Way to recover it, and doublets you will have the Affiance of (*) Shang ti.

Not answered the Prince, I will not leave this Place; I design to live and to die here. The Princess redoubled her Inostances, and endeavoured by several Examples to inspire her Husband with a Passion for Rule, and the Hopes of recovering his Kingdom. But seeing all was vain, the talked over the Affair with Kyew fan; and they both agreed, that they should saddle the Prince, and that while he was drunk, his Attendants should carry him away out of the Kingdom on the Road to Ten. The thing was executed accordingly. Chong eul waking from his Drunkenness, in the first Emotions of his Anger, fastched a Lance, with which he would have pierced Kyew fan, who put aside the Blow. Then Chong eul seeing himself engaged, and besides having a Kindness for Kyew fan, said to him. If this Enterprise succeed, it is well, I will pardon you; but if it does not succeed, I will (+) hate you mortally. They set out, they advanced, and they arrived at Ten. Mâi jäng furnished the Prince Chong eul with Troops: He entered the Territories of Ten; and as soon as his Arrival was known, they killed Whay kong, who had been made King, and bestowed the Crown upon the Prince, who took the Name of When kong. Tji kyong at the same time was declared Queen, and an Embassy was sent for her to the States of Ty, with all the Honours due to her Dignity.

To tie, the Minister of the Kingdom of Ten, was a great deal more anxious about his own, than about his Prince's Interest, or gaining a right Character. His Wife made many Remonstrances to him upon this Head, but he laughed at them all. He continued in Polt for five Years, at the End of which, being fatigued with the Blood of the Foul People, he divested himself of his Polt, that he might go and peacefully enjoy his Riches. They were to great when he went away, that he had in his Train 100 Chariots: While he was yet in Polt, every one of his Family killed a prodigious Number of Oxen, that they might compliment him. His Wife, in the midst of these Rejoicings, always wept, tenderly embracing her Son. The Mother of To tie was enraged at her Daughter in Law's Way of acting: How ridiculous are you, said she; why will you disturb the Feals thus? What an ill-omen'd Bird are you.
I have Reason to weep, answeder the Daughter in Law: So much Grandeur, so many Riches, without Merit and without Virtue, threaten this poor Infant with many great Misfortunes. Tjy
new, formerly Minister of the Kingdom of Tji, enriched the State, and neglected to enrich him-
self. While alive, he was honoured by the Prince, and advised by the People: When dead, his Postibility was loaded with Honours and Wealth, and his Reputation was always the same. Also!
How little does my Husband resemble the未来的 Greatness, and the Passion of
heaping up Riches, wholly employ him; nor does the Future in the least trouble him. It
is said, that in the Mountains of the South there is a Leopard, who, notwithstanding his Vevaci-
cuits, in a rainy Season, will live four Days without any Food, rather than by going abroad
spoil the Lure of his Skin. The more fat Dogs and Swine are, the nearer their Days are to an
End. The Miseries of the State are yet greater than my Husband's Riches. He wanted the
Art, while he was plundering the People, to win their Love. To me, he seems to be near great
Misfortunes. Would to God, I, and my dear Babe were well rid of them.

This Discourse put the Mother Tfi into such a Passion, that she drove away her Daugh-
ter in Law, who retired with her Child to her own Mother. That very Year in which Tfi had
laid down his Post, he and his Servants were unhappily afflicted by a Company of Rob-
ers, who carried away all his Riches. They killed every one about the House, except the Mo-
ther of Ta Tfi. Her Daughter in Law immediately returned to her, that she might serve her in
her old Age. Every one praised the Forefght of the Daughter in Law, and the Wildom she
discovered in preferring Virtue to Riches. People were ravished to see, that after she had saved
her own Life, and that of her Son, by her Resolution and her Forefght, that she should repair by
her Affability in serving her Mother in Law, all that was blamable in her Manner of retiring.

Ten Tfi, the first Miniser of Tfi, was a Man of a very short Stature, but he had amongst his
Domestics, a Giant eight Foot high. The Wife of this Domestic, who likewise served Ten
Tfi, was curiously dressed in Costume, one Day, as that Minister was walking about with
her. She remarked, that her Husband had made his Horfe curvet, reared himself in the Stirrups; in short,
affumed great Airs, and seemed to be very proud of his vaft Height. When the Cavalcade
was returned, the Wife of this Giant took with her a-pair, school'd him in this Manner. You are,
it is true, a poor Man, but you deserve to be poor all your Life long. The Husband being sur-
prized at this unexpected Compliment, asked her what she meant. Behold, said she, your Mas-
ter: He is fearce three Foot high, and yet he fills the highest Post in the Kingdom, and acquires
himself of it in such a Manner, as to procure his Prince a great deal of Glory, without adding
one Inch to his own Stature: I looked at him this Morning with all his Rehune, I admired his
humble, modest, thoughtful, and almost fearful Air. On the contrary, I observed that you,
who this are at the Mother of Tfi, are at bed, but a Slaves gave yourself Airs of Con-
venience, and was quite full of yourself. I blam'd you for, and I immediately retir'd. This Man
received her Reprimand very well, exprest a Resolution to amend, and asked her Wife in what
Manner she should behave. Inmate, answered she, imitate your Master Ten Tfi: Happy, if you can contain
as much Wisdom and Virtue in your Stature of eight Foot, as he does in that little Body: Serve
him as he serves his Prince: If you love to distinguish yourself, it ought to be in that
Manner. It is a common and a true Saying, that Virtue can crown the meanest with Glory:
And this Glory is a great deal more valued than that of those, whom some accidental Advantages
render haughty and proud.

The Husband professed too well by this Lecture, that he was quite a new Man. No body could
be more humble, than modest, more diligent in his Service, more zealous for his Master, or more
effect in fulfilling his Duties, than he was. Ten Tfi was struck with this Change, and asked how
it came about. The Servant answered, that it was by means of his Wife, and told him the
Method she had taken. Ten Tfi praised the Wisdom of the Wife, and the Docility of the Husband.
He valued a Man who was capable of making a constant firm Resolution so readily: and gave
him a Poft, of which he acquitted himself so well, that he was promoted, and at last became
a great Officer.

Tjye Tfi was a Native of the Kingdom of Tjih, and lived by the Labour of his Hands, but example of
under a mean Appearance, concealed a profound Wisdom. The King, who valued Virtue, and
knew how much this Subject possessed, wanted to employ him: and sent him two Messengers
for that Purpose, together with two Chariots loaded with Preffents, and an Order to tell him,
that the King desired that he would accept of these Preffents; with the Government, and general
Intendency of that Part of his State that lies to the South of the River Whay. Tjye Tfi declined
this Compliment, but without speaking a Word, and the Messengers was obliged to return with
the Preffents, not being able to get any other Answer.

The Wife of Tjye Tfi was then from home, and when she returned to her House, she observed
the Tracts of Chariots, which could not be far from the Gate. How! my Husband, says she enter-
ing into the House, have you forgot that Virtue and Difinterestednes, which hitherto was all your
Pleasure? Chariots have come to our Door, and they have passed no further. Doubt-
less they were loaded, for the Tracts of them are very deep: How came all this, I pray you?
The King, answered Tjye Tfi, not knowing my Character, and thinking that I was of some Value,
wanted to give me a Government, or a Part of his Kingdom. He sent a Man on purpose
with two Chariots loaded with Preffents, to invite me to accept of this Post. You ought to
refuse both the Preffents and the Poft, answered the Wife.

Tjye Tfi
Lye nyu, or, the Illustrious Women.

I say ye wanting to know if his Wife spoke sincerely, said to her; We all act under the Influence of a natural Inclination for Honours and Riches. Why should we not accept of them when they come in our Way? And why should you blame me for not being intemible of the King's Favours? Alas! answered the Wife in Tears, Justice, Honesty, Innocence, and to stay all in one Word, Virtue is much safer in a retired Life and a decent Poverty, than amidst the Hurry of Batiments and the Enticements of Riches. Was it wise in you to make so dangerous an Exchange? Where your Labour has furnished you with Food, and wine with Raymond; and thus we have suffered neither Hunger nor Cold. What can be more charming than a Life thus equally innocent and peaceful? Ought you not to have persevered in it? Perhaps you have not considered the Dependance and Slavery that is inseparable from these Pretences and Pofts: With Respect to Virtue, they deprive a Man of Part of his Liberty; in other Respects, they are often incompatible with perfect Honesty and exact Equity.

I say ye then being fastly'd with his Wife; You may be easy, reply'd he, I have neither accepted of Post nor Pretence; I congratulate you upon it, answer'd the Wife; but somewhat is still left undone, for it is not quite right to be a Member of a State, and to refuse to serve the Prince, when he defires our Services: Let us retire and live elsewhere. They then pack'd up their little Furniture, chang'd their Names on the Road, that they might not be known, and removed into another Country. They who were afterwards acquainted with what I say ye did, praised his Disinterestedness: But above all, they bewolv'd vast Encomiums on his Wife, who without yielding to her Husband in any thing, discover'd a greater Foresight, and more elevated Sentiments.

Let tfe, having early retired from all the Trouble of the World, led a peaceable Life with his Wife, in a solitary Retreat. The Walls of his House were compos'd of Reeds, and the Roof of Thatch; a Bed of plain Boards, and a Matt of Straw, were all the Furniture of his Chamber; and a coarse Stuff serv'd to cloath both his Wife and him. Their ordinary Food was Porgy, which they fow'd and reaped with their own Hands. It happened, that at the Court of Tji, as they were talking of the antient Sages, some one mentioned Let tfe as being equal to any one of them in Virtue: Upon this, the King was desirous to have him at his Court; and to send him Prefents to invite him thither, but his Majesty being given to underland, that probably Let tfe would not come, he resolved to go in Person, and to find him out. When he came to his Hutt, he found him making Balkets for carrying Earth. I am, said the King humbly to him, a Man without Understanding, and without Wisdom. Yet I am charged with the Weight of a State, which I have receiv'd from my Ancestors; help me to support it. I have come hither to invite you. No, Sir, answered Let tfe. I am a Husbandman, and a Clan entirely unworthy of the Honour, and still more incapable of the Employment, which your Majesty is pleased to offer me; I am young, and almost helpless, said the King, renewing his Inclinations; you can form me to Virtue: I sincerely want to improve by your Understanding and your Example: Let tfe appeared to be fatified, and the King retir'd.

The Wife of Let tfe being return'd from gather'd some Wood for Fuel: What did this Man want, said she, what is the Meaning of these Chariots whose Tracts I see? It is the King himself in Person, answer'd Let tfe, who is come to press me to take the Government of the State under him. And have you consented to this, replies the Wife? How could I refuse it, answer's the Husband? As for my share, answers the Wife, I know the Proverb which says, he who eats another Man's Bread, submits himself to suffer his Blows. This may be well applied to those who are about a Prince's Person: To day, they are in Credit and Opulence, to morrow, disgrac'd and punished: And all this according to the whims of their Masters. You are then going to put yourself in the Power of another? I wish that you never have much cause to repent this, tho' I much fear you shall. As for me, I declare that I never will exposte my self to these Dangers: My Liberty is too dear to me, that I should part with it, suffer me to leave you; upon this, the went out and proceeded on the Road. Her Husband cried out to her to return, and told her, that he had not yet determin'd himself; She would not deign so much as to look back: But going at one stretch towards the South of the River Kyang, there the flock'd. Then finding some Uneasinesse within her with regard to the Manner in which she was to live, she answer'd herself in these Terms. The Birds and other Animals, every Year let fall more Feathers and Hairs, than will be sufficient to serve me for Cloaths; and there is more Corn and Fruit left in the Fields, than will be sufficient to nourish me.

Let tfe, being touch'd with the Dicourse and Example of his Wife, followed her, notwithstanding his Engagement, to the South of Kyang, a great many People followed them, and transported their Families thither: In less than a Year he formed a new Village, which in three Years grew to be a Large Town.

The King of Tji, having heard the Wisdom and Virtue of Yu lang tfe chong much praise'd, wanted to make him his Minister, and sent off a Man to him from his Court, to make him this proposal. Yu lang tfe chong having heard him, begged the Messenger to wait for a Moment, and that he would then come and give him an Answer. He then went into the Inner-part of his House and addressing himself to his Wife: The King, says he to her, wants to make me one of his Ministers; what is your Opinion of this Proposal? If I consent, to morrow we shall be attended with a numerous Retinue, and we shall have a pompous Equipage: Our Tables shall be well serv'd, and every other thing in Proportion: I say again, what is your Opinion? For many
Years, answered the Wife, we have gained our Livelihood by a little Trade that we have carried on, and we have wanted for none of the Necessaries of Life. Yet you have had leisure enough for Reading, and from time to time to enjoy this fine Air: Even when you work, you are never without your Books on one side of you; your Kin on the other, and a placid Joy in the Middle. The Emprise of which you speak, to me is but an empty Pomp; as to the Table, it may be lit out with exquisite Dainties, but what is that present you want? But is that worth your charging yourself with so many Cares? If you accept what is offered you, you must at the same time renonce that calm Joy which you taste at present; and you will be happy, if in the present Situation of Things, you escape a fatal Death.

The chong then came out and told the Messenger, that he could not accept of the Honour he did him, and that he begged the King would pitch upon some body else to fill that Dignity; he then packed up his Furniture, that he might retire elsewhere with his Wife; and in order to be more concealed, he changed his first Trade into that of a Gardener.

Chong eul, the second Son of Hyen kong the King of Tjin, left the Kingdom, that he might avoid the Artifices of the Concubine Li ki, who had already by her Calumnies ruined his elder Brother. When he was retiring to the Kingdom of Tjau, he passed through the Town of Chong eul. The King of that Country, far from doing honour to Chong eul, kept himself at a Difance in a retired Place, from whence, thro' a transparent Curtain, he could distinctly see Chong eul and his Retinue, as they passed along. The Prince was not singular in his Curiosity, for the Ladies of the Place had the same. One of them, the Wife of Hi fa ki, a great Man in the Kingdom, having seen Chong eul pass by, and considered the Aspect of those who attended him, called for her Husband with some Earnestness, and said to him; This fugitive Prince is so young, that no Judgment can yet be formed of his Character. But his Retinue is composed of a chosen Band. Above all, there are three who seem to me of distinguished Merit, and they probably are Noblemen of that Kingdom: I am much deceived, if those People don't find the means of befalbling the Prince in his Throne, to which when he shall arrive, he dreads will reflect the good or bad Treatment, which he receives in this his Tour, which he suffers in this his Travell. Our Prince, who uses him so haughtily, will be the first that feels his Retribution; and in that Cafe, you must be involved in his Misfortune. One of our vulgar Proverbs says: If you want to know how the Son will turn out, look upon the Father or the Tutor. Another Proverb says: One may know a great Man by his Attendants, for he does not see himself. By these Rules we may judge, that this fugitive Prince will one Day be a great King, and in a Condition to revenge the Affronts he now receives. Take my Advice, and pay your Court to him.

Fa ki believed his Wife; and having no time to prepare any thing else, made the Prince a Present of excellent Wine: And to enhance the Present, he placed a Diamond of vast Value upon the Vessel. Chong eul received the Wine, and returned to him the Diamond. When he was in the Place where Goods were sold, and the Boy, of which he was Walking, met a two headed Serpent, which said, as he was walking, met a two headed Serpent, which said, 'Jany, thou raised far above us, hear and feel all that paffes here below. Does not the Shu king say: "Whang tyen protects Virtue wherever it is, without Acceptation of Persons." Do not cry, my Child, answere the, the Sight of that Serpent will never kill you: The Motive which made you bury it, defeats all the malignant Qualities that were in it. There is no Misfortune but what Charity can avert. Tyen, thou raised far above us, hear and feel all that paffes here below. Does not the Shu king say: "Whang tyen protects Virtue wherever it is, without Acceptation of Persons." Do not cry, my Child, you may be easy; you will live and arrive at a high Rank. In effet, Shu ngau became afterwards one of the first Officers of his Country Tjin. This Prediction which his Child sold in the Event, did great honour to his Mother; and it was looked upon, as one very well verified in the Ways of Tyen.

P't tjau, by his Wit, arrived early at the highest Posts in the Court of Tjin: But he carried about him a Failing which is dangerous every where, and still more dangerous at a Court, than elsewhere. From an Excess of Honesty, he refused every thing that was advised, if he saw the least Glimpse of Faithlihood in it: And he did this with so little Caution, that he frequently covered People with Confusion. His Wife, who knew his Failing, was incessantly exhorting him to correct it. Husband, said she to him, it is commonly laid, that People have a natural Inclination for their Prince, even before he does them any good. But it is likewise said, that a Robber has a natural Aversion for the Peion he robs, even tho' that Perion has done him no harm. This proceeds from the People always expecting Good at the Hand of their Prince, and
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the Robber is always expecting Harm from the Peon whom he robs. I conjure you to apply this Reflection to yourself, and be persuaded if there are some who love Honesty wherever it is found, there are many more who hate it, because they fear it. Your Honesty is feared at least by every Man, who is not equally honest himself. You know there are a great Number of them: And they are so many Enemies which you have, who will make you sooner or later feel the Effects of their Hatred: You ought to take a little more care of your Behaviour towards them.

Neathwathing the wide Advice of his Wife, Pe t'ong marched on at his ordinary Pace. One Day as he returned from the Palace, he appeared more gay than usual. I think, said his Wife to him, that I see in your Face, a Joy and Satisfaction which I have not before observed. May I know the Cause? To Day, replied Pe t'ong hugging himself, I was at Court with a great many Officers of my Rank. The Conversation, in which I had a good Share, lasted for a long time, and all of them unanimously did me the honour to compare me to the Philosopher Tang ts'e.

For my Share, answered his Wife, I have sometimes heard Perons who speak little, and who do everything in a simple Maner, compar'd to certain Trees who have but little Beauty, but whose Fruits are excellent. I should love a Comparison of that Kind much better for you, than the one you are so vain of. For as they compare you to Tang ts'e, Tang ts'e himself may be compared to a fair Tree without any Fruit. Tang ts'e, it is said, speaks a great deal, without taking much care about what he says. And this proves very troublesome to him in its Consequences. In this Respect, the Comparison holds just enough, but I do not see any Reason why you should be vain of it.

Is not this, answered Pe t'ong, the same Tune always thrun'd over and over again? You adapt every thing to your own Notions. I want to reclaim you in good earnest; and the Method I design to pursue, is this. I will give an Entertainment here to my Colleagues, and before the Entertainment, we will enter into a Conversation. You shall, from your inner Apartment, hear all that passes, and you shall own yourself to be in the wrong. With all my Heart, said the Wife, I am satisfied. The Day was then fixed, and they had a long Conversation, which was followed by a much longer Entertainment. Pe t'ong being, as usual, full of his Success, after he had seen his Company go away, went to his Wife, that he might have her Opinion of the Matter. The Wife saw the Humour her Husband was in, and knew that it would be in vain to endeavour at that time to dissuade him. She therefore resolved to diffumble and feigning to agree with him; I own indeed, says she, that your Companions esteem you, and give you the Preference with Pleasure. However, being very firmly persuaded, that her Husband had every thing to fear from the Enemies he had made, she took another Way, without his perceiving it, to withdraw him from their Vengeance: And for this Purpose, took Advantage of the good Humour in which the had put her Husband, by seeming to be of his way of thinking.

After all, adds she, these Praises which they bestow upon you, however sincere they may be, ought never to render you blind to the present State of Affairs. The Kingdom is threatened with great Confusion. Do you take your Measures fo as not to be ruined in it? You know very well that the Royal Family is divided, and that the Division encroaches every Day. In such Juncures as these, the safest Way is to retire elsewhere without any Noise: But this can never be done so long as you are in Poit. Therefore let the Storm which threatens us, be never so dreadful, we ought to wait for it with Courage, but without being (*) lulled asleep ourselves. The Division amongst the Princes is so great, that the worst Part we can ac| is that of joining with no Party. Ch'eu li is a Prince of great Merit; and he either will get the better, or at least he will find some Refouire. For my Share, if my Advice is taken, you will join yourself with those who are at the Head of his Party, and engage yourself with him.

Pe t'ong having mused upon this for some time, you are in the Right of it, said he to his Wife. In Consequence of this Advice, he united himself heartily with Pi yang, the Head of the Party of Ch'eu li, at the very time that the Enemies of Pe t'ong were about to ruin him by a Calamny, which certainly would have cost him his Head. The Division in the Royal Family broke out soon after. Pi yang conveyed Ch'eu li out of the Kingdom: And Pe t'ong joining them, thumped the Blow which he was about to have received, before he was aware. They who were acquainted with this Conduct, praised the Wildom and Foreight of the Wife of Pe t'ong.

King long, the King of Way, one time discoursing with his Queen, pretty early in the Night, they heard a great Noise of Horfes and Chariots, which came from the East: When this Cavalcade drew near the Palace, the Noise ceased all of a sudden, and sometime after began towards the West. Whence can this happen, said the King by way of discourse? Doubtless, answered the Queen, it is Ti pe yu. How do you know that, said the King, fo as to be positive of it? I know, replied the Queen, that the Rite requires every Man to alight before the Gate of the Palace: And they who carry their Respect as far as it can be carried, order Matters to with their Retinue, as that they make very little or no Noise, when they pass by the Gate. I likewise know, that a good Subject with Regard to his Prince, like a good Son with Regard to his Parents, does not serve him in Appearance only, but discharges his Duty when it is dark, as well as when it is broad Day. But I know none but Ti pe yu in your Kingdom, who has this

(*) She thought that if the Prince left the Kingdom, as he actually did, her Husband, by following him, would be thre-
to know the Truth, left the Queen for a Moment, informed himself who it was that had past by, and found that it was actually Ti pe yii.

However, returning to the Room in which the Queen was; Madam, said he smiling, I am puzzled, but you have not hit upon the Matter. The Queen then filling out a Bumper, and presenting it to the King, since I am deceived, said he, you ought to be joyful. Why joyful, said the King? Because, answered the Queen, only one Ti pe yii hath hitherto appeared to your Kingdom: And you have discovered another as punctual as he is. On this Account, I wish you Joy. The Knowledge of this is worth all the Pains you have been at: For upon the Virtue of your Officers, depends the Happinex of your State. This Answer at once surprized and pleased the King. He discovered his Satisfaction to the Queen, and told her that there was indeed no other Ti pe yii. You guessed right, continued he, for it was he who paft by. The thing took Air, and did honour to the Queen.

_Ling kong_, the King of _Tji_, at first married Shing ki of the Kingdom of _Lu_. By her he had a Son named _Quang_, whom he designed should be his Successor. _Shing ki_ being dead, _Ling kong_ took two Daughters of the Prince of _Song_; the elder _Chong tfe_, as his Wife; the younger _Tong tfe_ as his Concubine. _Tong tfe_ was next to be the Son-in-Law and disappointed in the Position _Yin_, the Son of _Queen Chong tfe_, her Sister. _Tong tfe_ actually succeeded in persuading _Ling kong_ to agree to this Change, but the Queen _Chong tfe_ endeavoured to dissuade him from it, by representing that it was contrary to Custom, and that the Experiments had always fatal Consequences. _Quang_, said he, is the elder, he is appointed to succeed, and why should he be degraded without any Reason? This is deliberately seeking for Misfortunes. If I repent of it, answered the King, that is my Business. _Chong tfe_ in vain opposed it after this, and was ridiculed, as opposing the Advancement of her own Son. _Ling kong_ pushed on by the intriguing _Tong tfe_, declared _Quang_ to be degraded from his Rank, appointed _Yu_ to succeed him, and gave him _Kau lee_ for his Governor. Some time after, when _Ling kong_ fell sick, and writhe in the Point of Death. _Kau lee_ made some Steps to prepare the Subject for the Advancement of _Yu_, but did not meet with the desired Success, for the Eyes of _Ling kong_ were carelessly tangent, when _Feai_ flew out the Throat of _Kau lee_, and placed _Quang_ upon the Throne. It was then seen, that the _Queen Chong tfe_ was in the Right; and every one praised her Equity and Wisdom.

_Ling kong_ being _pi_ of the Kingdom of _Lu_, having interred his elder Brother, was touched, and even wearied out with the Lamentations of his Sister in Law. Presenting himself before the Gate of the Widow's Apartment, with a design to comfort her, he told her by way of Compliment, that she ought to moderate her Affliction, for he would take care that the should be again happily married. However, he lost several Years past without finding his Promise. The King of _Sz_ having offered to make him one of his Ministers, he consulted with his Sister in Law, if he should accept of it or not. No! answered she, you ought not. But why ought I not, replies he? It depends, my dear Sister, to make them for her. _My Husband_ was scarce buried, when _Quang_ was _pi_ of the Kingdom of _Lu_, and _Quang_ upon the Throne. It was then seen, that the _Queen Chong tfe_ was in the Right; and every one praised her Equity and Wisdom.

If you wanted to be married again, answered _Tfe pi_, why did you not tell me so yourself? A Woman ought never to make the Kind of Advances, anphered the Widow: They upon whom the depends, ought to make them for her. Besides, what I have said, does not proceed from the Defile I have to a second Marriage, for it has always been my Aversion. It is only to make you understand, not to care that the Poft that is offered you, is one of the Men, who are supposed to judge of Colours with his Eyes that, must be deceived. Is not this true? I tell you Sir, the Cases are parallel. If a Man like you, who does not understand even the most common Things of Life, should pretend to be a Minister of State, he cannot fail to draw down upon himself the Curfes of Men, and the Chastisement of _Yen_. Beware of this, and take my Advice, not to accept of the Pofit.

_Tfe pi_ did not mind his Sister in Law, whom he heard only by way of Amusement. He accepted of the Poff of Minifter, and before the Year was expired, he died under the Hands of an Executioner. When he was dying, he did Justice to the _Zeal_ and the _Widow_ of his Sister in Law, whose Advice he had looked upon as a Piece of Female Revenge.

_Ngoy zang_, King of _Wey_, being the Hereditary Prince at an Age of having Children, caused young Ladies to be fought out, who might be raised to the Rank of his Wives. Amongst those who were brought to Court, there was one that pleased _Ngoy zang_, who sent the others to the Palace of the Hereditary Prince, and caused her to enter into his own. _Yu cul_, a Lord of the Court, told this Fact to his Mother. That is impossible, said she, it is a strange Disorder. You ought to oppose it strenuously. Ah! The Kingdom has powerful Enemies, whose Forces are vastly superior to hers. A perfect Virtue may supply some Deficiency in Point of Strength; this has frequently happened: But what must become of a State, whose Prince is deficient both of Strength and Virtue? The poor Prince does not perceive, for want of Understanding, he does not perceive the Wrong he does. You, and your Colleagues, ought to make him sensible of it. The Interest of your Families being joined to the Welfare of the State, you have a double Obligation upon you, to admonish him, that you may prevent, as much as lies in your Power, the
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Consequences of such an Injustice. If others are too cowardly to speak out, you, my Son, ought not to be wanting in your Duty. Speak out, this is a Duty you owe to the Prince, of whom you are a Servant, and to the State of which you are a Member.

To cu, animated by his Mother's Words, fought a favourable Opportunity of discoursing with the Prince. But before it presented, he was sent to the Court of T'o, upon a pressing Negotiation. His Mother seeing that her Son had left the Court, without being able to speak with the Prince, caused herself to be carried to the Gate of the Palace. There she lifted aloft a Petition as usual, the Contents of which were, The Widow of Kyo yo has somewhat at Heart, which troubles her. She wants to communicate it to his Majesty. The King ordered she should be introduced to his Presence. As soon as the entered, addressing herself to the King, Sir, said she, your Servant has always heard the exact Obscurrence of the Rites, especially of those due from Man to Woman, reckoned among those things that are of the highest Importance to the Good of a State. Our Sex has commonly more Softness than Resolution. Doubts on that Account it is, that the Rites ordain, that Maidens should be early married. Fifteen Years of Age is the common Time of betrothing, and twenty, of consummating the Marriage. But according to those same Rites, when a Maiden receives the Presents that are made her, she is looked upon as the Spouse of him, on whose Account the accepts them. There are certain Ceremonies to be observed on this Head; and in all Times, our wise Princes have given the Pattern; Experience, having often shewn us that thereson depends the Happiness and the Unhappiness of States. As much as Ton jfam contributed to establish the Hyo Dynasty, so much did Mo hi promote its Ruin. We may say the same thing of Sin and Tan hi, with regard to the Shang Dynasty: And of Tsy jf and FUn jf, with regard to the Chou Dynasty. Yet you, Sir, contrary to the Rites, take to your self a Wife who was defined for your Heir; and without remembering that your Kingdom is surrounded with powerful Neighbours, and cannot subsist if the least Confusion happens, you yourself are introducing a Disorder.

The King having attentively heard this Remonstrance: I am in the Wrong, said he: And immediately he caused the Woman he designed to keep for himself, to remove to the Apartment where the Wives of the Hereditary Prince were. He gave a considerable Present to this Widow, who alone had the Courage to admonish him. And when Tu cu had returned from executing his Commission, he advanced him from the Guard he had to his Mother. Ever after that time, Ngay yang applied himself a great deal more to, and was more exact in, all his Duties. He established such Order in his Houhold and in his Kingdom, that his Neighbours, tho' powerful, and very ill affected towards him, durst never attack him. This Actian did a great deal of Honour to the virtuous Mother of Tu cu.

A young Woman of Sin, was promised to a young Man of Fong. When they were both marriageable, the young Man and his Relations came to demand the young Lady, but without making the regulated Presents or observing the Ceremonies; so that the betrothed Spouse refused to leave her Father's House. As they were pressing her to get over these Formalities. It is a common Saying, answered he, That a good Beginning is of Importance in all Undertakings; and that a Fault which at first appears slight, may have fatal Consequences. What holds true, continued she, in every thing, can it prove fall in Marriage? Were not the Duties betwixt Man and Wife, the first that subsisted among Mankind? And are they not the most important of all the Duties of civil Life? Besides, the End of Marriage is to support Families, and as much as possible, to perpetuate the Honours prescribed by the Rites to our Ancestors, by giving them Posterity. But it is a common and a true Saying, That the Water, when Spring is muddy, can never have a clear Stream. Therefore I never shall marry against the Rites. A Law-fuit was then commenced, and she suffered a great deal, but the continued obstinate, in saying, that she would rather part with her Life, than give her Consent. So she lived a Maid all her Life.

Pe i, the Daughter of Suen kong, King of La, was promised to Kong quang, the Prince of Song. The time appointed for the Nuptials being come, Kong quang did not himself come to take away Pe i, and was satisfied with lending a Nobleman as his Proxy. But Pe i refused to go along with him; tho' at last, in Obedience to her Father and Mother, she consented. At the End of three Months, the Prince of Song having performed the usual Ceremonies, of seeing his new Spouse in the Hall of his Ancestors, he wanted to consummate the Marriage. But Pe i refused to allow him, because he had not observed the Rites in fetching her away. In order to induce her to consent, he was obliged to procure a pressing Order from the King her Father, and the Queen her Mother. Ten Years after, she became a Widow. In this State of Life, as before, she preferred always an extreme Attachment to the Rites.

One Night her Palace being on Fire; Save yourself, Madam, cried one, the Fire gains Ground. According to the Rites, answered she, a Woman in my Condition, ought not to appear even in her Hall, without two of her Maids of Honour. I wait for them, and then I will remove: The one came, but the other did not appear. They cried to the Princes again, to save herself, but she would not consent till the last Extremity: All the Princes of that Age, praised and admired her Conformity.

A Lady of Song, being married to a Native of T'ay, the Husband was feared with a dangerous Disease. The Mother of the Wife wanted to recall her Daughter home to her. No! answered the young Lady, I look upon this Accident that has happened to my Husband, as happening to myself. Besides, it is usual for a Woman to live and die in the same House where she...
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his been once placed. I will take care not to remove, for a troublesome Dilemper with which my Husband is unhappily seised. When our Relations are sick, if the Physicians prescribe for them the Herb Pew and the Herb I, we immediately go to gather them; and however noxious the Smell of those Herbs are, we fill all our Hands with them, and throw them into our Bofom if it is needful, in order to extract from them the Juice: Ought I to do left for my Husband? Every one praised this young Woman; and her Mother made what she said upon the Herbs Pew and I, the Subject of an Ode which she composed in her Praisies.

Mong i., the Daughter of Wha, was promis'd to Hyau kong, the Prince of Tiji. This Prince frequently endeavoured to get the Bride home without so many Ceremonies, but she would never consent to this. As Hyau kong delay'd making the nuptial Prefents, and doing the usual Ceremonies, he was nick-named the Chaife. This hastened him to defray the Expenfes of his Nuptials; and he came according to the Rites, in Perfum, to carry Mong i. from the House of her Father Wha. Mong i. being informed three times, that Hyau kong was come in Perfum, suffered herself to be brought to him. When she came thither, every thing prefured according to the Rites, and her Dolicy had Refton to be fatisfied.

But some Years after, Hyau kong going to Lyang fie, wanted Mong i. to go along with him; the Chariot which carried her over-turn'd, and broke in Pieces, yet Mong i. was not wounded. Hyau kong immediately fend off one of the beft Chariots in his Equipage, to conduct her back to Tiji, for fear of some other Accident happening to her. But this Chariot not being a Woman, Mong i. would not go into it; and speaking through the Curtain which she had drawn up, to the Officer, who was fen to her by the King: A Woman of my Rank, said she, never appears, even in a Hall, without her two Maids of Honour. Does she pas from one Apartment into another? She must let the Noise, which she makes on purpofe with the Ornaments of her Cloaths, to be heard as long as it goes abroad when she does, the Rites prefcribe what fhall be her Cloaths, and what her Equipage. All this is widely established, both for preferving exterior Appearances, as for keeping the Mind and the Heart fhield. But this Chariot that is brought me, is not in Order, and I cannot ufe it. To stay longer here, is fhew worfe. Death is the speedièft Course, and I will rather die than do any thing againft the Rites. The Officer galloped back, to report this Difcourfe to the King. A fuitable Chariot was immediately fitted up, in which Mong i. returned to Tiji.

Chau wong, King of Tiji, going abroad in a Voyage of Pleasure, carried along with him one of his Wives, a Daughter of the King of Tiji. One Day, as he left her in a pretty agreeable little Island, on the Banks of the great River Kyang, he received News, that the Water had rife very high, all of a sudden. Upon this, he immediately dispatched some Lords, to bring the Prefents from the Court to her Spoule's House. These Lords rode in Pair-hafe to the Princes, to defire her to make all the hafe she cou'd out of the Island, and to repair to the Place where the King was, and whether they had Orders to conduct her. When the King calls for me, anfwered she, he gives his Seal to them whom he fends on. Have you the Seal? The Fear, left the Waters fhould overtake you, anfwered they, made us fend out in hafe, and nefed that Precaution. Then you must return, anfwered she, for I won't folow you without it. As they repreffed her, that the Rile of the Water was very fudden, and in all Appearance would be very great; if they fhould return for the Seal, it would be impoffible for them to return in time. I fee plainly, anfwered she, that by following you, I fave my Life, and by remaining here, I perifh. But to pafs over a Matter of fo much Importance, that I may escape Death, would be to fail in Fidelity and Courage. The Particle of Water is not more preferving for me to die. They then fend out in hafe to get the Seal; but notwithstanding all the Diligence they used, the Island was laid under Water when they returned, and the Princes, with all her Attendants were drowned. The King regretted her mightily, but he yet more prifed her Fidelity and Conflancy.

Pe kong, King of Tiji, being dead, the King of U being informed of the Wyldom, Virtue, and Beauty of his Widow, fend off a Nobleman to her with a large Sum, two Diamonds of a valuable, and thirty Chariots well equip'd, to court her for his Wife. In the Life-time of my Spoufe, faid fie, while he was acting abroad, I did my best to regulate the Infeide of his Houfe; I likewife was employed with his other Wives, in the Works that are proper for our Sex. At prefent, having lost my Husband, I intend to pafs the Remainder of the Days that Tyen fhall give me, near his Tomb. I know the Value of the Rank which your Mafter offers me: His Prefents to invitate me, are magnificent, but I cannot accept of the Honour he offers me, without rendering myself unworthy of it; for it would make me forget my deceafed Husband, whom I want to honour in Death as I fend to do in Life. The Grief of having lost him, ought to have deprived me of Life; and it is falling in Point of Affectio, that I have been able to survive him: I often reproach myfelf for it, but I will take care not to forget myfelf fo far, as to marry another. Carry back your King's Prefents, and retire yourfelf. The King of U, prifed the Refolution of this Princes, and honoured her with the Name of (*) Chih ki.

King wong, the King of Wey, died without leaving Children by the Queen his Wife, but left a Son by another of his Wives of the fpcond Order, who was immediately declared King. This Promotion made no Alteration in the Mother, who knew how to preserve her Rank. She was ordered and ferved the Queen Dowager, without, in the left relaxing in her Cares. And the young King, after his Mother's Example, did the fame. The End of eight Years, the Queen taking

(*) Chih, Signifies Chafe: Ki, a Queen, Lomau in f6h Antiquity.

Race influenc'd of Helmiy, and Concurrence of a King.
taking the Mother of this Prince aside, told her: I am charmed, both with the Manner in which you treat me, and the Care with which you inculcate on the Prince your Son, the same Sentiments: Perhaps I have been in the Wrong about your Services so long, at least, it is now time to return you Thanks. Your Son is on the Throne; and it is not convenient, that the Mother of a King should serve in the Quality of a second Wife. I am a Widow without Children. It is for enough, if I am suffered to pass the Remainder of my Days quietly here, I am positively resolved to quit this Apartment of Honour, to yield it to you, and never enter into it but at certain times, that I may have the Happiness to see you.

What are you telling me, answered the Mother of the young King? Give me Leave to say, that you have not thought well of the Affair; the King your Spouse, and my Master, had the Misfortune to die young: A hard Fate for a Prince! He was not so happy as to have a Son by his Wife; he had only one by me, who was but his Servant: This was another Matter of Grief to him when he was dying. What would you give him a third after his Death, by degrading his Wife, to honour his Servant? Do you reflect upon this? It is a common and a true Saying, that the Zeal of a good Subject, and the Piety of a dutiful Son, ought never to relax with the Number of Years. It is as little allowable for me to be weary of the Rank which I hold with Regard to you. It is my Duty to honour and to serve you. If there is any Honour in having given a Successor to your Husband, this Honour cannot free me from what I owe you, as his Wife.

Do not let us talk more, answered the Queen, of what you and I were under the late King, my Husband. His, and your Son, is now upon the Throne: Therefore, notwithstanding the Frankness with which you offer to pay me Honours and Services, I cannot accept of them, without doing a Kind of Injury to the Prince, in the Person of his Mother.

The Concubine made no Reply: But going to the King her Son, Sir, said she, I have always heard, that a wife Man ought never to suffer any thing that is irregular: Regularity, in my Opinion, partly consists, in maintaining the ancient Rites, so as that every one may keep their proper Rank. Yet the Queen Confort of your Father, wants to quit her own Apartment, and prefers me to take upon me the Rank which she holds at Court. This is preposing me to act irregularly: But I will raise Die than do it: And as I see the Queen cannot be moved by my Remonstrance, I will move her by my Death. When she had spoken thus, she put herself in a Posture to give herself a mortal Blow, but she was prevented. The King then dissolving into Tears, endeavoured to appease her, but she would not consent to live, till the Queen, being informed of her Resolution, promised her, but with regret, to preserve her own Rank, and to allow her to serve and honour her, as formerly. All the World was surprized and charmed, to see how forward these two Women were to pay a mutual Deference, the one to the other. This deferves the Name of Wisdom, and of a Virtue worthy the Encomiums of all Ages.

A young Lady of singular Beauty, and of approved Merit, left her Husband when she was very young. The richest Men in the Kingdom courted her very earnestly, but all in vain. The King himself hearing of her Virtue and Beauty, courted her in form, and sent to her a great Officer, with the ordinary Present. Her Answer was as follows: My Husband, is true, loon left me a Widow, but I never will have another. I have wished to have followed him, but he has left me a Son whom I must educate. Many have courted me, but all in vain; and when I thought myself delivered from their Importunities, the King himself reneweth them. Is it possible still to doubt, whether I will forget my deceased Husband, so far as to take another, and to facilitate my Duty to a splendid Fortune? I want to prove in good earnest, that I am not capable of so much Meanness, and to undeceive every one, who does not know my Sentiments upon this Head.

After the had spoken in this manner, the took a Mirror in one Hand, and a Razor in the other, and cut off her own Head. Now, says she, I am punished, for having suffered so many People to doubt of my Resolution. Carry this Answer to the King, That if I do not put myself to Death, it is because I have not Courage to leave my Son at tender an Age. What I have done, is sufficient. It was doubles for my Beauty, that the King courted me. Tell him, that my Face is now only the Figure of Deformity and Ugliness, and then he will easily divest. The Officer related to the King what he had seen. The Prince praised the Resolution of the young Widow, gave her the Title of <i>Kau king</i>, and decreed her other Honours.

A young Officer of <i>Chin</i>, married a Girl of sixteen Years of Age; but a War suddenly breaking out soon after, he was obliged to serve in the Campaign. Before he left his Wife, he said to her: It is uncertain whether I shall live or die. From this I be sure that I shall escape the Dangers of this War? I leave you my Mother in Law, who has no other Child but me; in case I die, what shall become of her? Do you promise me, that you will take care of her? Yes, answers the Wife, I do promise.

The Officer having actually died in the War, the young Widow took very great care of her Mother in Law, working Night and Day with her own Hands, that she might want for nothing. The three Years of Mourning being over, as she was young and childless, her Father and Mother wanted to bring her back to their House, that they might marry her a second Time, but the rejected the Proposal with great Resolution. Faithfulness and Justice, said the to them, are our principal Duties; when you married me, you yourselves recommended nothing to me, to much as Affection and Obedience to my Husband. But you know that that dear Man when he went to the War, where he lost his Life, expres'd to me the Uneasiness his Piety gave him, with
Lye nyu, or, the Illustrious Women.

Regard to what should become of his Mother in case she left him; and asked me if I would promise him to take care of her. This I promised; but besides my promise, there is a Duty incumbent on a Daughter in Law, to serve her Mother in Law. My Husband's Death, far from freeing me from this Duty, put me under fresh Obligations to perform it. Not to discharge it would render me guilty of Unfaithfulness and Injustice, my dearest Husband will pass for an unfaithful Son, who had neglected to provide effectually for the Support of his Mother, and who lightly trusted to a faithful Wife. Let me die rather than expose my Husband or my self to such Reproaches.

The Father and the Mother, seeing the Daughter resolved, spoke no more of marrying her a second Time. The Mother in Law liv'd 28 Years longer, she supplying her Neccesities, and diligently serving her, to her last Breath. And after her Death, she paid her the last Duties, and omitted nothing with Regard to the appointed Ceremonies. The Conflancy, Faithfulness, and Diligence of this Widow in serving her Mother in Law, procured her a great deal of Eleeem. The Magnificence of What was related them at Court, and the then reigning Emperor, gave forty Pounds Weight of Gold, gave her the Title of (4) Hysau fā, and decreed her other Honours.

Vā sang King of Lā, having gone to pay his Homages to the Emperor Swun gàng, caused his eldest Son Ke, and his second Son Hi, to attend him. Swun gàng had no great Notion of the elder of these two Brothers, but took a great liking for the younger, so that he appointed him Successor to the King his Father. In effect, when Vā sang died, Hi mounted his Throne, and reigned under the Name of Tā sang. He had a Son who was afterwards King, and named Hysau bung, but his Name in his infancy was Cbing. This Child being yet in his Cradle, Pē yu the Son of (A) Ko, formed a Faction in the Kingdom, killed his Uncle Tā sang who was then reigning, caused himself be proclaimed King by his Party, and broke into the Palace; that he might displace the little Cbing.

At the first Noise of this Affair, the Governors of the young Prince frigbt him of his Clasons, A Loyal and put them upon their own Child, whom she laid in the Royal Cradle. The Rebels killed this Child, and being persuaded that it was Prince Cbing, neglected the Reft, so that the Governors escaped with the young Prince in her Arms. She scarce got out of the Palace when the met one of the great Lords of the Kingdom; who was Uncle by the Mother's side to the young Prince. Governors, said this Lord to her a-part, is my Nephew Ching dead? No! Sir, said the, here he is, I have put my own Son into the Prince's Cradle, and they have Murdered the One instead of this Child. This Nobleman then gave the Governors an Opportunity to escape safely with the Prince: He remained concealed for eleven Years; at the end of which, all the great Men of Lā unanimously address the Emperor that Pē yu should be put to Death; and the young Prince raised to the Throne. The Emperor's Command being, other Ching was acknowledged King of Lā. When his Aecession to the Throne was celebrated, the Governors, who had saved his Life at the expence of her own Blood, was not forgotten.

After Ching sang King of Tā had mounted the Throne, he placed himself upon an Emi- nence, where he might see all the Women who were appointed to Lodge in his Palace pass by, young Lady. At one time they led their Eyes to him, some more, and some left boldly, that they might look at the Prince as they passed. One Woman named Tfe cē, always kept her Eyes upon the Ground and modestly paifed by without giving the least sign of Curiosity or Uneasiness. Ching sang being struck with this Modesty, and wanting to amuse himself a little, Young Beauty, who was paifing by, said he, I beg you would give me one Glance. Tfe cē did not fear to hear him but went on, her Eyes being fiill on the Ground: Ching sang would not on the frst, on the frst, one Glance, said he, and I will make you my Wife; but Tfe cē never raised her Eyes. The Prince added, he would give her a certain Sum of Money, and raise her Family. His Promises never moved her: At last Ching sang came down from the Eminentce, that he might approach and talk more conveniently to her. What, said he, I offer to make you my Wife, together with other Advantages, if you will look at me as you go by, yet you obfinently refuse to do it. Do you then put too high a Price upon your Looks.

Great Sir, answered Tfe wē grave, Balfufulness and Modesty are the Ornaments of our Sex; I thought it was against Decency, and against my Duty, to raife my Eyes to look at you on the Eminentce whereon you were placed. This at fiift made me keep my Eyes on the Ground: If I had raised them afterwards on the magnificent Promises you were pleased to make me, I then had acted from Ambition and Interest, and sacrifified my Duty to those Two Passions, and thereby render'd myself unworthy the Honour you did me. These are my Exeuses, and the Motives of my Conduft. Ching sang, being charmed with her Anwer, took her for his Wife.

Tfe declared War against Lā. The Army of Tfe encamping on the Frontiers of Lā, the Continels saw a Woman, who was holding one Child in her Arms, and dragging another after her by the Hand, flying towards the Mountains. Some Soldiers running after her, the quitted the Child she was carrying, took up the other and redoubled her Pace. The Child whom she had quitted, followed at a Distance, and cried so pitifully that it was enough to melt the Hearts of the Soldiers; The Woman however fled without once looking back. The General of the Army of Tfe who was hard by, said the Child, whom they took up, if the Woman who fled his Mother. The Child answered that the was. They then asked, if the Child whom the Mother carry'd away was his elder or younger Brother. The Child reply'd that he was no Brother

(1) It is Kā in the Print.
Lye nyu, or, the Illustrious Women.

Brother of his. The General's Curiosity was roused; and he ordered two Horsemen to gallop after the Woman full Speed, and to bring her back, which was immediately done.

When she came up; Who is that Child, said the General to her, whom you carry in your Arms; and who is the Child whom you dropt when you fled? The Child I carry, answer'd she, is the Child of my elder Brother, and the Child I left behind me is my own Son; finding myself closely pursued and despairing to be able to save both, I quitted my own Child. How! said the General, can any thing be dearer to a Mother than her own Child? Did you quit your own, to save your Brother's Son. My Lord, answer'd the Woman, I thought it was my Duty to sacrifice my Tenderness, and my private Interest, to the common good of my Family. If by following another Course, I had escaped from your Soldiers, and saved my Son, by quitting my Brother's Child, I must have been look'd upon as an interested Person: And then adieu to my Reputation. Our Prince and all his Subjects have a mortal Hatred of all Self-interest.

Upon this Answer; the General cau'd the Van of his Army, which was then advancing, to halt; told the Woman that she might return Home with her Son and her Nephew; and immediately dispatched an Officer to the Court of Tj, with this Letter to his Prince:

"Your Majesty has committed to me the Conquest of Ly: But I take the Liberty, to request of you, before I engage my self farther in that Enterprize: That it is not time to undertake it. Even the Country-women of this Kingdom know and observe the Maxim of sacrificing all private Interest to the publick Good; what kind of Men therefore must the great Men of the Kingdom, and the Officers of War, be? The Officer whom I send with this, will relate to your Majesty an Adventure which proves what I had the Honour to write to you."

Upon this Letter and the Recital of the Story, an Order came for the Army to retire. The King of Ly being inform'd of what pass, made handsome Presents to this Woman, and gave her the Surname of (*) I ney. The Chinese Historian has here the following Exclamation; Behold the force of perfect Difinterestedness, it having saved, by means of a Country Woman, a whole Kingdom.

Under the Reign of Sweng sang, as the Horse Guards were scouring the Country, they met with the Body of a Man newly slain, and at some Paces from the Body, two Brothers, whom they took to be the Authors of the Murder. The Affair coming to be examined into, it was found that the Deceased had receiv'd but one Wound; from whence they concluded, that he had not been struck at all by one of the two Brothers. The Question then was, which of them had given him his mortal Wound. This was a difficult Point to clear up; for the elder Brother said, I was. The younger on the contrary maintained, that his elder Brother was innocent, and that he alone was Guilty. The inferior Tribunals carried the Affair before the Minister who made his Report to the Emperor.

To set both free, said the Prince, would be to pardon the Murderer and to countenance a Crime. To condemn them both to Death, would be against the Law, since it appears from the Wound that one of them is innocent: A Thought is come into my head; their Mother must know them better than any body else. One of them must die, but which of them, is the Question. This is the Point, for which we must have recourse to their Mother. The Minister having cau'd the Mother to be call'd; One of your Sons, said he, has killed a Man and his Guilt must be expos'd by his Death; each of them excuses his Brother and takes the Crime upon himself. The Affair has been brought before the Prince, who has pronounced the Sentence of Death against one of them, but has refered it to you which of the two shall die.

The poor Woman dissolving into Tears; If there is a Necessity, says she, that one of them must die, let it be the younger. The Minister having cau'd her to put her answer in Writing, did not fail to satisfy his Surprize how she came to prefer the elder; contrary to the usual Custom of Women, who generally love their youngest Children best. He therefore told her that he was curious to know why the behaved in that Manner.

My Lord answer'd the, of these two Brothers, the younger only is my Son, the elder being of a former Wife; but I promised to my deceas'd Husband, that I would look upon him as my own Son, and hitherto I have been as good as my Word. But to save the younger and not the elder would be to break that Word; and to listen only to the Dictates of interest Tenderness. The Choice I have made, tho' I think it is a right one, has cost me dear. These last Words were interrupted with Sighs and Sobs. The Minister himself could scarce refrain from Tears, and went away to make his Report to the King, who, in Consideration of the Mother, whole Virtue and generous Difinterestedness he highly prai'd, pardoned both the Brothers.

One of the Country Literati having a Poft at Court, left his Wife at home. A Neighbour of his laid hold on this Occasion to enter into a Criminal Correspondece with her; but knowing that her Husband was expected every Hour back, he seem'd to fear lest the Intrigue should be discover'd at his Return, and he expres his Resentment by some fatal Blow. I will take care of that, answer'd the Wife, for I design to prepare a poisoned Wine, of which I will make him drink. The Husband returned in a few Days, and his Wife talked to him thus. You have been much fatigued, and you must rest yourself; I have got some Wine for you, there is not much of it, but it is excellent in its kind. Bring that Flagon, continued she to her Maid, and let my Husband take a little of that Wine. The Servant was much puzzled what to do; the

(*) I, signifies Difinterested, a disinterested Person; Ne, the generous Sister.
Ye~rs

the knew that the Wine was poisoned, she had not the Heart to dispatch her Mafter, nor would
the discover her Mitreff's Crime. At laft he fell on an Expedient which was, to let the Flag-
ggon fall on purpose, and the Wine to run about the Floor. Her Mafter who was naturally pa-
imionate and ignorant of the Service he had done him, used her very ill several Days after; and her
Mitref, fearing leath she should discover her, found several Pretexts to beat her cruelly, designing
to kill her, by her Blows.

While all this was doing, the Husband being inform'd by one of his Brothers, about his Wife's
Conduct, and the Poison which she was said to have prepared for him, began to reflect upon
what pass'd in his Houfe, when he returned home, and to look on it as a strong Proof of the
Truth of the Information. He caus'd his Wife to be beaten to Death with those very Rods,
which he had employ'd to murder her Maid. He then ask'd the Girl why she had not dis-
covered the Truth rather than to suffer her felf to be used fo ill. I took care not to do that,
answer'd he, for thereby my Mitref must have loft both her Life and her Character, and I
chof to die my felf rather than that should happen. Her Mafter, partly from Eleft and partly
out of Gratitud for having faved his Life, wanted to take her for his Wife, but the world not
confident. My Mitref dy'd天下mely, said he, and I ought not to fpeak of her; how d'ou
prefume to take her Place? No! I will rather kill myfelf. He Mafter was then taffitated with
making her confiderable Prefsents, and endeavouring to marry her agreeably. When the Thing
was known in the Neighbourhood, a great Numbercourted her for Marriage.

A rich Man named Chuoy having loft his Wife, who left him only a Daughter very young, and
married again. Having some very fine Pearls, he gave them to his fcond Wife, who made
them into Bracelets, and fix Years after Chuoy dy'd in a strange Country. His Wife in the Exults
of her Grief and Lamentation, threw aside her Bracelets of Pearls, which a young Girl
of nine Years of Age, her Daughter by a former Husband, took up from the Ground, and with
out any bodies Knowledge put them into a Box, in which her Mother kept her looking Glas, and
other little Affairs which she did not use during the time of her Mourning. When her
Brothers and other Friends heard of her Husband's Death, they visited the Widow, and then
they were all to fet out in Search of the Body of the Deceaf'd; that they might carry it to the
Burying-place of his Ancestors. When they were on their Journey, they came to a Cuftron-
House, where it was Death to every Person in whom Possession any Pearls fhould be found. The
Box which it seems the Widow had carried a long with her being fearch'd, the Pearl Bracelets were
found in it. The Crime is evident, faid the Officer of the Cuftons, we must now know who is the Criminal. (*)
The being afraid for her Mother in Law to whom the Box belonged, addressing her felf to the Officer. It is I, faid she, whoought to be punished, you need feek for no other Criminal. How can that be, faid the Officer who was obliged to make a verbal Trial of it. When my Father dy'd, answer'd Tfa, my Mother in Law threw the Bracelets away, and I think they were of Value, gathered them up and put them into this Box without her Knowledge. The Declaration of Tfa was reported to the Mother in Law, who immediately came running to know how Matters ftood. Yes, my Mother, faid the Girl, you threw away these
Bracelets, and with your Knowledge, I gathered them up and put them into this Box. They are now fice at this Cuftron-house, for which Crime the Law inflicts the Pains of Death, and I ought to fuffer. Tfa was fo confident in what she affered, that her Mother in Law almost be-
lieved the spoke the Truth.

However, thro' Tendersness and Compassion, the interrupted the Officer who had taken the
Evidence of Tfa. Sir, faid she, I beg you would hear me; My Daughter is not guilty, and you
are not to regard what the fays. The Bracelets belong to me, and not to her: When my Huf-
band dy'd, I put them into this Box: Grief, Cares, and Fatigues, made me forget where they
were, so that I am guilty, and ought to be punished. No, answer'd the Daughter refolutely, it
was I who locked up the Bracelets: It was I, replied the Mother; my Daughter speaks only thus
out of Affection for me, and to fave me at the Expenfe of her own Life. My Lord, anwered
the Girl, My Mother, out of Compafion for me, has taken upon herfelf a Crime, of which she
is not guilty, and expofes her own, to fave my Life. In short, neither being able to vanquish the
other in this generous Combat, they embraced one another mutually, endeavouring to get the
better by their Sighs and Tears. All the Relations were in Tears at this Sight, the most indifferent Spectators could not forbear weeping, and even the Commissary of the Cuftron-Houfe, let the Papers drop from his Hands.

The President of this Tribunal himfelf said weeping, Behold, an amiable Generofity of a
Mother and a Daughter. Their Dispute is which shall die. At me, I will suffer Death
myself, if there is Occafion, rather than condemn either the one or the other. He then threw
the Pearls on the Ground, fent off the whole Company, and ranked this Crime among those
whose Authors are unknown. The Company held on in their Journey; and some time after it
was known, that the Girl of nine Years of Age had locked up the Pearls, without any one's
Knowledge. Thereby the generous Affection of the Tfa, and her Mother in Law, was the more
valued.

The above Examples are translated from an ancient Collection, whose Author lived 2000
Years ago.

(*) This was the Name of the young Girl, who was then thirteen Years of Age.

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If
Lye nyu, or, the Illustrious Women:

If we were to peruse the particular Histories of their Cities, we might find many more; for, as I have mentioned elsewhere, the Custom in China, is for each City to print the History and Annals of its own Distric.

These Histories are divided into different Chapters, according to their different Contents. The first exhibits a Map of the Place, with its Situation after their Fashion; another enumerates the Commodities produced by their Country: And a third, points out the Tribute that is paced to the Emperor. The fourth, the Number of Families it contains. The fifth, the ancient Monuments, if there are any such, in the District: And the last Chapters, the illustrious Men or Women, distinguished by their extraordinary Merit, or any shining Instance of Virtue.

The great Number of these pretended Heroines, which they mention, are young Widows, who put themselves to Death to avoid a second Marriage, to whom they were to be forced.

We likewise see Examples of many others, who were distinguished by their filial Piety, by their Modesty, and by the Constancy with which they suffered Death even in the Flames, rather than to run the least Risk of being dishonoured.

As all we propose, in relating these different Histories, is to give the Reader a Knowledge of the Manner and Learning of the Chinese Nation, and of the Heroism attributed to the Fair Sex, we thought it best to confine ourselves to these few Examples, and the rather so, because in the Books which we have mentioned, the Stories are much of the same kind, and generally told in a dry tedious Manner.
OF THE

RELIGION

OF THE

CHINESE.

There are three principal Sects in the Empire of China: 1. The Sect of the Learned, who follow the Doctrine of the ancient Books, and look upon Confucius as their Master. 2. That of the Disciples of Lao-kyuan, which is nothing but a Mixture of Extravagances and Impieties: And 3. That of Idolaters, who worship a God called Io or Foe, whose Opinions were brought from the Indies into China, about 32 Years after the Crucifixion of Christ.

Of these Sects, the first only make Profession of a regular Study, in order to advance themselves to the Degrees and Dignities of the Empire, by means of Merit, Wit, and Learning, proper for the Conduct of Life, and the Government of the Empire.

The second has degenerated into a kind of Magic and Enchantment; for the Disciples of this Sect pretend to the Art of making Gold, and of rendering Persons immortal.

The third is nothing but a Heap of Fables and Superstitions, derived from the Indians, and maintained by the Bonzas, who deceive the People under a false Appearance of Piety: They have introduced the Belief of the Metempsychosis, or Transmigration of Souls from one Body to another, which they promise shall be more or less for their Advantage in proportion to the Liberality that is shewn to themselves.

That I may give some Information concerning these different Sects, I shall follow the Order of Time in which they took their Rise, and observe their Progress successively amongst the People. In doing which, I shall relate nothing but what is taken from the Chinese History, or the Memoirs of Persons of Judgment and Sincerity, who are well versed in the Language and Learning of China, where they have spent most Part of their Lives. Nor shall I set any other Part than merely that of an Historian, who confines himself to plain Facts; without entering into Discussions, which have already afforded Matter for so many Volumes, and occasioned Divisions, the Consequences whereof have been too fatal to the Propagation of the Roman Faith in this vast Empire.

Of the Worship of the Antient Chinese.

It is a common Opinion, and universally received, amongst those who have searched after the Origin of this ancient Empire, that the Sons of Noah having dispersed themselves Religion. over the Eastern Parts of Asia, some of his Descendants penetrated into China, about 300 Years after the Deluge, and there founded this vast Monarchy; that these first Planters, instructed by a Tradition so nearly handed, concerning the Grandeur and Power of the Supreme Being, taught their Children, and through them their numerous Posterity, to fear and
and honour the Sovereign Lord of the Universe, and to live according to the Principles of the Law of Nature, engraved in their Hearts.

Of this, we find Traces in those ancient and valuable Books, which the Chinese call, by way of Eminence, the Great Volumes; being the Canonical, or Classical Books of the highest Rank, which they look upon as the Source of all their Science and Morality.

However, those Books are not professed Treaties of Religion purposely made to instruct the People; for they only contain Part of their History. The Authors do not attempt to prove what they advance, but only draw natural Consequences from Principles already allowed, considering thech Opinions as fundamental Truths, on which all the religion built. For which Reason, by the Doctrine contained in these Books, we are best able to discover the System of Religion among the Chinese, and what was the real Object of their Worship.

Upon a general View it appears, that the Drift of those Classical Books was to maintain Peace and Tranquility in the State, by a Regulation of Manners, and an exact Obedience to the Laws: And that to attain this End, the ancient Chinese judged two Things necessary to be observed: viz. The Duties of Religion, and the Rules of good Government.

The chief Object of their Worship was the Supreme Being, the Lord and Sovereign Principle of all Things; whom they adored under the Name either of Shang ti, that is Supreme Emperor, or Tyen, which with the Chinese signifies the same Thing: Tyen, say the Interpreters, is the Spirit that presides in Heaven, because Heaven is the most excellent Work produced by this first Creature. It is taken also for the material Heavens; the Sun being to be determined by the Subject to which it is applied: The Chinese say, that the Father is the Tyen of the Family, the Vicory, the Tyen of the Province; and the Emperor, the Tyen of the Kingdom, &c. They likewise honoured, but with a subordinate Worship, inferior Spirits, depending on the Supreme Being; which, according to them, professed over Cities, Rivers, Mountains, &c.

If from the Beginning of the Monarchy they applied themselves to Astroscopy, their View in observing the Stars was only to be acquainted with their Motions, and to account for the Appearances of the visible Tyen, or Heaven. We do not find, that in those early Times they endeavoured to get a thorough Knowledge of the Course and Secrets of Nature: Such over curious Enquiries have been expressly forbidden, for fear of giving Rise in folly and strive a People to dangerous Opinions, and such Systems as would be inconsistent with the Repose of the Government, and the public Tranquility.

As for their Politics, which consist in maintaining Regularity and Purify of Manners, they reduced them to this simple Maxim: That those who command should imitate the Conduct of Tyen, by treating their Inferiors as their Children, and those who obey, ought to look upon their Superiors as their Fathers.

But did they regard this Shang ti, or Tyen, who was the Object of their Worship, as an Intelligent Being, as the Lord and Creator of Heaven, Earth, and all Things? Is it not likely, that their Vows and Homage were addressed to the visible material Heaven; or, at least, to a Celestial Virtue, void of Understanding, and inseparable from Heaven itself? But this I shall leave to the Judgment of the Reader, and content myself with relating some Passages from the Classical Books.

It appears, particularly from one of their Canonical Books, called Shu king, That this Tyen, this first Being, the Object of Public Worship, is the Principle of all Things; the Father of People, solely Independent, Almighty, who knows the most hidden Things, the Secrets of the Heart; he watches over the Government of the Universe, so that no Event happens but by his Orders; that he is holy, without Partiality, and is affected only with the Virtue of Mankind; superlatively Just, punishing Wickedness in the most signal Manner, even in Kings, whom he deposeth, setting up others in their Room, according to his Will and Pleasure: That public Calamities are the Warnings which he gives for the Reformation of Manners, which Calamities are followed by Acts of Mercy and Goodness; as for Inflexion, when a furious Storm has made Havock with the Harvest and the Trees, immediately after, an illustrious Innocent, some Prince Cheu kung, is recalled from Banishment, justified against Slander, and restored to his former Dignity.

We read in the aforefaid Book the solemn Vows which they make to the Supreme Being, for obtaining Rain after a tedious Drought; or for the Recovery of a wretched Emperor, whose Life is despaired of: Which Vows, as the History relates, are generally heard. There also acknowledged that when an impious Emperor has been struck with Lightning, it is not the mere Effect of Chance, but the visible Punishment of Heaven, and altogether extraordinary with regard to the Circumstance.

The Variety of Events are not only attributed to Tyen at the Time they happen; they speak of them not only on such Occasions when Vice is upfreed and punished, but inopposite that there will come a Day of Punishment, which is denounced even while the Wicked glory in their Prosperity. It appears from the Discourses of the first Sages of the Nation; that their Minds were influenced by the Perseverance (whether true or false it matters not) that Tyen, by Prodigies or extraordinary Appearances, gives Notice of approaching Miferies, wherewith the State is threatened, that Men may reform their Manners, as the surest Way to appease the impending Wrath of Heaven.

It is reported of the Emperor Cheu, that he rejected all the good Thoughts inspired by Tyen, that he made no Account of the Prodigies, by which Tyen gave him Notice of his Ruin, if he did
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did not reform his Life: And when Mention is made of the Emperor Kye, they say; If he had changed his Conduce after the Calamities sent from on high, Heaven would not have deprived him of the Empire.

It is there recorded, that two great Emperors, who were the Founders of two powerful Dynasties, and admired by Posterity for their rare Virtues, had a great Conflict in their own Minds, when it was propos'd to them to ascend the Throne. On the one Side they were solicited by the Grandees of the Empire, as well as by the People; and perhaps even by the secret Motions of Ambition, hard to be distinguished from those of a more plausible Kind: On the other Side, they declined, were with-held by the Duty and Fidelity of a Subject owes to his Prince, notwithstanding he may be very much, and that desperately, hated.

This inward Conflict and Uncertainty that disturbed theirs Minds, proceeded from the Fear of displeasing Shang ti, either by taking up Arms, as they were th'ed, or by refusing to take them up, in order to free the People from the Oppression under which they were penann'd, and put a Stop to an Inundation of Crimes: By this Proceeding, they acknowledged their Dependance to be on a Master who forbids Difloyalty, hates Tyranny, loves the People as a Father, and protects the Oppressed.

Almost every Page of the Canonical Books, and especially the Shu king, continues to inculcate this just Dread, as the most proper Curb for the Passions, and the most effectual Remedy against Vice. There likewise we fee what Idea theirs Princes had formed of the Justice, Holinefs, and Goodnefs of the Supreme Lord. In the Times of public Calamities, they were not satisfied with only addressing their Vows to Tyen, and offering Sacrifices, but they applied themselves carefully to inquire into their most minute and secret Faults, which might possibly have drawn down this Punishment from Tyen: They examined if they were not too expensive in their Huts, too luxurious in their Tables, too magnificent in their Equipage and Palaces; all which they resolved to reform.

One of thefe Princes acknowledges frankly, that he had not purfued the fuchury Thoughts inspired by Tyen. Another Reproaches himfelf for want of due Application to the Affairs of Government, and for having too much Fondnefs for innocent Amufements: He confiders theirs Faults as fufficient to draw down on him the Anger of Tyen; and in a humble Manner, confells him to be the Source of public Calamities. In the Canonical Book called Chun t'fu, the Misfortunes of a Prince are spoken of as many Punishments of Tyen, who, to make the Challenge fhall greater, rendered him infenfible of his Difgrace. The Shu king speaks often of a Matter who prefides over the Government of Empires and Kingdoms; who has an absolute Dominion over the Wills of Mankind, in order to conduct them to his own debt and End; in short, who rewards and punifhes Men by means of one another, without any Detriment to their Liberty.

This Prerogative was fo common, that Princes, naturally jealous of their own Glory, never in the least attributed the Succefs of their Wife Government to themselves, but referred it to the Supreme Lord, who governs the Universe; this appears from the fingle Instance of the Emperor Seo, in the Clafical Books, of the one another, any without any Detriment to their Liberty.

The Emperors, Tyen, Shun, Ching tang, &c. are often mentioned in the Clafical Books, as Patterns of Imitation; and it is a Maxim perpetually in their Mouts, that the moft wicked Man, if he makes Ufe of the Affiftance which Tyen offers him, may attain to the Virtue of those Heroes. These wife Emperors are repre{ented in the fame Book, in a fuppliant Poffure before Shang ti, deprecating the Erils wherewith their Defendants were threatened. An Emperor of their Race, declares, that his illuftrious Ancestors, notwithstanding their extraordinary Talents, could never have governed the Empire as they had done, without the Affiftance of Sage Ministers, whom Tyen had given them.

It is farther worth observing, that they attribute nothing to Shang ti but what is feemly, and becoming the Sovereign of the Universe. They atcribe to him Power, Providence, Knowledge, Justice, Goodnefs, and Clemency; they call him their Father and Lord; they honour him with Worhip and Sacrifices worthy of the Supreme Being, and by the Practice of every Virtue. They likewise affirm, that all outward Adoration must fail in pleasing Tyen, it if does not proceed from the Heart, and is not animated by the inward Sentiments.

It is faid in the Shu king, that Shang ti is of infinite Understanding; that he fees from the Top of Heaven what is done here below; that he makes Ufe of our Parents to beftow on us the animal and material Part, but that he himfelf gives an understanding Soul, capable of Reflection, which distinguishes us from Brutes; that he has a great Virtue, that to offer him Sacrifice, it is not fufficient for the Emperor, to whom this Function belongs, to join the Prieffhood to the Royal Dignity, but it is moreover neceffary, that he should be either upright or penitent, and that preaparatory theets, he should expel his Faults with Falling and Tears; that we cannot fathom the Depth of his Deligns and Councils, and yet ought not to believe that he is too exalted to mind what paffes here; that he himfelf examines all our Actions, and has erected a Tribunal in our own Confequences, whereby we are judged.

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The Emperors have always thought themselves chiefly obliged to observe the primitive Rites, the solemn Functions of which belong to them alone, as being the Heads of the Nation: Thus they are Emperors to govern, Masters to teach, and Priests to Sacrifice: to the End, that the Imperial Majesty humbling himself in presence of his Court, by the Sacrifices which he offers in the Name of the Empire to the Master of the World, the Sovereign Authority of the Supreme Being may fill thine more redemptive, and exalted above any Equal. To this purpose we find it both in the J king and Shu king.

The Emperor is there sa'y'd to be the only Person who is allowed publicly to render this solemn homage to Shang ti. Shang ti has adopted him for his Son, and appointed him the principal Heir of his Grandeur on Earth; he arms him with his Authority, charges him with his Orders, and heaps Benefits upon him. To sacrifice to the first Being of the Universe requires no less than the most exalted Person in the Empire. It is necessary that he should defend from his Throne, and humble himself in presence of Shang ti, that he might thus draw down the blessings of Heaven on his People, and cause their Vows to ascend thither. This Worship and Sacrifice have continued in being for a great many Ages; and the Chinese History takes care to inform us with how much zeal the Emperors of each Dynasty honoured the supreme Lord of the World. I shall go on with relating what we learn on this Head from the Chiffical Books.

Fo bi, who is supposed to have been Contemporary with Phaeth, was one the Heads of the Colony which came to settle in this extreme part of the East, and is acknowledged for the Founder of the Chiffical Monarchy (A). He had nothing more at Heart than to give public Marks of a religious Veneration for the first Being. He bred in a domestick Park, fix forts of Animals to serve as Victims in his Sacrifices, which he solemnly offered twice a Year at the two Solstices, at what time the Tribunals as well as the Shops were shut up: nor were the People even permitted on those Days to undertake any Journey; they were to think of nothing else but rejoicing with the Prince to honour Shang ti. The Book entitled Li bi, calleth these two Solemnities, The Festival of Gratitude to Tyen.

Shin mung, who succeeded Fo bi, not content with the two solstitial Sacrifices, appointed two others at the Equinoxes: The first in Spring to influence Shang ti in favour of Agriculture, the other in Autumn, after the Harvest, the Tithe of which he ordered to be gathered, and offered the first Fruits to Shang ti. And as Fo bi had brought up six forts of Animals for sacrificial Uses, Shing mung, out of a pious Emulation, with his own Hands cultivated the Field which furnished the Corn and Fruits for the same Sacrifices.

Whang ti, who succeeded Shin mung, showed greater Zeal than his Predecessor; for to prevent being hindered by bad Weather, from making the usual Sacrifices in the open Field, he built a large Temple, wherein they might be offered under Shelter in all Seasons, and the People instructed in their principal Duties.

The Emprcss Lui tia, Wife of Whang ti, undertook to breed Silk-worms, and make filkén Ornaments befitting those Solemnities. Without the South-gate was a vast Incolure of arable Land, which furnished the Corn, Rice, and other Fruits appointed for the Sacrifices; and without the North-gate was another great Incolure full of Mulberry-trees, wherein were nourished abundance of Silk-worms. The same Day that the Emperor went to till the Ground for the corn, and make their principal Duties.

This Motive alone induced Whang ti to confer, that his Son should succeed him with the Title of Shau ban, that is to say, young Fo bi; because from his Infancy he had been a zealous Imitator of the Virtues of the first Founder of the Empire, Tuy ban Fo bi.

The Sequel made it appear that they were not deceived in their Choice: For he increased the Pomp and Solemnity of the Sacrifice offered to Shang ti, by harmonious Concerts of Music. His Reign was peaceable and quiet; only the last Years of it were disturb'd by the Conspiracy of nine Chin baw or feudatory Princes, who endeavour'd to destroy that beautiful System of Subordination established by the first Kings, both in religious Worship and the Government of the State.

Their Design being to substitute the fear of Spirits in place of the fear of Shang ti, they had recourse to Magic and Enchantments. They disturbed Houtes with evil Spirits, and terrified the People with their Delusions, that assembling in the Temple on the solemn Days when the Emperor sacrificed, they made it return with their Clamours, tumultuously requiring that Sacrifice should likewise be offered to these Spirits (a). The Emperor dy'd during these Troubles, and the he left four Sons, Czeen byo, Nephew of Whang ti, was chosen for his Successor.

(A) The Chinese themselves are not very certain as to the Time when this Rites lived, the Canonical History begins with the Emperor Yao. We may add thus the Author's making him a Contemporary of Phaeth, and the Head of a Colony of the Abolished walk a Chimera, see before p. 277.

(b) We fee here very early the evil Effect of the Doctrine of Guardian Angels, which is predictive of Idolatry.

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This Prince began with extinguishing the Race of the nine Enchanters, who were the principal objects of the Tumult; he appeased the Minds of the People, and restored Order in the Sacrifices. Having reflected on the Inconvenience of assembling an active multitude People in the same places, where the Emperor came to sacrifice, he separated the Place of Instruction from that of Sacrifices, and established two great Mandarins, chieftains from among the Sons of the deceased Emperors, as Presidents, one of whom was charged with the whole Ceremonial, and the other took care of the Instruction of the People. He also settled Rules for choosing the Victuallers, ordering that they should neither be lame, nor defective, nor of any other Animals but the six Kinds appointed by Lo Bi; Likewise that they should be well fed, and of a Colour agreeable to the four Seasons wherein the Sacrifices were made. In a word, he regulated their Age and Size.

Ti Ko, Nephew of Chuen Hye, was raised to the Throne by the Suffrages of all the Orders of Efficacy of the State; and was addicted no less than his Uncle to the Worship of Shang Ti, and the religious Observations of the Ceremonies. It is related in the Annals of this Prince, authorized by the King, that the Empress Tsuen Kyung, who was barren, accompanying the Emperor to a solemn Sacrificery, prayed to Shang Ti for Children with so much Pervency, that she conceived almost at the same Time; and ten Months after brought forth a Son, called Hwey Tey, who was the Ancestor of a glorious Poynter, dignified with a great number of Emperors.

It seems surprizing that so prudent a Prince as Ti Ko should choose for Successor, neither this miraculous Infant, nor Tao, whom he had by his second Queen Kin Tey, nor Ki Lye, Son of the third Queen Kyen Tey, but should prefer to these young Princes, already so eminent for their Virtues, his Son Obi, by his fourth Queen Chiang Tey, in whom there was no Quality worthy of the Throne, but he did not reign long.

It is feyed in the Book intitled Kang Kyen (A), that the Providence of Shang Ti watched over the Welfare of the State; and that the People, by his Appointment, unanimously deposed this son of Profound Philosophy, and established two great Mandarins, who joined the Quality of Legislator to that of Emperors, and became a Pattern for all his Successors. The Ti Tey relates, that he could never have brought the Sciences to their utmost Perfection, within the first fifty Years of his Reign, if it had not been for the extraordinary Assistance of Tsuen.

In the six Years of his Reign, the People being greatly multiplied, and the most beautiful Plains quite covered with Water, (supposed by some Europeans to be the Remains of the Deluge) the great Ta applied himself to drain off the Water into the Sea, to raise the fink Lands, and divide them among the People.

Nine Years after, this great Emperor resolving to associate with him in the Empire some wise Person fit to succeed him: "As I receive no Merit in my nine Sons (fayed he to his Ministers) do you therefore find me out a Man, no matter of what Family, provided he is truly Wise, and of known Virtue?" Hereupon they mention'd a young Peasant named Shen, who, tho' he continually received ill Usage from his Parents and eldest Brother, still behaved with the greatest Respect towards them, and bore their injurious Treatment with unconquerable Patience and Meekness. This is the Man I want, said Ta, he only is able to preserve Order and Peace in the Imperial Family, and regulate all the Families of this vast Empire after that Model. Having proved him yet three Years longer, he afterwards made him his Son-in-law, appropriated him in the Empire, and appointed him his sole Heir, to the Succession of all the Princes of his Blood, and even in Opposition to all the Remonstrances of Shen himself, who did not think himself qualified for being at the Head of so vast an Empire.

When he was in Possession of the Throne, the first thing he did, was to pay his solemn Homage to Shang Ti; after which he enacted those wise Laws, wherein the Government of the Empire is founded. He created Mandarins, and gave excellent Precepts relating to the five principal Duties, of the King and the Subject, Father and Children, Husband and Wife, elder and younger Brothers, and of Friends among themselves: Insomuch that, from the Greatest to the Least, every one immediately knew whether he was to command or obey.

His Example gave great Weight to his Precepts; for all Persons who faw his respectful Submission to Tan, whom he looked upon as his Father and Mater, were inclined to put in Execution such wise Laws. Shang Ti, says the Shu king, seems to have made himself Shen's Colleague, and to have given him the sole Direction of his Omniscience, in order to bring about his Desires. Tan dyed universally lamented 3 Years after the Adoption of Shen, who now reigning alone, divided the Offices among several wise Men whose Capacity he had made trial of. After the Example of Tan, he chose no Successor in his own Family, but appointed the Sage Ta, which Choice was generally approved of.

O amiable Shen! says the Li Ki, Was there ever a better Prince? While he lived he had nothing at Heart but the public Good, and at his Death, instead of following the Dictates of paternal Affection, and placing his Son on the Throne, he contrived nothing but the Interest of his Subjects. He shewed that he was their true Father, by giving them in the Person of Ta another Prince like himself, and worthy of inheriting his Love for his People.

The great Ta did not forget a Duty which he believed to be of the highest Nature; for the Religion of Shang Ti never flourished more than in his Reign: He even took Care to prevent the Negligence that might cool his Ptoffer, by establishing Mandarins at Court, and in the Provinces, as so many Sages, whose Business was to represent to the Emperors their Obligation.

(4) That is, the General History.
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Obligation to worship Shang ti, and to give them, whenever it was necessary, useful Instructions concerning the Practice of the Nine Royal Virtues.

This Liberty which the Sages of the Empire enjoy'd of pointing out to the Prince his principal Duties, was interrupted in prose of time under the Tyrant Kyi, an impious and voluptuous Prince, who admitted none into his Councils but young Libertines, ever forward to encourage his Disregard for Religion, and flatter him in his Crimes.

The several Orders of the State, no longer able to bear his Cruelty, and the Scandal of his pernicious Example, deposed him, being the last of the Family of the Hsu, and placed in his room Ching tang the Grandson of Whang ti. The only Reason that is alleged for the Fall of the one, and Elevation of the other, is that Kyi was become a wicked Prince, and had forgotten the Oath which, on ascending the Throne, he took to continue the supreme Worship of Shang ti.

Religion being as it were the Foundation of the Shang Dynasty, Ching tang carried the Adoration and respectful Fear due to Shang ti much farther than his Predecessors had done, establishing Mandarins at Court and in the Provinces, with a Privilege of making him Remonstrances, in case he transgressed ever so little from this Capital Duty.

The Emperor having offered several fruitless Sacrifices to appease the Wrath of Heaven, on account of a seven Years Famine, which had reduced the People to the greatest Misery, he resolved to offer himself as a Victim of Expiation: Accordingly he divested himself of his imperial Ensigns, and went with the great Lords of his Court to a Mountain, some distance from the City; where, with a bare Head and naked Feet, in the Portion of a Criminal, he prostrated himself nine Times before the supreme Master of the Universe.

" Lord (sayed he) since all the Sacrifices, that I have offered to import thy Clemency have been in vain, it is doubtfull I myself who have drawn down so many Miseries on my People. Dare I ask wherein I have incurred thy Displeasure? Is it owing to the Magnificence of my Palace, the Delicacies of my Table, or to the Number of my Concubines, which however the Laws allow me? I am resolved to repair all the Faults by my Modesty, Frugality, and Temperance; And if this is not sufficient to make me thy Victim to thy Justice. Let me be punished, provided my People be spared: Let the Thunderbolt fall on my Head, provided that at the same time the Rain falls upon the Plains, and my Subjects be relieved from their Misery." His Prayers being heard, the Sky was covered with Clouds, which sending down Plenty of Rain on the Plains produced a plentiful Harvest.

The Happiness of this Family was in good measure owing to the great Number of Sages, who appeared at the same Time. Their principal Bufines was to attend the Emperor at the Sacrifices of Shang ti. Among thefe, the Ko lau (A), Im, distinguished himself in the Reigns of Ching tang and his Son Tsai yu.

Under the Tyrant Chew these Sages first began to be neglected: Their Remonstrances and Advice being rewarded with the most cruel Punishment, and often Death itself. In that Reign we meet with the incomparable Wisdom and Virtue of Ven wang and his Son Vu wong. All the Grandees of the Empire having conspired to dethrone Chew, and fet Ven wong in his Place, this latter sedulously opposed their preffing Solicitations, contenting himself to poffefs the Virtues which constitute a great Monarch, without the Ambition to become one: He even made use of the Prophecy he found them in towards himself, to bring them back to the Obedience which he thought was due to the Tyrant.

For nine Years that the State was in the greatest Confusion, all the Orders of Chew were stifled by this virtuous Prince. By his Hands also he offered Sacrifices to Shang ti; so for otherwise the feudal Princes would have refused to affift therat. On this Occasion the Book intitled I king, speaks elegantly in its enigmatical Stile: That all the Omen killed by Chew were not worth the meagre Offerings of Ven wong: because the former offered his Sacrifices with a Heart polluted with Crimes, whereas the better part of the latter's Offering consisted in the Purity of his Heart.

After the Death of Ven wong, it was unanimously resolved in an Assembly of the Chew brothers (or feudal Princes) to dethrone the Tyrant, and that Vu wong should head the Enterprise. However he fignally opposed that Resolution; at least he demanded Time to examine if it was really the Order of Tsien. He spent two Years in debating the Matter with himself, in which time his Mind was in a continual Uncertainty, not knowing what Part to choose, and fearing to incur the Wrath of Tyran, whether he accepted or refused the Commission.

In short, after many Conflicts within himself, he yielded to the Intreaties and Solicitations of the whole Empire; and, says Confucius, he made but one Puff, for in the first Battle the Tyrant being routed and abandoned by his Party fled to his Palace, where raising a funeral Pile out of the most valuable Things belonging to him, he set Fire to it, and so put an end to the Dynasty of the Shang. Vu wong by unanimous Consent was placed on the Throne, and quickly restored the Government to its former Condition.

It is true, the pretended Orders of Heaven, and Zeal for the public Good, which served to give a Colour to that Ufurpation, have not justified this Prince in the Opinion of some later Writers. Although Ching tang and Vu wong have always paided for great Emperors and Patterns of Virtue, yet the famous Chau kan iffe declares plainly that the Manner in which they attended the Throne calls a Blemish on their Glory. He also gives much the Preference to Shun, Ts, Ven wong and Chew kung, who having been the Colleagues of Emperors, affirmed nothing to themselves of the Government but the laborious Part.

(*) A Name common to the Ministers of State, whose Number is not limited to four, these being sometimes five or seven.
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However that be, it appears by the Inuffances taken from the Claffical Books, that from the Foundation of the Empire under To hi, thro' a long Series of Ages, the Supreme Being, commonly known by the Name of Shang ti and Tafen, was the Object of public Worfhip; and as it were the Soul, and Primus Mobile, of the Government of the Nation: That this Supreme Being was feared, honored of the People, and that not only the People, but the Grandees of the Empire, and the Emperors themselves were sensible there was above them a Lord and Judge, who rewarded fuch as obferved, and punifhed fuch as offended him. Shang ti had all their Acknowledgments.

Of all natural Beings, fayd Confucius to his Disciple Tfung ts'e, none is more eminent than Man; of all the Actions of Men, none is more praifeworthy than filial Piety; and among the Duties of filial Piety, the moft indifpenfable is, refpeétfully to obey a Father's Orders: But to render him this Obedience, nothing was more efleftual than to afsoicate with him Shang ti, that is, to confider him as infclicted with the Majefly and Authority of the Moft High.

Chew king, the Brother of Yu yang, acknowledged that abolute Dependance, which the Emperors, as well as their Subjects, had on Shang ti. He tenderly loved the Emperor, and feeing him ready to die in the second Year of his Reign, he proftrated himself before the Supreme Majesty, to implore the Recovery of a Prince, whose Life was fo neceffary to the State. It is then Lord, cried he, who hath placed him on the Throne, and appointed him Father of the People. Is it thy Will to punifh us by taking him away? If a Vicffom be indifeffuible, accept of my Life, which I offer thee in Sacrifice, provided thou spare my Father, my King, and my Brother.

Ching yang imitated the Piety of his Father, and when on the Throne obferved the fame Veneration for the Sovereign Lord of the Universe. How for feorer I may be called above other Men, fays he in the Shu king, yet I am no more than one of the leaf of Shang ti's Subjects. How can I difpaufe with paying him Honour?

Chew king was his Uncle, and had been his Tution. The great Authority of fo wise a Minifter creating Jealousies, fome Grandees carried their Envy and Ill-will to fuch a Pitch, that they obliged him to retire from Court, and banifh himself into the Province of Shan tong. But a dreadful Storm, which happened at that Time a little before Harreff, had defoyed all the Produce of the Fields, Ching yang took it for granted, that Tyen was angry, and defigned to avenge oppreffed Innocence. He therefore ordered Chew king to be recalled forthwith, and went himfelf to meet him, thereby to honour his Return. Stopping on the Road to make his Prayers to Shang ti, and represent the Neeceffities of the People, almost at the fame inftant there arose a Wind contrary to the former, which defoyed all the largest Trees that had been bent down to their natural Condition, and there was a plentiful Harreff.

It is reported likewise in the Shu king, that three Princes of the Blood, who had feiz'd on the Citie of Min, affum'd the Arms of Shang yang, having revolted becaufe he had put himfelf into the Hands of Chew king, the Emperor took up Arms to reduce them, but firft confulted Shang ti. Tyen, fays he, never favours the Arms of Princes, but when they make War for the Love of Peace.

The fame Spirit of Religion animated Prince Kang yang. There feemed to be no other Emperor in China, fays the Shu king, of Shang ti. The Dread of the Supreme Being was alone fufficient to keep the People within the Bounds of their Duty. Honesty prevailed fo much under the Government of this Prince and his Father, to whom he succeded, that they had no Occafion to strike a Terror into their Subjects by the Rigour of Punifhment. Criminals were only confined in Pifion, out of which they were let in the Day-time to work at their Trade, and in the Evening to lodge in the Night.

A fingle Palliage out of the Shi king will inform us with what Sentiments of Gratitude and entire Confidence Chou yang used to address Shang ti. Rejoice, my People, fays he, fome Day to your Husbandmen; Alfo the Spring is hardly at an End, you are going to reap the Produce of Autumn. Our Fields which were but newly fown, are already loaded with the richift Harreff. Thanks be to Shang ti, who puts us fo soon in a Condition to enjoy his Gifts. For this Reason I will not wait till the End of Autumn to present myself before him, and return him Thanks for fuch forward Crops.

Mo yang, his Son, followed the Examples of his Predecessors when he was upon the Throne; and as the People were no longer awed by the Fear of the Supreme Being, as they were in the Reigns of Chou yang and his Son, he confidered himself as Shang ti's Minifter of Justice, and expreffly ordered to defoy all Punifhments which their Crimes deferved. He confidered the Shu king, that he is only the Minifter of the Moft High, to defend the Innocent from Oppreffion, and hinder the Strong from opprefling the Weak.

Religion preferred its exterior Form under the next four Emperors, Kang yang, Te yang, T'yan yang, and La yang; But thefe Princes degenerated greatly from the Virtue of their Ancestors: Like those Trees, fays the Shu king, which continue to make a beautiful Appearance with their Leaves, but for want of Culture bear no more Fruit, and begin to degenerate. Thus they became the Objects of Contempt, and the Subjects of a thousand licentious Songs. Pitty yang was fo exceedingly fond of Horses, that to reward his chief Groom he made him Prince of T'fen, not dreaming, doubtlefs, that one of his Defendants would found the Family of T'fen, which had renounced, in Ruin on that of the China.

La yang, his Suceffor, was deftroyed for his Pride and Tyranny. The Silence of Shang ti, fays the Shi king, was an Enigma; one would have fayed, that he kept, contrary to his Caffon. Every thing profper'd with this wicked Prince; the People durft not fetch their Breath: The very Cenfors of the Empire, by their Office obliged to give him wholesome Advice, were the forwardest to offend him.
to uphold him in his Crimes by his base Adulations. *Whence comes this,* cries the Author of the *Shi king; Is it that there is no more Justice in Heaven? Shall the Wicked peaceably enjoy the Fruit of his Crimes?* Attend, continues he, and you shall see, that Shang ti never放s the Efforts of his all-powerful Arm but to strike the harder Blow.

In effect, the People revolting against Li seng, his Parents and Relations were cut in Pieces; the Tyrant escape their Fury by flying and banishing himself. His Son Se-wen seng had met with the same Fate, if the faithful Chau long, Ko lin of the Empire, had not made his own Son perforate the Prince; and, by thus sacrificing him, saved the Life of the Heir to the Crown.

When the Shi king makes this Reflection: *It is in vain to hide one's self in the dark; nothing is hidden from Shang ti:* The Night is with him as clear as the Day. He penetrates into the most secret Corners, where the Malignity of Man's Heart would withdraw itself from his Sight: He is present every where, and darts his Light into the most obscure Winding of the most impenetrable Labyrinth, where one would attempt to conceal himself.

On this Occasion, Wey-sui long, a venerable old Man 95 Years of Age, made an Ode, which he caused to be sung every Day in the inner Gate of his Palace. In coin, says he, does human Force pretend to establish a State; if the Lord of Heaven does not lead a Hand to strengthen it, it tumbles at the first Stroke. *This is a Water, which not far from its Spring loses itself in the first Sand it meets with in the Plain:* *This is a Flower which is blown in the Morning, and withers at Night.* A whole Nation is corrupted by the Example of a wicked King.

Shun seng was more religious than his Father Li seng, nevertheless his Reign was perplexed with public Calamities. One Year of Drought laid waste the Empire; which this Prince lamented bitterly in the Shi king: *To behold these dried up Fields, how can a Heart joy but be dried up with Sorry?* If Shang ti, who can do any thing, will not design to call an Eye of Pity on me, while I am making the Great Sacrifice to him for Rain; alas! what will become of my poor People, who must of necessity perish with Hunger? Would it not be better that the Wrath of Heaven should fall upon me alone, and my People be relieved?

I shall allege no farther Instance: It may be sufficient to have been shown from the Author of the Canonical Books, that the Chinese Nation for the Space of 2000 Years together acknowledged, revered, and honoured with Sacrifices, a Supreme Being and Sovereign Lord of the Universe, under the Name of Shang ti or Tyen. If these ancient Masters of the Chinefe Doctrine be compared with the Heathen Sages, we shall find a great Difference between them: For the latter seem to have taught Virtue only to give themselves a Superiority over the rest of Mankind, which they had not on account of Fortune; besides, they dogmatized in so haughty and obstinate a Manner, that it was evident they sought the Discovery of the Truth, than to display their own Wisdom: the Modern Masters of the Doctrines (or Canonical Books) were Emperors and Prime Ministers, whose Virtues gave great Weight to their Instructs, who first themselves the same coercive Laws they established, and conveyed their Moral Precepts, not using Subtilties and Sophisms, but with a plain and simple Air in a practical Way, aiming at the Shortest Method for the Reformation of Manners.

Methinks it would be doing an Injury to the antient Chineses, who followed the Law of Nature, which they received from their Fathers, to tax them with Irreligion because they had not so clear and distinct a Knowledge of the Deity, as the Christian World have had since their Time: This would be to require too much of these People, since they could not be so well instructed as we are, by means of the Precepts of Chrift.

It is true, that tho' the Canonical Books, especially the Shu king, exhorts Men to fear Tyen; and tho' they place the Souls of virtuous Men near Shang ti, yet it does not appear that they have spoken clearly of the everlasting Punishments in the Life to come. In like manner, tho' they affirm that the Supreme Being created all Things, yet they have not treated of it so distinctly, as to judge whether they mean a true Creation, that is, a Production of all Things out of Nothing. However, it must be confessed that, tho' they are silent as to this Point, they have not denied the Possibility thereof, nor, like certain Grecian Philosophers, affirmed, that the Matter of which corporeal Beings are composed is eternal. We likewise do not find that they have treated explicitly concerning the State of the Soul; on the contrary, they seem to have only confined Notions of it, no way agreeable to the Truth: Yet it cannot be doubted but that they believed the Soul exists after its Separation from the Body, as well as the Certainty of Apparitions, of which that related by Confucius is an Instance.

This Philosopher declared to his most familiar Disciples, that for several Years he had seen in a Dream the celebrated Obew long, Son of Ven seng, to whom the Empire was indebted for so many excellent Instructions relating to Morality, and other Doctrines. And it is observable that the learned Obew, so famous under the Dynastie of the Song, being asked if Confucius spoke of a Dream, or a real Apparition, answered, without Hesitation, that he meant a real Apparition (1). However Obew long had been dead 600 Years before this Occasion, I shall relate out of the Chinese History the following Passages, nearly relating of the same Nature, and no less extraordinary than the former. We read in the *Shu king,* that the Emperor Kao long having proved fervently to (2)Tyen, in order to obtain a worthy Minister of State, fit for reforming the Manners of his Subjects,

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(1) But this is no Proof that it was an Apparition, since Confucius himself known to have dreamed. Indeed, some of the Confucianists, in consequence of their Notion of a particular Providence, have been in some Extravagancies concerning Guardian Angels, Demons, Apparitions, &c.

(2) See Shew seng in the Sha, and Shang ti for Tyen, when seeking of the Sovereign Being, who made created and governs Heaven and Earth.
Religion of the Ancient CHINESE.

Subjects, Shang ti appeared to him in a Dream, and shewed him the Person designed for him: By the Description of whose Face the Emperor had him searched for, and he was found among a Crowd of ordinary People: Yet this Fiji prof, (for that was his Name) eluded out of the Dust, as it were to sway the Empire, spake from the first, according to the Maxims of the ancient Sages; whence it is easy to judge that the Doctrine which he taught was commonly received all over the Nation.

Certain Historians since Confucius, relate a received Tradition concerning the Ruin of the Kingdom of T'fau, in the third Year of the Emperor King sang. One of the Lords of this Prince's Court saw in a Dream the Ancestors of that Family, who, after they had lamented the Degeneracy of their Descendants, fayed among themselves: Our Race will certainly lose the Crown, and the Country of T'fau will no longer continue to be a particular Kingdom, as it has been for these 600 Years past. Such a Man by Name will murder the Prince, and cause this Revolution.

This Lord was too much affected with this Vision, to take it for a mere Dream: But not finding any Person at the Court of T'fau, who bore the Name of the appointed Traitor, he was content to warn the Prince to beware of such a Man, whenever he saw him. The Prince made Use of the Council at first; but afterwards neglecting it, perhaps thro' Forgetfulness, a Man of that Name flew the last of the Kings of T'fau, which then became Part of the Kingdom of (A) Song.

It is observable, that in their ancient Books we find Proofs that the primitive China had Knowledge of the Supreme Being, and paid him religious Worship for a long Series of Ages; nor can we perceive therein, the least Foot-steps of idolatrous Worship. This will seem the less surprizing, when we reflect that Idolatry spread but slowly in the World; That according to Eusebius, it first began in Afirica, where there were no Images, till a long time after Bein who introduced them; that China had no Commerce with other Nations, and that the Indies lying between it and Afirica, rendered the Communication still more (a) difficult.

Had it been otherwise, the China History would not have failed to speak of it, in the same Manner as it takes Notice of the Time when the Image of Fo was brought into China, several Ages after Confucius. 'Tis true, that from the Time of that Philosopher, Magic, and divers other Errors had infected the Minds of many: It is also probable, that even before there were Images, and a superstitious Worship to be found among the People in some Provinces: But this cannot be proved from their History; and it appears that the Learned, adhering to the Doctrine which they received from their Fore-fathers, had no Share therein.

That which has contributed greatly to the Preservation of the Religion of the early Ages in China, and preventing its being wholly destroyed, is, that there has been a supreme Tribunal esta-

(b)blished in the Empire, almost from the Time of its Foundation, with full Authority to condemn, or suppress any Superstitions that might arise; which is called, The Tribunal of Rules.

This Precaution of the China's would have proved effectual, was not the Mind of Man so weak, and liable to be seduced; the strongest Dykes being only the Work of Men, cannot withstand very violent Inusions. We have observed elsewhere, that the whole Body of Philosophers in China, [have been] Idolaters contrary to their own Consequences, that fear of a People fond of Images (c), who were ungovernable, and had too much the Ascendant in public Affairs: Nevertheless, the ancient Doctrine of the China, has never found Support from the Tribunal above mentioned, and does by the Assistance of its Degrees, still continue to be the prevailing Sect. The Millionaires, who read the Decrees of the Mandarins, composing this Tribunal, have observed, that tho' they sometimes in private practised certain Superstitions, yet when they assem-

bled in a Body to deliberate about them they openly condemned them.

It is possible that by the same Means, the Belief of a Fiji and Supreme Being has been so long preserved in China, such as we find it in the Classic Books; and it is certain, it has been de-

formed as it was among the Greeks and Romans, by the Fictions of the Poets. China, for many Ages, was a Stranger to the Superstitions to be met with in other Nations, who having but a very gross and imperfect Idea of the Deity, have fallen by degrees to honour the Heroes of their Country with the Title of Gods. Whatever Veneration the China have had for their greatest Emperors, they never payed Adoration to any but the Supreme Being; and tho' they have discovered their Esteem and Respect for the Memory of great Men, who have been distinguished by their Rank, their Virtues, and Services, yet they have rather chosen to preserve their Memory by Tablets inscribed with their Names and short Encomiums, than by Pictures or Images. Tablets of the same Kind are often hung up in honour of Magistrates, who have discharged their Trusts to the Satis-

faction of the People, and are removed to another Government.

However, the Troubles that happened in the Empire, the civil Wars which divided it, the Corruption of Manners, which became almost general, had entirely banished the ancient Doctrine: But Confucius revived it, by giving fresh Reputation to the ancient Books; especially the Ssu king, which he recommended as an exact Rule of Manners.

(A) How fond the Author is to propagate the Doctrine of Ancient China, instead of the later Reformers! The Editor has nothing to say on the Subject.

(b) The Author seems to forget, that the Idolatry of Fo sprang up in that Part of India next to China, within 200 Years after Buddha; and yet did not the Administration of China for 1200 Years after, which is much more foregoing Influence than the other.

(c) In the Original it is Idols: Where observe that the Re-

igious Clergy give the Name of Idols to the Images of all Nations, tho' they use them only for fable or Reverencing the Nation, as the Bishops do, if you will believe themselves. Wherein it is plain, either that they maliciously belie other Religions, or really look on the Use of Images in Religion as Idolatry; and do distinguish between Images and Idol, in order to amuse the Ignorant, and cloak their own Impiety.

I have
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I have already spoken of the high Esteem this Philosopher was had in, who is still looked upon as the Doctor of the Empire; and yet in his Time, the Sect of T'ao-tse, whose Author came into the World about 52 Years before Confucius, The superstitious Doctrine which he taught, was agreeable for its Novelty; and however extravagant it might appear to reasonable Men, yet it was encouraged by some of the Emperors, besides a great Number of Followers, who brought it in Credit.

Of the Sect of TAO TSE.

Author of this Sect. LAU KYUN, (a) is the Name of the Philosopher who gave Rife to this new Sect; and if you credit his Disciples, his Birth was very extraordinary: For he lay fourscore Years in his Mother's Womb, and came into the World, by making his Way thro' her Left Side, of which monstrous Child-Birth the died.

His Books. His Books are still extant; but, as it is supposed, much altered by his Followers: Nevertheless, they contain several Maxims and Sentiments worthy of a Philosopher, concerning the moral Virtues, the avoiding Honours, the Contempt of Riches, and that happy Solicitude of a Soul, which raising itself above terrestrial Things, believes that it has a Sufficiency in itself.

Amongst the Sentiments, there is one which he often repeated; especially when he spoke of the Production of the World: They say, he, [that is the Law or Reason] hath produced One, One hath produced Two, Two have produced Three, and Three have produced all Things (b). By this he seems to have had some Knowledge of the Deity (c), but it was a very gross one.

The Morality of this Philosopher and his Disciples, nearly resembles that of the Epicureans; it consists in putting away vehement Desires and Passions, capable of disturbing the Peace and Tranquility of the Soul. According to them, it ought to be every wise Man's Care to pass his Life free from Anxiety and Uneasiness; and to this End, never to reflect on what is past, nor be inquiet about what is to come.

They affirm, that to be agitated with ruffling Cares, to be bufed about great Projects, to give oneself up to Ambition, Avarice, and other Passions, is to toil more for Poverty than themselves; and that it is Madness to purchase the Happiness of others, at the Expense of our own Peace and Felicity: That we should pursue our own Happiness with Moderation, and not abandon ourselves to over violent Desires; because, whatever we look upon as Happiness, ceases to be if it is accompanied with Trouble, Distast and Inquietude, and the Peace of the Soul be ever to little disturbed.

For which Reason, those belonging to this Sect, affect a Calm that suspends, as they fay, all the Functions of the Soul: But as this Tranquility must needs be disturbed by the Thoughts of Death, they boast of having found out a Liquor, by means whereof they may become immortal. They are addicted to Chymistry, and much infatuated with the Notion of the Philosopher's Stone. They are likewise fond of Magic; and are perfuaded, that by the Assistance of the Demons whom they invoke, they can succeed in their Designs.

The Hope of escaping Death, induced a great Number of Mandarin`s to study this diabolical Art: The Women especially, being naturally curious, and extending fond of Life, made great in to these Extravagancies. At length, certain credulous and superstitious Emperors, brought this impious Doctrine in vogue, and greatly multiplied the Number of its Followers. And the Emperor T'ang Hsi-ling, that sworn Enemy to Learning and skilled Man, was perswaded by these Impostors, that they had actually found the Liquor which made Men immortal, and was called Chang feng yao (b).

P'ei ti, the sixth Emperor of the Dynasty of the Han, addicted himself wholly to the Study of magical Books, under a Leader of this Sect, named Li fang kyun. Some pretended it was out of Compassion for the Empefs, who embraced this new Philosophy, as being more favourable to her Passions than the Doctrine of the ancient Books, and of Confucius, which the defeteed.

It was not long before the Provinces were informed of the Emperor's Inclinatio, and the open Protection given by him to a Sect, which he had embraced himself. The Court was immediately filled with an innumerable Crowd of these false Doctors, who were famous for the Magic Art. That Prince about this Time, lost one of his Queens whom he doated on to Distraction: and being incofolate for her Loss, one of these Impostors, by his Inchantments, cured the deceased Queen to appear before the Emperor: And this Appearance with which he was surprized and terified, more strongly attached him to the Impieties of this new Sect. He several times drank the Liquor of Immortality: But at last perceived he was as mortal as ever, and being at the Point of Death lamented too late his easy Credibility.

However, the new Sect suffered no Prejudice by the Emperor's Death, for it found Protectors in the Princes of the same Dynasty. Two of their most famous Doctors having been authorized to support the Worship which was payed to the Demon in a great Number of Temples already erect-

(a) He is also called Li huo kyun, and commonly Pe yung, or Pe ao (P. Coqui, Sciens Sinens. praem. Declar. p. 24.) His Name was Li, and his Surname Fu, but as he came into the World with white Hair, he was called Lau ist, or the Infant old Man. These Circumstances we have by accident in another Place, at our Author, that they more properly come in here.

(b) The Glosso-Philosophers of the ancient Books, and of Confucius, which the defeteed.

(c) He is a great Doctor of the ancient Books, and of Confucius, which the defeteed.

Support this Sect.
ed thro' the Empire: they distributed every where, and sold at a high Price little Images, representing the Crowd of Spirits and Men, whom they had ranked among their Gods, and named Shang ti, that is, Immortals (a). This Superstition encreased to such a Degree, that under the Emperors of the Tang Dynasty, they gave the Ministers of this Sect the honourable Title of Shang tse, that is to say, Heavenly Doctors. The Founder of this Line erected a lately Temple to Lao kyun; and Hsien tseung, the sixth Emperor of the same Dynasty, cauned his Statue to be brought with great Pomp into the Palace.

The Successors of the Head of this Sect are allways honoured with the Dignity of great Mandarins, and reside in a Town of the Province of Kyang fi, where they have a magnificent Palace. Crowds of People flock thither from the neighbouring Provinces to procure Remedies for their Diseases, or to learn their Deity, and what is to happen in the Course of their Lives: They receive of the Shang tse a Billet filled with magical Characters, and go away well satisfied, without beginning the Sum they pay for this singular Favour.

But the Doctors of this Sect gained ground chiefly under the Dynasty of the Sung, whose third Emperor Chun tseung was ridiculously led away with their Tricks and Forgeries. These Impostors, having in a dark Night hung up a Book on the principal Gate of the Imperial City, filled with Characters, and magical Sentences for invoking Demons, gave out that it had fallen from Heaven: Whereupon the cedulous Prince, out of his great Veneration, went on Foot to fetch it; and, after receiving it with the most profound Respect, carried it in triumph into his Palace, and enclosed it in a Gold Box, where he kept it with abundance of Care.

The Tan tse were the Persons who introduced the Multitude of Spirits, till then unknown, Intermediates whom they worshipped as Deities independent of the Supreme Being, and honoured with the Name of the Worship of Shang ti. They even defied some of the ancient Kings, and prayed to them.

When they had got the fifth Race of the Sung, carried the Superiority, and wished to set up a Pitch as to give the Name of Shang ti, or Supreme Lord, to a Doctor of this Sect called Shang fi (b), who had acquired a great Reputation under the Dynasty of the Han. Till that Time, the Idolaters themselves had distinguished Shang ti from other Deities. Thus a famous Ko lang, who has written on this Subject, attributes the entire Ruin and Extinction of the Song to this (c) Impiety.

This abominable Sect got footing by degrees, partly thro' the Protection of the Princes above-mentioned, partly by flattering the Palatines of the Grandees, partly by the Impressions of Wonder and Terror that it made on the Minds of the People. The Compacts of their Ministers with Demons, the Lots which they call, and the surpising Effects of their magical Arts: b) infatuated the Multitude, fill extremely prejudiced in favour of these Impostors, who are generally called to heal Diseases, and exorcize (d) Demons.

They sacrifice to this Spirit of Darkness three Sorts of Victims, a Hog, a Fish, and a Fowl; they drive a Stake in the Earth, commonly such as serves to tell Fortunes by, and trace upon Paper odd Sorts of Figures, accompanying the Stroke of their Pencil with horrible Cries and Grimaces. They make a frightful Dinn with Kettles and little Drums: And sometimes, to punish the Crimes of the Chinese, God permits them to take effect. And tho' often they do not succeed, yet these Gentlemen know how to procure Respect and Authority by their Inchantments, and the Affliction which the Demon gives to deceive and reduce the poor deluded (e) People.

In China, great Numbers of proficicent Fellows are sold to their Ministers of Iniquity, who follow the Trade of Divination. Tho' they have never seen the Person who consults them, they tell his Name, and all the Circumstances of his Family, in what Manner his House is situated, how many Children he has, their Names and Age; with a hundred other Particulars, which may be naturally enough supposed to be known to the Demons, and are straingly surprizing to weak and credulous Minds, such as the Vulgar among the Chinese often are.

Some of these Conjurers, after invoking the Demons, cause the Figures of the Chief of their Egging Sect and of their Idols to appear in the Air. Formerly they could make a Pencil write of itself, without any body touching it, upon Paper or Sand, the Survey to Questions. They likewise cause all the People of any House to pass in review, in a large Vessel of Water; wherein they also shew the Changes that shall happen in the Empire, and the imaginary Dignities to which those shall be advanced who embrace their Sect. In short, they pronounce mystical Words without any Meaning, and place Charms on Houses as well as Men's Persons (g): Nothing is more common than to hear such kind of Stories; and, tho' it is very likely that the greater Part of them are only Illusions, yet it is scarce credible that all should be so: Since many Effects ought in reality to be attributed to the Power of the (g) Devil.

(a) Here the Author represents their Saints or Heroes as Gods, and, to commence the Matter, mil-tenders Shang-jen immortal, indeed of immortal Men.

(b) And have not the People been called Gods by some of the Rongh Doctors, which is equally impious?

(c) And yet both the Sect itself, as well as the Pope, are fill in being, which gives such Conclusions to be groundless.

(d) Observe how this Author along acknowledges the Power of Magic, as he does Apparitions. Whereas, the Power of Demons, etc. If he can see the Chinese Superstitions, how can he possibly avoid being his own?

(e) One Impudence naturally begins another; and why may not the Priests of China make gain of them as well as the Priests of Rome?

(f) Is not this exactly the Cole also with the Priests and Lady of the Church of Rome?

(g) In the same manner as the Rongh Priests sprinkle Houses and People with Holy Water, or give them Relics and . . . Den't to keep in their Closets, or wear about their Persons. With what Face can the Author condemn the Chinese for Superstitions practiced by himself?

(*) The wild fort of People in China say that there are false Reports spread by those Impostors; and that there is nothing real in them.—[Rum. The wild and honest fort of People in Europe will try the same, whatever the Jesuits would have them believe in order to keep up their Influence over the ignorant.]
Of the Sect of F. O., or (A) F. W. E.

For the Space of 270 Years, the Emperors of the Han Dynasty possessed the Imperial Throne; and about 65 Years after the Birth of Christ, the Emperor Ming ti introduced a new Sect into China, which is still more dangerous than the former, and has made a much more rapid (A) Progress.

This Prince, on Occasion of a Dream which he had, called to Mind a Sentence, often in the Mouth of Confucius, viz. That the Holy One was to be found in the West. Upon this he sent Ambassadors into the Indies to discover who this Saint was, and search for the true Law which he taught: The Ambassadors believing they had found him among the Worshippers of the Idol Fó, or Fóe, carried it into China, and with it the Fables, wherewith the Indian Books were filled, Superstitions, the Doctrine of the Metempsychose, and Atheism.

This Contagion which began in the Court soon got footing in the Provinces, and spread thro' all the Empire, wherein Magic and Impiety had made already but too much Havock.

It is hard to say with certainty, in what Part of the Indies this Peril appeared: But if the extraordinary Things that his Disciples relate of him are not so many Fables invented by them, I should be apt to believe, with St. Francis Xavier, that he was rather a Spirit than a real (c) Man.

They relate that he was born in that Part of the Indies which the Chinese call Sông tyên Sha (n), that his Father [named in Fāu song] was the King of this Country, and his Mother called Mo yé; that she was delivered of him thro' her right Side (x), and died soon after he was born; when that he conceived, she almost constantly dreamed the had swallowed an Elephant (v); and that hence arose the Honours payed to white Elephants by the Kings of the Indies, who often make War upon each other to procure this Sort of Animal.

They say, this Monster stood upright upon his Feet as soon as he came into the World, and walked feven Paces, pointing with one Hand to the Heaven, and the other to the Earth; nay, that he even spoke, and pronounced distinctly the following Words, There is none, either in the Heaven or on the Earth, who ought to be adored, but I alone.

At the Age of seventeen he married three Wives, and had a Son, called by the Chinese, Mo hów la (c); at nineteen he forsook his Wives, and Sons, and all earthly Cares, to retire into a solitary Place, under the Guidance of four Philosophers, called by the Indians, Loghi; at thirty, he was of a sudden transfused by the Divinity, and became (A) Fó, or a Deity called by the Indians, Pagod. Henceforward looking upon himself as a God, he minded nothing else but to propagate his Doctrine.

As the Devil was always ready to lend him a helping Hand, by his Assistance he did the most wonderful Things; and by the Novety of his Miracles filled the People with Dread, and procured their Veneration. The Chinese [of the Bonzian Sect] have described these Prodigious in several large Volumes, as well as represented them in Cuts.

It is scarcely credible how many Disciples this chimerical God gained: For they reckon fourscore thousand who were employ'd by him in infesting all the East with his impious Tents. Among this Great Number there were ten more distinguisht for their Rank and Dignity, who published five thousand Volumes in honour of their Master. The Chinese call his Followers [or rather Priests] Seng and Ho shung; the Tartars, Lamas, or La ma seng; the Siamese, Talopoulos; and the Japansce [or rather the Europeans] Bouzars.

Yet this new God found himself mortal as well as other Men; For at the Age of 79 his Strength failing gave him Notice of his approaching End, and then, to crown all his Impieties, he disgorge all the Poison of Atheism.

He declared to his Disciples, that till that Moment he had only spoken to them in Parables; that his Discourses were so many Enigmas; and that for 40 Years he had concealed the Truth under figurative and metaphorical Expressions; but that being about to leave them, he would communicate his real Sentiments, and reveal the Mystery of his Doctrine: Learn then, sayed he to them, that there is no other Principle of all Things but Emptiness and Nothing: From Nothing all Things proceeded, and into Nothing all will return, and this is the End of all our Hopes. But his Disciples adhered to what he first taught, and their Doctrine is directly opposite to Atheism.

(a) Called also Fó hoa.
(b) Coupl. fait it has infected all the Chinese Books and Sects, excepting the Mohammedan. Procem. Declar. ubi Supr. p. 27.
(c) Coupl. fools themselves believe any thing more stupid than their Jidins, who yet are every Moment reclining the Supinity of the Bonza. Or rather is it possible that Jidins can really be so stupid as to believe such ridiculous Notions.
(d) The Original of this sentence is rather than instead of Tchéng sien tsao: the Author having forgotten to accommodate the Name as it occurs in Coupl. (from whom the Extract seems to be taken) to the French Orthography.
(e) On Occasion of his monstrous Birth, P. Coupl. observes that this Saviour of Mankind, as his Followers call him, had more of the Nature of a Viper than a Man; and that the Name Par foi he writes it, by being compounded of Non and Buan, intimates as much.
(f) Coupl. bas it, that the Master dreamt a white Elephant (panting down her 7 times caressing her Woman), Whence he was reported to have conceived by an Elephant; But that others more rightly conceived, that the Devil feasting some human Seed, got her with him in the shape of a Beast. (Coupl. ubi Supr. p. 28)
(g) According to Coupl. La te ho. (h) He was called Mui, or St. Fr., literally called Iska by the Tropics, by which Name the whole Body of the Bons are as well as their Religion is understood. Coupl. ubi Supr. p. 28.
However these last Words of the Imposter gave Rise to the famous Distinction, which made in his Doctrine of Exterior and Interior wherein I shall speak hereafter. His Disciples did not fail to spread a great Number of Fables after his Death (A), and easily persuaded a simple and credulous People, that their Master had been born eight thousand Times; that his Soul had successively passed into different Animals; and that he had appeared in the Form of an Ape, a Dragon, an Elephant (p) &c. This was plainly done with a Design to establish the Worthip of this false God under the Shape of various Animals: (c) Accordingly these different Creatures, through which the Soul of Fo was said to have passed, were adored in several Places; the Chinese themselves built many Temples to all sorts of Idols, which multiplied exceedingly throughout the Empire.

Among the great Number of this chimerical Deity's Disciples, there was one named Mo o kya He believed, ye more dear to him than all the Reft, whom he trusted with his greatest Secrets, and charged more particularly to propagate his Doctrine (p): He enjoyed him not to trouble himself with bringing Proofs and tedious Arguments to support his Tenets; but only to put at the Head of his Works, which he should publish, these few Words: It is thus that I have Learned.

This Fo in one of his Books, speaks of a Master more ancient than himself, called by the Chinese, O mi to, and corruptly by the Japane, Amida; which other Monfer appeared in the Kingdom of Brogal, and the Bonzas pretend that he attained to such a high degree of sanctity, and had acquired such an abundant Merit, that it is sufficient at present to invite him to obtain Pardon for the greatest Crimes. (c) On this account the Chinese of this Sect have continually in their Mourns these two Names, O mi to, Fo (p): thinking that the Invocation of these pretended Deities purifies them so effectually that they may afterwards give a Loose to all their Passions, being persuaded that it will coft them nothing but an easy Invocation to expiate their most enormous Crimes.

The last Words of Fo, when he was dying, gave Rife to a Sect of Atheifts among a few Bonzas; Atheifs a little peculiar of the People, that their Master had taught. Many endeavoured to reconcile the two Doctrines by the Distinction of the Exterior and the Interior: The first being more capable to the Capacity of the People, prepared their Minds to receive the fcond, which was fit only for elevated Minds, and the better to be understood, they made use of the following Examplar. The exterior Doctrine, they say, with relation to the Interior, the fame as the Center or Frame is to the Arch that is built upon it: For the Frame being only necessary to support the Stones while the Arch is building, becomes useless as soon as that is finished and is taken to pieces; in the fame Manner the exterior Doctrine is layed aside as soon as the Interior is embraced.

As to the exterior Doctrine containing the Principles of the Morality which the Bonzas are very careful to inculcate, they fay, there is great difference between Good and Evil; that after Death there will be Rewards for them who have done well, and Punishments for them who have done evil; that there are Places appointed for the Souls of both, wherein they are stationed according to their Merit; that the God Fo was born to fave Mankind, and to bring back thofe to the way of Salvation who had deferted from it; that it was he who expatriated their Sins, and procured them a happy new-birth in the other World; that there are five Pecipets to be obferved, the firit not to kill any living Creature, the fecound not to take what belongs to others, the third prohibits Impurities, the fourth Robinhood, and the fifth drinking of Wine.

But above all things they muft nor be wanting in the Practice of certain charitable Works, which their Guides fay: Ufe the Bonzas well fay they, and furnish them with every thing "necessary for their Subfiftence; build them Monafteries and Temples, that by their Prayers and the Penances they inflict on themselves for the Expiation of your Sins, they may deliver you from a Supremacy on their Words; as the European Popes have done on Words no Stong.

(c) Here those Atheifts have gotten the Doctrine of Merit and Supererogation. And indeed the European Catholics feem to have copy'd almost all their Religion from them.

(c) This is like the Paphis Jith maria.

(c) This answers to the Paph Confeffion, and Invocation of Saints at privileged Altars, &c. whereby the most atrocious Sins are pretended in like manner to be expiated and done away.

(c) This is very hard and provincial Treatment of the Bonzas, who are here full condemned for being Atheifts, and then for not being Atheifts. But it is almost impoflible for the Clergy of one Religion, to reprefent the Religion of another Religion fairly. They are feafeful laif other Religions reprefented fairly should appear better than their own, and therefore do all they can to blacken them. This Paffage the Romefl Clergy are guilty of all sorts of Abuse, for they have mortal Opinion: and indeed were they to reprehend the Religion of the Bonzas truly, their Disciples would for very little difference between their own and it; and that their defefcul Guides teach the very laif Excuses, Impieties and Abufeis, which they condemn in others.

Farther to diguife this Conformity they have also given a very imperfect and confufed Account of the Idolatrous Sects in China, and particularly this of the Bonzas.
from the Punishments you are liable to (a).  "At the Funeral Obsequies of your Relations burn gilt and silver-paper, together with garments and silks; all which in the other world shall be changed into gold, silver, and real garments: By this Means, you departed Kindred will supply'd with the things they want, and have wherewithal to gratify the eighteene Guardians of the infernal Regions, who without these Bribes would be incorrrozable and not let them with great Rigour (b). If you neglect their Commands, you must expect nothing after Death but to be delivered over to the most cruel Torments: Your Soul, by a long Course of Transmigrations shall pass into the vilest Animals; and, at last, appear again in the Form of a Mole, a Horse, a Dog, a Rat, or some other Creature still more contemptible."

It is hard to describe what an Influence the Dread of those Chimeras has on the Minds of the credulous and superstitious Chrisne (c); which will appear from a Story related by P. le Conte, of a Paffage that happened to himself when he lived in the Province of Sfen fi.

They called me, says he, one Day to baptize a fick Perfon, who was an old Man of seventy, and lived upon a small Penfion given him by the Emperor. 'On entering his Room, he said to me, I am obliged to you, my Father, for that you are going to deliver me from a grievous Punishment. That is not all, replied I, Baptism not only delivers Perfons from Hell, but conducts them to a Life of Bleffedness. What Happines must it be to go to Heaven, there to enjoy the presence of God eternally! I do not well understand, reply'd the fick Perfon, what you say, and perhaps I have not sufficiently explained myself: Ton know that I have lived for a long time in the Emperor's Business, and the Bonzes who are thoroughly acquainted with what passes in the next World, have assured me that out of Gratitude I shall be obliged to serve him after my Death, and that my Soul will infallibly pass into one of his Poft-Hores to carry Dispositions of the Court into the Provinces. For this Reason they exhort me to perform my Duty well, when I have assuaged my new Being; and to take Care not to flumbe, nor wine, nor bite, nor hurt any body. Run full, say they, eat little, and be patient; by which Means you will move the Compassion of the Gods who often convert a good Beaf at length into a Man of Quality, and make him a confiderable Mandarin; I must own, Father, that this thought shocks me, and I cannot call it to mind without trembling. I dream of it every Night, and sometimes in my Sleep fancy myself barramfled, and ready to set out at the first light of the Rider's whip. I then wake in a Sweat and half disoriented, not knowing whether I am still a Man or a Horse. But don't what will become of me, when it shall no longer be a Dream."

Thus, my Father, in the Resolution that I am come to: They say that those of your Religion are free to have their Mistresses, that the Men will always be Men, and shall be the same in the next World as they are in this: I hope you therefore to receive me among you. I know that your Religion is hard to be observed (b), but if it was more rigid I am ready to embrace it, and whatever it cost me I had rather be a Christian than become a Beaf. This Discourse and the present Condition of the fick Perfon moved my Compassion: But reflecting afterwards that God makes use of Simplicity and Ignorance to lead Men to the Truth (b), I took Occasian to convince him of his Errors, and to direct him in the way of Salvation.' After I had given him Instructions a long time, at length he believed; and I had the Conellation to see him die, not only posseffed of the most rational Sentiments, but with all the Marks of a good Christian."

It is easy to conceive that since the Chinese are the Dupes of a Doctrine, 'to abound and ridiculous as the Transmigrations of Souls, the Bonzes who propagate it with great Zeal, draw no small Advantage from it. It is exceeding useful in carrying on all their deceitful Tricks, by which they extort Alms and enlarge their Revenues. Being sprung from the Dregs of the People, and bred from
from their Infancy in an idio Profession, this Doctrine is proper to authorize the Frauds and Artifices, which they contrive to excite the Liberty of the People, whereof one may judge the better from the following Relation of P. le Comte.

"Two of these Bonaas, says he, one Day perceiving, in the Court-Yard of a rich Peasant, two or three large Ducks lying before the Door, began to figh and weep bitterly. The Good Peasant, woman, who perceived them, came into her Chamber, coming out to learn the Cause of their grief. They, we knew, say they, that the Souls of our Fathers have paffed into the Bodies of these Creatures, and the Apprehension we are under of your killing them, will certainly kill us with grief. I own, say they, the Woman, that we had resolved to tell them, but since they are your Parents I promise to keep them."

This not being what the Bonaas wanted: "Perhaps, say they, your Husband will not be so charitable as yourself, and you may depend on it, that it will be fatal to us if any Accident happens to them."

"In short, after a great deal of Discourse, the honest Peasant was so moved with their terror of grief that he gave them the Ducks to bring up for some time, which they received with great Respect, making twenty several Prostrations before them: But that very Evening they made a Feast of them for their little Society."

In short the Bonaas are dispersed throughout the Empire, and brought up to this Trade from their infancy. These wretches, to continue their Sect, buy Children of seven or eight Years old, and make young Bonaas of them, instructing them in their Mysteries for fifteen or twenty Years to qualify them for the Office: But they are generally very ignorant, few of them understanding the Principles whereon their Doctrines are grounded.

As all the Bonaas are not of equal Eminence, there being different Degrees of them, some are Mendicants employ'd in begging of Alms; others, who have acquired a Knowledge of Books, and speak politely, make it their Business to visit the Learned, and insinuate themselves into the good Graces of the Mandarins: But the Number of these is small. There are likewise among them venerable old Men, who preside over the Assemblies of Women: However these Assemblies are not very numerous, nor to be met with in many Places.

Tho' the Bonaas have not a regular Hierarchy, yet they have their Superiors, whom they call superiors. To Ho Shang, that is, great Bonaas; and this Rank to which they are raised greatly adds to the Reputation they have acquired by their Age, their grave and modest Carriage, and by their Hypocrisy. There are Monasteries of these Bonaas to be found everywhere, but they are not all equally frequented by crowds of People.

In every Province there are certain Mountains with idol-Temples thereon, which have greater Pilgrimages than the rest. To these they go very far in Pilgrimage, and the Pilgrims, as soon as they are at the Foot of the Mountain, kneel down and prostrate themselves at every Step they take in ascending up. They who cannot go on Pilgrimage, request some of their Friends to buy them a large printed Sheet, marked at one corner by the Bonaas, in the Middle of which is the Figure of Pictures of the God Fo, with a vast Number of Small Circles drawn round about it and on its Garments. The Devotees of both Sexes wear on their Neck or Arm a sort of Rosary, composed of a hundred middle-sized Beads, and eight large ones; on the Top a large Bead resembling one of the little Snuff-Boxes shaped like Gourds. In turning these Beads between their Fingers, they pronounce these mysterious Words Om to fo, the Signification of which they themselves don't understand: They make above a hundred Genuflexions, after which they draw one of these red Circles upon the Sheet of Paper.

They invite the Bonaas, from time to time, to come to their Housés to pray, and to seal and affix for make authentic the Number of Circles which they have drawn. They carry them in a pompous Manner to Funerals in a little Carriage, and by their Hypocrisy. Among the Temples of the false Gods(s), there are several famous for the Beauty and Magnificence of their Structure, as well as for the strange Shapes of their Images; some are so monstrous, that the poor Chiungs, at the Sight of them fall prostrate, and knock their Forehead several times against the Ground out of Fear and Dread.

(x) Here the Monastic Life is confided to be an idio Profession by a Mendicant.

(1) How nearly do these reformed Popish Pilgrimages resemble the Monastic.

(2) This is contradicted by what has already been related, I have also observed that this answers to the Sutra Maria of Papists, and to the History of the Bonsai of the Buda, side with them, seem what in all likelihood the Papists took it.

(3) This answers to the Figure of the Gods, and other Spectacles put into the Guillows of decorated Papists, burying in the Habit of some Religious Order and the like. Which Princes are generally great adoring nations.

(4) I observed before (p. 647. Note A.) That the Missionaries to the Mediterranean are by the Sutra of the Bonaas, who yet make the very same Defence, which they are charged with Idolatry, as the Romans and their latter times do. The Latins, says a very intelligent Author, teach and practice the fundamental Rule of all national Religions, which consigns to them their God, offering to them every one what belongs to him. The Life which the Lamas as well as the Kulchas Profess excessively the two last Points; and the Dharma which only the Turc's practice the Credit have had with them exciting Religion against us, that they prontly famously against advising more than one God: That the Dalai Lama and the Kulchas are by their own, with whom they are united, faithful to the Instruction of the Gods of Men. That the Images which they honour are no more than Representations of the Deity and pure holy Men; and that they expect to a Place of the People, and to put them in mind of their Duty towards God, and the Acts of Virtue which he is pleased to perform. In truth, I do not think this defence frees them from the Charge of Idolatry, which the Worship of Images necessarily includes: But I think it ought to be the Husband of the Monasteries, who, as their own Principals, cannot charge the Ideas of Fo with Idolatry, without confounding themselves guilty of it. Wherefore to avoid the Reprisal they have misrepresented the Buns, but, and made God of their Saints and Images. Gen. Ill. of Turkey, Mogul, &c. Vol. 2. p. 409.
As the Bonzas have no other View than to get Money, and, whatever Reputation they may have acquired, are in reality nothing but the Dregs of the Empire, they are well acquainted with the Art of cajolery before People. They affect Mildness, Complaisance, Humility, and a Modesty, which deceive at first Sight; while the Chinese who look no farther than the Outside, take them for so many Saints: Especially when to this sanctified Appearance they join rigorous Fasting, and rising several times in the Night to worship Fo; seeming to sacrifice themselves in some sort for the public (a) Good.

That they may seem very meritorious in the Eyes of the Vulgar, and work them up to Complication which dipoles them to Liberty, they appear in the public Streets and Places, inflicting on themselves their fasting: Some will fan themselves to their Neck and Feet thick Chains above thirty Foot long, which they drag thro’ the Street with a great deal of Pain, and dropping at every Door: You see how dear it calls us to expiate your Sins, cannot you afford at some trifling (a) Alms?

You see others in the most splendid Places and where from Streets meet, all over Blood by beating their Heads with a great Stone: But among these Kinds of Penance there is none more surprising than that of a young Bonza, which is related by P. le Comte in the following Manner:

**Story of a Heaven-Minded Bonza.**

1. I met one Day in the Middle of a Village, a young Bonza who was affable, mild, modest, and consequently a very proper Person for the Office of begging Charity. He stood upright in a close Chair stuck all over on the Inside with long sharp Nails, in such a Manner that he could not lean without being wounded; and was carried by two hired Porters very slowly into the House, where he besought the People to have Compasion on him.

2. I saw, laid he, shut up in this Chair for the good of your Soul, and am resolved never to go out of this Chair (though worth above 2000) but for Sol: But there is not one of them but what will become a Fountain of Blessings in your House. If you buy any you will perform an Act of heroic Virtue, and you will give an Alms not to the Bonzas on whom you may bestow your Charity otherwise, but to the God Fo, to whose Honour we intend to build a (a) Temple.

3. I then paid near the Place where the Bonza was, who, as soon as he saw me, made me the same Compliment as he had done the rest. Whereupon I told him he was very unhappy to give himself so much useless Torment in this World; advising him to leave his Prison, and go to the Temple of the true God, to be instructed in heavenly Truths, and submit to a Penance less severe and more (a) fatal.

4. He replied very mildly, and without the least Concern, that he was obliged to the for my Council but much more so if I would buy a dozen of his Nails, which would certainly make him fortunate in my Journey. Here lay he, turning himself to one Side, take them up, and of the Faith of a Bonza are the best in my Chair, because they give me the most Pain: However they are all of the same Price (a): He pronounced these Words with an Air and Action, which on any other Occasion would have made me laugh; But then his Delusion excited my Pity, and I was pierced with Grief at the Sight of this miserable, Slave of the Devil, who suffered more to damn his Soul, than a Romanist is obliged to do to save his.

The same Motive of getting Alms causes these Bonzas to repair to the Houses of both Poor and Rich, the infant they are sent for. They go, as many as are desired, and stay as long as the Petitions please; and when there is any Assembly of Women, (which happens very rarely, and is never practiced unless in some few Places, as has been already observed) they bring with them a grand Bonza, who is distinguished from the rest by the Place that he takes, by the Respect the other Bonzas pay him, and by his Habit, which is worn only by those of his Rank.

These Assemblies of the Ladies bring in a fine Revenue to the Bonzas, there being in every City great Societies, of ten, fifteen or twenty Women, who are commonly of a good Family and advanced in Years, or, else Widows, and consequently have Money to dispense of. These make Superior (or Lady Abbeins) of the Society in their Turns for One Year; and it is generally at the Superior’s House that the Assemblies are held; All the rest contributing a certain Sum of Money to defray the common Expenditures, necessary for keeping up Order.

On the Day when the Assembly is held, there comes a pretty aged Bonza, who is President, and sings the Anthems to Fo. The Devotees join their Voices, and after they have several times cried
cried O mi to, Fo, and eaten upon some small Kettles, they sit down to Table and regale themselves: But this is only the ordinary manner.

On the more solemn Days, they entertain the House with several Images placed in Form by the Bonzas, and Numbers of grotesque Paintings representing in a hundred different Manners the Torments of Hell. The Prayers and Feasting last for seven Days; during which Time the grand Bonza is assisted by several Bonzas, who join in the Confort.

During these seven Days, their principal Care is to prepare and confecrate Treasures (A) for the other World. To this purpose they build a little Palace with Paper painted and gilt, omitting no Parl belonging to a House: This they fill with a great Number of Faltboard-boxes painted and after Death varnished, containing Ingots of Gold or Silver, (that is to say of gilt Paper) whereof there are several Hundreds, designed to redeem them from the dreadful Punishments that In yung, or the King of Hell, inflicts on those who have nothing to give him. They put a Score by themselves, to brie the Officers of the Tribunal of this King of Shadows; the rest, as well as the House, is for lodging, boarding, and buying some Employment in the other World. They thus fill all these little Boxes with Padlocks of Paper, and then lock the Doors of the Paper-house, keeping the Keys with great Care.

When the Peron, who has been at this Expense, happens to die, they first burn the House, in a very comfituous Manner: Then they burn the Keys both of it and the little Chefs, that the may be able to open them and take out the Gold and Silver, which is to be no longer mere Paper, but will be transmuted into fine Silver and Gold, against which tempting Metal In yung is not Proof, nothing more easy than to corrupt (8) him.

This Hope, joined to that outward Show which attracts the Eyes, makes such an Impression Hope and upon the Minds of these poor Chins, that nothing but an extraordinary Miracle of Grace can undeceive them (c). In a Word, this Exercise of Religion is perfectly free, for they celebrate the Feasts whenever they please; and you are sure always to have good Words from their Jugglers, who promise you long Life, great Honours for your Children, Abundance of Riches in this World, and all the Joys of Happiness in the next. Such are the Extravagancies with which they abuse the Credulity of the People: Whereby they have acquired to great an Accent over their Minds that Images are every where to be met with, which the blind Chins invoke incessantly, especially in Times of Sicknefs; when they are to go any Journey, or when they are in (6) Danger.

P. Fanaynt in his Voyage from Siam to China, in a Chinife Vefsel, was an Eye-witnefis of all their Superfluous Ceremonies, which are no less ridiculous than superflitious. They had, says he, on the Poop of their Vefsel, a small Image quite black with the Smoke of a Lamp, which burns continually in Honour of it (a); before they lay down to Dinner, they offered it some of the Vefuals; and twice a Day they threw into the Sea little Condule made of Paper, to the End, that being employed in overfitting those fmall Boats, he might spare their own.

But if, notwithstanding their Pretexts and Offerings, the Waves are agitated in an extraordinary manner by the Spirit which as they believe governs them, then they burn a great many Feathers, whose Smoke and bad Smell affect the Air; pretending by this means to lay the Tempest, and to drive the devil Demon far enough off: But at the Sight of a Mountain, in passing the Channel of Cochinchina, where they have built an Idol-temple, they out-did themselves in their Superfluities.

After they had offered Vefuals, burnt Perfumes, fighted Wax-candles, thrown several Figures of gilt Paper into the Sea, and prooffated themselves an infinite Number of times (v), the Sarfors edition prepared a small Vefsel made of Boards, about four Foot long, with Masts, Shrouts, Sails, Streamers, Compass, Rudder, Boat, Canons, Provifions, Merchandizes, and every thing even to the Book of Accompts. They had disposed upon the Quarter-Deck, the Forecastle, and the Shrouts, as many fmall Figures of painted Paper as there were Men in the Vefsel: They put this Machine upon a Raft, and lifting it up, in a great deal of Form, carried it about the Vefsel with the Sound of a Drum and Copper-Bafon; the Procession being led by a Sailor habited like a Bonza, who fenced with a long Staff, and shouted as loud as poifible: Then they let it down flowly into the Sea, and followed it with their Eyes till it was out of Sight, while the Shams Bonza going to the highest Part of the Stern continued his Shouts, and wished it a happy (c) Voyage.

(A) This, with Merit above mentioned, answers to the impiunity Treasure of the Romfh Church.

(B) This hands in Plac of Intelligence for delivering out the Treasure of the Church, and of Mafles for the Dead. This is their Trick for getting Money, under Pretence of delivering the Souls of the Purgatory. The Chins, in the month of January you are exactly the time at Bottom, and all directed to the fame Ends as thole of the Romfh Church: from which they deliver only in the Conception and Bifont of carrying them on.

(C) This is the very Cafe of the Romfh Lady, who are as it were inclofed, by the great Security and Hope given them by their Religion, from the Temptation you call the Pumps to drive the Eyes, and work on the Affections instead of the Understandings of its Votions. So much as the same Cашes produce, they are inclined to Injurify the Church, as the Imagination and Infpiration from the Church Lady of the Sire of Fi, that the Profeffion DIVINES experience from the Romfh Lady, who are, generally speaking, much less ignorant and injuried in their Way than the Followers of F.
As there are Affiliates of Women where the Bonzas preside, there are likewise Affiliates of Men, which they call Chang say or Fathers: Every Affiliation has its Superior, who is as it were Master of the reef, and has under him a great Number of Disciples called Fdl ti, to whom they give the Name of Tjë fi, which signifies Doctor-Father.

But as they are indolent, and have gained any Reputation, they easily obtain this Office.

They preferr in a Family some old Manuscript, handed down from Father to Son for several Generations: This Book is full of impious Prayers which the whole Family understands (a), and none but the Head of the Family can repeat. Sometimes these Prayers are followed with surprising Effects; nor needs there anything more to raise a Man to the Quality of Tjë fi, and gain a great Number of Disciples.

The Days on which the Affiliates are held all the Disciples have Notice to appear, and no Person dare stay away. The Superior being seated at the low end of the Hall, towards the Middle, they all prostrate themselves before him, and then form two Ranks; one to the right, and the other to the left. When the Time is come, they recite these unintelligible and impious Prayers; after which they place themselves at the Table, and plunge themselves into all manner of Access: For nothing can be more pious than these Chinfe Fathers. To say the Truth, they refrain all their Life-time from the Use of Flesh, Fifth, Wine, Onions, Garlic, and every thing that bears the Blood; but they know how to make themselves amends with other Provisions, and especially by the Liberty of eating as often as they (a) please.

We are not to suppose that this Sort of Abstinence is any great Trouble to a Chinfe; for there are great Numbers who do not profess the Art of Fasting, and yet are contented with Rice and Herbs for their Food, as not being able to purchase Flesh (c): Nor is it any Surprise that the Professors of this Sect should be so very strict with Respect to their Abstinence that nothing can prevail on them to break it, for it is an easy Trade to them, by which they gain considerable Revenues.

When once they have obtained the Degree of Tjë fi, and gained a great Number of Disciples, the Contribution which each of them is obliged to pay on the Days of Meeting, amounts to a considerable Sum in a Year. Besides the Practice of Fasting, is an excellent Device for covering all the Irregularities of an infamous and libertine Life, and for acquiring a Reputation of Sanctity at a very small (n) Expanse.

In short, there are no Stratagems nor ridiculous Inventions which these Ministers of Satan have not recourse to, in order to keep their Followers staunch in their Devotion to the God Pe, and to allure them from the Preachers of the Gospel (s). One while they persuade them that the Missionaries seek only to strengthen them by the Number of their Disciples; in order to execute Designs destructive to the State; that they gain their Disciples by Help of Money, and that they never want Money, as having the Art of counterfeiting it. Sometimes they make them believe, that the Missionaries pluck out the Eyes of their Proletaries to make Telecopies of, for observing the Stars; at other times, they pretend that their Design in coming to China is to make Converts, which are scarce in Europe; that when once a Person who has gone over to them comes to die, there is no escaping out of their Hands; and that by means of certain Charms which they cast upon Souls, they force them to pass over into Europe: Behold, say they, what Dangers we are expostulated to from Europe.

These Extravagancies pronounced with an Air of Condescence and Authority do not fail to impose on credulous Minds. However it must be confessed, they do not make much Impression on the better Sort (r): For, notwithstanding the sanctified Looks which the Bonzas put on, they are known for the most Part to lead debauched Lives; nor have they much Access to a certain foot of People, who think of nothing but indulging themselves, and whose Religion consists only in odd Superstitions, which every one follows according to his Will, as it has been mentioned hitherto relates only to the exterior Doctrine of Pe, accommodated to the Artifices which the Bonzas have contrived to impose on the Credulity of the People (s). As to the interior Doctrine, every one is not capable of comprehending its Mysteries, and

(a) How then do they know they are impious? What Abominations does this Denomination betray him into.

(b) This looks invincible, and is only a bare Affirmation of an Enemy. But supposing it all, it is no more than what is practiced by all the Pravest, as well as the Lascivious, who regulate themselves on fasting Days with the most delicious Things they are allowed to eat, belches drinking Wine and eating everything else, which the Bonzas abstain from.

(c) This is a paradoxical way of running down the Bonzas. Fasting, for it is the Life of the poor and ordinary foot of People in Popish Countries, especially China, Parang, etc.

(s) I cannot but admire the Weakness of the Author in making their Differences and using Arguments, which are not as they turned on the Pravest of the Religion, but have almost entirely been recanted on them by Protestant Divines. All that can be laid, is, that he writes not for Protestants, but for Popish Readers, who never make Life of their Sentiments.

(r) Is not the very Practice of the Popish Clergy themselves? Do they, for this End keep the Bible out of the Hands of their People, so that all are barred but those of their own Communion, and that Protestants allow Salvation in their Church; forbid them to read Protestant Books, or hear their Arguments, and yet a thousand mendacious and ridiculous Hears to inspire them with Hatred to their Peoples as well as their Religion? The Notice to all this on both Sides, is the Fear of losing their Wealth and Power. But the greatest Security the Bonzas can have against the Progress of Popery among them, is the great Divinity between the two Religions. For by the Change, their Followers fee they will be just in the same Condition they were before; there being nothing of What the Missionaries do not, and a Difference of a few Forms. Besides, they must naturally have a greater Respect for the Saints, Images, and Ceremonies of their own, than those of a foreign Manufacture.

(2) Nor do the Roman Abominations and Superstitions gain Credit with the better Sort; but such are called Hereafter and created at Malpass (by the sanctified Clergy of that Church) if they dare profane their Minds.

(3) On the whole, what the Author has given, is in very imperfect, and not always digested by the Author, or those who have sent him the Memoirs: this exterior Doctrine improved by the imposing Bonzas is manifestly the like Christi-

ny, as metamorphosed and cooked up by the Roman Clergy, that I cannot but think one of them is copied from the other. The Jesuits are not fond of the Conformity, and were not able to dig into the Details; they would have thought it a Corruption of Christiinity, which they fogg'd once presented in India, and other Parts whence the Bonzas came: But it appears by their own Account, from the Chinese History, that the Reli-

igion of Bonzas was in their Countries a thousand Years before Christ, it may well be presumed they think the contrary, and that their Own Religion was taken from them. All the similar Article
Mysteries, not only the common People, but the Generality of the Bemzar themselves, being too stupid to partake thereof; for those who are initiated, must have a sublime Genius fit for attaining the highest Perfection.

This interior Doctrine, which the Masters of the Sect pretend to be the only true, and solid one, is the same that way taught by Fo in the last Moments of his Life, and which his Disciples, in what he most confided, have taken care to explain and propagate. We need only mention this ridiculous System, to shew what Excess of Folly and Extravagance Mankind is capable of running into.

They teach that a Vacuum, or Nothing, is the Beginning and End of all Things; that Nothing our first Parents had their Original, and to Nothing they returned after their Death; and that the Vacuum is what constitutes our Being and Subsistence; that from this Nothing, and the Mixture of the Elements, all Things were produced, and to them shall return; that all Beings differ from one another only by their Shape and Qualities, in the same Manner as Snow, Ice, and Hail differ from each other; or as a Man, a Lion, or some other creature made of the same Metal, differ from each other, which being melted down, lose their Shape and Qualities, but remain the same as to Subsistence.

Thus, say they, all Beings, as well animate as inanimate, differ in their Form and Qualities, are only the same Thing flowing from the same Principle. This Principle is a most admirable Thing, preceding pure, entirely free from Alteration, very fine, simple, and by its Simplicity, is the Perfection of all Beings: in short, it is very perfect, and constantly at rest, without either Energy, Power, or Understanding; nor more, its Efficacy consists in being void of Understanding, Action, or Desires. In order to live happy, we must continually strive by Meditation, and frequent Victories over our selves, to become like this Principle, and to this Purpose must our selves do nothing, to wish for nothing, to be sensible of nothing, and to think of nothing. Vices, or Virtues, Rewards or Punishments, Providence and the Immortality of the Soul are quite out of the Question; all Holiness consists in being void of self-love and being swallowed up by Nothing. The nearer one approaches to the Nature of a Stone, or the Trunk of a Tree, the more perfect he is; in short, it is in Inoffence and Inactivity, in a Ceasing of every Motion of the Body, in an Annihilation of all the Faculties of the Soul, and in the general Suspicion of all Thought, that Virtue and Happiness consist. When a Man has once attained this blessed State, all his Vices and Transfigurations being at an end, he has nothing to fear afterwards, because properly speaking he is nothing; or if he is anything, he is happy, and to say every thing in one Word, he is perfectly like the God Fo.

This Doctrine is not without its Followers even at Court, where some Grandees embraced it: The Emperor Kau fung was so bewitched with it, that he renounced the Empire to his adopted Son, that he might give himself up entirely to these stupid and senseless Meditations.

However, the greater Part of the Literati have opposed this Sect of the five Contemplatives, is opposed by the Royal Family, and among others a famous Ko lan, Pooy gay, a Disciple of Confucius. They attacked it with all their Might, provoking that this Apathy, or rather this monstrous Stupidity, of neither doing nor thinking of any thing, overturned all Morality and civil Society; that Man is superior to other Beings, only in that he thinks, reason; applies himself to the Knowledge of Virtue, and practices it; that to aspire after this foolish Inactivity, is renouncing the most essential Duties, and abolishing the necessary Relation of Father and Son, Husband and Wife, Prince and Subject; that in short if this Doctrine was followed, it would reduce the Members of a State to a Condition much inferior to that of Beasts.

Thus China is become a Prey to all Sorts of ridiculous and extravagant Opinions: And tho' the Literati oppose the above-mentioned Sects, and treat them as Heresies, altho' they have often inclined the Court to extirpate them throughout the Empire, yet they have hitherto been tolerated, either thro' a fear of exciting Combinations among the Commonalty, who are strangely addicted to Images, or because they have had secret Favours and Protectors among the Literati themselves; many of whom being sprung from the Dregs of the People, with Difficulty quit the Superflities wherein they were brought up. So that all they ever do, is to condemn them in general as Heresies, which is put in Practice every Year at Pe king.

It is this monstrous Heap of Superflities, Magic, Idolatry and Atheism, that, having very early infected the Minds of many of the Literati, has spawned a Sect which serves instead of Religion or Philosophy: For we cannot tell what to make of it, and it is well if they can themselves.

**Of the Sect of certain Literati of these later Times.**

The modern Doctors, who are Authors of a new Doctrine, by which they pretend to clear up whatever is obscure in the ancient Books, appeared under the nineteenth Family, or that of the Song above a thousand Years after Idolatry had been brought into China. The Troubles that the different Sects, and the Wars caused in the Empire, entirely banished from it the Love of the Sciences, and introduced Ignorance and Corruption of Manners, which prevailed there for many Ages.

There were then many Doctors capable of rousing Men's Minds from so general a Lethargy; but the Taifa which the Imperial Family of the Song had for the ancient Books, and their Ignorance...
Sect of Modern Literati.

Except for Persons of Learning reviving by little and little an Emulation for Literature, There arose among the principal Mandarin, Men of Genius and Merit, who undertook to explain not only the ancient Canonical Books, but the Interpretation made thereon by Confucius, his Disciple Mencius, and other celebrated Writers.

These Interpreters, who gained a great Reputation, appeared about the Year of Christ 1700; The most famous were Chu fê and Ching fê, who published their Works under the Reign of the第六 Prince of the Song; Chu bi distinguished himself so greatly by his Capacity, that they honoured him with the Name of Prince of the Literati. Tho' these Authors have been in vogue for these 5 or 600 Years past, yet they are still look'd upon as modern, especially when compared with the ancient Interpreters, who lived fifteen Ages before them.

In a Word, about the Year of our Lord, 1400, Tung Lo, third Emperor of the 21st Race, or Tung ming Family, made Choice of forty two of the most able Doctors, whom he command'd to reduce the Doctrine, fit for the Learned to follow, into one Body; and to adhere chiefly to the Commentaries of Chu fê and Ching fê, who flourished under the Song.

These Mandarins, chiefly applying themselves to this Work, and besides interpreting the Canonical Books with those of Confucius and Mencius, they compiled another containing twenty Volumes, and gave it the Title of Sing li ta sîuen, that is, Of Nature, or Natural Philosophy. They followed, according to their Orders, the Doctrines of the two Writers above-mentioned, who lived but three Ages before; and that they might not seem to deviate from the Sense and Doctrine of the ancient Books which are so much esteemed in the Empire, they endeavoured by false Interpretations, and wresting the Meaning, to make them speak their own Sentiments.

The Authority of the Emperor, the Reputation of those Mandarins, their ingenious and polite Style, the new Method of handling the Subject, with their Vaults of understanding the ancient Books, gave a Reputation to their Works, and many of the Literati were deluded thereby.

These new Doctors pretended, that what they taught was founded on the T' i king, the most ancient of the Chinese Books: But their Explanations were very obscure, and full of equivocal Expressions as well as Contradictions. They made Use of certain Terms, aiming to have it thought they still retained the old Doctrines, and yet in reality advancing a new Doctrine, seeming to speak like the Ancient with Relation to the Object of the primitive Worship, and at the same time giving to those Words such an impious Sense as destroy all foundation of Worship. The following is a Sketch of their System, which is hard to make Sense of, and perhaps the Inventors did not well understand it themselves. They gave the first Principle of all Things, the Name of Tâ yî ki; and as this Name, by the Confession of Chu fê himself whom they follow in their System, was known neither to Fo ki, the Author of the T' i king and Founder of the Monarchy, nor to Tâ yî, nor Cîâu kung his Son, its Interpreters, (who lived but 1700 Years after Fo ki according to the Opinion of many Chinese) they build on the Authority of Confucius.

Nevertheless P. Couplet, who was well versed in the Books of the Chinese, informs us that Prince of Philosophers mentions it but once; and that only in a short Appendix at the End of his Book, containing his Exposition of the T' i king, where he says: That the Transmutation contains the Tâ yî ki, and that the latter produce to Qualities, the Perfect and the Imperfect; that these two Qualities produce four Images; and that these four Images produce eight Figures.

Excepting this single Text, there is not a Word of the Tâ yî ki, either in the five Canonical Books called U king(*), or in the four others of Confucius and Mencius; so that the 42 Doctors say, they are beholden to be the two Expositors who wrote under the Name of Tâ yî, and Song, for having discovered this profound and hidden Doctrine, which was unknown to all Antiquity.

Altho' they say, this Tâ yî ki is something not to be expressed, that it is impossible to explain it, that it is seperated from Imperfections and Matter, and that one cannot find a Name suitable to it, yet they endeavour to give such an Idea of it, as may authorise their Opinion. And as these two Words Tâ yî ki signifies Great Pole, or the Ridge of a Houfe, they say, it is with repect to other Beings, what the Ridge is with repect to an Edifice; that it serves to unite together and preserve all the Parts of the Universe, just as the Ridge unites and supports all the Parts which compose the Roof of a Houfe.

They compare it also to the Root of a Tree, and Axel-tree of a Waggon; they call it the Pivot on which the whole turns; the Bafts, the Pillar, and the Foundation of all Things. It is not, Say they, a chimerical Being like the Vacuum of the Bonzois, but it is a real Being which had Existence before all Things, and yet is not distinguishable from them: For it is the same thing with the Perfect and the Imperfect, the Heaven, the Earth, and the five Elements, insomuch that every thing may in some Sense be called Tâ yî ki.

They say likewise, that it ought to be considered as a thing immovable and at rest; when it moves, it produces Yâng, which is a perfect subtle active Matter, and in continual Motion; when at rest, it produces Liu, a gross imperfect Matter, and without Motion: This is not unlike a Man who keeps himself at Rest, while he profoundly meditates upon a Subject, and proceeds from Rest to Motion when he has investigated what he meditated upon. From the Mixture of these two Sorts of Matter, arise the five Elements, which by their Union and Temperament form the Universe, and the Difference that is found among Bodies: Hence arise the continual Vicissitudes of the several Parts of the Universe, the Motion of the Stars, and the Immobility of the Earth, with the Fruitfulness or Sterility of the Plains. They add, that this Matter, or rather this Virtue divided thro' Matter, produces, disposes in proper Order, and preserves all Parts of the Universe; That it is the Cause of all the Changes, and yet is ignorant of its own regular Operations.

However,
However, nothing is more surprising than to read of the Perfections that these modern Commentators attribute to their Tai ki: They give it infinite Extension and Immensity; it is, say they, a most pure and perfect Principle, without either Beginning or End; it is the Idea, the origination, Model, and the Source of all Things, and the Emancipator of all other Beings: In short, in all other Places, they consider it as an animated Being, and give it the Name of Soul and Spirit; they ever regard it as if they looked upon it as the supreme Understanding which produced all Things, Did they not disagree with each other, and in endeavouring to reconcile their System with the ancient Books, fall into the most manifest Contradictions. Some Passages also of their Books, have induced the Chinese to raise Temples to Tai ki.

To the same Being which they call Tai ki, they likewise give the Name of Li: This is, say they, the model of all other, which constitutes each particular Being, and distinguishes it from all others. Their Method of reasoning is as follows: You make out of a Piece of Wood a Stool or a Table; but the Li gives the Wood the Form of the Table or Stool, and when they are broken, the Li of neither subsists any longer.

They reason the same way with Respect to Morality: They call Li that which establishes the reciprocal Duty between the Prince and Subject, Father and Son, Husband and Wife; they give likewise the Name of Li to the Soul, because it informs the Body; and when it ceases to inform it, the Li is said to be destroyed; in the same Manner, say they, as frozen Water dissolved by Heat, loses the Li whereby it became Ice, and realizes its Fluidity and natural Being.

In short, when they have dispropinquated in this perplexed and scarce intelligible Manner concerning the Nature of the Tai ki and Li, they necessarily fall into Atheism; in so much as they exclude every efficient supernatural Cause, and admit no other Principle than an inanimate Virtue united to Matter, to which they give the Name of Li or Tai ki.

But they find themselves most embarrased, when they attempt to elude the numerous Passages in the ancient Books, which make distinctly of Spirits, of Justice, of the Providence of a Supreme Being, and the Knowledge which he has of the Secrets of Men's Hearts, &c. Likewise when they endeavour to reconcile them to their own gross Conceptions, they inevitably fall into fresh Contradictions, destroy in one Place what they establish in another, of which I shall produce a few Instances.

They teach distinctly that the Soul, by the Empire under which it has over its Motions and Affections, may come to the Knowledge of the Supreme Soul, that Understanding which governs all Things; that likewise, the bare Consideration of that wonderful Manner by which the several Beings propagate themselves, each Species producing its Like-kind, proves evidently that there is one great intelligent Being, which preserves, governs, and conducts all Things to their proper Ends in the most convenient Manner: They go so far, as to deny this Being to be either inanimate or material; they even affirm that it is a Spirit, that it contains the Excellence of all other Beings, and gives Being to every thing which subsists.

It is no Wonder these modern Commentators should torture their Wits to make their Opinions agree with the ancient Books, since the Principles which they admit were unknown to the ancient Chinese.

I have already observed, that the Tai ki is to be found neither in the I king, which consists folly of a Table of 64 Figures, composed out of 64 Lines, some entire, some broken; nor in the Interpretations made of them 1700 Years after Fo bi; nor in the Shen king, and the other Classical Books. In short, it occurs only, and that but once in a brief Appendix which Confucius has added to his Expositions of the I king. As for the Li, it is no where spoken of in the Sense given it by these new Commentators.

We see then the famous Tai ki has been hatched about 3000 Years after Fo bi, and 1600 after Confucius, who mentions it but once, and, as the most skilful Expositors affirm, meant nothing else by it than the first Matter.

However it must be allowed, that these Commentators have done a Service to the Empire in reviving a Table for the ancient Books: But then they have done a World of Mischiefs to a great Number of the middling fort of Literati, who minding less to dive into the Meaning of those precious Monuments themselves, than to fill their Heads with the Notions of the new Commentators, seem to have embrace a kind of Atheism; to which they were before not a little biased, as well by the Depredation of their Morals, as by the Superstitions wherein they were bred from their Infancy.

However, if we may credit the Testimonies of a great Number of Missionaries, who have spent the chief Part of their Lives in the Empire, and gained an exact Knowledge of the Chinese more learned Affairs, as well by studying their Books, as conversing with the most eminent Literati, The truly Learned have not given into these mad Notions; but without regarding the extravagant Opinions of modern Commentators, adhere distinctly to the Text of the ancient Books, according to a common Opinion among them: Sin king ṝi ṝin chuen, that is, adhere to the Text, and never mind the (4) Commentaries.

In short, it is to the Text and not the Globs, that all the Literati have right, to appeal: In the Text alone, the Chinese Doctrine is marked and fixed, and every thing which the modern Expositors have advanced is without Authority, so long as it appears to be repugnant to the Classical Books. These truely Learned adhering to the Text of these Books, have the same Idea of the Supreme Being as the ancient Chinese, and like them understand by the Words (a) Shang ti and (b) Tien

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(a) This is the Ptolemaic Rule also: But the Papal Clergy say to their People, adhere to the Interpretations of the Church, and never mind the Scripture or Text.

(b) Observe that it is not the truly Learned, but the Sтратeners and Ignorant who fall into Errors.
Sect of Modern Literati.

Tyen (A), not the visible and material Heaven, or a celestial Virtue inanimate and definite; *y f. Understanding, but the First Being, the Author and Principle of all other Beings, the Suprme Lord who distributes all, who governs all, who enters into the Secrets of the Heart, and from whom nothing is hidden; who punishes Vice, and rewards Virtue, who exalts and calls down at his Pleasure, who ought to be honoured by the Practice of Virtue &c.

Thus nothing is more common than to hear the Literati complain that the Inocence, Candor, and Simplicity of the primitive Ages is entirely forgotten; that the Learned neglected the ancient Monuments; that many of them are the Disciples of Confucius only in Name; and have no other View but to attain Employments and Dignities, and gain a Reputation by blinding the Eyes of the People with their vain Eloquence.

Nevertheless as there are Literati, who, by following the modern Commentators and explaining everything by natural Cautles, give way to Atheism and acknowledge no other first Principle than a blind and material Celestial Virtue, the Millionares newly come to China, were induced to believe it was the common Opinion of the Learned. They agreed however that if the Emperor should explain the true Signification of the Words Tyen and Shang ti, by declaring that the first is the Name of Heaven, and not the material Heaven, their Doubts would vanish, and they would not wrong the Learning of that great Emperor so much as to consider them as real Atheists. It is absolutely necessary that the Emperor should speak, says Mr. MAIGROT, the Emperor must explain it. They knew that the late Emperor Kang ti was well versed in the Chinese Books; that it belonged to him as Emperor to examine the Doctors; that he was the Head of the Religion and Doctrine of the Literati; that it was he who judged Sovereignly of the true Sense of the Laws, Ceremonies and Customs, in Quality of High Priest, Legislator, and Master of the Empire.

They therefore resolved in 1700 to consult that Prince, in such a Manner, that he should not perceive their Drift in applying to him for his Explanation. Whereupon he declared by an Edict which was preferred in the Archives, inferted in the public Gazettes; and spread all over the Empire: That it was not to the visible and material Heaven that Sacrifices were offered, but only to the Lord and Master of Heaven, the Earth, and all Things; and that for the same Reason, the Tablet before which those Sacrifices were offered, bear this Inscription, to Shang ti, that is to say, to the Supreme Lord, that it is thine Respect, that none dare call him by his proper Name; and that they use to invoke him by the Name of Supreme Heaven, Beautiful Heaven, and Universal Heaven, in the same Manners as when they speak with Reverence of the Emperor, they call him not by his own Name but say, the Steps of his Throne, the Supreme Court of his Palace; that these Names, tho' different as to the Terms, are yet the same, if Respect be had to the Signification. On another Occasion speaking in Public, he affirms, the learned Chinese say, like him, that the Principle of all Things is called Tyen, Heaven, in a noble and figurative Stile, just as the Emperor is called Chau ting from the Name of his Palace, which is the Place wherein the Imperial Majesty shines with greatest Splendor.

They consulted likewise the Princes, the Grandees of the Empire, the chief Mandarins and principal Literati, and among others, the first Presidont of the imperial Academy, composed of

(a) Explanation of the Plan of the Tyen Tang, Plate I.

1. Place where they lay up the Umbrellas, Banners, [Ephesians, and a hundred kinds of Instruments, which accompany the Emperor in his Solemn Processions.
2. LODGE of the 700 Muficans, appointed for the solemnity of the imperial Sacrifice.
3. Place for flaying and preparing the Victims.
5. Two triumphal Arches.
7. Include the Tablet of Shang ti in the southern Temple. This Include is in a Cypress Grove marked with Dots.
8. A round Hall erected on a massive three Story high or the Temple where the said Tablet is kept all the Year.

Explanation of the Plan of the Ti Tang, Plate II.

A. OUTER Include about 800 Paces in Compass, with one Gate on the West Side.
B. INNER Include having two Gates, one to the North, the other to the South.
C. Square massive Pile, each Side not above 50 Feet in Length. The Entrance is by four Staircases of 3 stories each. On the Day of Sacrifice, and never else, a square Tent is set up on the Top of this Massive there to place the Tablet of Shang ti, with this Inscription, The Supreme Master of the Earth.
D. Little Stone Masons, ranged on the Sides of the chief one, and dedicated to the Guardian Genius of the Mountains, Rivers, &c.
E. F. Two Courts with their Includes and Gates: in Form of triumphal Arch, looking East, West, North and South.
G. Hall or Temple, where the Tablet of Shang is kept the Year round.
H. Side Halls belonging to the Temple.
I. Gate of the Temple.
J. Shin jang, or sacred Magazine, where all the Veilts and Instruments for the Use of the Sacrifices are kept.
K. Chau hou, or the Palace of Retreat and Penance.
L. Lodge of the Mandarins, who take Care of the Temple.
M. A Square Grove of old Cypress Trees.
The most eminent Doctors, who are properly the Emperor's Literati. All appeared surpriz'd to find there should be learned Men in Europe who believed that the Literati of China honoured a lifeless inanimate Being, such as the visible and material Heaven; and unanimously declared that in invoking 

*Tyen* or *Shang ti*, they invoked the Supreme Lord of Heaven, the Author and Principle of all Things, the Distributer of all Good, who sees every thing, who knows every thing, and whose Will and Providence governs this Universe. What! I cried some of them, do we think that every single Governor ought to have a Head, every City a Governor, every Village a Governor, the whole Empire an independent absolute Mafter, and can we doubt that there is a first Intelligence, a Supreme Being, a Sovereign Lord of the Universe, who governs with Will and Justice? Do not our ancient Books teach us this? And have we not learned it from our primitive Sages?

We may alfo know the Sentiments of the fame Emperor by the three Inscriptions (*), which he wrote with his own Hand, and gave the Jefuits of *Per fong* for the Church which they built near the Gate Shu-chi raeven, and towards which in the Year 1705, he contributed a Prefent of 10,000 Ounces of Silver. The Characters of the Inscription of the Frontispiece are two Chi-nefe (†) Feet and a half high; These of the Inscriptions on each Column are near one Foot high. *Tong ching*, who preceded his Father *Kung ti*, had the fame Idea of *Tyen*, with him and the Learned of his Empire; as appears from the Manner wherein he speaks in an Edit, published on the following Occafion.

This Prince, always attentive to the Necessities of his People, being informed that the dryness of the Season threatened one of his Provinces with a general Dearth, he immediately that himself up in his Palace, fated and prayed till he understood that Plenty of Rain had fallen; after which he published the above-mentioned Edit, wherein, testifying how much he was touched with the Miferies of his People, he ordered all the great Mandarin's to inform him carefully whenever any Calamity afflicted their respective Districts, concluding with thefe Words: There is between Tyen and Mankind an Intercourfe of Faults and Punifhments, of Prayers and Benefits. Do your Duty, and avoid committing Faults: For it is for your Sin that Tyen punifhes us. When Tyen finds any Calamity let us watch over ourselves, mortify ourselves, correct ourselves and pray: To be praying and correfting ourselves that we may oblige Tyen. I do not publish this Order as though I thought myfelf capable of moving Heaven, but I do it the better to persuade you that there is an Intercourfe which I have mentioned between Tyen and Mankind. It is fundamental that nothing is done or said that is not animated by a pious Judge. But he explains himself still more clearly in an Instruction which he gives his People, on Occafion of a Request prefented by him one by one of the principal Officers of the Empire. A Superintendent of two Provinces wrote to the Emperor, that in all Places where Temples had been erected in Honour of the General of the Army *Lye-wong mung*, neither the Craftsmen nor Women did any Damage to the Temples, and that on the contrary the Territories where they had raised no Temple to him always suffered by their Ravages. Other great Mandarins having proposed to him several superfluous Expedients to obtain Rain or fair Weather in Time of Need, his Majesty gave the following Instruction by way of anwer, which was published throughout the Empire, and fixed up in the Cities at the Corners of Streets with the Mandarin's Seal.

With Regard to my giving Notice to some of the principal Officers of the Provinces to prevent the Damage which the Insects might occasion in the Plains, they have misunderstood the Instruction. I only intended to give Orders, and applied a Meaning which does not belong to them. They very wrongly imagine that I give into the ridiculous Error of those who put their Confidence in the Spirits called *Lye-wong mung*, as if I believed that those pretended Spirits could relieve our Afflictions.

This then is my Meaning:

There is between *Tyen* and Mankind, a fure and infallible Correspondence as to Rewards and Correfpondence betwixt Heavenly and Terrestrial Affairs. When our Fields are ravaged, either by Inundations, Drought or Insects, what is the Caufe of such Calamities? They proceed perhaps from the Emperor himself, who is a Man, and from Mankind, who are but Men. In view of this from* Uprightness* necessary for governing well, and constrains *Tyen* to employ those ChafIBUTES, in order to oblige him to return to his Duty. Perhaps also they are owing to this, that the principal Officers of the Province, on which there Evils fall, do not seek the public Emolument, and make Justice the Rule of their Conduct. May not these Calamities likewise arise from the want of Equitv, or from their want of Good Examples and Instrucfions; or else from the want of Law, which they violate the Laws, despite the Usages, and live in Disorder? Then the Heart of Man being corrupted, that excellent Union, which ought to subsist between *Tyen* and him, is disturbed and broken, in Consequence whereof Adversities and Misfortunes pour down upon us in abundance. For Men failing of their Duty in this World, *Tyen* changes the gracious Inclination which he had towards them.

Being persuaded that this Doctrine is infallibly true, as soon as I am informed that any Profane Influencers have sullied, either by a long Drought or excessive Rains, I immediately enter into myself, excommunicate my own Conduct, and resolve to refit the Diforders introduced into my Peaceable State. Furthermore, I remain all the Day long filled with Respect and Fear: I study to render *Tyen* Marks of Uprightness and Piety, in hopes that by a regular Course of Life I may change the Dispositions of the People, and I will not begin to punish us.

'Tis your Business, great Officers who govern the Provinces, 'tis your Business to second my Intentions. It belongs to you Governors of Cities, it belongs to you People, Soldiers and others, of what Quality and Condition ever ye be, to acquit yourselves all of this Duty. Watch over yourselves, stand in Fear, examine your Condition, labour to perfect yourselves, Vol. I. 8 E *mutually.

(*) See the first Plate, Vol. 2.  (†) The Chinefe Foot is somewhat larger than the Foot of the Chinefe of Pain.
mutually afflict and exhort one another, reform your Manners, use your Endeavours, correct your Faults, repent of your Sins, follow the Path of Virtue, forsake that of Error, and return assured that, if on our Parts we do all our Duties, Tyen will suffer himself to be mollified by our regular Conduct, and we shall draw down upon us his Peace and Protection. Scarcity and Affliction will disappear, while Plenty and Joy will succeed in their stead; and we shall have the Pleasure of seeing that a Renewal in our Days which was admired heretofore under the happy Reign of the illustrious Prince Ching tang.

For I cannot too often remind you, that to prevent Calamities, there is no surer way than to watch over yourselves, to stand in Fear, and labour to become perfect; you must examine your Conduct, correct your Faults, sincerely honour and revere Tyen: For it is by this Attention and this Reverence, that you must expect to touch and mollify him. When we bid you pray to and invoke the Spirits, what is our Intention thereby? 'Tis no more than to bespeak their Mediation, in order to lay before Tyen the Sincerity of our Veneration and Fervency of our Desires. To pretend then in any wise to rely on those Prayers and Invocations for removing from us Misfortunes and Afflictions so long as we neglect to perform our Duty, to watch over ourselves, and to keep our Hearts in the Respect and Fear proper to move Tyen, is to expect to meet with Water in the Brook after closing up its Spring; it is to quit that which is essential, to follow what is only incidental. How can you by such a Conduct hope to obtain the Accomplishment of your Wishes?

Moreover consider that Tyen naturally delights to do good, to scatter his Favours, preserve and protect us. If he makes Use of Severity, 'tis the Man who draws it on himself. 'Tis he who is the Author of his own Misfortune. And what is most deplorable, the common People who are ignorant and incapable of Reflection, finding themselves afflicted either with excessive Rain or Drought, instead of entering into themselves, examining their own Conduct and correcting their wrong Steps, give themselves over to Grievance and Despair; and thus adding Faults to Faults, and Crimes to Crimes, fill up the Measure of their own Unhappiness. To proceed in such a manner, is to destroy more and more the Union which ought to subsist between Tyen and Mankind; it is in short, to constrain Tyen to discharge upon us his most dreadful Punishments. For my Part, I make no doubt, but the Deaths and other Calamities, which has afflicted us for several Years past, are owing to the Disorders that I speak of.

Observe then once more what my Opinion is, I am really and entirely perfuaded, that there is between Tyen and Mankind a reciprocal Union and perfect Correspondence. I am far from putting my Faith in those Spirits called Tyen's slab. 'Tis in order to instruct you, especially you the great Officers of the Crown and of the Provinces, that I have not disdain'd to take in Hand the Pen and explain clearly my Opinion, to the end that you may all conform yourselves to my Sentiments, which is the sole Aim of this Instruction.'
conceived in equivocal Terms, and is an ambiguous Oracle; in short that no Atheist would refuse to subscribe his Declaration: For tho' that Prince averred that it was not to the visible and material Heaven that he offered Sacrifice, but to the Lord and Creator of Heaven and Earth and all Things, he might mean the Root and Origin of all Beings, which is nothing else but the Li, or celestial Virtue inherent in Matter, which is, according to the Chince Atheists, the Principal of all Things.

Besides, when we read in their Books, or hear the Chince affirm, (1) that Life and Death, Poverty and Riches, and all Events in general depend on T'yen or Heaven; that nothing is done but by his Orders, that he rewards the Good and punishes the Wicked, that he cannot be deceived, that he sees all Things, hears all Things, and knows all Things; that he penetrates the secret Reveals of the Heart, that he suffis and comforts virtuous People; that his Heart is softened at their Calamities, that he is sensible of their Complaints, and is mollified by their Prayers; that he detests the Proud, abhors the Vicious, &c. All these Expressions, according to them, ought to be looked upon as metaphorical, by which they would have the People understand, that all Things happen as if in reality Heaven was an intelligent Being, rewarded Virtue, punished Vice, &c. (2)

In short, they pretend, that as the Stories ascribed the Variety of Events to fatal Necessity, in like manner the Chinese Literati attribute to Heaven (that is, to a ruling Virtue in Heaven which influences all Things) Good and Evil, Rewards and Punishments, the Revolutions of States, and in a word all Forts of Events whether happy or unhappy that come to pass in the World; And that it is in this Sense they understand it when they say, that Heaven governs the Universe, rewards good Men, &c.

Having thus given an Account of the Opinions of skilful Persons, who living among the Chinee Literati have thoroughly studied the Doctrine of their Sect, as well as the Thoughts of men out of all the rest, who cannot pretend to the same Advantage how good soever their Intentions may be in other Respects, I must not forget a particular sort of Literati very numerous in China, who have composed a System of their own from all the different Sects, and have endeavoured to reconcile all together.

As the Study of Letters is the Road to the highest Dignities, and as it is open to Persons of all Conditions, there must needs be many Literati who being of mean Extraction have been brought up in Idolatry; and when they became Mandarins, either thro' the Prejudice of their Education, or out of a polite Compliance to the People and to maintain the public Tranquility, seem to embrace the Opinions of the several different Sects, to which they are so much the rather inclin'd as the Chinese of all Ranks seldom look farther than the present Life. The Mandarins, who are the living Deities of the Country, have generally no other God but their Fortune; and as that is subject to several Troublesome Turnes, all their Care is employed to ward off such Misfortunes and to keep themselves safe in their Posts. The Students, who may be looked upon as the lower Nobility, have nothing at Heart but a certain Honour, which consists in succeeding in their Examinations and attaining to the highest Degree. The Merchants think of nothing from Morning to Night but their Business; and the rest of the People are wholly employed in procuring a Livelihood, that is, a small Quantity of Rice and Pulp: In this Manner is the Time of the Chinefe taken up, so scarce ever think of any thing else.

The Literati, of whom I am speaking, are as forward as the other Literati in declaiming Hypocrity against I ti ou, that is, idle Sects; but Experience shews that they are as much Slaves to Fo as and Weak. sects of some sects of some Literati.

The extreme Ignorance of the Chinese is greatly contributed to the Readiness with which they put the General Ignorance of the Chinese, give into the most ridiculous Superstitions: But this Ignorance has no Relation to their Skill in carrying on Business, for herein they generally exceed the Europeans; nor does it respect their Laws, for no People in the World have better, or are more easily governed; nor yet does it regard one kind of moral Philosophy, which consists of wise Maxims, whereof their Books are full if they would but put them in Practice: But their most skilful Doctors are ignorant of all other Parts of Philosophy, excepting a little of the moral; for they know not how to reason justly on the Effects of Nature, concerning their Souls, or the Supreme Being, with regard to which they seldom trouble their Heads; nor do they employ their Thoughts much about a future State, or the Necessity of Religion. However, there is no Nation in the World more addicted to study; but then they spend their younger Years in learning to read, and the Remainder of their Years is taken up either in the Duties of their Posts, or in composing elegant academical Discourses.

doibs, the true Followers of Confussus are free from Atheism, and profess the great things that are spoken of the new Sect literati.

This
This gross Ignorance of Nature makes great Numbers attribute its most common Effects to some evil Genius: But this prevails chiefly among the common People, and especially the Women, who endeavour to appease it by impious and ridiculous Ceremonies. Sometimes this evil Genius is one of their Idols, or rather the Demon which inhabits it (A); Sometimes some high Mountain or great Tree, or an imaginary Dragon which they suppose to be in the Sky or at the bottom of the Sea; or else it is a Spirit; in that case it shall be the Quintessence of some Animal, for instance, a Fox, an Ape, a Tortoise, a Frog, &c. This is what they call Tang, or else Taow quay, or Quay fingly, which signifies Monster, or some very suprizing Thing.

They affirm, that these Animals after they have lived a long Time have the Power of purifying their Essence, and of divesting themselves of whatever is gross and earthly; and this most subtle Part which remains, delights to disturb the Imagination of Men and Women. A Fox thus purified is terribly to be feared. When they are sick, and the Fever begins to make them rave, it is undoubtedly the Demon that torments them: Presently they fond for the Taow life, and it is inconceivable how many juggling Tricks they perform and what Din they make in the House.

It is thus the Demon deludes the People, and even the Smatterers among the Learned: But he makes Ufe chiefly of three Sorts of Inventions, which contribute greatly to keep them in Ignorance.

The fift is what the Chinese call Suau ming, that is, telling of Fortunes. The Country is who proprie-
gate future telling.

This is the Playing on a kind of Thorough, offering to tell one's Fortune for about a Half-penny. It is surprizing to hear the Extravagances they utter concerning the eight Letters that compose the Year, the Day, the Month, and Hour of a Person's Birth, which for that Reason is called Pa-tee. They foretell in a general Manner the Misfortunes wherewith you are threatened or that of your Father's and Mother's Death, which they always pretend is owing to some Image that has been offended and must be appeas'd, and a certain Boonza must be sent for, &c. If what they have foretold comes to pass by mere Chance then the People are convinced in their Errors; but if their Predictions prove false, they are satisfied with laying: That this Man did not understand his Business, Pó ling.

The second Thing is drawing the Lots called Pa qua or Ta qua; which is to consult the Spirits often. There are several Ways of doing this, but the most common is to go before an Image and to burn certain Perfumes, knocking the Forehead several Times against the Ground. There is also near the Image a Box full of flat Sticks half a Foot long, incribed with Enigmatic Characters which pass for so many Oracles: After making several Bows they let fall one at a venture, the Sense of whose Characters is explained by the Boonza who presides often at the Ceremony; or else they consult a large Writing which is stuck against the Wall, whereby they discover all the Conjuration. This is what they practice when they undertake any Business or are letting out on a Journey, when they are going to sell or buy anything, or are about marrying their Children, and upon a hundred other Occasions, in order to secure a lucky Day and happy Success.

But the third Contrivance is the most ridiculous of all, and what the Chinese are most infatuated with, they call it Tong foci, that is, Wind and Water, by which they mean the happy or unhappy Position of a House, and especially of a Burying-place. If by Chance a Neighbour builds a House in a Situation so contrary to yours that one of the Corners of his is opposite to the Side of yours, it is sufficient to make you believe that all is lost; it creates a Hatred that cannot be extinguish'd as long as the new House stands, and is even Grounds for a Profecution before the Mandarin. But if this has no Effect, the only Remedy you have left is to set up a Dragon, or some other Monster, made of baked Clay, on the middle of your Roof; the Earthen Dragon must give a terrible Look towards the fatal Corner, which threatens you and opens a dreadful Mouth, as it were to swallow up the evil Tong foci, that is, the bad Air (B), and then you will be a little more secure.

This was the Method taken by the Governor of Kyen chang to defend himself against the Jesuit's Church, which is built upon an Eminence, and overlooks his Palace standing at the Foot of it. He had likewise the wise Precaution to turn the Apartments thereof a little sideways; and raised about two hundred Paces from the Church a kind of Building or Gatehouse three Stories high, to ward off the Influence of the Tyen cha tong, or, Church of the Lord of Heaven. By Misfortune this second Gate became the supposed Cause of the second Governor's Death: For this Mandarin having been troubled with a Defluxion of gross Humours in his Blood, and being very white Phegon, it was taken for granted, that this House of three Stories, whose Walls were very white, was the Occasion of his Disorder; wherupon they were immediately daub'd over with black, in order to produce a contrary Effect: But this Expidient not succeeding, they imagined it was apply'd too late, and accordingly the Mandarin dyed. After which, upon a like Conceit, they were whitewash'd again as at first.

(A) This Author makes Ufe of the Words Mal and Demon to denote his Haters, and makes them imagine they are different from the Images and Saints of the Church of Rome, that they are exactly of the same Nature.

(B) By this Word Tong foci, they understand not only a certain Air which causes Disease, but also a Kind of Curse which extends even to Polterey.
A DIALOGUE wherein Chin, a Modern Chinefe Philofopher,declares his Opinion concerning the Origin and State of the World.

In a certain delightful Place, were one beheld as in Perspective several fine Country Houses, a curious grove. An Arbor was formed, in which several Persons assemled to enjoy the cool Breezes, and converse together during the Heats of the Summer. Chance having conducted a Stranger thither, they invited him to sit down; and as they judged him likely to contribute to the Pleasure of Conversation, they intreated him to stay a few Days with them, and gratify the earnest Desire they had to hear him Discourse. This he consented to without any Difficulty, and soon drew together a Crowd of Auditors, who were extremely longing to a Pleasure of so great a Man to come hither.

At the fame instant the Philofopher entred, and looking round at the Assemblies, thought he could not leave them without gratifying them with a gracious Air, moving both his Hands in a complacent Manner: I am informed, Gentlemen, said he, that Assemblies are held here, wherein a Man of Learning whom I should be glad to call Friend entertains the Company; and I presume he would not hinder me to profit by his Knowledge.

At this Harangue the whole Assembly looked upon each other with some Surprise: For the Stranger was a Person of no great Capacity, all his Merit consisting in an agreeable manner of relating Matter of History; the rest were Men of no Learning, being Followers either of the Sect of P'or Lao, and very much bigoted to their Images.
We are only assembled here, replied the Stranger, to pass a few Hours in Discourses, fitter to divert the Mind than instruct it; and you know that such Conversation commonly turns upon the Difficulty of the Times, or popular Morality, which sort of Entertainment cannot be agreeable to a Person of your Learning.

Sage old Man, replied the Philosopher, it is your Modesty that makes you talk in this Manner, and you seem to have too advantageous an Opinion of me. To say the Truth, I have spent all my Time in study, and even own that I have acquired some Share of Knowledge; but this acquirable Knowledge is a Motive of Concern (4) to me, when I consider that there is no Possibility of bringing into Vogue at Court, either the great Doctrine of Tao, Shun, &c. or the wise Instructi-
on of so many illustrious Men of these later Times, such as the Cheou, the Chin, the Chang and the Chin. I am uneasy to find that these Instructions are not relished by my Friends who profess the chief Places in the Government, but on the contrary that the false Sects overwhelm the Em-
pire; every body runs after the Dilution; nothing but Corruption and Darkness prevail, while the true literary Sect is as it were buried in shameful Oblivion.

How happy are we, replied the Stranger, to find a Person of your Reputation and Merit is willing to gratify our Desire of hearing you! Condefend then to take your Place here, and ho-

* The Complaints of the Chinese Philosophers deserve to be taken Notice of. Had his System prevailed among the liter-
ary Men of his Country, he had not complained as he does, that the principal Literati could not be prevailed on to follow it. (4) It appears from this Renouncing of the Chinese Philosophy, that he did not believe the ancient Ideas were ingeneed from Egyptian, but from Corruption. But the Falsity of this Principle would clearly appear to him, was he to view with Micrometer the admirable Designs of those who produce the Variety, Miscellanea, and Properity of their Organs.

Our Philosopher, like all those who endeavour to support the Knowledge of a fall Cause, is too weak in his System, that to format it he lays down the most absurd and chimerical Principles, and would have his own Fictions pass for fundamental Truths.

What sense may he have had to do with very defensible Adversaries. Is this a Truth, as he calls it, the Professor's Mistake, this supreme Inference which preceded all others? Being, that fall Cause? Has the falsh infallible Part of the Tao, believed on itself the Imitation which it gives to other Beings, or has it received the fame from some other Being, which was, the fall Mover? Could it by the first Order of the Universe, this Disposition of its Parts, always the same, these animated thinking rational Beings, whose Actions are free, be the Effect of a blind Cause which adjoins Chances, which prepares nothing, puts nothing in order, and chooses nothing, it will with and without Understanding? Yet his Principles establish these Doctrines, which none but a Man void of both Sense and Reason, would maintain. For on right of a Palace, wherein Symmetry and Propor-
tion are as nicely observed, which any one other to affirm that the Student is as accommodated in that curious Order, and ranged themselves so as to form the different Apartments? That the Wall and the Wood-work, enclosed them in order to support the Roof, which afterwards placed itself there? In a Word, that this Palace, furnished according to the most perfect Rules of Archi-
tecture, was of the admirable Effect of mere Chance? In rushing a Lighter or her Frigate with the most remarkable Events, will any body say it is the fancy of Chance or the Pgure necessary to describe such a Series of Events, and connect them together? A Child of three Years old would laugh at such Reasoning. Those Works of Art plainly show that they were raised by wise and indef-
finable Operators. But what more of this we have here at the most admirable Wonder? This suspended and immovable Earth which bears us: those Rules which are continually springing out of it, to supply the various Wants of Mankind: that immense Boat which moves continually round this Globe, and covers us: those Abodes of Air and Water which encompass us: that precious Reserve of Water called the Ocean, which surrounds the Earth and is so restrained within Bounds, that it never pour beyond them, but in its greatest Furies does its fouling Billows against the Shores: that Sun and those Stars which give us Light: and whole Motions are so constant and regular, that for so many Ages the full Change has happened in them: those Animals of so many different Kinds: that natural Inclination which directs them to pursue what is for their Benefit, and avoid what is hurtful to them: the Old that they are excited every Day by the Affluence of Food, and their Species propagated by Means of Generation; the Human Body, that Master-
piece of Art, formed out of vital Matter, its several Parts, and those Uses: That Soul which animates it, is immaterial united with it, and feeds all the Springs of its Motion which thinks, resolves, deliberates, and directs the finest Images of Things by a Reasoning as if they were still in being, preserves the Remembrance of what is past as if it was present: which is free, and determiners to act just as it pleases. To say that all this can be explained by certain Combinations of a most subtle Matter, mixed with an inherent Animal Power, is to shew Reason, and strike the clearest Evidence: It is to shew that the Sun, and the Voice of all Creatures which are marked with the seal of the Supreme Intelligent Being who made them, and are inex-
ertly attended to by that infinite Variety of little Creatures. Yet thus it is, that while all Creatures to the vilest Infest proclaims the Power of the Creator, we meet with pretended Philosophers, who who declare it to be without Previsons and vast in their own vain Thoughts, endeavour to root out of their Hearts the Opinion of a Destiny: and raise Clouds to darken that pure Light which shews them about, in Sight of all their Attempts to extinguish it.
A MAP of the Heavens and the Earth, at the Time of their FORMATION.

1. THE Particles Yang, as the most pure, most subtile, and most light, fly off, rise up, flutter about and embrace the rest. 2. The Particles In, less pure, and by Consequence less heavy, subtile, and by that Means unite together in the Middle. 3. All that which encompaseth whatever is visible are Particles of the Universe so very small, that they have no sensible Figure, that is Hsu ki.

But how do you understand, says one of the Company, that the Yang, that is the more subtile Particles, and the In, or the more gros Particles, should be separated from what you call Tay ki, the Sun and Planets.

I'll explain this to you, replied the Philosopher: The finest Matter of the Yang, or of the Assemblage of the more subtile Particles, formed the Sun; the less gros Substance of the In or of the gros Particles, composed in their Turn the Moon; the Stars were formed of the same. So made, and on their Side being united together, the Earth and the Water were being joined and fitted to each other, the Earth and the Water became fixed in the Middle, where it remains suspended and surrounded by the gros Particles, which having every one their particular Configuration, were easily distinguished. Attend to this Comparison, which will explain what I have been saying: The Air which we continually breathe when expired is rarified and dilated; it has likewise some Degree of Heat, and must be referred to the Yang: But when by Inspiration it enters into our Lungs, it is comprized and condensed; it also partakes something of the Coldness which it ought to bring, and is by that Means of the Nature of the In.

Let us return to the first Combinations of the World: These kinds of Corpuscles which make what is called In being joined and fitted to each other, the Earth and the Water were formed of it, and the five Elements began to exist. The Yang and the smallest Atoms remained suspended and surrounded all this inactive Mafs, fluttering and wheeling round about it without ceasing. A Hen's Egg may afford a Light Image hereof; may not the Earth be said to be the Yolk of the Egg, which appears suspended and fixed in the Middle, where it remains immovable? May not the Heavens be looked upon as the White, which embraces the Part that is in the Center, moves about it, and continues in the same Condition without any thing changing Place.

The Motion of the Heavens is thus constant and durable; that subtile and fluid Matter moves Of the Clouds and circulates without ceasing; and by this Motion which is peculiar to itself causes the Variety of Motions of Seafons, and forms the Winds, Clouds, Thunder and Rain.

The Production of Mankind and other Beings came afterwards, and the whole Universe was Of Mankind then brought to Perfection: In short, all that one can imagine of what is lively, spiritual, and excellent in the Heavens and the Earth, becoming collected and united together in the highest Degree of Perfection possible, has given a wonderful Birth to these extraordinary Men, who in their Turn have contributed to the Improvement of Nature. But for fear you have not yet fully conceived my Meaning, I shall make Use of a second Figure by which you will easily understand it.

The
1. **THE Heavens encompass and surround the Earth, moving from the Left to the Right**:

There are two fixed Poles, one in the North, the other in the South; there is in the Universe no fixed Points of either East or West; nor is there any thing in a proper Sense high or low.

2. **The Space which the Sun runs thro’ in the Heavens distinguishes the Hours**; when it is exactly at the Point marked $U$, then it is Noon; when exactly in the Point $T$, it is Midnight:

And so of the Rest.

The Sun is the pure Yang; it begins to take its Course from the Hour of Midnight, and comes to us. When it riles every thing in the Universe depending upon $Y$ang ferments and returns fresh Strength: From Noon it begins to decline, and then every thing of the Nature of $Y$ang grows weak; on the contrary, that which belongs to In, affirms new (*) Vigour.

But, said one of the Auditors, if the Heaven is a flexible and light Body, in what Place will you fix the Deity 30 7owang, Ta bi? If the Earth is only an Assemblage of thick and heavy Particles, where will be the Abode of (+) $Y$an$w$ang? Where do the Spirits lodge that are the Executioners of his Justice? In short, where will you place Hell?

You may be certain, replied the Philosopher, that the Heaven is a very fine and light Substance, which is continually agitated and in Motion: Judge then if it be capable of containing any heavy Thing; it can support nothing but one fixed Points of either

1. **Local Hell of the Barbary and their Gods proved Fictions.**

And yet, continued the Philosopher, these Things are no

1. **What becomes of the Soul after Death.**

We may imagine that the Earth: This is manifestly a large Mass, a Composition of Water, Mud, Clay, and Stones, which are heaped up, and kept together by their own proper

Weigh: If then you fasten $Y$an$w$ang and his Train in this Place, the Court of this essential God must then be in this Heap of Water and Mud: Don’t you see that these Things are nothing but mere Fictions?

Let us leave the Deities then, replied one of the Assembly, because you are too much prejudiced against them: But what are become of those great, those extraordinary Men, of whom you have spoken in such pompous Terms, and have put on an Equality with Heaven and Earth? For as the Heaven and Earth are real, and subsist these Heroes of Antiquity, ought likewise to exist: Are we to suppose, according to your Principles, that a Po bi, a Whang ti, a Yau, or a Confusing, cease to exist when they cease to appear here below?

You are to understand, replied the Philosopher, that before those Sages were born among us, the Li and the Ki, the two Parts whereof they are compounded, prexisted in the Heaven and the Earth: The fame Inflant that a great Man is formed, these Li and Ki are united together; and from this Union he takes his Origin. When he dies, his fine Qualities and Endowments, his Petitions and Doctrine, becomes the Admiration and Standard of future Ages; they continue to subsist,

(*) On the Figures drawn by the Chinese Philosopher, the Reader may perhaps ask if in China they still bear the Earth to be square. The Philosopher hence to follow the ancient Opinion, that fave the Name of Ching, or the Kingdom of the Middle, which the Chinese gave to their Empire: Imagining the Earth to be square, that they pulpified the greater Part of it, and that all the red contained only of certain Pieces of Land placed round about it by way of Ornament. This Nation is not satisfied with a Globe, where the Middle may be found on any Part of the Surface. But since the Europeans have been at Po $w$ang, the Chinese who visited them, or are any way versed in Mathematics, have falsified that gross Error, which consists or prefens only among those who are ignorant of Astronomy: Just as we err for many Ages in Europe, with Regard to the Roundness of the Earth, the Antipodes, &c. The Chinese Mathematicians fuppose of the Earth to resemble a Square, a Hexi$w$ang: The Word Eing, which signifies Square, ought to be rendered Solid, Firm.

(!) This is the Place of the Chinese Holisters, who worship $E$. 

U Noon.
subit", and their Duration is equal to that of Heaven and Earth. Indeed the Body of a Sage is destroyed, but his Life, or the thing which makes him what he is, that noble Part of himself, goes to be reunited to the Heaven and Earth as it was before; and as it may be truly said that the Heaven and Earth will always endure, there is likewise Ground to say that real Sages exist for ever (+).

The Sane Person who had just been speaking to the Philosopher replied: You acknowledge that confusius is a real Sage, and yet Tradition informs us that he went to consult the illustrious Lau yun (2), by which Circumstance it appears that Confusius was afraid of Death, and wanted to learn the Secret of becoming immortal.

Don't talk to me of your Lau-tse, 'replyd the Philosopher, I consider him no otherwise than a common Person, notwithstanding he ridiculously pretended to make himself immortal; What a fine Doctrine has he left behind him, which has nothing for its Principle, and only teaches every thing Indolence and Inactivity. I'll cite but one Passage from the Instructions he gave his Disciples: "Consider my Tongue, say'he'to them, does it not sublute while it remain soft and flexible? On the contrary, Is not that which defrays our Teeth their own Hardness? What do you think of this delicate Reasoning? Nature, in the Production of the Universe, has made soft what ought to be soft, and hard what ought to be hard: Suppose that the Teeth which adorn the Mouth were soft and flexible like the Tongue, could we then take any Nourishment that was in the least hard, such as the Grains of Rice built in Water, which is our ordinary Food? And if we were not in a Condition to take this Food, how could we possibly live several Ages, as they make us vainly hope? These are idle and chimerical Notions.

Let us apply this curious Principle of Lau-tse, who would have every thing soft, to Natural Philosophy and Morality: We divide the Metals into five Kinds, according to their Colour. Now if you tell me that Gold and Silver, which are so highly valued, are naturally inclinable to be soft, because the Ornaments made of them are easily wrought, I answer: That these Metals are not delerving of such great Esteem, at least with respect to the Use they have in Life, for after all they are good for nothing but to make Vessels and other Ornaments not very necessary; whereas Iron, which is of a lower Rank among Metals, serves purely by its hard Property to open the Furrows which enrich us with Grain, and furnish Provision for our Subsistence, the Hardness of Iron renders it fit for several other Occasions: For instance, to prepare our Food, which we could not make Use of without its Affiliation; to make Weapons of, which, by putting an End to War are the Cause of Peace and Plenty to the Nation, which terrify or extirpate Robbers, and secure the Public Safety.

Let us come to Morality: Those fond and languishing Passions for the Female Sex, don't they proceed from a soft and effeminate Heart? If Women had any Resolution, surely we take the leaft Liberty in their Preference? There would be no coming near them but as we do Fire, which no Man plays with unpunished: Our thing, that precious Gift of Gods, greatly exalts the Character Kang, that is to say, whatever has Firmness; on the contrary, your Lau tse praises nothing but Fe, which signifies Softness, and is entirely opposite to the Doctrine of our Canonical Books.

Moreover it is certain, that the Life of Man never exceeds a hundred Years, and yet he flatters them with the Hopes of holding out for many Ages: He also pretends that the King, which is the Soul of Man, is never destroyed, and that he has found Means to retain from Nature the vivifying Virtue which he can dispose of as just as he pleases.

After such Pretences as these, he who had the most vast and ambitious Desires of all Man-kind, is so fally as to tell us that all is Vanity; that we ought to set our Hearts on nothing, tho' he himself was more fond of Life than any other Person; that there is nothing commendable but a State of Inactivity and Indolence, yet he himself was always extremely vigorous in his Pursuits: To affect Immortality in this Manner is only to rebel against Nature, and against the Laws of Heaven and Earth.

But it may not be amiss to give you some Account of this Lau tse, whom you so highly esteem. The following is the Substance of his History. He was born towards the End of the Dynasty of the Chow, near the City of Lin pau, in the District of Ho nan. His Father, furnamed Rang, was no more than a poor Peasant, who from his Infancy served as a Labourer in a wealthy Family: He was seventy Years old before he could meet with a Wife, but at length having gained the Affections of a Country Wench of the Age of forty he married her.

This Woman being one Day in a solitary Place, of a sudden conceived by the simple Commerce and Union of the vivifying Virtue of Heaven and Earth, and went with Child of him
d four-score Years. The Manner whom she conceived, was such as she should be so long without being delivered, turned her out of Doors: upon which she was constrained to lead a wandering Life about the Country, till at length under a Plumb-Tree she brought forth a Son with Hair and Eyebrows as white as Snow. The Mother, who was ignorant of her Husband's Family Name, and knew only his Surname, called the Infant after the Tree under which it was born: Then

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(+1) Every one of the Litterati, let his Talents be ever so great, and never too much, must observe certain Manners when he speaks of the Prince of Literature, and the principal Sages of the Empire: thus our Pirst Method to give

Confusius a Duration equal to that of the Heaven and Earth. But what he calls the Duration of Confusius, will equally be the Duration of Millions of Men, whose Sprints in late

Manner returned to the Federal Age, and became part of it. The same as if one should make Images of Princes, Philosophers and Emperors out of Snow contained in a Vessel: the Snow coming to me "all Solid and pure, and the whole is reduced to one uniform Identical Melt.

(2) Head of the Seal of Tao.
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His Name, observing that the Tips of his Ears were exceeding long, he took from thence his Surname and called him Linul, Plumb Tree Ear; but the People, who saw him so very white, called him Law te, or the old Boy. When he had attained a certain Age, he became Library-keeper to an Emperor of a new sort, who gave him a small Mandarins. He made himself a Proctor in ancient History, and the Knowledge of the Rites of the early Ages; and it was that

Courteous Life, which induced Confucius to go and discourse about him the Ceremonial, and the Talents of a good Mandarin. Law te in his old Age foresaw the approaching downfall of the Chinese Dynasty. He got on the Back of a black Cow, and bending his Court Westward arrived at the entrance of a Distant Valley: This Pagfage was guarded by an Officer named K, and surmamed Hi. The Book Law te, containing five thousand Sentences, was compos’d by him in the City of Chow fei, in the District of Tsin chowen. At length he died, and his Tomb is to be seen at U.

And Death. This was the Beginning and End of Law te: He could not while he was living prevent the Ruin of the Race of the Chens, whose Subject and Mandarin he was; and yet they would have us believe all the Fables which are confidently reported about his pretended Merit, and among the rest, that after his Death he was placed at the Top of all the Heavens in Quality of the three Purties.

What do you think, Sir, of the Doctrine of Fo, which has been brought to us from the East, cried out those of the Assembly, who were devoted to the Worship of this Idol? Fo, (†) replied the Philosopher, is another Visionary, who likewise pretended to make himself immortal. According to him the whole World is a mere Vacuum without any thing real in it; Puriﬁant to which ﬁne Principle he would have us think of nothing, but reduce the Heart to a mere Vacuum, that is, empty of all Affections, and go so far as even to forget ourselves, as tho’ we had no Existence. We have Ears and Ears, and yet we must neither see nor hear any thing: These Organs ought to be void of every Object; that is their State of Perfection: We have Mouths, Hands and Feet, and yet all these Members must be inactive. His great principle is, that the wonderful Ternary of the Things, the K, and the Spirit, that is, the ﬁne, the subtle and the spiritual, comes to its greatest Perfection when it is united and makes but one: As for the Soul, its Duration, says he, is inﬁnite, for it never is destroyed.

Don’t you see that this ﬁne Doctrine of annihilating oneself and universal uncaging ends at length in Expectation of a chimerical Immortality, and in deﬁning that which cannot be obtained. They would ﬁze upon and appropriate the living Virtue of Heaven; they reduce to ﬁze it one Day to Heaven and Earth, and pretend thereby to attain the pure Vacuum.

But perhaps, continued he, you are ignorant of the History of this Entuitable: His Mother s BW him in a Dream a great white Elephant, and at the same Instant perceived herself with Child: It grew considerably every Day, and at length making its way thro’ its Mother’s side, and tearing her Bowels, deprived her of Life from whom he received his own. ‘Twas thus the Monfer came into the World, and ought not he who was to turn it upside down to be reckoned among the Peits of human Race? Is it because he killed his Mother at his Birth that the Idolatrous People feast, make Prophecies, and perform a hundred other Things of the name Nature to obtain all kind of Happiness for their Mothers? Can it be imagined that this Fo, who could not save his own Mother, is able to protect another body’s Mother (A)?

But to proceed: He lived in one of the Kingdoms Westward of this Empire, where he was at the same time Supreme both in Temporals and Spirituals, that is, a King and Head of his Religion. He had a Queen and a Concubine of very great Beauty, of whom he made Goddesfs. His Kingdom abounded with Gold, Silver, Merchandises, the Neccesaries of Life, and especially precious Stones: But that it was rich, was not all. He had neither Strength nor Courage; on the contrary those of the several Kingdoms wherewith it was surrounded were strong, active, and breathed nothing but Blood and Slaughter, insomuch that the Dominions of Fo were subject to frequent Invasions. Tired out with so many Inults which he could not reﬁt, he abandon’d his Kingdom, and embraced a solitary Life: He then applied himself to exhort the People to the Practice of Virtue, and publifhed the Doctrine of the Metempsychosie which he had invented, whereby the Soul was to migrate backwards and forwards from one body into another; obferving however a certain Order by which Virtue was rewarded, and Vice punished. He inﬁnfated the adjoining Nations with these ridiculous Imaginations; his Deign being to intimate his Persecutors, and to persuade them that if they continued to ravage his Territories they should after this Life be changed into Dogs, Horfes, and even into wild Beafes.

During the Space of twelve Years, in which he laboured in propagating his Doctrine, he drew after him a prodigious Number of ignorant People whose Brain he had quite turned: With their Affiftance he re-afced his Throne, became very powerful, and marrying again had a numerous Life. Such was the Eʃect of his Artifces; and while he talked to his Disciples about nothing but the Empifmon of earthly Poffessions, he eagerly bought after them himself, and pro-duced them as many as he poftibly could.

In short, you are not to judge that the Doctrine of Fo is excellent, because it has spread so much throughout this Empire, it came in Vogue only in Conformance of the Doctrine of our ancient Sages having

1) The Account which this Chinese Philosopher gives of Fo, is mixed with Paraphrastics not to be met with elsewhere.

2) From these and other Records we learn that the Metempsychosie or Transmigration of Souls, he lived 500 Years before Pythagoras; and as this Letter is known to have travelled over Egypt and Asia, there is no Reason to doubt but he took his Doctrine of the Metempsychosie, which he brought into Greece, from the Disciple of Fo.

3) This shuts the Pretended Arguments against the Reʃect Saints, who cannot be supposed able to protect their Vities, when they cannot protect their own Images, Reliquies, &c. And we shall find that most of the Author’s Arguments, conclude equally against Poperity and the Religion of a t-lmpatol.
having been almost extinguished. The Ignorance and Corruption of the Heart have given All the
mitigation to the grossest Errors; thus the People having neglected the admirable Lessons of Dante,
Shak and Confucius, could only relish the Religions of Fo. This Stock embraces nothing but a few
idle Prayers, for the Attainment of Happiness and a State of Serenity; whereas our Sages
enjoin us to subdue our Passions, to govern our Desires, and to perform our several Duties, which
is a very difficult Task.

This Discourse exasperated a great many of the Auditors: it is to no purpose to say, cried one
of them, that every thing is empty in the visible World, and that the Yang or Spirit only is
immortal; the great Doctrine of Fo and T'au swallows up all in nothing, the Soul only excepted,
which will exist and live for ever. Any one may see that it is Prejudice, and the Spirit of Partiality,
which sets you to vehemently against this Doctrine; and is what you spoke just before concerning
the System of the World any better grounded?

Nothing could possibly have disfigured the Philosopher more, and it was easy to see that he
was nettled with the Reproach. Your T'au, replied he, raising his Voice, must needs have been
greatly in love with Fo, from his own inclinations; so many ways of prolonging it, and yet he could not satisfy you,
got up your great Hundred Years of Age; but he flattered himself that his Yang, or vivifying Spirit,
should never perish. Was not T'au equally fond of Life? However he lived no more than sixty
three Years, but he was persuaded that his Soul, which was properly himself, should exist for ever.

The Life of all Mankind has a fixed Term: But T'au and Fo have ridiculously imagined, that
they were the only privileged Creatures in the World; that every thing which has appeared
and shall appear on the Earth will return to nothing; but that as for them they are to be immortal,
and besides what was visible in their Persons, they had an intelligent Spirit, the true Principle
of Life: Thus we find in the Doctrine of these Sects this unintelligible Language Fo fi' i, Shin
en, Tso jang jyong, that is, according to the Sect of Fo, the Body of Fo, the Trunk or Substance is
one, but it hath three Images. Lau fi', Shin en, Pao en jang jyong, that is, according to the Religion
of Lau, the Body of Lau, the Trunk, or Substance is one, but it is distinguished into three Persons.

To make themselves understood, have recourse to Comparisons: A Branch of an Elder-Tree, planted in the Earth, leaves at length a Quintessence of the Nature of the Elder-Tree, a
Fox dying in his hole leaves behind him the vivifying Spirits wherewith he was animated ('). It is thus they pretend that, after the Death of their Master, there remained something of his
Person which was born again in this lower World.

These Whims, as you may perceive, place Lau and Fo in the Rank of Trees and Beasts: But the
Evil Effects of the wild Conceits of the Sect of Fo have infatuated an infinite Number of People, it is ne-
necessary that I should enter into a more particular Account of them, which I shall reduce to ten
little Articles.

1. In the Book of the Disciples of Fo, intitled, the Utility of the House, it is said, that the Tran-
smigration tends to root out

Hence the Bodies of our Parents are nothing but a Lodging, and it is natural to look upon them,
with the same contempt as a heap of Wood and Stones designed for the building of a House.
Has not this a Tendency to root out of People's Hearts the Virtue of Religion, or reverential Love for
Parents? Does it not unfit these Sentiments which unite us so firmly with them, as being nothing
but the Participation of the same celestial and vivifying Substance.

2. The same Book, which represents our Bodies as mere Habitations where we take up our
Promoter Lodging, tends to make us neglect them, and refuse them the Affection as well as Compassion which is ne-
ecessary for their Preservation. This is what inclines the Disciples of Fo, who are disfigured
with the present Life, to seek the Means of procuring a better as soon as possible: There are
some who go on Pilgrimage to Pagoda situate on the Top of steep Rocks, and after they have
ended their Prayers, as if they were sure of being heard, cast themselves headlong into some
dreadful Abyss; others are lavish of their Lives in giving themselves up to the most shameful
Excesses; others who meet with obstacles to their unlawful Passions go by content and hang or
drown themselves, that when they are born again they may become Husband and Wife; these are
the evil Consequences of that fickle's Doctrine of the Transmigration of Souls.

3. Being accustomed to look upon the Body as a kind of Inn, or refting Place, it is natural to
And do not forget the Efteeem, Respect and Regard that is due to it: On this Account Women and Maids,
bachelors, who are generally greatly devoted to Fo, are easily seduced by the Romans and T'au t'ie, a sort of
People very skilful in amorous Intrigues; they infiltrate to them, that the Body which they only
purs thro' is nothing but a contemptible Cottage, which they ought not to give themselves any
Trouble about, and that many of their Sex, when they grant the Favours required of them,
have been enjoyed by Fo without knowing it: At present, continue they, you are the weak and
forsaken Sex, but we promise you faithfully that when you are born again into the World you shall
become Men. It often happens that Ladies and young Girls of excellent Parts, and thriving
Families, are dihonoured by these Varlets, and at length arrive to such Pitch by their Instructi-
ones as to renounce all Shame; They are not contented with one or two private Intrigues, but make

(*) The Women Mahatto believe they often see Spirits in the
Shade of Purgatory, when they are in love, that their opinions are propagated; preposterous as the Mind with any Deliberation,
and People will fancy, not swear, they have frequent De-
monstrations of its Truth. For this all men have familiar in

Dance - Wines - at present the Affair of the late famous Abbé
Paris one half of the Parissians professing Miracles are daily
wrought at his Tomb, and the other half protest to the Con-
test. An Unanswerable Proof of the Uncertainty and Ini-
scutency of human Follies.)
A Dialogue in Defence of the Modern Sect.

An Enquiry

Concerning

Families

And other Disorders.

Virtue preserved by giving false Hopes and Security.

Families supported by Cheating and Alters.

Loudness and Impudence the inconsiderable Consequences of a Malignant Life.

The idea of a Trade of Libertinism, which they never forfeit (A); such is this abominable Doctrine, that brings Infamy on many of the best Families.

The sects who give into the ridiculous Chimeras affirm, that the Good or Evil of the present Life is the Consequence of their Actions, while they are in a pre-existent State, and so think they have a Toleracion by this godly Principle to abandon themselves to Debauchery, and seize the Property of other Persons with Impunity: You must understand, they will say, that we only take what belongs to us, for we are very provident you owed us each a Sum in a former Life.

If a Libertine, who lays Snares for a young Girl, knows she is addicted to the Worship of Jove, he will lay to her: Don't you remember, that before you were born again you promised to marry me? But your daily Death deposed me of the Right which I at present demand; from hence proceed the tender Distraction of our Hearts, and the favourable Opportunity we now enjoy. You may perceive that this monstrous Doctrine (B) serves as a Veil to cover the most flagrant Wickedness, and most shameful Disorders.

6. The Sectaries of Jove are persuaded, that they may give themselves up to the most criminal Actions without Impunity; as often as they burn a little Incense in the Night-time, or repeat a few Prayers before an Image, their Crimes are not only blotted out (A), but being under its Protection, they are screened from the Pursuit of Justice: One single Infraction will make this plain.

A Thief found means to get into the most inner Apartment of the Imperial Palace, but was discovered and seized by the Officers in waiting; who, after they had thoroughly searched him, stripped him of his Cloaths and found his Body covered over with Slips of Paper filled with Sentences of Jove (c): He imagined that by Virtue of these Papers he would never be discovered, but might go on stealing with impunity, or at least would find Means to escape.

6. The Devotees of this Sect are entirely taken up with making Pilgrimages to certain Mountains, and live exceeding sparingly that they may be able to purchase Perfumes to burn before the Images: They are inoffensive to the Necessities of a Father or Mother who suffers from Cold or Hunger for want of Cloaths and Food; their only Care being to gather a Sum of Money sufficient to purchase a rich Picture-Frame for the Altar of Jove, and other strange Deities. They abandon their Ascetics and leave their (A) (B) and (C) without a Tye tag (D). Must not this inspire one with Horror for a Doctrine which makes us forget our deceased Relations, and deprives those who are living of all manner of Assistance?

7. How many do we see among the Vulgar, who believe every thing they are told concerning their Pougds [Churches and Monasteries] which are built in the most solitary and inaccessible Places? They take it for granted that they are the Mansions of Virtue and Innocence; even many are tempted to pass their Days in these forts of Retreats, that they may imitate Jove in his solitary Life: To this End you will see them all of a sudden renounce their Wives, Children and Podkoffes. What monstrous folly is this? Do they not know that their Bodies are composed of Flesh, Blood, Bones and animal Spirits? Do they think to make them as inoffensive as a Log of Wood, or a Stone? Do they imagine they shall no longer feel the Passions so natural to Mankind? All the pompous Exhortations of Jove and Law upon the VOUCH, and upon the Perfection arising from an absolute Renunciation of all Enjoyments, are so many Snares by which a great Number of People have suffered themselves to be caught, thinking they could really put thefe Levities in Practice; but they soon found them to be impracticable.

The Empire of the Conscience prevailing, the Passions by being curbed and restrained have only become more ungovernable, and led them into the most enormous
enormous Excess. To carry off Youth of both Sexes, to gratify their carnal Lusts, to seduce virtuous Ladies, to degrade themselves to Beasts, and to glory in this Abatement; in short to renounce all Reason and Shame, are the inevitable Consequences of being seduced by this Doctrine.

8. How many other Persons have we seen, who, being instigated with plausible Dictours about the Pamela, have neglected all the Duties of Social Life, and been wholly taken up in Pursuit of the Happines promised in the Life to come! This Delusion is not confined to the People only, but has made its Way even into the Palaces of Princes: If we have seen Rebels assemblè, and forms an Army before the Capital City; if Barbarians have entered the Empire and rendered it tributary, theese Misfortunes have happened purely through the Princes Heads being turned with the Maxims and Superstitions of Love and Faith, whereby they have become incapable of governing their Subjects. Was not Lyang ut ti reduced to die of famine at Toy chang? Was not Why tjang carried into the fandy Defarts of Tartary? Did not Hzem tjang shamefully fly to the Mountains of Se chown? And what Mifery did he not suffer there? Thus have these false Sects made Dupes of our Emperors, and brought the Empire to the Brink of Ruin.

9. Among the Artificial Reasons, which the Ministers of the Sects of Fa and Tau, seduce the Minds of the Credulous, I must not omit a common Stratagem well calculated for the Purposes when they induce any Person into their Mysteries they oblige him to look into a Vessel of Water, where he sees himself in the Condition he then is; they then bid him look a second time, and he appears in the Condition he shall be when born again, provided he continues sincerely devoted to their Deities. By their Skill in the Magic Art it is so ordered, that a rich Man first beholds himself in the Shape of a rich Person, or a common Beggar in the utmost Want, and upon takes a Reolution to confute all his Subsistence to the Idols-Temples: After this good Work is performed, they persuade him to look a second time into the Vessel of Water, and then he sees himself in the Habit of a King, a General of the Army, or Prime Minister of State. If it is a Maid, the beholds herself drest in the Robes and Jewels of an Empress, a Queen, or favorite Concouine of the Prince; and this is to be their happy State when they enter a new into the World. By their kind of Inchantments they cunningly dispose the People to Rebellion; Thus prepared, they readily take Arms, fight Battles, and plunder opulent Cities. By such Methods, during the Han Dynasty, two Rebels caused infinite Mischiefs; which were renewed under that of the T'ouan, and more lately in the Reign of the Ming, by other Ringleaders of Rebellion, who ought to be looked upon as public Pefts, because they destroyed several Millions of Men. You might have seen those Ministers in Nature, for whom no Punishments could be great enough, boast of their Crimes even under the Executioner's Sword, and still influenced by the Inchantments of the Art they are upon the Point of setting out on that delightful Abole in the World, where Fa wants to receive us, and make us partake of his Bliss. (a) 'Tis plain, these false Doctrines are the Spring of every public and private Mifery.

10. There are four sorts of Professions of absolute Life in the Empire, for providing Necessaries and maintaining good Order therein, viz. Those of the Literati, Husbandmen, Mechanics and Merchants: But the Disciples of Fa and Lau are continually exhorting People to abandon these Professions, and to embrace the four following, Those of Ho shang and Tau yee for the Male, and those of Ka and Mee for the Female Sex. These Benzaes and Benzcof live at the Expense of the Public, and flock to the Lies, Tricks, and Frauds, to procure Alms: They likewise give themselves up to Sloth and Luxurjy, not denying themselves any Pleasures that a corrupt Imagination can suggest; they live under Foot the Laws of Nature: What Difference is there between such a kind of Life, and that of the vilest Animals? To ma, the Perso so much cried up, who came out of the Welt into China, spent, as reported, nine Years in the Mountain T'ang in continual Contemplation. He remained immovable with his Eyes fixed upon the Wall, without changing his Situation; and this contemplative Stugger wanted none of the Necessaries of Life, but was plentifully supplied with all Sorts of Provisions and Cloaths. Suppose, after his Example, every private Person should take it upon his Head to imitate this kind of Life, which would become of the most necessary Professions? Who would take care of cultivating the Fields, and carrying on the Manufactures? Whence would they have Garments and Food to support Life? Can it be imagined that a Doctrine, whole Practice if it were universal would overturn the Empire, should be the true Doctrine?

Besides, it is incredible how much Money is squandered in building and repairing their Temples, gilding and adorning the Images, celebrating Festival, and making Performances to their Houri; all those Inventions serve for nothing else but to swell up the Riches of numerous Families, I have but lightly touched these Ten Articles; for there would be no end of relating all the Disorders these Sectaries have caused in the Empire.

As this Account could not be pleasing to the Auditory, one of them made the following Reply: 'To hear you talk, Sir, said he, Fa, Lau, and the rest of our Deities, must dreeve nothing but Contempl; thus we must bid adieu to Rewards and Punishments, good and evil Spirits: In fact, with one Stroke of the Tongue you demolish the whole System of our Doctrine.'

Those who are fond of popular Assertions, replied the Philosopher, pass their Lives in a kind of Love of Na-Drunkennees, and sinth them in a Dream; they are swallowed up in a Heap of rackety Fables, vanity and Conceit, from which it is not possible for them to get loose; and the Hopes of obtaining a happy Life, thro' the Protection of Spirits, increases their Infatuation.

(a) This Page frees the Confucians from the Charge of such wicked Stratagems, and thereby has much supported the true Doctrines, wherever they have prevailed, have destroyed those lovely Sentiments of Humanity and Compassion insidiously in the Chinese Morality. The like we find to be the Ene of some Populck Doctrines, which have changed the Christian Spirit of Mecknet, Mercy and Love, into Vicious, Cruelty and Hardness."
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This inclination of the greater part of Mankind, joined to their credulity, was what put it in the Heads of Fo and Lau to etabligh a Place of Rewards, a Hell, a Palace for the Ruler of the Waters and the rest of the Deities, without mentioning Spirits of an inferior Order, and extraordinary Men who are become immortal. They have above all displayed the Advantages which their Gods below, and have placed in Heaven a 20 where, Chief of all the pretended immortal Beings, who dictates to their Spirits their Employes, such as to prelude over Rain, to distribute Rewards and Punishments, &c.

In the Book 2o 1 would find their Words: In the West there was a Prince of the Kingdom of pure Virtue. This King being forty Years old without having a Son, he and the Queen Pau ywe, obtained one thro' the fervent Prayers they address'd to Lau kyun; and this Son is the Yo whang of whom we speak. Another Text of the Book Heen o, affirms, that in the Western Parts, there is a Place called the Kingdom of pure Joy; that the King thereof being without Children obtained one of Lau kyun; and it is he who is honour'd under the Names of Elven o TiSi fe.

Let us add what is related in the History of Fo, wherein it is affirmed, that in the West there is a Kingdom of pure Sonnence, and the Prince who is Heir to the Crown is Fo binfe; the, whom he espoused, was called Na to, and they had a Son whose Name was Mo hew lo; soon after the Father spent twelve Years in Solitude, and during his Contemplations was transformed into Fo.

According to their Traditions it appears, that the Dynasty of the Chên had reigned 900 Years before the Sect of Fo began. Let us argue of the Time past by the Time present, and of the present by the past; the World has gone on, and will go on in the same Manner: Can it be imaginable that Men are now in search of no Footsteps the Wonder of the World? Run over the Country West of China and you will meet with nothing but Barabbians, where then shall we find the Kingdom of pure Virtue? which these Books mention? Or a Race of Men with three Heads, six Shoulders, and eight Hands (a) Or People who live two or three hundred Years, and yet experience none of the Inconveniences of old Age? How then can you fancy such Places to be the Abode of immortal Beings? In short, the Fables they relate concerning the King of Heaven and Generalissimo of the Spirits, are invented only to abuse the Credulity of the Vulgar.

But said one of the Auditors, How dare you treat Yo whang with so much Contempt, for he is the same as Shang ti, mentioned in your Books, for whom you have so profoundly a Veneration? Is he the Emperor Kao t'jong (a) in a Dream, and who gave him Fù ywe for his Prime Miniffer; it is of him Meng tpe or Mengtui speaks, when he says, we must fault, examine, and purify ourselves, before we offer him any Sacrifices (b). Dare you deny that there is a Shang ti?

In the Times of the Emperor Tao and Shun, replied the Philosopher, the People entertained false Notions concerning Spirit (b) which gave Rise to one such Man, who gave him a Form to Shang ti. I own, that the Emperor Kao t'jong was a virtuous Prince, that he saw in a Dream a Man, who in Shape and Features exactly resembled Fù ywe, tho' the Prince was then ignorant of his Name; that he caused his Picture to be drawn upon the Strength of his Memory, and that giving Orders to find out the Man thus represented, he was in reality brought to him. All this is true: but how comes it to pass, that tho' we have neither seen the flying Dragon, nor the fabulous Bird called Feng wen, they yet appear very often in Dreams? I answer, People having seen such Figures in Pictures they enter into their Imaginations while asleep.

If you insist that Shang ti appeared to Kao t'jong in a human Shape, with the Crown and robes suitable to the Imperial Dignity, I may easily make you this Reply: That as it was the Emperor Whang ti who first instituted those Ornaments which distinguishes the Emperors from
and refuting those of F O and L A U.

Their Subjects, it will thence follow that Shang ti did not exist before that Emperor; or if he did exist, that he continued naked till the Time of his Reign, when they began to wear a Crown, and cloath themselves with imperial Robes. But I chuse rather to answer thus: That what they call Shang ti is that which rules in Heaven and Earth, and generally over all other Beings; for it appeared in a visible Shape which Reafon it is filled T, that is, Sovereign Matter. It appears likewise, by the Manner in which some of our learned Men explain themselves, that Shang ti is at Bottom the fame thing as the Ta T, which I have discontented to you about. Has ever any other Body ventured to affirm that Ta T is not of a visible Shape? Whence it is easy to fee, that when it is said Sacrifices must be offered to Shang ti they only ought to be made to Heaven with a pure Heart.

Your Arguments, cried one of the Assembly, tend to difprove a Hell, and its God called Yen the Man and the State, and explain its Reason a part of the Reason we have for the Refutation of the Hypothesis of a whole State. A God called Yen the Man and the State, and explains its Reason a part of the Reason we have for the Refutation of the Hypothesis of a whole State. A whole State, I answer, is a State where the Romans and certain other Europe, who always in their Syllogism, to be cited united to the Body in his own Way; but he does not allow it to be spiritual and immortal: and, because of the Head, it is disfigured as well as the Body by the separation of its Parts. But the only way of making this a good Union is to place it in another Body; and it is evident that two Bodies can only be united by the Surface. But such a Surface cannot exist in our experience, touching the material Parts of the Body and the Sentient and the Sensation of the Body. Belief, if the Soul collides with Parts as well as the Body, each Part must have its Name, and then will place the Faculty of thinking? Can Matter become a thinking Being? He must needs maintain further, according to his Hypothesis, that the Soul, being no more than a Collection of Matter put in Motion, is not a free Agent; that the least Motion which I made with my Hand Yesterday was a necessary Effect, and could not have happened without the Sun; and that it is impossible the Sun can avoid rising above the Horizon; and in short, that if the World Matter kept its present Union, there could be no union than from that which it had at first. What Abstractions must be maintained, when they are required not to quib the finite Principles they have in front! (*)

(*) This Philosopher was the Son of the Philosopher, who wrote the Fable of King Alfred, and who is called Pufch. He was the only one who understood the Subject, and, in order to hide it from the Sun, he had it said that the Sun could not rise above the Horizon; and in short, that if the World Matter kept its present Union, there could be no union than from that which it had at first. What Abstractions must be maintained, when they are required not to quib the finite Principles they have in front!

(2) St. Ephraim writes, that Pufchides invented the Doctrine of the Two Principles, which he might have taken from the Image of the Gods of Greece. He appears that they hold the Ground of Men as he can; and the other, who edited it his whole Business to delineate the true Method we would follow them whom the whole Earth would suffer to be out of their Way. BURD, a kind of Paradise, Keil, a God called Yen yang.
A Dialogue in Defence of the Modern Sect.

To bind up the Leaves, the Officer employed to do it took by Mistake the Leaf on which the Definity of *Pung* was written, twitted it like a Lace, and with it tewed the rift together *(&). As the Woman could not keep the Secret, *Tang* soon heard of the Story; so that taking the Book and examining the Lace, he blotted out the Name of *Pung*, who died that very Instant. This Example, continued the Philosopher, proves the direct contrary of your Doctrine, for here is an Instance of one who escaped the Perpetration of *Tang*. Certain that others have not escaped by a like Trick? But to convince you that all this is fabulous and insufficient to observe, that in the Times of Confucius and *Meng* *tsi*, no Paper Books were in Use, they wrote upon the Rind of *Bambu*, or Tables of Wood. Besides, as your subterraneous Hell is nothing but a Heap of Earth, Water and Stones, it is plain, Paper Books and Registers could not be preferred there; you ought therefore to look upon what you read in those Books as so many romantic Fictions.

But, replied another, however you may ridicule Hell and its Spirits, dare you say the fame of the Guardian Spirits of walled Cities called *Ching* *sheng*; or of divers other Places named *Tü* *ti*, which are revered tho' the Empire? And can so universal a Worship be false?

Hear me, replied the Philosopher: In the Reigns of *Ts'ao* and *Shen*, Dwellings were not encompassed with Walls and Ditches, which Cufom was first introduced under the Dynasties of the *Hua* and *Shang*, in order to defend them from Thieves and Rebels: At length, they erected a *Ching* *sheng* (*##) and built Places designed for its Honour; they also built others in Honour of the *Tü* *ti* (*##). When they took it in their Heads to give the Spirits the pompous Name of *Ts'ao* *tsi*, because they were looked on as the Nurturing Fathers of the People, they divided them into different Climates: Those to whom they attributed the Care of the Fields and cultivated Lands, they honoured with the Title of *Shē* *jūn* (*##); those whose Office was to preside over the Villages, to look after the Health of the Inhabitants, and maintain Peace among them, were honoured under the Title of *Tü* *ti*; the Spirits, affixed to the Inside of *Hou* *fei*, and Places of public Affembles, as Guardians thereof, were reverenced with the Name of *Chiang* *hswe* (*##); they adjourn'd to others the defart and mountainous Countries, in Hopes that they would facilitate the Distribution of Provisions and Merchandies, and these were honoured under the Title of Spirits of the high Mountains: In short, those who were placed in the Cities, encompassed with Walls and Ditches, were worshipped by the Name of *Ching* *sheng*, as Spirits who preferred such Cities from public Calamities.

I am now coming to the Point, continued the Philosopher, inreality all these Spirits (**) are nothing but Lumps of Earth differently formed; when the Memory of them is preferred in the Mind, it is the actual Sight as when I am drinking Water, I think of Pines and Trees, and am obliged to it for the Pleasure and Benefit I receive from it. Dare any one carry the Blasphemy so far as to take for the Image of the true Spirit (+) of Heaven and Earth, who is Purity itself, those grotesque Figures of Clay representing Men, or Women, either on the Inside or Outside of the Pagods, or the Figure of an old Man, such as is placed in private Houses?

Here the Philosopher was thus interrupted: Many Prodigies have been performed by the *Chang* *sheng* and the *Tü* *ti*, which Prodigies demonstrate their Power; and as they are often seen in the Shape of living Men, how can you say they are nothing but a Lump of Earth?

We must go a little round about, replied the Philosopher, to (***) explain the Wonders and Appearances of which you speak: There are Men whose Talents are extraordinary, and who distinguish themselves from the rest of Mankind, by their Courage and Virtue; it appears sometimes, that they are oppressed with Slander, or a sudden Death carries them off without leaving any Postimony behind them: Now these extraordinary Perfomances are ended with Souls of an uncommon kind, which are not easily dissipated, but generally retire into the Pagods, and these work surprising Events. They talk of one *Wen* *yen* *tsiang*, maffacred under the Dynasty of the *Yen*, and of a *Tü* *tsiang* *tsiang*, who miraculously preserved under the *Chin* Dynasty. We now made the People believe, that after their Death they became *Ching* *sheng*, or Guardians of Cities.

That which constitutes the Merit of a Man during his Life is the *Ki*, that *spiritual Air* which...
may exist some time after his Death. When this Air produces wonderful Effects they are attributed to Spirits, either of craggy Rocks, mountainous Places, Rivers, or Cities; but indeed every thing that is done happens by Necessity, and according to the Laws of Nature. Can you believe that these Spirits take their Rank by Means of an imperial Mandate, which appoints their several Offices? Is it in the Power of any Mortal to assert to this or that Spirit the Office of presiding over such and such Productions? The Spirits you talk of are nothing but the Mountains, Rivers, Fields, and Cities themselves, wherein according to the natural Course of things there sometimes happen uncommon and surprising Effects; it is then ridiculous to say, such a Man, whose Name and Surname we formerly knew, is at present a Spirit that ought to be worshipped.

Permit me to say, replied one of the Assembly, that your Answcr does not satisfy me: You say the principal Part of a great Man is his Ki or Soul: Will you then attribute to these remains of a great Man every thing extraordinary that happens, and which seems to be contrary to the Course of Nature? I lived some time ago at Ching clee, where I saw Willow Trees produce little odd Figures in the Shape of a Man about two Inches in Height: About the same Time it rained black Rice in Kyang fi; at Chou clee there fell out of the Sky Men's Heads about the bigness of a Pea, wherein the Eyes, Mouth, and Nose were very exactly formed. These events are publicly known, and believed by wise Men, and you can't say they are according to the Course of Nature.

Conspicuously, replied the Philosopher, thought it not worth while to mention those Spirits, which are known by their strange Operations: Yet it was not because he was ignorant, that when a Kingdom is threatened with a Revolution, these Prodigies sometimes happen, and are a kind of Fore-runners of some approaching Calamity. This excellent Sage thought it sufficient to say, that we should not give Credit too easily to these Sorts of Miracles, which are of no use but to fill the Mind with Uneasiness and Dread; and because the Sect of Fo has recourse to this Artifice to terrify the Vulgar, it is reckoned a false and dangerous Sect. I acknowledge (\*) that when some dreadful Event is near at Hand, for instance, a Famine or a great Mortality, the five Elements are in Confusion and produce Monsters: But at these Conjurers Men seriously set about to reform their Manners, and practice Virtue, all these Omens will be attended with no ill Consequence.

You are unwilling then, replied one of the Standers-by, to look upon the immortal Spirits as Authors of these Prodigies: But to attribute them to natural Causes only seems very unaccountable.

I shall endeavour to convince you by a single Example: Under the Dynasty of the Ming, in the City of Ten ts'f, of the Province of Ho nan, there died one of the common People called Chou, surnamed Tzen pao. The third Day after his Interment his Wife took Wine and Pufle, and went to the burying-place to make this small Offering: But flopping in the Way, not far from a Rock, there suddenly proceeded from it lightning, accompanied with the most dreadful Noise. At the same Instant, part of the Rock fell down and discovered in a Hollow Space within it a Stone Chair, on which a Kind of Spirit sat; and a Basket was thrown into a hollow Rock near it, where flat it remained, perceived that it contained a Sabre with a very rich Handle, and a Book which much resembled a Book of Magic. This the took and returned to her own House, where the Jet herself to peruse it, and find out the Sense; after which she undertook to foretell several Events among the Neighbours, which fell out exactly according to her Predictions.

The Inhabitants of the Place, who were Witnesses of these Things, conceived so great an Effect in her that they filled her the Mother of Fo; and in less than a Year this new Prophet's grew into such Reputation, that she was followed by more than ten thousand People, and continued to work surprising Miracles. By the Affiliation of her magical Book, if the did but blow upon a Field of Common Rice, it was immediately changed into Swords and Spears, and every one thought he saw an Army in Battle-array: With one single Word the could turn a Jew's-Hool into a Leopard or Tyger; and a weak Fence of Pales into high Walls surrounded with Ditches. But now to shew what this tended to.

One Day, when it was least expected, there happened an almost general Revolt; whereupon the Mandarins of the Army marched immediately with Troops to seize the Ringleaders, but found greater Resistance than they imagined, and a bloody Battle ensued. However, at length the Rebels were overcome, and the Enchanters being among the Prisoners was thrown into a Dungeon loaded with Irons, where she remained three Days, unable to set herself at Liberty, her Art forsaking her as soon as she was in Irons. But you must own, that this Woman could not have worked such Prodigies without the Affiliation of the immortal Beings.

All that I shall admit, says the Philosopher, is that certain Magicians, or such sort of People who pretend to the Rank of Immortals, having been able to fleal (\*) from Heaven and Earth the Knowledge of aledge of a Change which was to happen in Nature, composed the Book of future Events, and hid it within the Rock. When the fatal Time of the Revolt drew near, according to the natural Course of Things, the Enchanters appeared, whose Predictions being listened to, favoured the Rebellion, wherein so many perished. In short, tho' these Calamities necessarily happened in Consequence of the Situation of the Heaven and Earth, yet the criminal Boldness of the Magicians, who intruded upon the Rights of Heaven by searching into the secrets of Futurity, will not escape the

\[\text{\textit{Punishment}}\]

\[\text{\textit{Vol. I.}}\]

\[\text{\textit{1}}\]

\[\text{\textit{Impious to inquire into Futurity}}\]

\[\text{\textit{\textbullet Our Philosopher dare not deny what is so often repeated in the Book: That certain Signs which happen, are Notices given Mankind by} \text{\textit{Chi}}\text{\textbullet Of some approaching Calamity, under they prevail by reforming their Manners. But to reconcile this Doctrine with his System, he argues in a most unanswerable manner. I know there is no mentioning to the Laws of Nature the opposite, certain Prodigies of Events, that are certain, and which are found on the face and changeable Wall of Air, as the Philo-acknowledges. \textit{Suppliant Intelligent Being, which connects the Praise of a Comet or Earthquake, with the Event of a Rebellion, or determines of a Man's Death.}}\]

\[\text{\textit{b) This Theft from Heaven and Earth by the Magicians, it is, plainly appears, a mere Adultery!} \text{\textbullet so as to expel the System of a Philosopher, who attributes all things to} \text{\textbullet and who are far from depending upon Nature: for nothing is more likely to discover his Extravagance and Disposition\textbullet and ought to be attended with no ill Consequence.}}\]
Punishment due to them; and those who consult or listen to these pretended Immortals, (up-posed to approximate themselves with Spirits) have always proved dangerous to their Country.

I must not pass by your last Words, fayed one of the Assembly. You cannot be ignorant that the King desired the deeps of Fiery Terrors, and by an unlooked-for Miracle the Water only reached his Horse's Girths. In like Manner the last Khi, of the Race of the Yuen, having beheld almost his whole Army cut in Pieces, was obliged to fly with Precipitation towards the North; when coming, as you know, to the Side of a great River, and not finding a Ferry-Boat, there suddenly appeared in the Air a great metal Bridge, by which he crossed the Stream. You say that these are Prodigies not worthy to be mentioned?

My thoughts concerning it, replied the Philosopher, are these: That which both in Heaven and Earth is the Principle of the most wonderful Productions, this Being, this Khi, strengthens the Weak, and weakens those who are too strong (+). Before the Dynasties of the Hya and Shang, the Earth being very thinly peopled, and the Number of Mankind but small, Heaven which was then in its full Vigor was more likely to produce Sages and extraordinary Men, who supported and propagated their Species: But it degenerated in after Times, and Men being greatly multiplied, the Malice and Corruption of their Hearts prevailed, whilst Integrity and Virtue the Ways of Heaven, (+) Reaon and Order were hardly discovered. Heaven could not suffer such a Multitude of wicked Mortals, wherefore he sent his Plagues amongst them, those Blood-thirsty Villains who delight in nothing but War. He raised up a Pe chi who caused the Ruin of Chau, and the numerous Troops that he commanded.

Leyu tan che was another Firebrand of War, who carried Rapine and Desolation into all the Provinces. As for your two Citations from the History: You ought not to doubt that this Favour was granted to these Princes, in order to preserve some Remains of the Yuen Dynasty, and the Khi Nation, which without this extraordinary Assistance had become extinct. 'Tis certain, the Conduct of Heaven ([[[ is not blind, nor void of Reaon: If it croffes Prosperity ([[[, 'tis because it proceeds beyond Bounds; of which I'll give you an Example.

'Twas the Design of Heaven to restore the Han Dynasty; for which Reaon, when Luang sa was stopped on the Banks of a large and rapid River, it cauſed the Waters to freeze in an Instant, that he and his Troops should find no Difficulty in their Passage. When the Order obferved by Heaven (a) for the Government of the World is ready to produce any great Change, for instance, when Heaven is on the Point of abandoning a reigning Dynasty, there then happen extraordinary Events, as many fatal Accidents, as many fatal Events, in so many fatal Events: But these are not always the same, tho' they always proceed from the same Caufe.

The Auditors having praised the Philosopher's Subtlety and Penetration, one of them fayed: After all, Sir, the Religion of Fa and Lou are spread thro' the Empire, and have long since taken deep Root in Mens Hearts. Consider you alone oppose them: I wish you attacked them with even stronger Arguments than are used against them in the ancient Books; but still, that would not secure you from the Affaults of an infinite Number of Adverfaries who follow thefe Doctrine, and you have no more than one Mouth and one Tongue to answer them. Do you think you would be able to withftand them? And are you not afraid left by endeavouring to teach others the Source of true Happiness, you should bring upon yourself real Misfortunes?

The Philosopher took the Meaning of this Compliment; and judging he had display'd his Learning to no purpose, as soon as it grew dufk he rofe to return into the City. The Chiefs of the Assembly accompanied him as far as the Bridge; and fo this Conversion ended.

These are the principal Sects which prevail in China: For there is no Occasion to speak of the Mohammedan Sect, settled above 600 Years ago in divers Provinces; where they live in quiet, because they take no great Pains to extend their Doctrine and make Profelytes. In ancient Times they encreased their Numbers solely by the Alliances and Marriages they contracted; but for some Years past they have made a considerable Progress by help of their Money: They every where buy up Children, whose Parents, unable to educate, make no Scruple to sell them. During a Famine, which visited the Province of Shan tang, they purchased above 10, 000. They marry them, and either buy or build a considerable Share of a City, and even whole Country Towns to settle them in. Hence, by little and little, they are grown to such a Head in many Places as not to suffer any to live among them who goes not to the Mosch; by which Means they have multiplied exceedingly within these hundred Years.

Neither shall I speak of the Handful of Jews, who entered China under the Dynasty of the Han, which began 200 Years before Christ. There were at first many Families of them: But they are now reduced to seven, which marry among themselves, without mixing with the Mohammedans, having nothing in common with the latter, either as to the Books or Ceremonies relating to their Religion. They have but one Synagogue, which is in Kay fong fi, the Capital of Ho nan. If the Reader would know more concerning them, he may peruse the Letter of P. Gesani, inferted in the 7th Tome of the Edifying and Curious Letters written by certain Jesuit Millionaries, till the Publication of farther Particulars since sent from China.

But I can by no Means omit giving an Account (A) of the Rife and Progress, in this vaft Empire, of the Christian Religion, introduced by the Millionaries about two Centuries ago.

* Anecdote of the Miaocheu, Masters of the greater Part of China, but afterwards almost exterminated by the Western Tibetans.
* The Original Words are, Yen ci Yen yechi Chi ki po Yen ci. Yen ci Yen yechi Chi ki po. (1) The Original is Yen yach ugo jiu chi is Khi.
* Yuen feu Yen su Yen Yen. (4) True of the Khi. (5) This Account with which the second Volume begins, will be a Confirmation of the real Impartiality that the Church of Rome should ever gain a secure footing in China.

The End of the First Volume.