



Father Adam Schaal, Chinese Missionary. 1st Gauche Seal

THE GENERAL
H I S T O R Y
O F
C H I N A.

Containing a Geographical, Historical, Chrono-
logical, Political and Physical Description of the

EMPIRE of CHINA,
Chinese-Tartary, Corea and Thibet.

Including an Exact and Particular Account of their CUSTOMS,
MANNERS, CEREMONIES, RELIGION, ARTS and SCIENCES.

The whole adorn'd with
CURIOUS MAPS, and Variety of COPPER PLATES.

Done from the *French* of
P. D U H A L D E.

VOLUME *the* THIRD.

The SECOND EDITION Corrected.



L O N D O N :
Printed by and for JOHN WATTS at the Printing-
Office in *Wild-Court* near *Lincoln's-Inn Fields*.

M DCC XXXIX.

Ta/52/177
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T O

DR. M E A D.

S I R,



S there is nothing for which the CHINESE have hitherto received greater Encomiums than for their Skill in the Pulse, I have taken the Liberty of prefix-

A 3

ing

DEDICATION.

ing Your Name to this Volume, which contains a Translation of one of their own Treatises on this curious Subject: And tho' it requires no great Stock of Anatomical Knowledge to perceive that they build on a very slender Foundation, yet it belongs to such excellent Judges as You to determine, Whether the Art of Medicine will receive any great Advantage from this their so much boasted Science or not.

And

DEDICATION.

And sure no sagacious Enquirer into the Secrets of Nature can be rationally disgusted at any thing which is pretended to be the Result of Experience, merely because there is an Attempt to explain it from Principles repugnant to his own, or even to Truth itself: For as the Eclipses of the Luminaries were long foretold with a tolerable degree of Certainty, before the Physical Causes of them were discover'd by that

DEDICATION.

great Philosopher of our own Nation, Sir ISAAC NEWTON; so the Prognosticks from the Pulse may be sufficiently exact, tho' the Knowledge of the CHINESE in the Structure of a Human Body is never so defective: For which Reason their Art, how ill-founded soever it may appear, may at least claim a Right to an impartial and candid Examination.

But let no one suppose that while I am making this
Ob-

DEDICATION.

Observation I can have the least Intention of dictating to You, SIR, for it is very well known that your Candour is as great as your Knowledge is extensive, and that Desert of any kind, tho' never so meanly dress'd, cannot fail of gaining a Place in your Esteem. And certainly this is not the least Praise of one who so happily unites the Gentleman, the Scholar and the Physician; for if the politest Behaviour join'd to Universal Learning with-

DEDICATION.

without the Ostentation of it, and the most generous Concern for the Welfare of our Fellow-creatures make a most amiable Character, no one can hesitate in declaring to whom it belongs.

I could say much more, SIR, while you are the Subject, with the greatest Justice, and yet all those who have the Honour to know you would free me from the Imputation of Flattery, and those who do not must likewise
do

DEDICATION.

do the same when I declare,
That the Chief Design of this
Address is only to testify the
great Opinion I have of your
Merit, and that among your
numerous Admirers you have
likewise,

S I R,

Your most humble

and most obedient Servant,

R. BROOKES.



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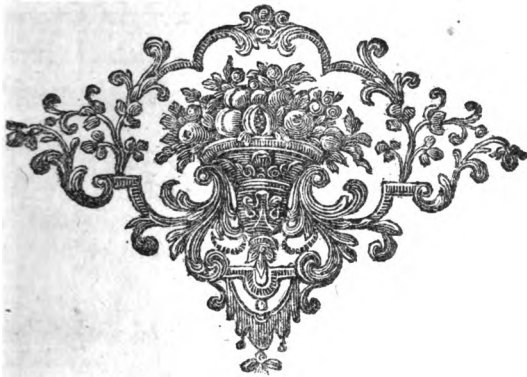
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T H E



THE GENERAL
HISTORY OF CHINA:

CONTAINING

A Geographical, Historical, Chronological, Political and Physical Description of the Empire of China, and Chinese-Tartary, &c.

Of the Method the young Chinese observe in their Studies; of the several Degrees they take, and the various Examinations they undergo to attain the Degree of Doctor.

FROM the Age of five or six Years, according to the Children's Capacities, 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 great, and without any Order as in *Europe*, this Study would be very unpleasant if they had not found a way to make it a sort of Play and Amusement.

For this Purpose about a hundred Characters are chosen, which express the most common things, and which are most familiar to the Senses; as the Sky,
VOL. III. B Sun,

Sun, Moon, and Man, some Plants, Animals, a House, and the most common Utensils; all these things are engrav'd in a rude manner, and the *Chinese* Characters set underneath: Tho' these Figures are very awkwardly represented, yet they quicken the Apprehensions of Children, fix their Fancies, and help their Memories.

There is this Inconvenience in the Method, that Children imbibe an infinite number of Chimerical Notions in their most tenders Years; for the Sun is represented by a Cock in a Hoop; the Moon by a Rabbet pounding Rice in a Mortar; a sort of Demon, who holds Lightning in his Hand, nearly like the ancient Representation of *Jupiter*, stands for Thunder; the Bonzes and their *Miao*, or Pagods are amongst these Figures, so that in a manner the poor Children suck in with their Milk these strange Whimsies, tho' I am inform'd that this Method is but little in use at present.

The next Book they learn is called *San tsëe king*, containing the Duties of Children, and the Method of teaching them; it consists of several short Sentences of three Characters in Rhyme to help the Memory of Children: There is likewise another, 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 *Ssëe tsëe king ven*.

After this the Children must learn, by degrees, all the Characters, as the *European* Children learn our Alphabet, with this difference, That we have but four and twenty Letters, and they many thousand: At first they oblige a young *Chinese* to learn four, five, or six in a Day, which he must repeat to his Master twice a Day, and if he often mistakes in his Lesson he is chastised; the Punishment is in this manner: They make him get upon a little narrow Bench, on which he lies down flat on his Face, when they give him
eight

eight or ten Blows upon his Drawers with a Stick something like a Lath : During the time of their Studies they keep them so close to their Learning that they have very seldom any Vacations, except a Month at the beginning of the Year, and five or six Days about the middle of it.

As soon as they can read the *Sfeë chu*, these are the four Books which contain the Doctrine of *Congfou* * *sfeë*, and *Ming* † *sfeë*, they are not suffered to read any other till they have got these by Heart without missing a Letter ; and what is most difficult, and least pleasing, is that 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 teach them to use the Pencil ; at first they give them great Sheets, written or printed in large red Characters ; the Children do nothing but cover with their Pencils the red Strokes with Black to teach them to make the Strokes.

When they have learnt to make them in this manner they give them others, which are black and less, and laying upon these Sheets another white Sheet, which is transparent, they draw the Letters upon this Paper in the Shape of those which are underneath ; but they oftner use a Board varnish'd white, and divided into little Squares, which make different Lines, on which they write their Characters, and which they rub out with Water when they have done to save Paper.

Finally they take great Care to improve their Hands, for it is a great Advantage to the Learned to write well ; it is accounted a great Qualification, and in the Examination, which is made every three Years for the Degrees, they commonly reject those which write ill, especially if their Writing is not exact, un-

* *Confucius.* † *Mencius.*

less they give great Proofs of their Ability in other respects, either in the Language or in composing good Discourses.

It is reported that a certain Candidate for the Degrees having used, contrary to order, an Abbreviation in writing the Character *Má*, which signifies a Horse, had the Mortification of seeing his Composition, though excellent, rejected, and he was obliged to bear this piece of Raillery of the Mandarin, That a Horse could not walk well without four Legs.

-When they know Characters enough for composing they must learn the Rules of the *Ven tchang*, which is a Composition not much unlike those sorts of Theses which the *European* Scholars make before they enter upon Rhetorick; but the *Ven tchang* must be more difficult, because the Sense is more confin'd, and the Style of it is peculiar; they give for a Subject but one Sentence taken out of the *Classick* Authors, which they call *Ti mou*, the *Thesis*, and this *Thesis* is sometimes but one single Character.

In order to examine if the Children improve the following Method is practis'd in many places: Twenty or Thirty Families, who are all of the same Name, and of consequence have one common Hall of their Ancestors, agree to send their Children together twice a Month into this Hall to compose: Every Head of a Family, by turns, gives the *Thesis*, and provides at his own Expence the Dinner for that Day, and takes care it be brought into the Hall; likewise it is he who judges of the Compositions, and who determines which has composed the best, and if any one of this little Society is absent on the Day of composing, without a sufficient Cause, his Parents are obliged to pay about Twenty-pence, which is a sure means to prevent their being absent:

Besides this Diligence, which is of a private Nature, and their own Choice, all the Scholars are obliged to compose together before the inferior Mandarin

darin of Letters, called *Hio kwan*, which is done at least twice a Year, once in the Spring, and once in the Winter, throughout the whole Empire; I say at least, for besides these two general Examinations, the Mandarins of Letters examine them pretty frequently to see what Progress they have made in their Studies, and to keep them in Exercise.

It is no wonder that they take so much pains to educate the Youth in a State where they have profess'd Learning for so many Ages, and where it is prefer'd to all other Advantages whatever; there is neither City, Town, nor almost any little Village, in which there are not Schoolmasters to instruct Youth in the Sciences; the wealthier Parents have Tutors for their Children, who teach them, accompany them, and form their Manners; they learn them 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: There is an infinite number of these Tutors, because amongst those who aim at the Degrees there are very few which attain them.

In the Houses of Persons of Quality the Tutors are generally Doctors, or at least Licentiates; in Families of a lower Rank they are Batchelors, who continue the course of their Studies, and go to the Examinations to attain the Degree of Doctor. The Employment of a Schoolmaster 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: *Sien seng, our Master, our Doctor*, is the Name they give them, and their Pupils have the highest respect for them as long as they live.

Although there are no Universities in *Cbina*, as in *Europe*, there is no City of the first Order which has not a great Palace appointed for the Examinations of the Graduates, and in the Capitals it is much larger.

This is the Description which a Missionary gives 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 a hundred and fifty Paces broad, and planted with Trees, having Benches and Seats for the Captains and Soldiers, who keep Centry in the times of Examination.

At first you come into a great Court, where the Mandarins place themselves with a *Corps de Garde*, at the end of which there is another Wall with a Great Gate; as soon as you enter there is a Ditch full of Water, which you must pass over upon a Stone Bridge to come to the third Gate; the Guards which stand here let no body enter without an express Order of the Officers.

As soon as you pass this Gate you discover a great Square, the Entrance to which is by a very narrow Passage; on both sides of this Square are an infinite number of little Chambers close together four Feet and a half in length, and about three and a half in breadth, to lodge the Students in.

Before they enter the Palace to compose they are search'd with the greatest Exactness at the Door, that they may not carry in any Books or Writing, not being permitted to carry any thing in but Pencils and Ink; if any Fraud were discover'd the Offenders would not only be turn'd back, but very severely punish'd, and excluded from the Degrees of Literature; when every body is enter'd they shut up the Gates, and the publick Seal is set upon them; there are Officers of the Tribunal appointed to observe every thing which passes, and to hinder them from going out of their Chambers, or speaking to one another.

At the end of the narrow Passage which I mention'd is a Tower erected upon four Arches, and flank'd with four Turrets, or a sort of round Domes, from

from which, if they perceive any Disturbance, they immediately beat the Drum to give notice that the Disorder may be remedied. Near this Tower there are divers Apartments, and a great Hall well furnish'd, in which those assemble who preside at the first Examination.

At the going out of this Hall you come into another Court, in which there is another Hall much like the first, but more magnificently furnish'd, 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 commodiously lodging the 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 a set Day: For the better understanding of what follows you must remember what has been said already, namely, that *China* contains fifteen great Provinces, every Province including many great Cities which have the Title of *Fou*; and that many others of the second and third Order, which they call *Tcheou* or *Hien*, are dependent on these; all these Cities of the first Order have in their District a *Hien*, and sometimes two, for a *Hien* is much the same as what we call Bailywick; and it is by the *Hien* that they gather the Taxes, and distinguish the Learned; as for Example, they say *Batchelor of such a Hien*.

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, which is at the Head of a whole Province, is call'd *Fou yuen*, and he that governs a *Fou* is call'd *Tchi fou*; they likewise call him *Fou tsun*, that is *the illustrious Person of the Fou*, or City of the first Order: He who has only the Government of a *Hien* has the

Title of *Tchi bien*, or *Hien tsun*: According to this Order there are in *Kien tchang fou* a *Tchi fou* and two *Tchi bien*, and in the Capital *Fou* there is a *Fou yuen*, that is a Viceroy, so that the Monarchical Government is establish'd not only over the whole Empire, but in every Province, in every *Fou*, and in every little *Hien*.

To return to the Examinations: As soon as the young Students are thought capable of passing the Examinations of the Mandarins, they must begin with that of the *Tchi bien* in the Jurisdiction of which they are born; as for example, in the District of *Nan tching bien*, which is in the Jurisdiction of *Kien tchang fou*, there are more than eight hundred who go to compose before the *Tchi bien* of this City: This Mandarin gives the Thesis, and examines himself, or orders to be examined, their Compositions in his Tribunal, and determines which is the best; of the eight hundred there are scarcely six hundred named; they say then that they have *Hien ming*, that is that they are inscrib'd to the *Hien*; there are some *Hien* in which the Number of Students amounts to six thousand.

These six hundred must afterwards appear at the Examination of the *Tchi fou* of *Kien tchang*, who makes a new Choicè; and of these six hundred there are not above four hundred who have *Fou ming*, that is who are nam'd for the second Examination; hitherto they have no Degree in Literature, therefore they are called *Tong seng*.

In every Province there is a Mandarin who comes from *Peking*, who is but three Years in his Office; he is called *Hio tao*, or in the finest Provinces *Hio yuen*, and is generally a Person who is subordinate to the great Tribunals of the Empire; formerly he gave, underhand, considerable Presents 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

Soui

Soui cao, the second *Co cao*; for this purpose he is obliged to make a Circuit through all the *Fou* of the Province.

As soon as the *Hio tao* arrives in a *Fou* 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 *Classick Authors*, and afterwards examines.

The four hundred *Tong seng* of *Nan tcbing bien*, (and what I say of this *Hien* must be understood likewise of the rest) who have *Fou ming*, go to compose in the Tribunal of the *Hio tao* with the other Students, who come from all the *Hien* which are dependant upon that *Fou*; if the Number of them is very great they are divided into two Companies.

The greatest Precautions are used to prevent the Mandarin's knowing the Authors of the Compositions, but these Precautions are not always sufficient: The *Hio tao* nominates but fifteen Persons out of four hundred of a *Hien*; those who are thus nominated take the first Degree, and are therefore said to enter into Study *Tsin leao bio*, and they are called *Sieou tsai*; they then wear the Formalities, which consist in a blue Gown with a black Border all round it, and a Silver or Pewter Bird upon the top of their Cap; they are no more liable to be bastinado'd 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 deservedly chosen, tho' sometimes there is Favour shewn; but if this should ever appear the Envoy of the Court would be ruin'd both in his Reputation and Fortune.

It is much the same with the *Tong seng* of War; the same Mandarins who examine for Learning examine for the Army; those who are designed for this must shew their ability in shooting with the Bow, and Riding, and if they have before applied themselves to

Exercises

Exercises, which require a great deal of Strength, they must give Proofs of it by lifting a large Stone, or some heavy Burden; though this may be of Service to them, yet it is not altogether essential; and to those who have made any Progress in Learning they give certain Problems to be resolved, respecting Incampments and the Stratagems of War, which contribute to their Preferment; it is necessary to know that the Warriors have their Classick Authors as well as the Learned, which they also call *King*, and were composed purposely for their use, treating of the Military Discipline.

The *Hio tao* is oblig'd by his Office to make a Circuit through his Province, and to assemble in every City of the first Order all the *Sieou tsai* who are dependant upon it, where, after being inform'd of their Conduct, he examines their Compositions, recompenses those who have made any Proficiency in their Studies, and punishes all whom he finds negligent and careless; sometimes he enters into a Detail, and divides them into six Classes; the first contains but a few, it being composed of those who have distinguish'd themselves, to whom he gives as a Reward a *Taël* and a silk Scarf; those of the second Class receive a silk Scarf and some small Piece of Money; the third is neither rewarded nor punish'd; those of the fourth receive the Bastinado by the Mandarin's Order; the fifth loses the Bird with which the Cap is adorn'd, and are but half *Sieou tsai*; those which have the Misfortune to be in the sixth are entirely degraded, but this seldom happens: In this Examination one sometimes sees a Man of fifty or sixty Years of Age bastinado'd, whilst his Son who composes with him receives Applause and Rewards; but in respect of the *Sieou tsai*, or Batchelors, they do not receive the Bastinado for their Compositions alone, unless there be also some Complaint made of their Behaviour.

Every

Every Graduate, who does not come to this Triennial Examination, runs the Risk of losing his Title, there being but two things which can lawfully excuse his Absence, *viz.* Sicknefs, or Mourning for the Death of a Parent: The old Graduates, who upon their laft Examination appear to be superannuated, are for ever after excus'd from attending these Examinations, however they ftill enjoy all the Honours of their Degree.

To obtain the fecond Degree [*Kiu gin*] they muft pafs a new Examination called *Tchu cao*, which is but once in three Years in the Capital of each Province, and on which all the *Sieou tsai* are obliged to attend.

Two Mandarins of the Court preftde at this Examination, which is made by the great Officers of the Province, and by fome other Mandarins as Affiftants; the firft of the two Mandarins fent from the Court is called *Tchin tchu cao*, and muft be *Han lin*, that is of the College of the chief Doctōrs of the Empire, the other is called *Fou tchu*: In the Province of *Kiang fi*, for inftance, there are at leaft ten thoufand *Sieou tsai* who are oblig'd to be at this Examination, and who fail not to attend.

Amongft thefe ten thoufand the Number of thofe who are nominated, that is who obtain the Degree of *Kiu gin*, amounts but to threescore; their Gown is of a dark Colour with a blue Border four Fingers broad; the Bird upon the Cap is Gold, or Copper gilt, and the Chief of them has the Title of *Kai yuen*. It is not eafy to corrupt the Judges for this Degree, and if any Intrigues are carried on with that Design they muft be manag'd with great Secrecy, and have their beginning at *Peking*.

When they have obtained this Degree they have but one more Step to take to be Doctōrs; they muft go the next Year to be examin'd for the Degree of Doctōr at *Peking*, and the Emperor is at the Charge of this firft Journey: Thofe who after having once pafs'd

pass'd this Examination are contented with being *Kiu gin*, 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 *Peking* every three Years. The *Kiu gin* may bear any Office, sometimes they obtain Employments by their Seniority in this Degree, and some of them have been made Viceroys of Provinces; and as all Offices are bestow'd in consideration of the Person's Merit, a Student, though the Son of a Peasant, has as much hope of arriving to the Dignity of Viceroy, and even of Minister of State, as the Children of the greatest Persons of Quality.

These *Kiu gin*, as soon as they have obtained any publick Employment, renounce the Degree of Doctor; but all the *Kiu gin*, that is Licentiates who are not in any Office, go every three Years to *Peking*, as I have said before, to be examin'd, and this is called *The Imperial Examination*, for the Emperor himself gives the Thesis of the Compositions, and is supposed to be the Judge of them in this Examination from his Attention, and the exact Account which he takes of them: The Number of Licentiates who come to this Examination amounts very often to five or six thousand, and from this Number they advance about three hundred to the Degree of Doctor, whose Compositions are judg'd the best; sometimes there have been but a hundred and fifty advanced to this Degree.

The three chief are called *Tien tsee men seng*, that is *the Disciples of the Son of Heaven*; the chief of these is called *Tchoang yuen*, the next *Pang yuen*, and the last *Fan boa*: From these Doctors the Emperor chuses a certain Number to whom they give the Title of *Han lin*, that is *Doctors of the first Order*; the other are called *Tsin see*.

Whoever can obtain this glorious Title of *Tsin see*, either in Literature or in the Army, may look upon himself as a Man firmly settled, and needs not fear Want;

Want; for besides the infinite Number of Presents, which are made him by his Relations and Friends, he is in a fair way to be employ'd in the most important Posts of the Empire, and every body courts his Protection; his Friends and Kinsfolks erect in their City magnificent Triumphal Arches to his Honour, on which they inscribe his Name, the Place where, and the Time when he receiv'd his Degree.

The late Emperor *Cang bi*, towards the latter end of his Reign, observ'd that there were not so many new Books printed as usually, and that those that were published had not the Merit which he desired for the Glory of his Reign, and did not deserve to be transmitted to Posterity; he perceived that these chief Doctors of the Empire, enjoying quietly their Rank and Reputation for Learning, neglected their Studies in expectation of gainful Employments.

To remedy this Negligence as soon as the Examination for Doctors was ended he resolv'd, contrary to custom, to examine himself these chief Doctors who were so proud of being Judges and Examiners of other Persons; this Examination gave great Alarm, and was follow'd by a Judgment still more surprizing; for several of them were shamefully degraded and sent back to their own Provinces; the dread of such another Examination makes these Chief of the Learned continue their Studies with Diligence.

The Emperor prided himself upon this extraordinary Examination, because one of the most learned Men of the Court, who was employ'd in examining the Compositions, agreed exactly with him in his Judgment, condemning all the same excepting one Piece which the Mandarin judg'd of a doubtful Merit.

It appears, from what I have mentioned, that the Comparison between these three Degrees, which distinguish the Learned in *China*, and the Bachelors, Licentiates, and Doctors of *Europe*, is not very just.

1. Be-

1. Because these Names in *Europe* are known no where but in the Universities and Colleges, and that Licentiates have no greater Access to People of Fashion than others; whereas here these three Degrees comprise all the Nobility and polite People of *China*, and furnish almost all the Mandarins, except some few *Tartars*.

2. Because that in *Europe* they must have an extensive Knowledge in the speculative Sciences, and a clear Understanding of Philosophy and Theology to be made Doctors, whereas in *China* they need only have Eloquence, and the Knowledge of History and the Laws.



Of the RELIGION of the Chinese.

THERE are three principal Sects in the Empire of *China*; the Sect of the Learned, who follow the Doctrine of the ancient Books, and look upon *Confucius* as their Master; that of the Disciples of *Lao kien*, which is nothing but a Web of Extravagance and Impiety; and that of Idolaters, who worship a Divinity called *Fo*, whose Opinions were translated from the *Indies* into *China* about thirty-two Years after the Crucifixion of our Saviour.

The first of these Sects only make Profession of being regular Students, in order to advance themselves to the Degrees and Dignities of the Empire on account of Merit, Wit, and Learning, proper for the Conduct of Life, and Government of the Empire.

The Second has degenerated into a Profession of Magick and Enchantment; for the Disciples of this Sect boast of the Secrets of making Gold, and of rendring Persons immortal.

The

The third is nothing but a Heap of Fables and Superstitions brought from the *Indies* into *China*, and maintained by the Bonzes, who deceive the People under the Appearances of false Piety; they have introduced the Belief of the Transmigration of Souls, and promise more or less Happiness in proportion to the Liberality that is shewn to themselves.

To give some Notion of these different Sects I shall follow the Order of Time in which they took their Rise, and observe successively their Condition among the People.

And here I shall relate nothing but what is drawn from the *Chinese* History, or gained from the Memoirs of Persons of Judgment and Sincerity, who have spent the greatest part of their Lives in the Empire of *China*, and who are become skilful in the Language and Learning of this Nation.

Herein acting the Part of an Historian in confining myself to plain Facts, without entering into Discussions which have afforded Matter for so many Volumes, and have occasion'd Divisions, whose Consequences have been fatal to the Propagation of the Gospel in this vast Empire.



Of the WORSHIP of the ancient Chinese.

IT is a common Opinion, and almost universally received among those who have searched after the Original of an Empire so ancient as *China*, that the Sons of *Noah* were scattered abroad in the Eastern Part of *Asia*; that some of the Descendants of this Patriarch penetrated into *China* about two hundred Years after the Deluge, and laid the Foundation of this vast Monarchy; that instructed by Tradition, concerning the Grandeur and Power of the supreme Being,

ing, they taught their Children, and thro' them their numerous Posterity, to fear and honour the Sovereign Lord of the Universe, and to live according to the Principles of the Law of Nature written in their Hearts.

Of this we find Traces in their ancient and valuable Books, which the *Chinese* call, by way of eminence, *The Five Volumes*, the Canonical or Classcal Books of the highest Rank, which they look upon as the Source of all their Learning and Morality.

However these Books are not Treatises of Religion purposely made with a Design to instruct the People, for they contain only part of their History: The Authors do not attempt to prove what they advance, but only draw natural Consequences from Principles already allowed, and lay down these Opinions as fundamental Truths on which all the rest are built.

To speak in general it appears that the drift of these Classcal Books was to maintain Peace and Tranquillity in the State by a Regulation of Manners, and an exact Observation of the Laws; for the Attainment of which 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 is the Supreme Being, Lord and chief Sovereign of all things, which they worshipped under the Name of *Chang ti*, that is *Supreme Emperor*, or *Tien*, which, according to the *Chinese*, signifies the same thing; *Tien*, say the Interpreters, is the Spirit that presides in Heaven, because Heaven is the most excellent Work produced by the First Cause; it is taken also for the material Heavens, but this depends upon the Subject to which it is applied: The *Chinese* say that the Father is the *Tien* of the Family, the Viceroy the *Tien* of the Province, and the Emperor the *Tien* of the Kingdom, &c. They likewise pay an Adoration, but in a subordinate manner, to inferior Spirits depending on the Supreme

preme Being, which, according to them, preside over Cities, Rivers, Mountains, &c.

If from the beginning of the Monarchy they applied themselves to Astronomy, their Design in the Observation of the Stars was to be acquainted with their Motions, and to solve the Appearances of the visible *Tien*, or Heaven.

As for their Politicks, which consisted in the Observation of Regularity and Purity of Manners, they reduced them to this simple Maxim, *viz.* That those who command should imitate the Conduct of *Tien* in treating their Inferiors as their Children, and those who obey ought to look upon their Superiors as Fathers.

But did they regard this *Tien*, who is the Object of their Worship, as an intelligent Being, Lord and Creator of Heaven, Earth, and all things? Is it not likely that their Vows and Homage were addressed to the visible and material Heaven, or at least to a Celestial Energy void of Understanding, inseparable from the Identical Matter of Heaven? But this I shall leave to the Judgment of the Reader, and content myself with relating what is learnt from the Classical Books.

It appears from one of their Canonical Books, called *Chu king*, that this *Tien* or First Being, the Object of publick Worship, is the Principle of all things, the Father of the People, absolutely independent, almighty, omniscient, knowing even the Secrets of the Heart, who watches over the Conduct of the Universe, and permits nothing to be acted contrary to his Will; who is holy without Partiality, a Rewarder of Virtue in Mankind, supremely just, punishing Wickedness in the most publick manner, raising up and casting down the Kings of the Earth according to his own Pleasure; that the publick Calamities are the Notices which he gives for the Reformation of Manners, and that the End of these Evils is followed

with Mercy and Goodness ; as for instance when a dreadful Storm has made havock with the Harvest and the Trees, immediately after an illustrious Innocent is recalled from Banishment, justify'd from Slander, and re-established in his former Dignity.

One sees there the solemn Vows that they make to the Supreme Being for obtaining Rain in a long Drought, or for the Recovery of a worthy Emperor when his Life is despaired of ; these Vows, as History relates, are generally heard, and they acknowledge that it is not the Effect of Chance that an impious Emperor has been struck with Lightning, but that it is the visible Punishment of Heaven designed as an Example to Mankind.

The Variety of Events are attributed only to *Tien*, for they speak of him chiefly when Vice is punished, and when it is not they suppose it one Day will, and always threaten wicked Persons in Prosperity : One may see by these Books that the Chief of the Nation are fully persuaded that the *Tien*, by Prodigies or extraordinary Appearances, gives notice of approaching Miseries wherewith the State is threatned, that Men may reform their Lives as the surest Means of appeasing the Anger of Heaven.

It is said of the Emperor *Tcheou* that he rejected all the good Thoughts inspired by *Tien*, that he made no account of the Prodigies by which *Tien* gave notice of his Ruin if he did not reform his Life ; and when there is mention made of the Emperor *Kie* they say, if he had changed his Conduct after the Calamities sent from on high, Heaven would not have depopulated the Empire : They report that two great Emperors, Founders of two powerful Dynasties, admired by Posterity for their rare Virtues, had a great Conflict in their own Minds when there was a Debate upon their ascending the Throne ; on the one side they were solicited by the Grandees of the Empire, and by the People, and perhaps even by private Mo-

Motives of Ambition hard to be distinguish'd from those of a more specious sort ; on the other side they were withheld by the Duty and Fidelity that a Subject owes to his Prince, tho' much and deservedly hated.

This inward Conflict and Uncertainty that troubled their Repose proceeded from the fear of displeasing *Cbang ti*, either by taking up Arms as they were urged, or by refusing to take them up to free the People from the Oppression under which they groaned, and to put a stop to an infinite number of Crimes ; by this Proceeding they acknowledged their Dependence to be on a Master who forbids Unfaithfulness, hates Tyranny, loves the People as a Father, and protects those that are oppressed.

Almost all the Pages of the Canonical Books, and especially of *Cbu king*, cease not to inspire this just Dread as the most proper Curb for the Passions, and the most certain Remedy against Vice.

There likewise appears what Idea these Princes ought to form of the Justice, Holiness, and Goodness of the Supreme Lord ; in the times of publick Calamities they were not satisfied with only addressing their Vows to *Tien*, and offering Sacrifices, but they applied themselves carefully to the Examination of their secret Faults, which had drawn down this Punishment from *Tien* ; they examined if they were not too expensive in their Habits, too delicate at their Tables, too magnificent in their Equipage and in their Palaces, all which they resolved to reform.

One of these Princes acknowledges sincerely, That he had not followed the salutary Thoughts inspired by *Tien* : Another reproaches himself for neglect of Application to Business, and too much regard for innocent Amusements, and he looks upon these Faults as likely to provoke the Anger of *Tien*, and meekly acknowledges these to be the Source of publick Calamities.

In the Canonical Book, called *Tchun tshou*, mention is made of the Misfortunes of a Prince as so many Punishments of *Tien*, who to make the Chastisement still greater render'd him insensible to his Disgrace.

The *Cbu king* speaks often of a Master who presides over the Government of his Dominions, who has an absolute Empire over the Designs of Mankind, and conducts them to wise and just Ends, who rewards and punishes Mankind by other Men, without any Abridgment of their Liberty.

This Persuasion was so common that Princes, naturally jealous of their own Honour, never attributed the Success of their Government to themselves, but referred it to the Supreme Lord that governs the Universe.

Almost from the beginning of the Monarchy it was appointed that the Emperor, soon after his Exaltation, should humble himself so far as to Till the Earth, and that the Crop arising from his Cultivation should be offered in Sacrifice to *Tien*: It is found in *Cbu king* that the same Emperor, of whom I have been speaking, having neglected this Ceremony attributes the publick Calamities to his Negligence.

There is represented in the same Book the wisest of their Emperors in a suppliant Posture before *Chang ti*, to divert the Miseries wherewith their Descendants are threaten'd: An Emperor of the same Race declares, That his illustrious Ancestors, notwithstanding their extraordinary Talents, could not have governed the Empire, as they have done, without the Assistance of the Sage Ministers that *Tien* had given them.

It is still farther observable that they attribute nothing to *Chang ti*, which does not become the Supreme Lord of the World; they attribute to him Power, Providence, Knowledge, Justice, Goodness, Clemency; they call him their Father and Lord, they honour him with Worship and Sacrifices worthy of the Supreme Being, and by the Practice of every Virtue;

tue; they likewise affirm that all outward Adoration must fail in pleasing *Tien*, if it does not proceed from the Heart, and the inward Sentiments of the Soul.

It is said in *Cbu king* that *Chang ti* clearly beholds all things, that he sees from the highest Heavens what is done here below, that he makes use of our Parents to bestow upon us the material Part, but that he himself gives an understanding Mind, capable of Reflection, which raises us above the Rank of Brutes; that to offer an acceptable Sacrifice, which is not sufficient for the Emperor to whom this Function belongs, joins the Priesthood to the Royal Dignity, for it is likewise necessary that he be either upright or penitent, and that before the Sacrifice he should expiate his Faults with Fasting and Tears; that we cannot fathom the Depth of his Designs and Counsels, and yet we ought not to believe that he is too exalted to attend to what is done below; that he himself examines all our Actions, and that he has set up a Tribunal in our own Consciences whereby we are judged.

The Emperors have always thought themselves chiefly obliged to observe the Primitive Rites, the solemn Functions of which belong to them alone, as Heads of the Nation: Thus they are Emperors to govern, Masters to teach, Priests to sacrifice, and all this to the end that the Imperial Majesty being humbled in the Presence of his Court, in the Sacrifices that he offers in the Name of the Empire to the Lord of the Universe, the Majesty of the Supreme Being should still shine more resplendent, and that by this means no earthly Splendor might be thought to equal his.

Fo bi, who is supposed to be cotemporary with *Pbaleg*, was one of the Heads of the Colony which came to settle in this Part of the East, and who is acknowledged to be Founder of the *Chinese* Monarchy; he had nothing more at Heart than to give public Marks of a religious Veneration for the Supreme

Being; he kept in a domestick Park six sorts of Animals to serve as Victims in his Sacrifices, which he solemnly offered twice a Year at the two Solstices, at which time the Tribunals left off Business, and the Shops were shut up, nor was it permitted on these Days to undertake any long Journey; they were to think of nothing else but joining with the Prince to honour *Chang ti*: The Book, intituled *Li ki*, calls these two Solemnities the Festivals of Gratitude to *Tien*.

Cbin nong, who succeeded *Fo bi*, was not content with the two Sacrifices alone, he appointed two others at the Equinoxes, that in the Spring to implore a Blessing on the Fruit of the Earth, that in the Autumn, after the Harvest was over, to offer the first Fruits to *Chang ti*; and as *Fo bi* had fed six sorts of Animals for Sacrifice, *Cbin nong*, thro' a pious Emulation, cultivated the Fields with his own Hands, and offered the Corn and the Fruit at the same Sacrifices,

Hoang ti, who ascended the Throne after the Death of *Cbin nong*, had greater Zeal than his Predecessor, for fearing lest bad Weather should hinder him from making the usual Sacrifices in the open Air, he built a large Temple that Sacrifices might be offered in all Seasons, and the People instructed in the principal Duties.

The Empress *Loui tseu*, Wife of *Hoang ti*, took upon her the Care of nourishing Silkworms, and making Silks fit for Ornaments on these solemn Occasions: Without the South Gate was inclosed a large quantity of Arable Land, from whence were gathered Corn, Rice, and other Fruits designed for Sacrifice; and without the North Gate was another great Inclosure full of Mulberry-trees, wherein were nourished abundance of Silkworms; the same Day that the Emperor went to Till the Ground with the Principal Courtiers, the Princess went to her Mulberry-Grove, with the Ladies of her Court, animating them by her Example to make Silks and Embroidery, which she set apart for religious Uses. The

The Empire becoming elective none were raised to the Throne but the Sons of Kings distinguished for their Wisdom, or Wise Men who were Associates in the Government; the Choice never fell but upon such who performed the Duties of Religion with Veneration: It is an Honour to the Throne, as it is written in *Cbu king*, that he whom *Chang ti* chooses to govern Mankind should represent his Virtues upon Earth, and be his most perfect Image.

This Motive alone caused *Hoang ti* to consent that his Son should be Successor with the Title of *Cbao bao*, that is of young *Fo bi*, because from his Youth he had been the faithful Imitator of the Virtues of the first Founder of the Empire, *Tai bao fo bi*.

The Sequel made it appear that they were not deceived in their Choice; he increased the Pomp and Solemnity of the Sacrifice offered to *Chang ti* by harmonious Consorts of Musick; his Reign was peaceable and quiet except the last Part, which was disturbed by the Conspiracy of nine Tributary Princes, who endeavoured to unhinge the religious Worship, and the Government of the State, by destroying that regular Subordination established by the first Kings.

To the Fear of *Chang ti* they were desirous of substituting the Fear of Spirits, and so had recourse to Magick and Enchantments; they pretended to disturb Houses with malignant Spirits, and terrified the People with their Delusions: The People assembled in the Temple on the solemn Days that the Emperor sacrificed, made it resound with their Clamours, tumultuously requiring that Sacrifice should likewise be offered to these Spirits.

The next Emperor began by extirpating the Race of the nine Enchanters, who were the principal Authors of the Tumult; he appeased the Minds of the People, and re-established Order in the Sacrifices.

Having reflected on the Inconvenience of assembling an active murmuring People in the same Place

where the Emperor sacrificed, he separated the Place of Instruction from that of Sacrifices, and established two Great Mandarins as Presidents, choosing them from among the Sons of the deceased Emperor, one of whom was to look after the Ceremonial, and the other took care of the Instructions of the People.

He likewise regulated the choice of the Victims, and took care that they should not be lame or defective, that they should be of the same sort of Animals appointed by *Fo bi*, as likewise 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 *Tchuen bio*, was raised to the Throne by the Suffrages of all Degrees in the Kingdom, and he did not apply less than his Uncle to the Worship of *Chang ti*, and to the religious Observation of the Ceremonies: It is said in the Annals of this Prince that the Empress *Yuen kiang*, who was barren, accompanying the Emperor to a solemn Sacrifice, prayed to *Chang ti* for Children with so much Fervency that she conceived almost at the same time, and ten Months after brought into the World a Son called *Heou tse*, who was the Progenitor of a glorious Posterity, and famous for a great number of Emperors, which his Family yielded to *China*.

There is room for Wonder that so prudent a Prince as *Ti ko* did not choose for Successor neither this miraculous Infant, nor *Yao*, which he had by his second Queen, nor *Ki lie* Son of the third Queen, and that he should prefer to these young Princes, already so worthy on account of their Virtues, his other Son named *Tchi*, whom he had by his fourth Queen, in whom there was no Quality worthy of the Throne; but he did not reign very long.

It is said in the Book, entituled *Cang kien*, that the Providence of *Chang ti* watched over the Welfare of the State; and that by his Appointment the unanimous Suffrages

Suffrages of the People deposed this wicked Prince to place the virtuous *Yao* in his room, who joined the Quality of Legislator to that of Emperor, and became a Pattern for all succeeding Princes.

In the sixtieth Year of his Reign the People being greatly multiplied, and the beautiful Plains quite cover'd with Water, supposed by some to be the remainder of the universal Deluge, the Great *Yu* applied himself to drain off the Waters into the Sea, to level the Inequalities of the Fields, and divide them among the People.

Nine Years after this Great Emperor thought of taking an Associate in the Empire, and appoint him to be his Successor. " I perceive no Merit in my nine Sons, said he to his Ministers, and therefore find out a Man, no matter of what Family, provided he is truly wise and steadily virtuous.

They mentioned to him a young Man who lived in the Country, called *Cbun*, who had been ill used by his Parents and Relations, and bore their injurious Treatment with Mildness and Patience, and this Man the Emperor approved of.

When he was in Possession of the Throne he applied himself first of all to pay his solemn Homage to *Cbang ti*, after which he enacted wise Laws, on which the Government of the Empire is founded; he created Mandarins, and gave excellent Precepts upon the five principal Duties of the King and the Subject, Father and Children, Husband and Wife, Elder and Younger, and of Friends among themselves; inso-much that, from the greatest to the smallest, every one immediately knew whether he ought to command or obey.

His Example gave great Weight to his Precepts, for when all Persons saw his respectful Submission to *Yao*, whom he looked upon as his Father and Master, they were all inclined to put in Execution such wise Institutions.

Yao

Yao died twenty-eight Years after the Adoption of *Cbun*, and the Sorrow for the Loss of so great a Prince was universal: *Cbun* now reigning alone divided the Offices among several wise Men of known Capacity, after the Example of *Yao*; he chose no Successor in his own Family, but appointed the Sage *Yu*, who had the general Approbation.

Yu the Great did not forget a Duty which he believed to be of the highest Nature, for the Worship of *Chang ti* was never more observed than in his Reign; he even attempted to prevent the Negligence which might cool the Zeal of Posterity, for which reason he established Mandarins at Court, and in the Provinces, as so many Sages, whose Business was to represent to the Emperors their Obligation to worship *Chang ti*, and to give them, when it was necessary, useful Instructions concerning the Practice of the Nine Royal Virtues.

In the Reign of *Tching tang* seven Years Famine having reduced the People to the greatest Misery, the Emperor had offered several Sacrifices to appease the Wrath of Heaven without Success, he therefore resolved to offer himself as a Victim to appease the Anger of *Tien*; he divested himself of his Imperial Ensigns, and went with the Grandees of the Court to a Mountain some distance from the City, where with a bare Head and naked Feet, in the Posture of a Criminal, he prostrated himself nine times before the Supreme Lord of the Universe.

“ Lord, *said he*, all the Sacrifices that I have offered to implore thy Clemency have been in vain,
 “ and therefore it is doubtless I myself that have
 “ drawn down so many Miseries on my People:
 “ Dare I ask what my Fault is? Is it the Magnificence of my Palace, the Delicacies of my Table,
 “ or is it the number of my Concubines, which however the Laws allow me? I am desirous of repairing all these Faults by Modesty, Frugality and
 “ Tem-

“ Temperance ; and if this is not sufficient I offer
 “ myself as a Victim to Justice, let me be punished,
 “ and my People spared ; I shall be contented that
 “ the Thunderbolt be aimed at my Head, if at the
 “ same time the Rain falls upon the Plains, that there
 “ may be a Remedy for the Miseries of the Em-
 “ pire.” His Prayers were heard, the Air was
 darkened with Clouds, refreshing Showers watered
 the Earth, and afterwards produced a plentiful Harvest.

From these Instances it appears that, from the
 Foundation of the Empire by *Fo bi*, the Supreme Be-
 ing was commonly known by the Name of *Chang ti*
 and *Tien*, who was the Object of publick Worship,
 and as it were the Soul and *Primum mobile* of the Go-
 vernment of the Nation ; that the Supreme Being was
 feared, honoured, revered, and this not only by
 the People, but by the Grandees of the Empire, and
 the Emperors themselves ; and it will be sufficient to
 say that, according to the Assertions of the Canoni-
 cal Books, the *Cbinese* Nation for the space of two
 thousand Years acknowledged, revered, and ho-
 noured with Sacrifices a Supreme Being, and Sovereign
 Lord of the Universe.

If the ancient Teachers of the *Cbinese* Doctrine are
 compared with the Heathen Sages, there will appear
 a great difference between them, for the latter only
 taught Virtue to give themselves a Superiority over
 the rest of Mankind ; besides they dogmatized in so
 haughty and ostentatious a manner, that it was plain
 they sought less the Discovery of Truth than to dis-
 play their own Talents ; while on the other hand the
 Teachers of the Doctrine, inculcated in the Canonical
 Books, were Emperors and Prime Ministers, whose
 Virtue gave great weight to their Instructions, who
 observed themselves the same Laws which they im-
 posed on others, and conveyed their Moral Doctrine
 without the Subtilties and Sophisms so commonly used
 by others,

It

It would doubtless be an Injury to the ancient *Chinese*, who follow'd the Law of Nature which they received from their Fathers, to tax them with Irreligion, because they had not a Knowledge of the Divinity so clear and distinct as the Christian World ; this would be to require too much of these People, who could not be instructed, as we are, with the Precepts of the Gospel.

It is true that though the Canonical Books often exhort Men to fear *Tien*, and tho' they place the Souls of virtuous Men near *Chang ti*, yet it does not appear that they have spoken clearly of the 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, a Production of all things out of Nothing ; but though they are silent with relation to this, they have not affirmed it to be a thing impossible, nor, like certain *Greek* Philosophers, assert that the Matter of the Universe is eternal.

Tho' we likewise do not find that they have treated explicitly concerning the State of the Soul, but have only confused Notions relating to this Matter, yet it cannot be doubted but they believe that Souls exist when the Body ceases to act ; and they also believe the certainty of Apparitions, of which that related by *Confucius* is an Instance.

This Philosopher declared to his most familiar Disciples, that for several Yeats he had seen in a Dream the celebrated *Tcheo kong*, Son of *Ven wang*, to whom the Empire was indebted for so many excellent Instructions ; and it is observable that the learned *Tchuki*, so famous under the Dynasty of *Song*, being asked if *Confucius* spoke of a Dream or a true Apparition, answered without Hesitation, That he meant a true Apparition ; however *Tcheou kong* had been dead six hundred Years when he appeared to *Confucius*.

That

That which has contributed greatly to the Preservation of the Religion of the early Ages in *China* is, that there has been a supreme Tribunal established, with full Authority to condemn or suppress any Superstition that may arise, which is called *The Tribunal of Rites*.

This Precaution of the *Chinese* would have been effectual, if the Mind of Man was not so narrow and liable to be seduced; the strongest Dykes, being only the Work of Men, cannot resist very violent Inundations; but the reason why the Body of Philosophers in *China* have been Idolaters contrary to their own Consciences, is thro' fear of a People who were in love with Idols, and had too much the Ascendant in publick Affairs, insomuch that the ancient Doctrine of the *Chinese* has found the Tribunal that I just mentioned its only Support, and through the Assistance of its Decrees has still continued the prevailing Sect.

Whatever Veneration the *Chinese* Nation has had for its greatest Emperors, it has never paid Adoration to any but the Supreme Being; and tho' it has discovered Esteem and Veneration for the Memory of Great Men, who have distinguished themselves by their Virtues and Services, it has rather chosen to preserve their Memory by Tablets than by Statues.

However the Troubles which happened in the Empire, the Civil Wars which divided it, and the Corruption of Manners, which became almost general, were very like to have suppress'd the ancient Doctrine, had not *Confucius* revived it by giving fresh Reputation to the ancient Books, especially to the *Chu king*, which he proposed as an exact Rule of Manners.

I have already spoken of the Reputation acquired by this Philosopher, who is still look'd upon as the chief Doctor of the Empire, and yet in his Time arose the Sect of *Tao ssee*.

The Author of this Sect came into the World about two Years before *Confucius*, and the Doctrine that he taught

taught was agreeable on account of its Novelty, and however extravagant it might appear to reasonable Men, yet it was countenanced by some of the Emperors, and a great number of other Persons, which gave it Reputation.



Of the Sect of the TAO SSEË.

LAO KIUN is the Name of the Philosopher who gave rise to this new Sect, and, if you credit his Disciples, his Birth was very extraordinary, he not coming into the World till forty Years after his Conception: His Books are still extant, but, as it is supposed, much disguised by his Followers, tho' there still remain Maxims and Sentiments worthy of a Philosopher upon Moral Virtue, the avoiding Honours, the contempt of Riches, and the happy Solitude of a Soul who, raising itself above terrestrial things, believes that it has a Sufficiency in itself.

Among the Sentences there is one that is often repeated, especially when he speaks of the Production of the World: *Tao, says he, or Reason, bath produced one, one bath produced two, two have produced three, and three have produced all things.*

The Morality of this Philosopher and his Disciples is not unlike that of the *Epicureans*; it consists in avoiding vehement Desires and Passions capable of disturbing the Peace and Tranquillity of the Soul; and, according to them, the Attention of every wise Man ought to be, to pass his Life free from Solitude and Uneasiness, and to this end never to reflect on what is past, nor to be anxious of searching into Futurity.

They affirm that to give oneself up to ruffling Care, to be busied about great Projects, to follow the Dictates of Ambition, Avarice, and other Passions, is to labour

bour more for Posterity than ourselves, and that it is Madness to purchase the Happiness of others at the expence of our own Repose and Pleasure; that with respect to our own Happiness our Pursuits after it should be moderate, and our Desires not too violent, because whatever we look upon as our Happiness ceases to be so if it is accompanied with Trouble, Distaste, or Inquietude, and if the Peace of the Soul is never so little disturbed.

For this reason those who belong to this Sect affect a Calm which suspends, as they say, all the Functions of the Soul; and as this Tranquillity must needs be disturbed by the Thoughts of Death, they boast of inventing a Liquor that has the Power of rendering them Immortal: They are addicted to Chymistry, and search after the Philosopher's Stone; they are likewise fond of Magick, and are persuaded that by the Assistance of the Demons they invoke they can succeed in their Desires.

The hope of avoiding Death prevailed upon a great number of Mandarins to study this Diabolical Art; the Women especially being naturally curious, and exceeding fond of Life, pursued these Extravagancies with Eagerness; at length certain credulous and superstitious Emperors brought this impious Doctrine in vogue, and greatly multiplied the number of its Followers.

The Emperor *Tsin chi hoang ti*, an inveterate Enemy to Learning and learned Men, was persuaded by these Impostors that they had actually found the Liquor of Immortality, which was called *Tchang seng yo*.

Vou ti, the sixth Emperor of the Dynasty of *Han*, was wholly addicted to the Study of Magical Books under a Leader of this Sect; a great number of these pretended Doctors flocked to Court at this time, who were famous for the Magick Arts, and this Prince losing one of his Queens that he doated on to Distraction,

straction, and being inconsolable for her Loss, one of these Impostors, by his Inchantments, caused the deceased Queen to appear before the Emperor, at which he was surprized and terrified, and by this means more strongly attached to the Impieties of this Sect: He several times drank the Liquor of Immortality, but at last perceived that he was as mortal as ever, and being ready to expire lamented too late his fond Credulity.

The new Sect suffered no Prejudice on account of the Emperor's Death, for it found Protectors among the Princes of the same Dynasty; two of their most famous Doctors were authorized to propagate the Worship paid to a Demon in a great number of Temples already erected thro' the Empire; these false Doctors distributed in all Places the small Images that represented the croud of Spirits and Men that they had ranked among their Gods, and sold them at a high Price.

This Superstition increased in such a manner, under the Emperors of the Dynasty of *Tang*, that they gave the Ministers of this Sect the honourable Title of *Tien sseë*, that is *heavenly Doctors*; the Founder of this Line erected a superb Temple to *Lao kiun*, and *Hiuen tsong*, the sixth Emperor of the same Dynasty, caused his Statue to be carried in a pompous manner into the Palace.

The Successors of the Head of this Sect are always honoured with the Dignity of Chief Mandarins, and they reside in a Town of the Province of *Kiang si*, where they have a magnificent Palace: A great Concurrence of People flock thither from the neighbouring Provinces to get proper Remedies for their Diseases, or to learn their Destiny, and what is to happen in the Remainder of their Lives, when they receive of the *Tien sseë* a Billet filled with Magical Characters, and go away well satisfied without complaining of the Sum they pay for this singular Favour.

But

But it was chiefly under the Government of the *Song* that the Doctors of this Sect were greatly strengthened; *Tchin tsong* the third Emperor of this Dynasty was ridiculously led away with their Tricks and Forgeries; these Impostors, during a dark Night, had hung up a Book on the principal Gate of the Imperial City, filled with Characters and Magical Forms of invoking Demons, and gave out that this Book was fallen from Heaven; the credulous Prince, with great Veneration, went on Foot to fetch it, and after receiving it with deep Humility carried it triumphant-ly into the Palace, and enclosed it in a gold Box, where it was carefully preserved.

These *Tao ssee* were the Persons who introduced into the Empire the multitude of Spirits till then unknown, whom they revered as Deities independent of the Supreme Being, and to whom they gave the Name of *Chang ti*; they even deify'd some of the ancient Kings, and paid them divine Homage.

This abominable Sect in time became still more formidable by the Protection of the Princes, and by the Passions of the Grandees whom it flatter'd, and by the Impressions of Wonder or Terror that it made upon the Minds of the People.

The Compacts of their Ministers with Demons, the Lots which they cast, the surprising Effects of their Magical Arts infatuated the Minds of the Multitude, and they are still extremely prejudiced in their favour; these Impostors are generally called to heal Diseases, and drive away the Demons.

They sacrifice to this Spirit of Darknes three sorts of Victims, a Hog, a Fish, and a Bird; they drive a Stake in the Earth as a sort of a Charm, and trace upon Paper odd sort of Figures, accompanying the Stroke 'of their Pencil with frightful Grimaces and horrible Cries.

Sometimes a great Number of profligate Fellows are sold to these Ministers of Iniquity, who follow the

Trade of Divination; tho' they have never seen the Person before who consults them, they tell his Name and all the Circumstances of his Family, where his House stands, how many Children he has, their Names and Age, and a hundred other Particularities which are strangely surprizing to weak and credulous Minds, such as the vulgar are among the *Chinese*.

Some of these Conjurers, after they have made their Invocations, cause the Figures of the chief of their Sect, and of their Idols, to appear in the Air; formerly they could make a Pencil write of itself without any Body touching it, and that which was written upon Paper or Sand was the Answer which they desired, or else they would cause all the People of the House to pass in Review in a large Vessel of Water, and there they shew the Changes that shall happen in the Empire, and the imaginary Dignities to which those shall be raised who embrace their Sect; in short they pronounce mysterious Words without any Meaning, and place Charms in Houses and on Men's Persons: Nothing being more common than to hear these sort of Stories, it is very likely that the greatest part are only Illusions, but it is not credible that all can be so, for there are in reality many Effects that ought to be attributed to the Power of Demons. *



Of the Sect of Fo, or Foë.

FOR the space of 270 Years the Emperors of the Dynasty of *Han* possessed the Imperial Throne, and about sixty-five Years from the Birth of Christ the

* *The Thinking People among the Chinese laugh at these Stories as so many Fictions.*

Emperor

Emperor *Ming ti* introduced a new Sect into *China* still more dangerous than the former, and has made a much more rapid Progress.

This Prince happened to dream one Night, and among other things there occurred to his Mind a Sentence which *Confucius* often repeated, viz. *That the Most Holy was to be found in the West*; upon this he sent Ambassadors into the *Indies* to discover who this Saint was, and to seek for the true Law which he there taught; the Ambassadors supposed they had found him among the Worshippers of the Idol *Fo* or *Foë*, and they transported this Idol into *China*, and with it the Fables wherewith the *Indian Books* were filled.

This Contagion, which began in the Court, soon got ground in the Provinces, and has spread thro' all the Empire, wherein Magick and Impiety had already made too great havock.

It is hard to say in what Part of the *Indies* this Idol was, and if the extraordinary things that its Disciples relate of it are not so many Fables purposely invented, one would be apt to believe, with St. *Francis Xavier*, that he was rather a Demon than an ordinary Man.

They relate that he was born in that part of the *Indies* which the *Chinese* call *Cbung tien cho*, that his Father was the King of this Country, and that his Mother was called *Mo ye*, and died soon after he was born; when she conceived she almost constantly dreamed that she had swallowed an Elephant, and hence arise the Honours that the Kings of the *Indies* pay to white Elephants, and often make War to gain possession of this Animal.

Hardly, say they, was this Monster separated from his Mother, but he stood upright and walked seven Paces, pointing with one Hand to the Heaven, and the other to the Earth; nay he likewise spoke and pronounced distinctly these following Words, *There is*

none but myself in the Heaven or on the Earth that ought to be adored.

At the Age of Seventeen he married three Wives, and had a Son called by the *Chinese* *Mo beou lo*; at the Age of Nineteen he forsook his Wives, and all earthly Cares, to retire into a solitary Place, and put himself under the guidance of four Philosophers called by the *Indians*, *Joghi*; at Thirty he was wholly inspired by the Divinity, and became *Fo* or *Pagod*, as the *Indians* call him, looking upon himself as a God; he then applied himself wholly to propagate his Doctrines, the Devil always helping him out at a dead Lift, for by his Assistance he did the most wonderful things, and by the novelty of his Miracles filled the People with Dread, and procured himself great Veneration; the *Chinese* have described these Prodigies in several large Volumes, and represented them in several Cuts.

It is scarcely credible how many Disciples this chimerical God gained, for they reckon eighty thousand who were busy in infecting all the East with his impious Tenets; the *Chinese* call them *Ho chang*; the *Tartars*, *Lamas*; the *Siamese*, *Talapoins*; the *Japanese*, or rather the *Europeans*, *Bonzes*: Among this great Number of Disciples there were ten of greater Distinction as to Rank and Dignity, who published five thousand Volumes in honour of their Master.

However this new God found himself mortal as well as the rest of Mankind, for at the Age of seventy-nine the Weakness of his Body gave him notice of his approaching End, and then to crown all his Impieties he broached the Venom of Atheism.

He declared to his Disciples that till that Moment he had made use of nothing but Parables, that his Discourses were so many Enigmas, and that for more than forty Years he had concealed the Truth under figurative and metaphorical Expressions, but being about to leave them he would communicate his true Senti-

Sentiments, and reveal the Mystery of his Doctrine : *Learn then*, said he to them, *that the Principle of all things is 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 only to his first Words, and their Doctrine is directly opposite to Atheism.

However the last Words of this Impostor laid the Foundation of that celebrated Distinction, which is made in his Doctrine into Exterior and Interior, of which I shall speak hereafter : His Disciples did not fail to disperse a great Number of Fables after his Death, and easily persuaded a simple and credulous People that their Master had been born eight thousand times, that his Soul had successively passed thro' different Animals, and that he had appeared in the Figure of an Ape, a Dragon, an Elephant, &c.

This was plainly done with' a design to establish the Worship of this pretended God under the shape of various Animals, and in reality these different Creatures, through which the Soul of *Fo* was said to have passed, were worshipped in several Places ; the *Chinese* themselves built several Temples to all sorts of Idols, and they multiplied exceedingly throughout the Empire.

Among the great Number of Disciples that this chimerical Deity made, there was one more dear to him than all the rest, to whom he trusted his greatest Secrets, and charged him more particularly to propagate his Doctrine ; he was called *Moo kia ye* ; he commanded him not to amuse himself with bringing Proofs and tedious Arguments to support his Doctrine, but to put, in a plain manner, at the Head of his Works which he should publish these Words, *It is thus that I have learned.*

This *Fo* speaks, in one of his Books, of a Master more ancient than himself, called by the *Chinese*, *Omi to*, whom the *Japanese*, by corruption of the Language, have

have termed *Amida* ; it was in the Kingdom of *Bengal* that this other Monster appeared, and the Bonzes pretend that he attained to such great Sanctity, and had such great Merit, that it is sufficient at present to invoke him to obtain Pardon for the greatest Crimes ; on this Account the *Chinese* of this Sect are heard continually to pronounce these two Names, *O mi to, Fo* ; they think that the Invocation of these pretended Deities purifies them in such a manner that they may afterwards give a Loose to all their Passions, being persuaded that it will cost them nothing but an Invocation to expiate their most enormous Crimes.

The last Words of *Fo*, when he was dying, gave rise to a Sect of Atheists, but the greatest part of the Bonzes could not lay aside the Prejudices of their Education, and so persevered in the first Errors their Masters had taught.

There were others who endeavoured at a Reconciliation between them, by calling one the Exterior Doctrine, and the other the Interior ; the first was more suitable to the Capacity of the People, and prepared their Minds to receive the second, which was suitable to none but elevated Minds, and the better to convey their Thoughts they made use of the following Example :

The Exterior Doctrine, *say they*, is with relation to the Interior what the Frame is with respect to the Arch that is built upon it ; for the Frame is only necessary to support the Stones while the Arch is building, but as soon as it is finished it becomes useless, and they take it to pieces ; in the same manner the Exterior Doctrine is laid aside as soon as the Interior is embraced.

What then is the Exterior Doctrine which contains the Principles of the Morality of the Bonzes, which they are very careful to enforce ? They say there is great difference between Good and Evil ; that after Death there will be Rewards for those that have done well,

well, and Punishments for those that have done evil; that there are Places appointed for the Souls of both, wherein they are fixed according to their Desert; that the God *Fo* was born to save Mankind, and to direct those to the Way of Salvation who had strayed from it; that it was he who expiated their Sins, and procured them a happy Birth in the other World; that there are five Precepts to be observed, the first is, not to kill any living Creature; the second is, not to take what belongs to others; the third prohibits Impurity, the fourth Lying, and the fifth Drinking of Wine.

But especially they must not be wanting in certain charitable Works which they prescribe: Use the Bonzes well, *say they*, and furnish them with the Necessaries of Life; build their Monasteries and Temples, that by their Prayers and the Penances that they impose for the Expiation of your Sins, you may be freed from the Punishments that are due. At the Funeral Obsequies of your Relations burn gilt and silver Paper, and Garments made of Silk, and this in the other World shall be changed into Gold, Silver, and real Habits: By this means your departed Relations will want nothing that is necessary, and will have wherewith to reconcile the eighteen Guardians of the Infernal Regions, who would be inexorable without these Bribes, and if you neglect these Commands you must expect nothing after Death but to become a Prey to the most cruel Torments, and your Soul, by a long Succession of Transmigrations, shall pass into the vilest Animals, and you shall appear again in the Form of a Mule, a Horse, a Dog, a Rat, or some other Creature still more contemptible.

It is hard to conceive what an Influence the Dread of these Chimeras has over the Minds of the credulous and superstitious *Chinese*; this will appear in a better Light from a Story that was related by *P. le Comte*, and which happened to himself when he lived in the Province of *Chen si*.

D 4

“ They

“ They called me one Day to baptize a sick Per-
 “ son, who was an old Man of seventy, and lived
 “ upon a small Pension given him by the Emperor :
 “ When I entred his Room, he said, I am obliged to
 “ you, my Father, that you are going to deliver me
 “ from a heavy Punishment : That is not all, replied
 “ I, Baptism not only delivers Persons from Hell,
 “ but conducts them to a Life of Blessedness. I do
 “ not comprehend, replied the sick Person, what it is
 “ you say, and perhaps I have not sufficiently ex-
 “ plained my self ; you know that for some time I
 “ have lived on the Emperor’s Benevolence, and the
 “ Bonzes, who are well instructed in what passes in
 “ the next World, have assured me that out of Gra-
 “ titude I should be obliged to serve him after Death,
 “ and that my Soul will infallibly pass into a Post-
 “ Horse to carry Dispatches out of the Provinces to
 “ Court : For this reason they exhort me to perform
 “ my Duty well, when I shall have assumed my new
 “ Being, and to take care not to stumble, nor wince,
 “ nor bite, nor hurt any body ; besides they direct
 “ me to travel well, to eat little, to be patient, and
 “ by that means move the Compassion of the Deities,
 “ who often convert a good Beast into a Man of
 “ Quality, and make him a considerable Mandarin :
 “ I own, Father, that this Thought makes me shud-
 “ der, and I cannot think on it without trembling,
 “ I dream of it every Night, and sometimes when I
 “ am asleep I think my self harnessed, and ready to
 “ set out at the first Stroke of the Rider ; I then
 “ wake in a sweat, and under great Concern, not be-
 “ ing able to determine whether I am a Man or a
 “ Horse ; but alas ! what will become of me when I
 “ shall be a Horse in reality ? This then, my Father,
 “ is the Resolution that I am come to : They say that
 “ those of your Religion are not subject to these Mis-
 “ eries, that Men continue to be Men, and shall be
 “ the same in the next World as they are in this : I
 “ beseech

“ beseech you to receive me among you, I know
 “ that your Religion is hard to be observed, but if it
 “ was still more difficult I am ready to embrace it,
 “ and whatever it cost me I had rather be a Chri-
 “ stian than become a Beast. This Discourse and the
 “ present Condition of the sick Person excited my
 “ Compassion, but reflecting afterwards that God
 “ makes use of Simplicity and Ignorance to lead Men
 “ to the Truth, I took occasion to undeceive him in
 “ his Errors, and to direct him in the Way of Salva-
 “ tion ; I gave him Instructions a long time, and at
 “ length he believed, and I had the Consolation to
 “ see him die not only with the most rational Sen-
 “ timents, but with all the Marks of a good Chri-
 “ stian.

It is easy to see that if the *Chinese* are the Dupes of
 a Doctrine so absurd and ridiculous as the Transmi-
 gration of Souls, the Bonzes, who propagate it with
 so much Zeal, draw no small Advantage from it : It
 is exceeding useful to support all their deceitful
 Tricks by which they gain so many charitable Con-
 tributions, and enlarge their Revenues ; having their
 Extraction from the Dregs of the People, and being
 maintained from their Infancy in an idle Profession,
 they find this Doctrine proper to authorise the Arti-
 fices that they make use of to excite the Liberality
 of the People.

One may judge of this the better from the follow-
 ing Relation of *P. le Comte*.

“ Two of these Bonzes, *said he*, one Day perceiv-
 “ ing, in the Court of a rich Peasant, two or three
 “ large Ducks prostrating themselves before the Door,
 “ began to sigh and weep bitterly ; the good Wo-
 “ man, who perceived them from her Chamber,
 “ came out to learn the reason of their Grief : We
 “ know, said they, that the Souls of our Fathers have
 “ passed into the Bodies of these Creatures, and the
 “ Fear we are under that you should kill them will
 “ certainly

“ certainly make us to die with Grief. I own, said
 “ the Woman, that we were determin'd to sell them,
 “ but since they are your Parents I promise to keep
 “ them.

This was not what the Bonzes wanted, and therefore they added, “ Perhaps your Husband will not be
 “ so charitable as your self, and you may rest assured
 “ that it will be fatal to us if any Accident happens
 “ to them.

“ In short, after a great deal of Discourse, the
 “ good Woman was so moved with their seeming
 “ Grief that she gave them the Ducks to take care
 “ of, which they took very respectfully after twenty
 “ several Protestations, and the self same Evening
 “ made a Feast of them for their little Society.

These sort of People are dispersed throughout the Empire, and are brought up to this Trade from their Infancy: These Wretches, to preserve their Sect, purchase Children of seven or eight Years old, of which they make young Bonzes, instructing them in their Mysteries fifteen or twenty Years; but they are generally very ignorant, and there are very few that understand the Doctrines of their own Sect.

All the Bonzes are not equally honourable, for they are of different Degrees, some are employed in collecting Alms, others, but their Number is small, have gained the Knowledge of Books, and speak politely, and their Business is to visit the Learned, and to insinuate themselves into the good Graces of the Mandarins; there are likewise among them venerable old Men, who preside over the Assemblies of Women, but these Assemblies are uncommon, and not used in many Places.

Tho' the Bonzes have not a regular Hierarchy, yet they have their Superiors, whom they call *Ta bo chang*, that is Great Bonzes, and this Rank to which they are raised greatly adds to the Reputation which they have acquired by their Age, Gravity, Meekness and
 Hypo-

Hypocrisy. There are in all Places Monasteries of these Bonzes, but they are not all equally frequented by a Concourse of People.

There are in every Province certain Mountains wherein there are Idol-Temples, which have greater Credit than the rest; they go very far in Pilgrimage to these Temples, and the Pilgrims, when they are at the Foot of the Mountain, kneel down and prostrate themselves at every Step they take in ascending up: Those who cannot go on Pilgrimage desire some of their Friends to purchase a large printed Sheet, mark'd with a certain Coin by the Bonzes: In the middle of the Sheet is the Figure of the God *Fo*, and upon his Garment and round about a great number of small Circles; the Devotees have hung on his Neck and round his Arm a sort of Bracelet, composed of a hundred middle-sized Beads and eight large ones; on the top is a large Bead in the Shape of a Snuff-box; when they roll these Beads upon their Fingers they pronounce these mysterious Words, *O mi 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 Bonzes, from time to time, to come to the Temple to pray, and to seal and make authentick the number of Circles which they have drawn; they carry them in a pompous manner to Funerals in a little Box sealed up by the Bonzes; this they call *Lou in*, that is a Passport for travelling from this Life to the next: This Passport is not granted for nothing, for it generally costs several Taëls; but, say they, there ought to be no Complaint of this Expence, because they are sure of a happy Voyage.

Among the Temples of these false Gods there are several famous for the Beauty and Magnificence of their Structure, and for the strange Shapes of their Idols; there are some so monstrous that the poor
Chinese,

Cbinese, as soon as they see them, fall prostrate on the Earth, and beat their Forehead several times against it out of fear and dread: As the Bonzes have no other view than to get Mony, and as whatever their Reputation may be, they are in reality nothing but a Collection of the Dregs of the Empire; they are well acquainted with the Art of Cringing before every body; they affect a Mildness, Complaisance, Humility, and a Modesty which deceive at first sight: The *Cbinese*, who penetrate no farther than the outside, take them for so many Saints, especially when to this outside Shew they join rigorous Fasting, and rising several times in a Night to worship *Fo*, and seem to sacrifice themselves in some sort for the publick Good.

With a design to appear very deserving among the vulgar, and to gain a Compassion which excites their Liberality, they expose themselves publicly in the Streets when they undergo their severe Penances; some will fasten their Neck and Feet to thick Chains above thirty Foot long, which they drag along the Street with a great deal of Pain; they stop at the Door of every House, and say, You see how much it costs us to expiate your Crimes, cannot you afford us some trifling Alms?

You see others in the Cross-Streets, and most frequented Places, who make themselves all over Blood by beating their Heads with all their Might against a great Stone; but among these sort of Penances there is none more surprizing than that of a young Bonze, which is related by *P. le Comte* in the following manner:

“ I met one Day in the middle of a Village a
 “ young brisk Bonze who was mild, modest, and
 “ very likely to succeed in asking Charity; he stood
 “ upright in a close Chair stuck all over on the in-
 “ side with the sharp Points of Nails, in such a man-
 “ ner that he could not stir without being wounded;
 “ two Men that were hired carried him very slowly
 “ into

“ into the Houses, where he besought the People to
 “ have Compassion on him.

“ I am, said he, shut up in this Chair for the Good
 “ of your Souls, and am resolved never to go out
 “ till all the Nails are bought, [and they were above
 “ 2000] every Nail is worth Six-pence, and yet there
 “ is not one of them but what will become a Source
 “ of Happiness in your Houses; if you buy any
 “ you will perform an Act of heroick Virtue, and
 “ you will give an Alms not to the Bonzes but to
 “ the God *Fo*, to whose Honour we design to build a
 “ Temple.

“ I then passed near the Place where he was, and
 “ as soon as the Bonze saw me he made me the same
 “ Compliment as the rest: I told him he was very
 “ unhappy to give himself such useles Torment in
 “ this World, and I counselled him to leave his Pri-
 “ son, and go to the Temple of the true God to
 “ be instructed in heavenly Truths, and to submit to
 “ a Penance less severe and more salutary.

“ He replied very mildly, and without the least
 “ Emotion, that he was obliged to me for my Ad-
 “ vice, but his Obligation would be greater if I
 “ would buy a dozen of his Nails, which would cer-
 “ tainly make me fortunate in my Journey.

“ Here, said he, turning himself on one Side,
 “ take these which upon the Faith of a Bonze are
 “ the best in my Chair, because they give me the
 “ least Pain, however they are all of the same Price:
 “ He pronounced these Words with an Air and
 “ Action, which on any other occasion would have
 “ made me laugh, but then excited my Pity and
 “ Compassion.

The same Motive of getting Alms causes these
 Bonzes so constantly to make Visits to all Persons, as
 well poor as rich; they go in what number are de-
 sired, and stay as long as they will, and when there
 are any Assemblies of Women, which is uncommon,
 unless

unless in some Places, they bring with them a Grand Bonze, who is distinguished from the rest by the Place that he takes, by the Respect the other Bonzes pay him, and by his Habit, which is different from those of the other Bonzes.

These Assemblies of the Ladies are a good Revenue for the Bonzes, for there are in every City several Societies of ten, fifteen, twenty Women more or less: They are commonly of a good Family, and advanced in Years, or else Widows, and consequently have Money to dispose of: They are Superiors of the Society in their turns for one Year, and it is generally at the Superior's House that the Assemblies are held, and that every thing may be done in order they all contribute a certain Sum of Money for common Expences.

The Day on which the Assembly is held comes a Bonze, pretty well advanced in Years, who is President, and sings Anthems to *Fo*: The Devotees enter into the Consort, and after they have several times cried *O mi to Fo*, and beaten very heartily some small Kettles, they sit at the Table and regale themselves; but this is only the ordinary Ceremony.

On the more solemn Days they adorn the House with several Idols placed in order by the Bonzes, and with several grotesque Paintings, which represent in divers manners the Torments of Hell; the Prayers and Feasts last for seven Days; the Grand Bonze is assisted by several other Bonzes, who join in the Consort.

During these seven Days their principal care is to prepare and consecrate Treasures for the other World: To this purpose they build an Apartment with Paper painted and gilt, containing every part of a perfect House; they fill this little House with a great number of Pasteboard-Boxes painted and varnish'd; in these Boxes are Ingots of Gold and Silver, or to speak more properly of gilt Paper, of which there are several

several hundreds, design'd to redeem them from the dreadful Punishments that the King of the Infernal Regions inflicts on those who have nothing to give him; they put a Score by themselves to bribe the Officers of the Tribunal of this King of Shadows; the rest, as well as the House, is for lodging, boarding and buying some Office in the other World: They shut up all these little Boxes with Padlocks of Paper, then they shut the Doors of the Paper-House, and guard it carefully with Locks.

When the Person, who has been at this Expence, happens to die, they burn the House first in a very serious manner, then they burn the Keys of the House, and of the little Chests, that she may be able to open them and take out the Gold and Silver, for they believe the gilt Paper will be turned into fine Silver and Gold, and suppose the King of the Infernal Regions [*Yen vang*] to be easily corrupted with this tempting Metal.

This Hope, joined to the ostentatious Shew, makes such an Impression upon the Minds of these poor *Cbinese*, that nothing but an extraordinary Miracle of Grace can undeceive them; in a word the Exercise of Religion is perfectly free, and they celebrate this kind of Feasts whenever they please, and you have nothing but good Words from all these Impostors, who promise long Life, great Honours for your Children, abundance of Riches in this World, and above all things exquisite Happiness in the next: Such are the Extravagancies wherewith these Impostors amuse the Credulity of the People; they have acquired so great Authority over their Minds that there are Idols to be seen every where, which the blind *Cbinese* invoke incessantly, especially in times of Sickness, when they are to go any Journey, or when they are in danger.

In the Voyage which *P. Fontaney* made from *Siam* to *Cbina* in a *Cbinese* Vessel, he was an Eye-Witness
of

of all their Ceremonies, as ridiculous as superstitious. They had, *says he*, on the Poop of their Vessel a small Idol quite black with the Smoke of a Lamp, which burns continually to his Honour; before they sat down to Dinner they offered him some of the Victuals designed for their own Repast; twice in a Day they threw into the Sea little *Gondolæes* made of Paper, to the end that being employed in over-setting those small Boats he might spare their own.

But if, notwithstanding these Presents and Offerings, the Waves were violently agitated by the Spirit, which, as they believe, governs them, they then burn a great many Feathers, whose Smoke and bad Smell infect the Air, and they pretend by this means to lay the Tempest, and to drive away the evil Demon at a great distance; but it was at the Sight of a Mountain, which they discovered as they passed the Channel of *Cochinchina*, and where they have built an Idol-Temple, that they out-did themselves in their Superstition.

After they had offered Victuals, lighted Wax-Candles, burnt Perfumes, thrown several Figures of gilt Paper into the Sea, and had prostrated themselves a great number of times, the Sailors prepared a small Vessel made of Boards, about four Foot long, with Masts, Cords, Sails, Streamers, Compass, Rudder, Boat, Cannon, Provisions, Merchandises, and even a Book of Accompts; they had disposed upon the Quarter-deck, the Forecastle, and the Cords, as many small Figures of painted Paper as there were Men in the Vessel: They put this Machine upon a Raft, and lifted it up with several Ceremonies, carried it about the Vessel with the Sound of a Drum and Copper-Basons; a Sailor habited like a Bonze was at the Head of the Procession, fencing with a long Staff, and shouting as loud as possible; then they let it descend slowly into the Sea, and followed it with their Eyes as far as they could see; after which this pretended Bonze went to the very highest part of the Stern, where

where he continued his Shouts, and wished it a happy Voyage.

As there are Assemblies of Women where the Bonzes preside, there are likewise Assemblies of Men, which they call Fasters; every Assembly has its Superior, who is as it were Master of the rest, and who has under him a great number of Disciples called *Tou ti*, to whom they give the Name of *Sfeë fou*, which is as much as to say, Doctor Father.

When they are industrious, and have gained any Reputation, they easily attain this Office; they preserve in a Family some old Manuscript, which has passed from Father to Son for several Generations; this Book is full of impious Prayers which no body understands, and there is none but the Head of the Family can repeat them; sometimes these Prayers are followed with surprising Effects, and there needs nothing else to raise a Man to the Quality of *Sfeë fou*, and to gain a great number of Disciples: The Days on which the Assemblies are held all the Disciples have notice to appear, and no Person dares stay away; the Superior is placed in the bottom of the Hall, about the middle; every one prostrates himself before him, and then place themselves to the Right, and the Left in two Lines; when the time is come they recite these secret and impious Prayers, and make an end by placing themselves at the Table, and plunging themselves into all manner of Excess, for nothing can be more pleasant than these *Chinese* Fasters; to say the truth they deny themselves all their Life the use of Flesh, Fish, Wine, Onions, Garlick, and every thing that heats, but they know how to make themselves amends with other Provisions, and especially with the liberty of eating as often as they please.

We are not to suppose that this sort of Abstinence is any great trouble to a *Chinese*, for there are great numbers who do not profess the Art of Fasting, and

yet are contented with Rice and Herbs for their Food, being not able to purchase Flesh.

When once they have attained the Degree of *Sfeë fou*, and have gained a great number of Disciples, the share that every Disciple is obliged to pay on the Days of meeting amounts to a considerable Sum in the space of a Year.

In short there are no Stratagems, nor ridiculous Inventions, which these Ministers of Satan have not recourse to, to keep their Followers entirely devoted to the God *Fo*, and to alienate them from the Preachers of the Gospel; but be this as it will what has been mentioned hitherto is nothing but the Exterior Doctrine of *Fo* taught by the Bonzes, and adjusted to the Artifices which they make use of to impose on the Credulity of the People: As to the Interior Doctrine very few are allowed to be acquainted with its Mysteries, the Body of the Bonzes in general are thought to be too stupid to partake thereof; for those who are initiated must have a sublime Genius, that they may be capable of attaining the highest Perfection.

This Interior Doctrine is the same that was taught by *Fo* in the last Moments of his Life, and which his Disciples, whom he trusted most, have taken care to explain and propagate: We need do nothing more than mention this ridiculous System, to shew how far the Folly of Mankind will lead those who give way to such like Extravagancies.

They teach that a *Vacuum* or Nothing is the Principle of all things, that from this our first Parents had their Original, and to this they returned after their Death; that the *Vacuum* is that which constitutes our Being and Substance; that it is from Nothing, and the mixture of the Elements, that all things are produced, and to which they all 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

from each other; and in the same manner as they make a Man, a Lion, or some other Creature of the same Metal, which losing their Shapes and Qualities become again the same uniform Mass.

Thus they say all Beings, as well animate as inanimate, tho' differing in their Qualities and Figures, are only the same thing proceeding from the same Principle; this Principle is a most admirable thing, exceeding pure, free from all 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 Energy, Power, or Understanding, nay more its Essence consists in being without Understanding, without Action, without Desires; to live happy we must continually strive by Meditation, and frequent Victories over ourselves, to become like this *Principium*, and to this end accustom ourselves to do nothing, to desire nothing, to perceive nothing, to think on nothing; there is no Dispute about Vices or Virtues, Rewards or Punishments; Providence and the Immortality of the Soul; all Holiness consists in ceasing to be, and to be swallowed up by Nothing; the nearer we approach to the nature of a Stone, or the Trunk of a Tree, the more perfect we are; in short it is in Indolence and Inactivity, in a Cessation of all Passions, in a Privation of every Motion of the Body, in an Annihilation of all the Faculties of the Soul, and in the general Suspension of all Thought, that Virtue and Happiness consist; when a Man has once attained this happy State he will then meet with no further Vicissitudes and Transmigrations, he has nothing to fear for the future, because properly speaking he is Nothing; or if he is any thing 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 it was embraced by some Grandees: The Emperor *Kao tsong* was so bewitch'd with it, that

that he resign'd the Government of the Empire to his adopted Son, that he might entirely addict himself to these stupid and senseless Meditations.

However the greatest part of the Learned have opposed this Sect, and among others a famous *Colao* called *Poei guei*, a zealous Disciple of *Confucius*; they attack'd it with all their might, proving that this Apathy, or rather this monstrous Stupidity, overturned all Morality and Civil Society; that Man is raised only above other Beings by his thinking and reasoning Faculties, and by his Application to the Knowledge and Practice of Virtue; that to aspire after this foolish Inactivity is renouncing the most essential Duties, abolishing the necessary Relation of Father and Son, Husband and Wife, Prince and Subject, and that if this Doctrine was follow'd it would reduce all 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 though some of the Learned oppose these Sects, and treat them as Heresies, and have sometimes inclined the Court to extirpate them throughout the Empire, yet such Inclinations have been attended with no Effect, for hitherto they have been tolerated, either through fear of exciting Commotions among the People, or because they have had secret Favourers and Protectors among the Learned themselves; so that all that they ever do is to condemn Heresy in general, which is put in practice every Year at *Peking*.

It is this monstrous heap of Superstitions, Magick, Idolatry and Atheism, that, having very early infected the Minds of some of the Learned, has spawn'd a Sect which is embraced in the room of Religion or Philosophy, for it is difficult to give it a true Title, nor perhaps do they know what to call it themselves.



Of the Sect of some of the Learned of these later Times.

THE modern Doctors, who are Authors of a new Doctrine, by which they pretend to explain whatever is obscure in the ancient Books, appeared under the Reign of the nineteenth Family of *Song*, above a thousand Years after Idolatry had got footing in *China*: The Troubles that the different Sects, and the Wars caused in the Empire, have intirely banish'd from it the love of the Sciences, and introduced Ignorance and Corruption of Manners, which have been predominant there for many Ages.

There were then found but few Doctors who were capable of rousing Mens Minds from so general a Lethargy, but the Taste the Imperial Family of *Song* had for the ancient Books reviv'd, by little and little, an Emulation for Learning; there appeared among the principal Mandarins Men of Genius and Spirit, who undertook to explain not only the ancient Canonical Books, but the Interpretation made thereon by *Confucius*, by *Mencius* his Disciple, and other celebrated Authors.

About the Year 1070 was the time that these Interpreters appeared, who gain'd a great Reputation; the most famous were *Tchu tse* and *Tching tse*, who publish'd their Works under the Reign of the sixth Prince of the Family of *Song*; *Tchu bi* distinguish'd himself so greatly by his Capacity, that they rever'd him as the Prince of Learning: Though these Authors have been had in esteem for these five or six hundred Years past, yet they are still look'd upon as modern Authors, especially when compared with the ancient Interpreters, who lived fifteen Ages before them.

In a word about the Year of our Lord 1400 the Emperor *Yong lo* made choice of forty-two of the most skilful Doctors, whom he commanded to reduce the Doctrine into one Body, and to take especial notice of the Commentaries of *Tchu tse* and *Tching tse*, who flourish'd under the Reign of the Family of *Song*.

These Mandarins apply'd themselves to this Work, and besides their Interpretation of the Canonical Books, and of the Works of *Confucius* and *Mencius*, they compos'd another containing twenty Volumes, and gave it the Title of *Sing li ta tsuen*, that is, *Of Nature* or *Natural Philosophy*: They follow'd, according to their Orders, the Doctrines of these two Writers, and that they might not seem to abandon the Sense and Doctrine of ancient Books, so much esteem'd in the Empire, they endeavour'd by false Interpretation, and by wresting the Meaning, to make them speak their own Sentiments.

The Authority of the Emperor, the Reputation of the Mandarins, their ingenious and polite Style, the new Method of handling the Subject, their Boast of understanding the ancient Books, gave a Reputation to their Works, and many of the Learned were gain'd over thereby.

These new Doctors pretended that their Doctrine was founded on the most ancient of the *Chinese* Books, but their Explanations were very obscure, and full of equivocal Expressions, that made it seem as tho' they were afraid of rejecting the old Doctrines, and yet in reality what they advanced was entirely new: The following is a Sketch of their System, which it is hard to make Sense of, and perhaps the Inventers themselves had no clear Notions of what they had written.

They give the first Principle of all things the Name of *Tai ki*, which they say is impossible to be explain'd, being separated from Imperfections of Matter, and therefore can have no Appellation agreeable

able to its Nature: However they compare it to the Ridge of a House, which serves to unite the Roof; to the Root of a Tree, to the Axletree of a Chariot, to a Hinge on which all things turn; and they affirm it to be the Basis, the Pillar, and the Foundation of all things: It is not; *say they*, a chimerical Being, like to the *Vacuum* of the Bonzes; but it is a real Being which had Existence before all things, and yet is not distinguishable from them, being the same thing with the Perfect and the Imperfect, the Heaven, the Earth, and the five Elements, inasmuch that every thing may in a Sense be called *Tai ki*.

They say likewise that we ought to consider of it as a thing immoveable and at rest; when it moves it produces a *Yang*, which is a perfect, subtile, active Matter, and is in continual motion; when it is at rest it produces *Yn*, a Matter gross, imperfect, and without motion: This is something like a Man who, while he is at rest, profoundly meditates upon a Subject, and who proceeds from Rest to Motion when he has explain'd what he meditated upon: From the Mixture of these two sorts of Matter arise the five Elements, which by their Union and Temperament produce different Beings, and distinguish one thing from another: Hence arise the continual Vicissitudes of the Parts of the Universe, the Motion of the Stars, the Repose of the Earth, the Fruitfulness or Sterility of the Plains: They add that this Matter, or rather this Virtue inherent in Matter, produces, orders 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 nothing is more surprizing than to read of the Perfections that these modern Commentators attribute to *Tai ki*: They say its Extension is infinite, its Nature pure and perfect, Duration without Beginning and without End: It is the Idea, the Model, and the Source of all things, and the Essence of

all other Beings : In short in some places they speak of it as of an animated Being, and give it the Name of Soul and Spirit, and look upon it as the Supreme Understanding, but when they would reconcile these Notions to the ancient Books they fall into the most manifest Contradictions.

To the same Being, which they call *Tai ki*, they likewise give the Name of *Li*, and this, they say farther, join'd to Matter is the Composition of all Natural Bodies, and specificates and distinguishes one thing from another ; 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 broke the *Li* of neither subsists any longer.

Their Reasonings in Points of Morality are the same ; they call *Li* that which establishes the reciprocal Duty between the Prince and the Subject, the Father and the Son, the Husband and the 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 destroy'd ; in the same manner, say they, as Ice dissolved by Heat loses the *Li* whereby it became Ice, and reassumes its Fluidity and Natural Being.

In short when they have disputed in this unintelligible manner concerning the Nature of *Tai ki* and *Li*, they necessarily fall into Atheism, because they exclude every efficient supernatural Cause, and admit no other Principle than an inanimate Virtue or Energy united to the Matter, to which they give the Name of *Li* or *Tai ki*.

But they find themselves most embarrass'd when they would vain elude the great number of plain Texts, in the ancient Books, which speak of Spirits, of Justice, of the Providence of a Supreme Being, and the Knowledge which he has of the Secrets of Mens Hearts, &c. for when they endeavour to explain them

them in their own gross manner they are certain to fall into fresh Contradictions, destroying in one place what they establish in another.

However if we may credit the Testimony of a great number of Missionaries, who have spent the chief part of their Lives in the Empire, and who have gain'd an exact Knowledge of the *Chinese* Affairs by means of studying their Books, and conversing with Men of the greatest Repute for Knowledge among them, the truly Learned have not given way to these mad Notions, but have adhered strictly to the Text of the ancient Books, without regarding the extravagant Opinions of modern Commentators.

So that the Sect of the Learned may very properly be said to be of two Classes.

The first are those who pay little regard to the Commentaries of the Moderns, but have the same Notion of the Supreme Being, the Author of the Universe, as the old *Chinese*, that is the *Chinese* who have lived since *Fo bi*, and before the time of these new Commentators.

The second are those who, neglecting the Text, seek the Sense of the ancient Doctrine in the Glosses of the new Commentators, and adhering, like them, to a new Philosophy are desirous of gaining a Reputation from their confused and dark Notions; they are willing to persuade People that they are able to explain the manner of the Production and Government of the World by material Causes, and yet they would still be thought the true Disciples of *Confucius*.

But that I may act the part of a faithful Historian, I cannot deny that some of the Missionaries have been persuaded that all the Learned in the Empire are no better than so many Atheists, and that whatever Declarations the Emperor *Cang bi* and others have made to the contrary, have been the Effects of mere Complaisance, or downright Dissimulation; for tho' the abovemention'd Prince aver'd that it was not to
the

the visible and material Heaven that he offer'd Sacrifice, but to the Lord and Creator of Heaven and Earth, and all things, he might mean the Root and Origin of all things, which is nothing else but the *Li* or Celestial Virtue inherent in Matter, which is, according to the *Chinese* Atheists, the Principle of all things.

Besides when we read in their Books, or hear the *Chinese* affirm, That Life and Death, Poverty and Riches, and all Events in general, depend on *Tien* or Heaven; that nothing is done but by his Orders, that he rewards the Good and punishes the Wicked, that he cannot be deceiv'd, that he sees all things, hears all things, and knows all things, that he penetrates the secret Recesses of the Heart, that he hears the Complaints of the Good and Virtuous, and grants their Petitions, &c. All these Expressions, according to them, ought to be look'd upon as metaphorical, by which they would have the People understand that all things happen as if in reality Heaven was an intelligent Being.

In short they pretend that as the Stoicks ascribed the variety of Events to fatal Necessity, in like manner the Learned among the *Chinese* attribute to Heaven, and the Influence thereof, Good and Evil, Rewards and Punishments, the Revolutions of States and Kingdoms; and, in a word, all sorts of Events, whether happy or unhappy that we see in the World.

Thus having related the Sentiments of skilful Persons, who have made it their Business to study the *Chinese* Affairs, I must not forget a particular sort among the Learned of this Nation, 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 degrees, there

there must needs be many of mean Extraction, who have been brought up in Idolatry, and when they become Mandarins, either through the Prejudice of their Education, or a publick Complaisance to the People, and to maintain the publick Tranquillity, seem to adopt the Opinions of every different Sect, and the rather because the *Chinese* of all Ranks seldom look any farther than the present Life: The Mandarins, who are generally the living Deities of the Country, have seldom any other God but their Fortune, and as it is subject to several troublesome Turns their principal Care is to avoid these Misfortunes, and to keep themselves safe in their Posts. The Students, who may be look'd upon as the lesser Nobility, have nothing at heart but a certain Honour, which consists in succeeding in their Examinations, and in raising themselves to the highest Degree. The Merchants think of nothing, from Morning to Night, but their Business; and the rest of the People are intirely taken up in procuring a Livelihood, that is a small quantity of Rice and Pulse: In this manner is the Time of all the *Chinese* taken up.

The Learned, of whom I am speaking, are as forward as the rest in declaiming against false Sects, but Experience shews that they are as much Slaves to *Fo* as the Vulgar themselves; their Wives, who are strongly attach'd to Idols, have a kind of an Altar in the most honourable part of their Houses, whereon they place a Company of Images finely gilt; and here, whether out of Complaisance, or otherwise, these pretended Disciples of *Confucius* often bow the Knee.

The extreme Ignorance of the Nation greatly contributes to the readiness wherewith these *Chinese* Doctors, as well as the Vulgar, fall into the most ridiculous Superstitions; but this Ignorance has no relation to their Skill in carrying on Business, for in this they generally exceed the *Europeans*; nor does it respect

spect their Laws of Government; for no People in the World have better; nor yet does it regard their Moral Philosophy, for their Books are full of wise Maxims if they would but put them in practice: But their most skilful Doctors are ignorant of all other parts of Philosophy, for they know not how to reason justly on the Effects of Nature concerning their Souls, or the Supreme Being, for these things take up but little of their Thoughts; nor do they much concern themselves about the Necessity of Religion, or their State after Death: 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 Lives is taken up either in the Duties of their Function, or in composing Academical Discourses.

This gross Ignorance of Nature makes great numbers attribute the most common Accident to some Evil Genius, but this is chiefly among the common People, especially among the Women, and they endeavour to appease it by impious and ridiculous Ceremonies; sometimes they pay Homage to some Idol, or rather to the Demon belonging thereto; sometimes to some high Mountain or great Tree, or an imaginary Dragon which they suppose in the Sky or at the bottom of the Sea; or else, which is still more extravagant, to the Quintessence of some Animal, for instance a Fox, an Ape, a Tortoise, a Frog, &c.

They affirm that these Animals, after they have liv'd some time, have the Power of purifying their Essence, and of divesting themselves of whatever is gross and earthly, and this refin'd part which remains is that which troubles the Imagination of Men and Women; but of all a Fox thus purify'd is the most dreadful.

There are three other things that contribute greatly to keep them in Ignorance.

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The first is what the *Chinese* call *Souan Ming*, *Telling of Fortunes*; the Country is full of a sort of People who pretend to be skilful in reading the Destinies of Mankind; they are generally blind, and go from House to House playing on a kind of *Theorboe*, and will give a Specimen of their Skill for about a Half-penny; it is surprizing to hear their extravagant Fancies about the Letters of the Year, Day, Month and Hour of a Person's Birth; they will predict the general Misfortunes that attend you, but are very particular in promising Riches and Honours, and great Success in Trade or Study; they will acquaint you with the Cause of your own Distemper, or that of your Children, and the reason of your Father's or Mother's Death, which they always pretend is owing to some Idol that you have offended, and must appease; if what they have foretold comes to pass by mere chance, then they are confirm'd in their Errors; but if the contrary happens they are satisfied, with saying, *that this Man did not understand his Business*.

The second thing is drawing the Lots called *Pacoua*; there are several manners of drawing them, but the most common is to go before an Idol and burn certain Perfumes, knocking the Forehead several times against the Ground; there is also near the Idol a Box full of flat Sticks, one whereof they let fall at a venture, on which there are Enigmatical Characters written, the Sense of which is explain'd by the Bonze who presides over the Ceremony, or else they consult an old Writing which is stuck against the Wall, by which they find out the Conjunction; this is commonly put in practice when they undertake any Affair of moment, or are going any Journey, or are about marrying their Children, and upon a hundred other Occasions, that they may meet with a fortunate Day and happy Success.

But the third thing is most ridiculous of all, and what the *Chinese* are most infatuated with; they call it

it *Fong choui*, that is *The Wind and Water*, and they mean by that the happy or unhappy Situation of a House, and especially of a Burying-place; if by chance a Neighbour builds Houses in a contrary Situation to your own, and one of the Corners of his is opposite to the Side of yours, it is sufficient to make you believe that all is lost, and it begets a Hatred that cannot be extinguish'd as long as the new House stands, and is an Affair that may be brought before the Mandarin; but if there happens to be no other Remedy, you must 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 against the fatal Corner, and open a dreadful Mouth as it were to swallow up the evil *Fong choui*, that is *the bad Air*, and then you will be a little more secure.

This was the Method that was taken by the Governor of *Hien tchang* to defend himself against the Jesuit's Church, which is built upon an Eminence, and overlooks his Palace in the Bottom; he had likewise the Precaution to turn the Apartments of his Palace a little more oblique, and raised about two hundred Paces from the Church a kind of a Gatehouse three Stories high to stave off the Influence of the *Tien tchu tang*, that is *The Church of the Lord of Heaven*.

Many other things might be related with regard to the Situation of a House, the Place of the Door, and the Day and Manner of building the Oven for Rice; but that wherein the *Fong choui* triumphs most are the Tombs and Sepulchres of the Dead: There are a sort of Impostors, whose Business it is to find out a fortunate Hill or Mountain for this purpose, and when they have determined, by their juggling Tricks, which is so no Sum of Money is thought too great for the Purchase of it.

The *Chinese* look upon the *Fong choui* as something, in a sense, more precious than Life itself, because they are persuaded that the Happiness or Unhappiness of Life depends upon this ridiculous Chimera ; so that if any Person has greater Talents and Capacity than the rest of Mankind, if he attains his Doctor's Degree early, or is raised to a Mandrinate, if he has several Children, or lives to a good old Age, or succeeds in Trade, it is neither his Wit, Skill, or Probity that is the Cause, it is his House happily situated, it is the Sepulchre of his Ancestors that has an admirable *Fong choui*.



Of the Skill of the Chinese in the SCIENCES.

WHEN we cast our Eyes on the great number of Libraries in *China* magnificently built, finely adorn'd, and enrich'd with a prodigious Collection of Books ; when we consider the vast number of their Doctors and Colleges established in all the Cities of the Empire, their Observatories, and their constant Application to watch the course of the Stars, and when we farther reflect that by Study alone the highest Dignities are attained, and that Men are generally prefer'd in proportion to their Abilities ; that according to the Laws of the Empire the Learned only have, for above four thousand Years, been Governors of Cities and Provinces, and have enjoy'd all the Offices about the Court, one would be tempted to believe, that of all the Nations in the World *China* must be the most knowing and most learned.

However a small acquaintance with them will soon undeceive one ; for tho' it must be acknowledg'd that the *Chinese* have a great deal of Wit, yet it is not an inventive, searching, penetrating Wit, nor have they

they brought to perfection any of the speculative Sciences which require Subtilty and Penetration.

Yet I am not willing to find fault with their Capacity, since it is very plain that they succeed in other things which require as great a Genius and as deep a Penetration as the speculative Sciences; but there are two principal Obstacles which hinder their Progress in these kind of Sciences; 1. There is nothing within or without the Empire to stir up their Emulation: 2. Those who are able to distinguish themselves therein have no Reward to expect for their Labour.

The chief and only way that leads to Riches, Honours, and Offices, is the Study of the Canonical Books, History, the Laws and Morality; it is to learn to write in a polite manner, in Terms suitable to the Subject treated upon; by this means the Degree of Doctor is obtained, and when that is over they are possessed of such Honour and Credit that the Conveniencies of Life follow soon after, because then they are sure to have a Government in a short time; even those who wait for this Post, when they return into their Provinces, are greatly respected by the Mandarin of the Place, their Family is protected from vexatious Molestations, and they there enjoy a great many Privileges.

But as there is nothing like this to hope for by those who apply themselves to the speculative Sciences, and as the Study of them is not the Road to Affluence and Honours, it is no wonder that these sort of abstracted Sciences should be neglected by the *Chinese*.

Of the Chinese LOGICK.

LOGICK, which is so greatly refined in *Europe*, in *China* is void of all Precepts; they have invented no Rules to bring Argumentation to Perfection, for they know not how to define, divide, or draw Consequences; they follow nothing but the natural

tural Light of Reason; it is by this alone, and without any Assistance from Art, that they compare several Ideas together, and draw Consequences sufficiently just.

Of their R H E T O R I C K.

THEIR Rhetorick is, in like manner, intirely natural, they being little acquainted with proper Rules to adorn and embellish a Discourse; and yet they are not absolutely without, Imitation generally serving them in the room of Precepts; they are satisfied with reading the most eloquent Pieces, and observe the Strokes that are most likely to affect the Mind, and make such an Impression as they desire; 'tis after these Models that they copy when they compose any set Discourse.

As for other things their Eloquence does not consist in a proper Arrangement of Periods, but in lively Expressions, noble Metaphors, in bold Comparisons, and chiefly in Maxims and Sentences extracted from the ancient Sages, who express themselves in a lively, concise, and mysterious Style, containing a great deal of Sense, and variety of Thoughts in a few Words.

Of their M U S I C K.

I F you will credit them they are the first who invented Musick, and they boast of having formerly brought it to the highest Perfection: If what they say is true they must be greatly degenerated, for it is at present so imperfect that it hardly deserves the Name, as may be judged by some of their Airs, which I have pricked down to give some Notion thereof.

It is true that in former times it was in great esteem, and *Confucius* himself undertook to introduce Precepts concerning it in every Province, whose Government he was intrusted with: The *Chinese*

A musical score consisting of 13 staves of music. The notation is in a single system, likely representing a single melodic line. The music is written in a style characteristic of early 20th-century ethnomusicology, using a treble clef and a common time signature (C). The notes are mostly eighth and sixteenth notes, with some quarter notes. The score includes various rests, including a whole rest (w) and a half rest (h). The music concludes with a double bar line and a repeat sign. The paper shows signs of age, with some discoloration and a faint watermark or shadow of the score visible in the lower right quadrant.



F 2

them-

themselves at this Day greatly bewail the Loss of the ancient Books which treated of Musick.

At present Musick is seldom used but at Plays, Feasts, Marriages, and such like Occasions: The Bonzes use it at Funerals, but when they sing they never raise and fall their Voice a Semi-tone, but only a Third, a Fifth, or an Octave, and this Harmony is very charming to the Ears of the *Chinese*. In like manner their Concerts have no Dependance on the variety of Tones, nor the difference of Parts, they all sing the Air as is practised throughout the rest of *Asia*.

They like the *European* Musick well enough, provided that there is but one Voice to accompany the Sound of several Instruments: But as for the most curious Part of Musick, I mean the Contrast of different Voices, of grave and acute Sounds, Diëses, Fugues, Syncopes, they are not at all agreeable to their Taste, for they look upon them as no better than disagreeable Confusion.

They have no musical Notes, nor any Sign to denote the Diversity of Tones, the raising or falling of the Voice, and the rest of the Variations that constitute Harmony: The Airs which they sing or play upon their Instruments are got only by Rote, and are learnt by the Ear; nevertheless they make new ones from Time to Time, and the late Emperor *Cang bi* has composed some himself. These Airs play'd upon their Instruments, or sung by a good Voice, have something in them that will please even an *European* Ear.

The Ease wherewith we retain an Air after the first Hearing, by the assistance of Notes, extremely surpriz'd the late Emperor *Cang bi*: In the Year 1679 he sent for *P. Grimaldi* and *P. Pereira* to play upon an Organ and an Harpsicord that they had formerly presented him; he liked our *European* Airs, and seemed to take great Pleasure in them; then ordered his Musicians to play a *Chinese* Air upon their Instruments,

ments, and play'd likewise himself in a very graceful manner.

P. Pereira took his Pocket-book and pricked down all the Tune while the Musicians were playing, and when they had made an end repeated it without missing one Note, which the Emperor could scarcely believe his surprize was so great. He bestowed great Encomiums upon the Justness, Harmony, and Facility of the *European* Musick; but he admired, above all, that the Father had learnt in so short a time an Air which had been so troublesome to him and his Musicians, and that by the Assistance of Characters he could recollect it at any time with Pleasure.

To be more certain of this he put him to the Trial several times, and sung several different Airs, which the Father took down in his Book, and then repeated exactly with the greatest Justness: It must be owned, cried the Emperor, the *European* Musick is incomparable; and this Father (speaking of *P. Pereira*) has not his Equal in all the Empire. This Prince afterwards established an Academy of Musick, and made the most skilful Persons in that Science Members of it, and committed it to the Care of his third Son, a Man of Letters, and who had read much. They began by examining all the Authors that had wrote upon the Subject, they caused all sorts of Instruments to be made after the ancient Manner, and according to the Size proposed: The Faults of these Instruments were discovered and corrected, after which they composed a Book in four Tomes with this Title, *The true Doctrine of Li lu, written by the Order of the Emperor*: To these four Tomes they added a Fifth concerning the Elements of *European* Musick made by *P. Pereira*.

The *Chinese* have invented eight sorts of Musical Instruments, which they think to have the nearest relation to a human Voice; some are of Metal like our Bells, others are of Stone, and one among the rest has some resemblance to our Trumpet.

There are likewise others composed of Skins like our Drums, of which there are several Kinds, and some are so heavy that it is necessary to support them with a Piece of Wood before they can be used: They have also Instruments with Strings, but the Strings are generally of Silk, seldom of Gut. Such are the Cymbals that are play'd upon by the blind People, as also their Violins, each of which have but three Strings.

There is another Instrument of seven Strings very much esteem'd, and not disagreeable when play'd upon by a skilful Hand: They have others that are made of nothing but Wood, and consist of pretty large Boards, which they clap against each other.

In short they have Wind-Instruments of two or three Sorts, such as Flutes, and a kind of small Organ, which yields an agreeable Sound.

Of their ARITHMETICK.

THEY are pretty well versed in Arithmetick, and we find in their Books the four Principal Rules teaching how to add, subtract, multiply, and divide. But it is not by Calculation that they put these Rules in practice, for they have nothing like our Figures whereby they may perform the Operation.

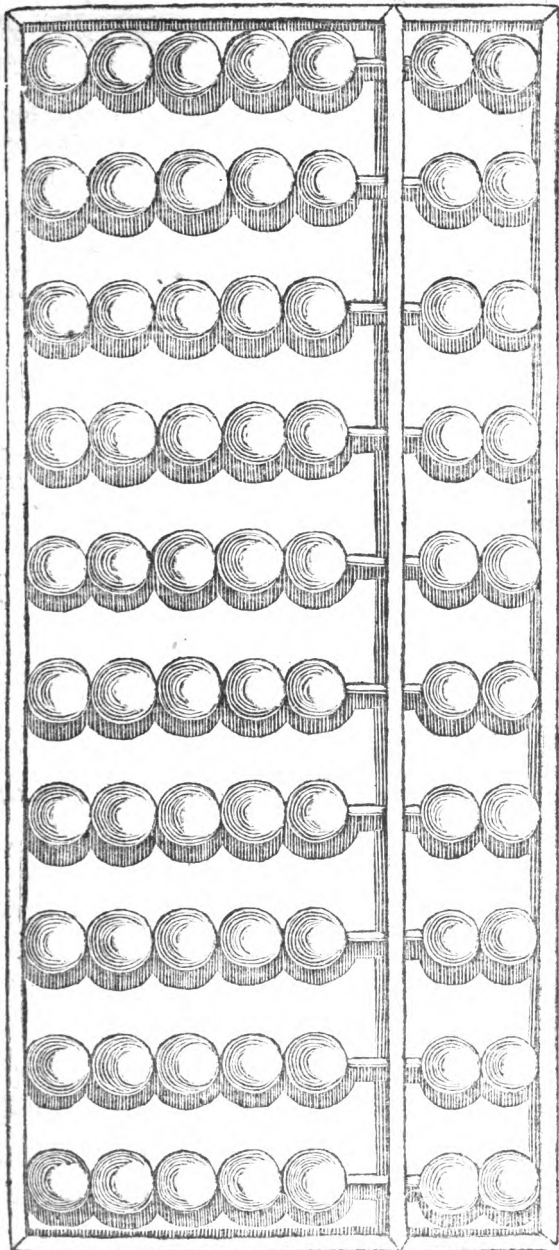
In casting up Accounts they make use of an Instrument called *Souan pan*, which consists of a small Board cross'd from the Bottom to the Top, having ten or twelve parallel Rods with a Separation in the Middle; upon these Rods are put small Ivory Balls that slip up and down; the two which are in the upper one stand each for five Units, and the five below for Units.

In joining and separating the Balls they reckon much in the same Manner as we do with Counters, but with so much ease and readiness that they will keep Pace with a Man, without difficulty, who is reading a Book of Accounts. Our *Europeans*, with the Assistance of Figures, are nothing nigh so quick as the *Chinese* in casting up the most considerable Sums.

Souan

Souan Pan, or the Instrument used by the Chinese in casting up Accounts.

- Pe uang leang,* or Millions of Taels.
- Quan leang,* or 10,000 of Taels.
- Tsien leang,* or 1000 Taels.
- Pé leang,* or 100 Taels.
- Che leang,* or ten Taels.
- Leang,* or a Tael, 100 Sou's.
- Tsien,* or ten Sou's.
- Fuen,* or a Sou.
- Li,* or a Denier.
- Hao,* or the tenth Part of a Denier.



Of their GEOMETRY.

AS for their Geometry it is superficial enough, for they have but little Knowledge either in the Theory or Practice; if they undertake to solve any Problem, it is rather by Induction than by any stated Rules: However they neither want Skill nor Exactness in measuring their Land, nor in settling the Extent and Bounds; and their Method of surveying is easy, and very certain.

Of the other Parts of the MATHEMATICKS.

THE other Parts of the Mathematicks were entirely unknown to the *Chinese*, and it is not above an Age ago since they began to perceive their Ignorance, when the Missionaries went first into *China*.

This Nation, naturally proud, look'd upon themselves as the most Learned in the World, and they enjoy'd this Reputation without disturbance, because they were acquainted with no People more knowing than themselves, but they were undeceiv'd by the Ingenuity of the Missionaries who appear'd at Court: The Proof which they gave of their Capacity serv'd greatly to authorise their Ministry, and to gain esteem for the Religion which they preach'd.

The late Emperor *Cang hi*, whose chief Delight was to acquire Knowledge, was never weary of seeing or hearing them: On the other hand the Jesuites, perceiving how necessary the Protection of this great Prince was to the Progress of the Gospel, omitted nothing that might excite his Curiosity, and satisfy this natural relish for the Sciences.

They gave him an insight into Opticks by making him a Present of a Semi-Cylinder of a light kind of Wood; in the middle of its Axis was plac'd a Convex-Glass, which, being turned towards any Object,

Object, painted the Image within the Tube to a great nicety.

The Emperor was greatly pleased with so unusual a Sight, and desired to have a Machine made in his Garden at *Peking*, wherein, without been seen himself, he might see every thing that pass'd in the Streets and neighbouring Places.

They prepared for this purpose an Object-Glass of much greater Diameter, and made in the thickest Garden Wall a great Window in the Shape of a Pyramid, the Basis of which was towards the Garden, and the Point towards the Street : At the Point they fixed the Glass-Eye over against the Place where there was the greatest Concourse of People ; at the Basis was made a large Closet, shut up close on all Sides and very dark.

It was there that the Emperor came with his Queens to observe the lively Images of every thing that passed in the Street ; and this Sight pleased him extremely, but it charmed the Princesses a great deal more, who could not otherwise behold this Spectacle, the Custom of *China* not allowing them to go out of the Palace.

P. Grimaldi gave another wonderful Spectacle by his Skill in Opticks in the Jesuits Garden at *Peking*, which greatly astonished the Grandees of the Empire : They made upon the four Walls four human Figures, every one being of the same length as the Wall, which was fifty Foot : As he had perfectly observed the Optick-Rules, there was nothing seen on the Front but Mountains, Forests, Chaces, and other things of this Nature ; but at a certain Point they perceived the Figure of a Man well made, and well proportioned.

The Emperor, honoured the Jesuits House with his Presence, and beheld these Figures a long time with admiration ; the Grandees and principal Mandarins, who came in Crowds, were equally surpris'd ;
but

but that which struck them most was to see the Figures so regular and so exact upon irregular Walls, that in several Places had large Windows and Doors.

It would be too tedious to mention all the Figures that seemed in confusion, and yet were seen distinctly at a certain Point, or were put in order with Conick, Cylindrick, Pyramidical Mirrors, and the many other Wonders in Opticks that *P. Grimaldi* discovered to the finest Genius's in *Cbina*, and which raised their Surprise and Wonder.

In Catoptricks they presented the Emperor with all sorts of Telescopes, as well for Astronomical Observations, as for taking great and small Distances upon the Earth; and likewise Glasses for diminishing, magnifying and multiplying: Among other things they presented him with a Tube made like a Prism having eight Sides, which, being placed parallel with the Horizon, presented eight different Scenes, and so lively that they might be mistaken for the Objects themselves; this being joined to the variety of Painting entertained the Emperor a long time.

They likewise presented another Tube wherein was a Polygon-Glass, which by its different Faces collected into one Image several Parts of different Objects, insomuch that instead of a Landskip, Woods, Flocks, and a hundred other Things represented in the Picture, there was seen distinctly a human Face, or some other Figure very exact.

There was also another Machine which contained a lighted Lamp, the Light of which came through a Tube, at the end whereof was a Convex-Glass, near which several small Pieces of Glass painted with divers Figures were made to slide: These Figures were seen upon the opposite Wall of a Bigness in Proportion to the Distance of the Wall; this Spectacle in the Night-time, or in a very dark Place, frightened those who were ignorant of the Artifice, as much as it pleased those who were acquainted with it:

On

On this Account they have given it the Name of the *Magick-Lantern*.

Nor was Perspective forgotten, *P. Bruglio* gave the Emperor three Draughts wherein the Rules were exactly kept; he shewed three Copies of the same in the Jesuits Garden at *Peking*; the Mandarins, who flock to this City from all Parts, came to see them out of Curiosity, and were all equally struck with the Sight: They could not conceive how it was possible on a plain Cloth to represent Halls, Galleries, Porticoes, Roads and Alleys that seemed to reach as far as the Eye could see, and all this so naturally that at the first Sight they were deceived by it.

Statics likewise had their turn: They offered the Emperor a Machine, the principal Parts of which were only four notched Wheels and an Iron Grapple; with the Help of this Machine a Child raised several thousand Weight without difficulty, and stood firm against the Effort of twenty strong Men.

With relation to Hydrostaticks they made for the Emperor Pumps, Canals, Syphons, Wheels, and several other Machines proper to raise Water above the level of the Spring; and among others a Machine which they made use of to raise the Water out of the River, called *The ten thousand Springs*, and to carry it into the Ground belonging to the Emperor's Demesns, as he had desired.

P. Grimaldi made a Present likewise to the Emperor of a *Hydraulick Machine* of a new Invention; there appear'd in it a continual *Jet d'Eau*, or Cascade, a Clock that went very true, the Motions of the Heavens, and an Alarm equally just.

The *Pneumatick Machines* also did not less excite the Emperor's Curiosity: They caused a Waggon to be made of light Wood about two Foot long, in the middle of it they placed a *Brasen Vessel* full of live Coals, and upon that an *Æolipile*, the Wind of which came through a little Pipe upon a sort of a Wheel

Wheel made like the Sails of a Wind-mill; this little Wheel turn'd another with an Axle-tree, and by that means set the Waggon in Motion for two Hours together; but lest room should be wanting to proceed constantly forward it was contriv'd to move circularly, in the following Manner.

To the Axle-tree of the two hind Wheels was fix'd a small Beam, and at the end of this Beam another Axle-tree, which went through the Center of another Wheel somewhat larger than the rest; and according as this Wheel was nearer or farther from the Waggon it describ'd a greater or lesser Circle.

The same Contrivance was likewise fix'd to a little Ship with four Wheels; the Æolipile was hid in the middle of the Ship, and the Wind proceeding out of two small Pipes fill'd the little Sails, and made it wheel about a long while; the Artifice being conceal'd there was nothing heard but a Noise like a Blast of Wind, or like that which Water makes about a Vessel.

I have already spoken of the Organ which was presented to the Emperor, but as this was defective in many things *P. Pereira* made a larger, and placed it in the Jesuits Church at *Peking*: The novelty of this Harmony charmed the *Chinese*, but that which astonish'd them most was that this Organ play'd of it self *Chinese* as well as *European* Airs, and sometimes both together.

It is well known, as I have elsewhere mentioned, that what gave *P. Ricci* a favourable Admission into the Emperor's Court was a Clock and a Striking-Watch of which he made him a Present; this Prince was so much charm'd with it that he built a magnificent Tower purposely to place it in, and because the Queen-Mother had a desire for a Striking-Watch the Emperor had recourse to a Stratagem to disappoint her, by ordering the Watch to be shown her without taking any notice of the Striking Part, so
that

that she not finding it according to her fancy sent it back.

They did not fail afterwards to comply with the Emperor's Taste, for great Quantities of curious Things were sent out of *Europe* by Christian Princes, who had the Conversion of this great Empire at Heart, insomuch that the Emperor's Cabinet was soon fill'd with various Rarities, especially Clocks of the newest Invention, and most curious Workmanship.

P. Pereira, who had a singular Talent for Musick, placed a large and magnificent Clock on the top of the Jesuits Church; he had made a great Number of small Bells in a musical Proportion, and placed them in a Tower appointed for that purpose; every Hammer was fasten'd to an Iron Wire, which rais'd it, and immediately let it fall upon the Bell: Within the Tower was a large Barrel, upon which *Chinese* Airs were mark'd with small Spikes; immediately before the Hour the Barrel was disengaged from the Teeth of a Wheel, by which it was suspended and stop't; it then was instantly set in Motion by a great Weight, the String of which was wound about the Barrel, the Spikes rais'd the Wires of the Hammers, according to the Order of the Tune, so that by this means the finest Airs of the Country were heard.

This was a Diversion entirely new both for the Court and City, and Crowds of all sorts came constantly to hear it; the Church, tho' large, was not sufficient for the Throng that incessantly went backward and forward.

There was no extraordinary Phænomenon, such as a Parhelion, Rainbows &c. appear'd in the Heavens, but the Emperor immediately sent for the Missionaries to explain the Causes of them: They compos'd several Books concerning these natural Appearances, and to support their Explanations in the most sensible Manner they contriv'd a Machine to represent the Effects of Nature in the Heavens.

It

It was a Drum made very close, and whitened on the inside; the inward Surface represented the Heavens; the Light of the Sun entering through a little Hole pass'd through a triangular Prism of Glass, and fell upon a polish'd Cylinder; from this Cylinder it was reflected upon the Concavity of the Drum, and exactly painted the Colour of the Rainbow.

From a part of the Cylinder, a little flattened, was reflected the Image of the Sun; and by other Refractions and Reflections were shewn the *Haloes* about the Sun and Moon, and all the rest of the Phænomena relating to Celestial Colours, according as the Prism was more or less inclined towards the Cylinder.

They made a Present likewise to the Emperor of Thermometers to shew the several Degrees of Heat and Cold, to which was added a very nice Hygrometer to discover the several Degrees of Moisture and Dryness: It was a Barrel of a large Diameter, suspended by a thick String made of Cat-gut of a proper Length and parallel to the Horizon; the least Change in the Air contracts or relaxes the String, and causes the Barrel to turn sometimes to the Right, sometimes to the Left, and stretches or loosens to the Right or Left upon the Circumference of the Barrel a small String, which draws a little Pendulum, and marks the several Degrees of Humidity on one, and on the other those of Dryness.

All these different Inventions of Human Wit, till then unknown to the *Chinese*, abated something of their natural Pride, and taught them not to have too contemptible an Opinion of Foreigners; nay it so far alter'd their way of Thinking, that they began to look upon the *Europeans* as their Masters.

Of their ASTRONOMY.

WITH respect to Astronomy they always thought themselves the most skillful in the World, and it must be

be owned that there is no Nation whatever that has applied more constantly to it; the *Chinese* have made Observations in all Ages, and even in the very infancy of the Empire; they have always appointed Persons to watch the Heavens Night and Day, insomuch that it has been at all times one of the principal Employments of the Learned.

Their Attention in examining the Course of the Stars is a Proof that they have retained a great deal of the Manners of the primitive *Hebrews*, whose immediate Descendants they are supposed to be, they having peopled *China* a short time after the Deluge.

Their Attention to Observations was looked upon as a thing so important, that the Laws even punished with Death the Negligence of those to whom the State had entrusted this Employment, which appears from one of their ancient Books entituled, *Chu king*. *Yn*, General of the Troops of *Tchong kang*, speaks in the following manner:

“ It is necessary to relate the excellent Instructions
 “ given us by the Grand *Yu*. According to these
 “ Instructions the ancient Princes, who first settled the
 “ Form of Government, have been successful, because
 “ they were attentive to the Will of Heaven, and
 “ conformed themselves thereto in their Conduct, the
 “ Ministers that came after them having no other
 “ Views but those of Virtue: We see at present *Hi*
 “ and *Ho* plunged in Wine and Debauchery, paying
 “ no regard to ancient Customs, and being entirely
 “ forgetful of their Duty: The first Day of the
 “ Moon, which was at the same time the autumnal
 “ Equinox, there was an Eclipse of the Sun at eight
 “ in the Morning in the Constellation *Fang*, [*Scor-*
 “ *pio*] and *Hi* and *Ho* pretended they knew nothing
 “ at all of it. Our Ancient Emperors severely pu-
 “ nished those whose Business it was to examine the
 “ Celestial Motions, and did not exactly foretel them:
 “ It is written in the Laws handed down to us, that
 “ if

“ if the Time of a Celestial Phænomenon is not set
 “ down in the Calendar, or is not foretold, such Ne-
 “ glects ought to be punished with Death.

It is easy to perceive that these Princes, which he calls Ancient, must have lived a long while before *Yao* and *Cbun*, whose Cotemporary he was: If these ancient Emperors made such rigid Laws against negligent Mathematicians we must suppose the Empire was pretty well established: This Eclipse has been verified by several Mathematicians among the Jesuits, and it was such an one that it could not appear in any other Country but *Cbina*, or Places beyond it.

The Exactness, wherewith *Confucius* has given an Account of the Eclipses, is sufficient to make us regret the loss of several things of this kind in the first Accounts of this Nation, whence it would appear how much the *Cbinese* have always had at Heart every thing that might give Posterity a Certainty of the Exactness of their History.

Of the thirty-six Eclipses of the Sun, related by *Confucius*, there are but two false and two doubtful; all the rest are certain.

Several *Europeans*, not willing to trust their Accounts, have satisfied themselves of the Truth by their own Calculations: *P. Adam Schaal* has calculated and verified the Eclipse of *Tcbong kang*, which happened 2155 Years before Christ, and likewise calculated several of *Tcbun tsiou*, which Calculations he caused to be printed in *Cbinese*.

The Observation of the Eclipse of the Sun in the Year 2155 before Christ is found in *Cbu king*, as *P. Gaubil* observes, and as the Interpreters unanimously assure us, who wrote a hundred Years before the Christian *Æra*.

The Eclipse of 776 before Christ is in the Text of *Cbi king* in the Astronomy of the *Han*, and in the Text of the History. The Observations of *Tcbun tsiou* are in the Book, and in the Commentaries made by the
 the

the Authors who lived very near the time of *Confucius*: The greatest part of these Eclipses are also in the Text of the *Chinese* History.

As for the greatest part of the other Observations, they are taken from the Texts of the History made in the time of the Dynasties under which the Observations were made; they are also in the Astronomy composed in the time of these Dynasties, and all this is in the great *Chinese* History, called *Nien y Sse*.

I am certain of the Terms of the *Chinese* Astronomy, continues P. Gaubil, I was well acquainted with the Forms of the Year, as also the Cycles, and the *Chinese* Days; I have found a great many Observations corresponding with those of *Europe* and *Asia*; I have verified, by Calculation, a great number of Observations, and by that means I found that they were Observations in reality, and not Calculations made afterwards, at least for the generality; and what more can be required to verify an *Epocha*? nay, what have those done more who have examined the Eclipses mentioned by *Herodotus*, *Thucydides*, *Plutarch*, *Dion*? &c.

To these Testimonies, which sufficiently prove the Antiquity of the *Chinese* Astronomy, I shall add the Remarks of P. Gaubil, who made it his particular Study, and who since his arrival in *China* was desirous of being well acquainted with the Skill of the ancient *Chinese* in Matters of this Nature: I shall give you his own Words in two Letters addressed to P. Souciet, which are found in the new Volume of Astronomical Observations published by this Father in the Year 1729.

You have the State of the *Chinese* Heavens, says P. Gaubil, made more than an hundred and twenty Years before Christ; you have the Number and Extent of their Constellations, and what Stars then answered the Solstices and Equinoxes, and this by Observation; you have also the Declination of the Stars, the Distance of the Tropicks and the two Poles.

The *Chinese* were acquainted with the Motion of the Sun and Moon from West to East, and likewise of the Planets and fixed Stars, tho' they did not determine the Motion of the latter till 400 Years after Christ; they also had a Knowledge of the Solar and Lunar Months, and have given *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury* Revolutions very near ours; but they have not a thorough Knowledge of the Rules of Retrogradation and the Stations; yet as well in *Cbina* as *Europe* some have made the Heaven and Planets revolve about the Earth, and others have supposed that they move about the Sun; but the number of the latter is small, and this Opinion is not found unless in the Writings of some particular Persons.

I am not yet very certain, *continues* P. Gaubil, of the Method used by the *Chinese* in the Calculation of Eclipses; but I know that they expressed particularly the Quality of the Eclipses, the Ecliptical Bounds, the Visibility, &c. These Accounts were written above 100 Years before Christ, and since that time the Calculation of Eclipses has been pretty exact, but the Numbers are obscure, and they are understood but by few of the *Chinese* themselves.

P. Kegler, President of the Tribunal of Mathematics, has an old *Chinese* Map of the Stars, made long before the Jesuits gained a Footing in *Cbina*; the *Chinese* had marked therein the Place of the Stars invisible to the naked Eye, and they are found with Telescopes to be exactly placed, regard being had to the proper Motion of the Stars.

Since the Dynasty of *Han*, who reigned before the coming of Christ, there have been several Treatises of Astronomy, and by the reading of these Books one may judge that the *Chinese* have been pretty well acquainted, for above 2000 Years, with the length of the Solar Year of 365 Days and almost six Hours, that they have known even the Diurnal Motion of the Sun

Sun and Moon, have understood the Method of taking the Meridian Altitudes of the Sun by the Shadow of a Gnomon, and have well enough calculated, by the Length of the Shadow, the Height of the Pole and the Declination of the Sun; they have likewise known sufficiently exact the Right Ascension of the Stars, and the Time of their passing by the Meridian; how the same Stars in the same Year rise or set with the Sun, and how they pass by the Meridian sometimes at the Rising and sometimes at the Setting of the Sun; they have also given Names to the Stars, and have divided the Heavens into different Constellations, by which they could trace the Place of the Planets, and distinguish them from fixed Stars: In short, concludes *P. Gaubil*, the reading of the *Chinese History* demonstrates that they have always had in *Cbina* the Knowledge of many things in Astronomy.

It is above 4000 Years, if you credit their History, that they have established a Solar Cycle, or Revolution for the Supputation of their Annals, not unlike the Olympiads of the *Greeks*: This Cycle consists of sixty Years, and is among them a sort of an Age to regulate their Histories.

P. Nicholas Trigault, who enter'd *Cbina* in the Year 1619, and who read more than a hundred Volumes of their Annals, assures us that the Celestial Observations of the *Chinese* began soon after the Deluge, and that they made these Observations not like us, by Hours and Minutes, but by whole Degrees; that they have observed a great number of Eclipses, with the Hour, Day, Month, and Year on which they happened, but neither the Duration or the Quantity of Obscuration; that in short they have much better observed Comets and new Stars than the *Europeans* themselves: All these Observations, as well of Eclipses as Comets and Conjunctions, are not a little serviceable in ascertaining their Chronology.

Their Year is composed of three hundred and sixty five Days, and somewhat less than six Hours, and from an *Epocha* regulated by the Winter-Solstice, which was the fixed Point of their Observations as the first Degree of *Aries* is of ours, reckoning from a hundred to a hundred Degrees, they calculated the Motions of the Planets, and adjusted all things by *Æquation Tables*; some supposed that they receiv'd them from the *Arabians*, who enter'd with the *Tartars* into *China*; they had a long time before the Science of Numbers, under which they veil'd their Political Secrets which they taught the Princes: They had long since an Observatory on the top of a high Mountain at *Nan king*, with Edifices and Instruments proper for Observations; all these Instruments were of cast Brass, and so well made, with regard to the variety of their Ornaments, that *P. Matthew Ricci*, who saw them in 1499, acknowledged he had seen nothing like them in any Part of *Europe*; they had been expos'd for two hundred Years to all the Injuries of the Weather, without receiving the least Damage.

Among these Instruments was a great Globe, with all the parallel Circles and Meridians engraved and divided into Degrees; it was so large that three Men could not encompass it, and was supported by a large brazen Cube, which open'd on one side to give entrance to a Man that he might turn the Globe about when the Observators required it; there were neither Stars nor Countries designed on the Globe, so that it serv'd equally for Terrestrial and Celestial Observations.

There was likewise a Sphere four Yards in Diameter with its Horizon; instead of Circles were double Rings, representing the usual Circles of the Sphere, which were divided into three hundred and sixty-five, and every Degree into the same number of Minutes; in the middle of the Globe of the Earth was
a kind

a kind of Tube, which turned every way, at the Pleasure of the Observer, to view the Stars, and to mark the Place on the Degrees by the Situation of the Tube.

The third Instrument was a Quadrant, raised eight or ten Yards upon a Stone-table, pointing to the North with a little Trough to discover, by the help of Water, when the Stone was level with the Horizon, and the Style at right Angles; they were both divided into Degrees to discover, by the means of a Shadow, the true Points of the Solstices and Equinoxes.

The greatest of these Machines was composed of three or four Astrolabes joined together, with moveable Rulers and Sights to observe with; one, inclin'd to the South, represented the Equinoctial; and the other that cross'd it, the Meridian; this latter was moveable to direct it, at pleasure, as was likewise a third which represented the Vertical; the Degrees were distinguish'd by little Knobs that the Observation might not be hinder'd by Darkness.

The Uses of these Instruments were written in *Chinese* Characters, with the Names of the Constellations, which are twenty-eight in number, as I shall afterwards shew, and which answer to our twelve Signs; they seem to have been made for the Latitude of thirty-six Degrees.

There were at *Peking* Instruments of the same kind, and probably made by the same Hand; they were placed in an Observatory of no great consideration on any account: At the entrance into the Court there appeared a Row of Apartments for the Lodging of those concern'd in the Observations; on the right was a narrow Staircase leading up to a square Tower, like to those wherewith they formerly fortified the City Walls, which was join'd on the inside to the Walls of *Peking*, and raised only ten or twelve Foot above the Rampart; it was upon the Platform of this Tower

that the *Chinese* Astronomers placed their Machines, for which there was but just room.

P. Verbiest having judged them useles for Astronomical Observations, persuaded the Emperor to take them away to place others in their room of his own Contrivance; the Machines are still in a Hall adjoining to the Tower, buried in Dust and Oblivion.

“ We only saw them, says *P. le Comte*, through a
 “ Grate; they seemed to us to be large, and well
 “ cast, of a Form approaching to our Astronomical
 “ Rings, this was all that we could discover; how-
 “ ever they had thrown into a by Court a celestial
 “ Globe of Brass about three Foot in Diameter, of
 “ which we had a nearer view; the shape was a lit-
 “ tle oval, the Divisions not very exact, and the
 “ whole Work inartificially done.

“ They had contriv’d, continues *P. le Comte*, a
 “ Gnomon in a low Room not far off; the Aper-
 “ ture, through which the Rays of the Sun came,
 “ was about eight Foot above the Floor; it is hori-
 “ zontal, and form’d of two pieces of Copper,
 “ which may be turn’d so as to be farther from, or
 “ closer to each other, to enlarge or contract the
 “ Aperture.

“ Lower was a Table with a Brass Plate in the
 “ middle, on which was traced a Meridian Line fif-
 “ teen Foot long, divided by transverse Lines which
 “ are neither finish’d nor exact; all round the
 “ Table there are small Channels to receive the Wa-
 “ ter, whereby it is to be levell’d; this Contrivance
 “ was the most tolerable of the *Chinese* Inventions,
 “ and may be of use in the Hands of a skilful
 “ Person.

In the City of *Teng fong* of the third Order in the Province of *Ho nan*, which the *Chinese* supposed to be in the middle of the World, because it was in the middle of their Empire, there is still a Tower to be

be seen, on the top of which it is said that *Tcheou cong*, the most skilful Mathematician the *Cbinese* ever had, who lived 1200 Years before *Ptolomy* was born, made his Observations, passing whole Nights in considering the Rising, Motions, and Figures of the Constellations.

He made use of a great Brass Table, placed horizontally, in making his Observations, upon which was erected a long Plate of the same Metal like a Style, both being distinguished by degrees to mark the Projections of the Shadow some Days before the Solstice, and some Days after, with intent to mark the precise Point and the Retrogradation of the Sun, which was the only Epocha of their Observations, as was before observed.

The Application and Diligence of the *Cbinese*, in making celestial Observations, has caused them to set up a Tribunal of Astronomy, which is one of the most considerable of the Empire, and depends upon the Tribunal of Rites, to which it is subordinate.

At the end of every forty-five Days this Tribunal is obliged to present the Emperor with a celestial Figure, wherein is set down the Disposition of the Heavens, the Alterations of the Air according to the Variations of the Seasons, with Predictions of Diseases, Droughts, Famine, and the Days on which there will be Wind, Rain, Hail, Thunder, Snow, &c. not unlike what our Astrologers publish in their Almanacks; besides these Observations the principal Care of this Tribunal is to calculate Eclipses, and to notify to the Emperor the Day, Hour, and Part of Heaven in which the Eclipse shall happen, how long it shall last, and how many Digits will be obscured.

This Account must be given to the Emperor some Months before the Eclipse happens, and, as *Cbina* is divided into fifteen large Provinces, these Eclipses must be calculated according to the Longitude and Latitude of the chief City in every Province, and a

Type thereof must be sent throughout the Empire, because an Account must be given of every thing in a Nation of so great Curiosity, and so very attentive to these Phenomena.

The Tribunal of Rites, and the *Colao*, keep these Observations and Predictions, and take care to send them throughout the Provinces and Cities of the Empire, to be there observed in the same manner as at *Peking*; the Ceremonies observed on this Occasion are as follow.

A few Days before the Eclipse happens the Tribunal of Rites causes to be fixed up in large Characters, and in a publick Place, the Day, Hour, and Minute that it will begin, in what part of Heaven it will be seen, how long it will last, when the Planet will be totally darkened, how long it will continue so, and when it will be free from total Darkness.

It is necessary likewise to acquaint the Mandarins of all Orders that they may appear, according to Custom, in their proper Habits with the Ensigns of their Dignity, in the Court of the Tribunal of Astronomy, to wait for the Moment that the Eclipse shall begin; they have all great Tables whereon the Eclipse is designed, and they employ themselves in considering these Tables, and in reasoning together upon the Eclipses.

The very Moment that they perceive the Sun or Moon begin to be darkned, they fall on their Knees and beat the Ground with their Forehead; at the same time is heard a dreadful rattling of Drums and Kettle-drums throughout the City, according to the ridiculous Persuasion the *Chinese* formerly had, that by this Noise they assisted the Sun or Moon, and prevented the Celestial Dragon from devouring such useful Planets.

Tho' the Learned and People of Quality are quite free from this ancient Error, and are persuaded that
Eclipses

Eclipses are owing to a natural Cause, yet such a Prevalence has Custom over them, that they will not leave off their ancient Ceremonies; these Ceremonies are practised in the same manner in all Parts of the Empire.

While the Mandarins continue prostrate there are others at the Observatory, who carefully examine the Beginning, Middle, and End of the Eclipse, and who compare their Observations with the Schemes upon them; they afterwards carry these Observations, signed and sealed, to be presented to the Emperor, who likewise observes the Eclipse in his Palace with like Attention: The same Ceremonies are used throughout the Empire.

The principal Work of this Tribunal is the Calendar, which is distributed every Year throughout the Empire: There is no Book in the World which passes through so many Impressions, nor is published with so great Solemnity; there is always at the Head the Emperor's Edict, by which it is forbid, under pain of Death, to make use of any other Calendar, or publish any other, or to alter any thing therein upon any pretence whatsoever: It is necessary to print several Millions of Copies, because there is no body in *China* but is desirous of this Book to direct himself by throughout the Year.

Three Tribunals are set up at *Peking* to prepare as many Calendars as must be presented to the Emperor; one of these Tribunals is near the Observatory; the second, wherein is explained the Theory of the Planets, and the Method of calculating their Motions, is a kind of publick Mathematical School; in a word the third, which is pretty near the Emperor's Palace, is that wherein all Affairs are managed belonging to Astronomy, and where they dispatch all the Acts belonging to this Science.

As there are three Tribunals for the Mathematicks, there are likewise three Classes of Mathematicians, and formerly

formerly the *Mabometan* Astrologers composed a fourth, but now it no longer subsists.

It is the first of these Classes which is employed in preparing the Calendar, calculating the Eclipses of the Sun and Moon, and in making the rest of the Astronomical Supputations.

They publish every Year three kinds of Calendars in the *Tartarian* and *Cbinese* Languages; the smallest of the three is the common Calendar, distinguishing the Year by Lunar Months, with the Order of the Days of every Month, the Hours and Minutes of the Rising and Setting of the Sun, the length of the Days and Nights, according to the different Elevation of the Pole in every Province, the Hour and Minutes of the Conjunctions and Oppositions of the Sun and Moon, that is the New and Full Moons; the First and Last Quarters, called by Astronomers the *Quadratures* of this Planet, the Hour and Minute of the Sun's Entrance into every Sign and half Sign of the Zodiack; for the *Cbinese*, as I have already said, and shall afterwards explain more at large, distinguish the Constellations in a manner different from us, and make twenty-eight Signs of the Zodiack, which have their distinct Names.

The second Calendar contains the Motions of the Planets for every Day in the Year, as they are to appear in the Heavens: This is a Book not unlike *Argol's Ephemerides*, in which the Places of the Planets in the Heavens are set down to every Day, with an exact Calculation of the Hours and Minutes of their Motion; they add thereto, for every Planet, its distance from the first Star of the nearest Constellation, and set down the Degrees and Minutes of this distance; they mention likewise the Day, Hour, and Minute of each Planet's Entrance into every Sign, but they mention no other Aspects but the Conjunctions.

The third Calendar is presented to the Emperor only in Manuscript, and contains all the Conjunctions of

of the Moon with the rest of the Planets, and her Ap-
pulses to the fixed Stars, which requires a great Exact-
ness of Calculation.

For this reason, every Day and Night throughout
the Year, there are five Mathematicians upon the
Tower, who continually observe the Heavens; one
attentively considers what passes in the *Zenith*, ano-
ther turns his Eyes towards the East, a third to the
West, a fourth to the South, and the last to the North,
that they may be exactly acquainted with all that passes
in the apparent Parts of the Heavens; they are
obliged to keep an exact Account of every thing that
is remarkable, which they present every Day to the Pre-
sidents of the Tribunal of Mathematicks, and by
them to the Emperor; their Observations are set
down in Writing and Figures, with the Name and
Hand of those who made them, and the Hour in
which they were made.

The *Chinese* Year begins from the Conjunction of
the Sun and Moon, or from the nearest New Moon
to the fifteenth Degree of *Aquarius*, which is, accord-
ing to us, the Sign which the Sun enters about the
tenth of *January*, and stays therein till the same Day
in *February*; from this Point their Spring takes its
beginning; the fifteenth Degree of *Taurus* is the
Point which determines the beginning of their Sum-
mer, the fifteenth of *Leo* their Autumn, and the fif-
teenth of *Scorpio* their Winter.

They have twelve Lunar Months, among which
some consist of twenty-nine Days, and some of thirty;
every five Years they have intercalary Months to ad-
just the Lunations with the course of the Sun; they
divide like us the Weeks, according to the Order
of the Planets, to every one of which they assign four
Constellations, that is one for each Day, in such a
manner that after the twenty-eight, which succeed each
other by seven and seven, they return to the first.

Their

Their Day begins like ours at Midnight, and ends at the Midnight following ; but they are only divided into twelve equal Hours, each of which contains two of ours ; they do not reckon like us by Numbers, but by Names and particular Figures.

They likewise divide the natural Day into a hundred Parts, and every one of these Parts into a hundred Minutes, insomuch that its Extent is ten thousand Minutes, which they observe the more exactly, as they are generally persuaded that there are fortunate and unfortunate Minutes, according to the Position of the Heavens, and the several Aspects of the Planets ; according to them the Hour of Midnight is happy, because as they imagine the World was created in that Hour ; they believe likewise that in the second the Earth was produced, and that Man was formed in the third.

These sort of Impostors, who seek only to deceive by means of Judicial Astrology, and who foretel future Events from the Situation of the Planets and their different Aspects, do not fail to gain credit among weak and superstitious Minds : They make a distinction of Hours which are destin'd to particular Businesses, not unlike our Shepherds Calendar, wherein they shew by Characters the proper time to let Blood, to take Physick, shear Sheep, cut the Hair, undertake a Journey, fell Wood, sow, plant, &c. they distinguish what Time is proper to ask a Favour from the Emperor, to honour the Dead, offer Sacrifice, marry, build Houses, invite Friends, and every thing else relating to publick and private Affairs ; and this is observ'd so scrupulously by many that they dare do nothing without the Direction of the Calendar, which they consult as their Oracle.

The following is the manner of preparing their Prognostications : They take ten Characters, which they attribute to the Year, each whereof signifies one of the five Elements, for they acknowledge that
Number,

Number, as I have elsewhere said; they combine these Characters in sixty different manners, with the Names of the twelve Hours of the Day; then they consider the twenty-eight Constellations, which have every one a ruling Planet; and from the Proprieties of the Element, the Constellation, and the Planet mixed together, they form their Conjectures concerning fortunate or unfortunate Events; they have whole Volumes written about these Trifles.

When they were desirous of giving the Missionaries the Employment of composing the Calendar they declin'd it, at which the Emperor seem'd greatly surprized: *What!* says he to them, *have not you often said that it was Charity towards your Neighbour that brought you into these Parts? And since what I command is so important for the publick Good what Reason can you have to refuse this Office?* The Fathers reply'd, *That they fear'd the ridiculous Superstitions which were added to the Calendar might be attributed to them: That is what I don't desire,* reply'd the Emperor, *for I give no more credit to them than you; I require nothing of you but what regards the Calendar, and what has relation to the Astronomy.*

Then the Fathers comply'd with the Emperor's Orders, at the same time making a publick Declaration, in which they not only protested that they had no hand in these Fooleries, but that they absolutely condemn'd them, because Human Actions in no sense depend on the Influences of the Stars.

The Calendar, of which I have been speaking, must be presented to the Emperor for the Year following on the first Day of the second Month of the Year; when the Emperor has seen it, and given his Approbation, the Under-Officers of the Tribunal add to each Day the Superstitions before-mention'd; afterwards, by the Emperor's Order, they are distributed to the Princes, Lords, and great Officers, and sent to the Viceroy of every Province, who puts them
into

into the hands of the Treasurer-General of the same Province; this latter causes them to be printed, and distributes them to all subordinate Governors, and keeps the Originals of the Impression in his Tribunal.

At the Head of the Calendar, printed in the Form of a Book in red, is the Seal of the Tribunal of Astronomy, with the Emperor's Edict forbidding, under pain of Death, to follow or print any other.

The Distribution of the Calendar is made every Year with a great deal of Ceremony; on this Day all the Mandarins of *Peking* appear early in the Morning at the Palace; on the other hand the Mandarins of the Tribunal of Astronomy, in their proper Habits, and with the Ensigns of their Offices, according to their Degrees, resort to the usual Place where their Assemblies are held to accompany the Calendars.

On a large gilded Machine in the form of a Pyramid, divided into four Partitions one above another, are placed the Calendars intended for the Emperor, the Empress, and the Queens; they are in large Paper covered with the yellow Sattin, the Emperor's Colour; and handsomely inclosed in Bags of Gold Cloth; this Machine is carry'd by forty Footmen clothed in Yellow.

Then they carry ten or twelve other Machines of a smaller size, and surrounded with red Curtains, upon which they place the Calendars intended for the Princes of the Blood; they are bound in red Sattin, and are inclosed in Cloth of Silver.

Immediately after several Tables follow cover'd with red Carpets, on which are placed the Calendars of the Grandees, the Generals of the Army, and the other Officers of the Crown; all seal'd with the Signet of the Tribunal of Astronomy, and cover'd with a yellow Cloth, and every Table has the Name of the Mandarin or Tribunal to which the Calendars belong.

The

The Porters, who quit their Loads at the last Gate of the great Hall, and place the Tables on each side the Passage, leave nothing in the middle but the Machine that carries the Imperial Calendar.

The Mandarins of the Astronomical Academy take the Calendars of the Emperor and the Queens, and lay them upon two Tables cover'd with yellow Brocade, which stand at the Entrance of the Imperial Hall; there they fall upon their Knees, and prostrate themselves three times on the Earth, and then deliver them to the Intendants of the Palace, who walk in order, according to their Degrees, and present them to the Emperor; afterwards the Eunuchs carry them to the Emperor and the Queens.

Mean while the Astronomical Mandarins return to the Great Hall, where the Mandarins of all Degrees attend, to whom they distribute the rest of the Calendars in the following manner.

First all the Princes send their chief Officer to the Imperial Passage, where they receive on their Knees their Master's Calendars, and those of the Mandarins of their Household, which amount at least to twelve or thirteen hundred Calendars for the Court of every Prince.

Afterwards the other Lords, the Generals of the Army, the Mandarins of all the Tribunals, appear and receive on their Knees a Calendar from the Astronomical Mandarins.

When the Distribution is over every one returns to his Rank in the Hall, and turning himself towards the most inward part of the Palace, at a Signal given falls upon his Knees, and bows three times to the Ground; after three Genuflexions, and nine profound Reverences with the Head in acknowledgement of the Favour done him by the Emperor, he returns to his own House,

After the Example of the Court, the Governors and Mandarins of the Provinces receive the Calendar
in

in the same manner in the Capital City, each according to his Rank: As for the People there are none of them so poor but they will buy a Calendar every Year, and on this account they print in every Province above thirty thousand in a Year.

In short it is a Work so revered by the *Chinese* and their Neighbours, and so important to the Kingdom, that the receiving of the Calendar is a Declaration of being a Subject, and Tributary of the Prince, and those that refuse it are look'd upon as setting up a Standard of Rebellion.

A strong Mark of the Veneration that the People have for the Calendar, and for their Astronomy, is that *Yang quang sien*, the greatest Enemy of the Christian Name, in a Book full of Calumnies, which he publish'd to decry the Religion and Astronomy of *Europe*, repeats almost in every Page, *That it is unworthy of the Majesty of the Empire to subject their Calendar to be reformed by European Astronomers; for it is as though, said he, a vast and flourishing State should receive Laws from a small foreign Nation.*

We have already taken notice that the *Chinese* Astronomers divide the Heavens into twenty-eight Constellations, in which they comprehend all the fixed Stars, as well those which are in the Zodiack as those that lie near it; the following is a Catalogue of the Names of their Constellations.

- | | | |
|-----------|------------|------------|
| 1. Kao. | 11. Hio. | 21. Tjan. |
| 2. Kang. | 12. Guey. | 22. King. |
| 3. Ti. | 13. Cbe. | 23. Quey. |
| 4. Fang. | 14. Pie. | 24. Lieou. |
| 5. Sin. | 15. Juey. | 25. Sing. |
| 6. Vi. | 16. Leou. | 26. Chang. |
| 7. Ki. | 17. Guey. | 27. Ye. |
| 8. Teou. | 18. Mao. | 28. Cbin. |
| 9. Lieou. | 19. Pie. | |
| 10. Niou. | 20. Tsury. | |

It

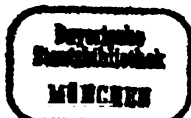
It was the Emperor *Yu*, of the Family of *Hia*, who divided the Heavens into the twenty-eight Constellations to distinguish the diverse Mansions of the Moon; for tho' the *Chinese* have distinguished, like us, the Course of the Sun into three hundred and sixty-five Degrees and fifteen Minutes, of which we compose one Year, they regard more the Lunations than the Course of the Sun.

The Spaces which they allow to their Constellations are unequal as to the number of their Degrees, but altogether form a Circle of three hundred and sixty Degrees: Upon these Principles they make Quadrants, whose Style marks by its Shadow the Revolutions of the heavenly Bodies, and the Hour and Part of the Day or Night in which each Constellation passes the Meridian of *Peking*.

Their manner of beginning the Year, by the nearest New Moon to the Month of *February*, makes *Pisces* to be their first Sign, *Aries* their second, and so of the rest; and because there are but twelve Signs to make the twelve Solar Months, and the Lunations do not always quadrate with these Signs, they have intercalary Lunations to which they give the same Sign as the Precedent had, to recommence the Order of the Months according to the Signs that are attributed to them; by this means they have Months which follow the Order of the Signs, and others which have some Days out of the Signs.

This manner of Calculation, and inserting the intercalary Months, makes the Year of thirteen Months return from time to time: This gave occasion for the Re-establishment of the Missionaries in *China*, and put an end to the cruel Persecution which they suffered by means of an *Arabian* Astronomer and a *Chinese* Mandarin, who were Enemies to the Christian Religion.

As the Astronomical Tables of the *Chinese* were imperfect, and because after a certain number of Years they



they were obliged to make Corrections, otherwise there would be very enormous Faults in the Calendar published by the Astronomers, they had recourse to the *Europeans*, but more especially *P. Ferdinando Verbieft*: They were then loaded with nine Chains, and closely guarded in the publick Prisons of the City. The late Emperor *Cang bi*, who was then young, sent four great Mandarins to ask the Missionaries if they knew of any fault in the *Cbinese* Calendar, as well of the present as of the succeeding Year: These two Calendars had been made according to the ancient *Cbinese* Astronomical Tables.

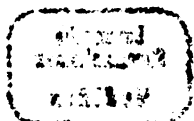
P. Verbieft answered, That the Calendars were full of Faults, particularly in giving thirteen Months to the following Year: The Mandarins being inform'd of so gross an Error, and of several other Faults that had been observed, went immediately to give an Account of them to the Emperor, who order'd the Missionaries to attend at the Palace the next Morning.

At the Hour appointed *P. Buglio*, *P. Magalbaens*, and *P. Verbieft* were conducted into the great Hall of the Palace, where all the Mandarins of the Tribunal of Astronomy expected them; in the Presence of which Assembly *P. Verbieft* discover'd the Errors of their Calendar.

The young Emperor, who had never seen them, sent for them into his Apartment with all the Astronomical Mandarins. *P. Verbieft* was placed directly over against him, when the Emperor asked him very mildly, "If he could make it evidently appear, by Experiments, whether the Calendar agreed with the Heavens or not?"

The Father reply'd, "That it was a thing easily demonstrated, that the Instruments in the Observatory were made for that purpose, insomuch that Persons employ'd in Affairs of State, and very little versed in Astronomy, may in an instant judge of the Calculations, and see if they agree with the Heavens

" or



“ or not. If your Majesty desires it, reply'd the Father, let there be placed in one of the Courts a Style, a Chair, and a Table of the Size required, and I will immediately calculate the Projection of the Shadow at any Hour propos'd; by the Length of the Shadow it will be easy to determine the Altitude of the Sun, and from thence his Place in the Zodiack. By this Method it will be no hard matter to judge whether its Place is exactly calculated in the Calendar for every Day.

The Expedient pleas'd the Emperor: He asked the Mandarins, “ If they understood this Manner of Supputation, and whether they could predict the Length of the Shadow ? ” The *Mabometan* boldly reply'd, “ That he understood it; and that it was a sure Method to distinguish the True from the False.”

Soon after the Emperor commanded the *Colao*, and the Mandarins that were near him, to see every thing prepar'd; but while the Orders were putting in Execution the *Mabometan* thought proper to retract what he had said, and to confess his Ignorance of that Method of Supputation.

The Impudence of the Astronomer greatly incens'd the Emperor, insomuch that he would have punish'd him on the Spot, if he had not thought it more prudent to defer it till the Trial was over, that his Imposture might be discover'd in the Presence of his Protectors: He therefore order'd the Father to make his Calculation alone that very Day.

There was in the Observatory at *Peking* a square Column of Brass eight Foot three Inches high, it was erected on a Table of the same Metal eighteen Foot long, two broad, and an Inch thick; this Table, from the Base of the Column, was divided into seventeen Foot, and each Foot into ten Parts, which they call Inches, and these into ten Parts, called Minutes. The whole was surrounded near the Edges with a

small Channel about half an Inch broad, and of the same depth; this they fill'd with Water that they might by that means place the Table parallel to the Horizon: This Machine served formerly to determine the meridian Shadows, but the Column was pretty much bended by length of Time, and did not stand at right Angles with the Table.

The Style being measur'd and found to be eight Foot, four Inches, and nine Minutes, the Father fastned to the top of the Column a smooth Board parallel to the Horizon, and precisely of the determin'd height, and by means of a Perpendicular let fall from the Plank to the Table he marked the Point from whence he was to begin to reckon the Length of the Shadow. The Sun was then near the Winter Solstice, and consequently the Shadows were longer than at any other time of the Year.

After making his Calculation, according to the Rules of Trigonometry, he found that the Shadow of the Style ought to be the next Day at Noon sixteen Foot, six Minutes and a half: He drew a transverse Line on the Brass Table to show that the Shadow was to extend so far, and no farther: All the Mandarins met the next Day at the Observatory by order of the Emperor, and at Noon the Shadow fell exactly upon the Line that the Father had traced on the Table, at which they seem'd greatly surpriz'd.

The Emperor took a great Pleasure in the Relation that was made of this Experiment, and order'd the Father to do the same again the next Day in the great Court of the Palace. The *Colaoes* gave notice of it to *P. Verbieft*, and taking a Brass Ruler, which he had then in his Hand, they determin'd two Foot and two Inches for the Length of the Style.

At his Return to his Lodgings he made his Calculations, after he had prepar'd a Plank well plain'd, and another to serve for a Style, the first was divided into Feet and Inches, and had three Screws, by which

it was easy to give it a horizontal Situation ; he went next Day to the Palace with this Machine, and placed it in the great Court, and adjusted it directly to the Meridian, after he had mark'd with a right Line on the horizontal Plank the Extremity of the Shadow, which according to his Calculation was to be four Foot, three Inches, four Minutes and a half.

The *Colaoes*, and the rest of the Mandarins appointed to attend upon the Observation, met in the same Place a little before Noon, where they stood in a Circle round about the Style, and as the Shadow seem'd very long, because it did not as yet fall upon the plank, but on one side of the Machine upon the Ground, the *Colaoes* whisper'd and smiled on each other, verily believing that the Father was deceiv'd.

But a little before Noon the Shadow ascended the horizontal Plank, and shortning it self all of a sudden at Noon fell upon the Line that was drawn precisely.

The *Tartarian* Mandarin discover'd his Surprise more than any of the rest, and cry'd out, *What a skilful Master have we here!* The rest of the Mandarins did not speak a Word, but from that Moment began to conceive a Jealousy of the Father which has lasted ever since.

They acquainted the Emperor with the Success of the Observation, and made him a Present of the Machine, which he receiv'd very graciously. It was invented by *P. Magalbaens*, who had made it in the Night-time with great exactness.

The Emperor not being willing to determine too hastily about an Affair, which appear'd to him of great Consequence, put the Father to a third Trial, which was attended with like Success.

The *Mabometan* Astronomer, of whom I have spoken, had no other Knowledge of the Heavens than what he gather'd from some old *Arabian* Tables, which he had received from his Ancestors. However he had

been labouring above a Year at the Reformation of the Calendar, which was acknowledg'd to be very faulty.

He had made according to his Manner, and presented to the Emperor in two Volumes, the Calendar of the following Year: The first Volume contain'd the Lunar Months, Days and Hours of the new and full Moons, and the Quadratures, the Time of the Sun's Entrance into and coming to the middle of every Sign, according to the *Chinese* Method. In the second was the Place of the Planets for every Day in the Year, much after the manner of *Argol's Ephemerides*.

The Emperor being persuaded, by the three Observations of the Shadow, that the Calculations of *P. Verbieft* agreed with the Heavens, order'd him to examine the two Books of the *Mabometan* Astronomer.

It was not difficult to find a great number of Faults in this new Calendar; for besides every thing being ill placed, and worse calculated, they abounded with evident Contradictions; it was a Mixture of the *Chinese* and the *Arabian*, insomuch that it might as well be called an *Arabian* as a *Chinese* Calendar.

P. Verbieft made a small Collection, wherein he mentioned the most gross Errors in each Month in the Motion of the seven Planets, and at the bottom wrote a Petition, which was presented to the Emperor. His Majesty immediately convened a general Assembly of the Reguloes, Mandarins of the highest Class, and the principal Officers of all the Orders, and of all the Tribunals of the Empire, and sent the Father's Petition that they might deliberate upon it, and come to proper Resolutions. There never was seen so considerable an Assembly, nor so solemnly conven'd on account of Matters belonging to Astronomy, insomuch that one would have imagined they had been called to consult the Welfare and Preservation of the Empire.

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They there read publickly *P. Verbieß's* Petition, upon which the Lords and principal Members of the Council unanimously declared, That the Correction of the Calendar being an important Affair, and Astronomy a difficult Science, understood but by few, it was necessary to examine publickly, and by the Instruments of the Observatory, the Faults mention'd in the Petition.

This Decree of the Council was confirm'd by the Emperor, who nam'd, besides the *Colaoes* and the Mandarins, all the Presidents of the chief Tribunals to assist at the Observations of the Sun and the Planets, which were to be made in the Observatory.

The Supreme Tribunal of Rites, to which that of Astronomy is subordinate, sent for *P. Verbieß* and the *Mabometan* Astronomer, and order'd them as soon as possible to regulate the Observations they intended to make, and to put them in Writing with the manner of the Performance.

The Father had already calculated the Places of the Sun, Moon, and the rest of the Planets, determining the Degrees and the Minutes of the Ecliptic where they were to be on certain Days, wherein the *Mabometan* was most mistaken. These Calculations were presented to the Mandarins of the Tribunal, who determined that they should both come to the Observatory, and with Instruments in their Hands sign and seal the Degree and Minute where they supposed each Planet was to be.

The first Observation was therefore made on the Day the Sun enters the fifteenth Degree of *Aquarius*; a large Quadrant, which the Father had fix'd on the Meridian, shew'd by its Ruler the meridian Altitude of the Sun for that Day, and the Minute of the Ecliptic that it was to be in at Noon.

It was above six Hours that the Ruler had been put in that Position, to which he affix'd his Seal. The Hour being come the Sun passed through one

of the Sights, and fell as was expected on the other. A Sextant of six Foot Radius, which he fix'd six Days before to the Altitude of the Æquator, show'd the Sun's Declination very exactly, infomuch that they could not find the least Fault.

Fifteen Days afterwards the Father had the Happiness to succeed in the same Manner, observing with the same Instruments the Sun's Entrance into the Sign *Pisces*. This Observation was necessary to determine the famous Question, Whether the intercalary Month was to be taken out of the Calendar or not? The meridian Altitude of the Sun and its Declination that Day plainly proved the Affirmative.

For the Place of the rest of the Planets, as it was necessary to observe them in the Night-time to refute what had been set down in the *Mabometan's* Calendar, he thought he could not do it more plainly and sensibly than in determining their Distances from the fixed Stars. He had already calculated these Distances, and in the presence of certain Mandarins he mark'd on a Map of the Zodiack the Distance of these Stars at the Hour fixed by the Emperor.

On the Day that the Experiment was to be made the Court was divided in their Opinions about what the Father had promised; in the Evening the *Colaoes*, the Mandarins, the Mathematicians of the three Tribunals, as well *Chinese* as *Tartarian*, flock'd from all Parts of the City, the latter with a great Train of Men on Horseback, and the former in Chairs carried on their Servants Shoulders.

Having clearly perceiv'd that, of all the Father had propos'd to demonstrate, there was no Failure in the least tittle, they acknowledg'd that the Calendar calculated by the *Mabometan* was full of Faults, and took care to inform the Emperor of it.

The Emperor refer'd the Affair to the Council, where the Astronomers *Yang quang sien* and *Uming buen*, contrary to custom, found means to be present,

sent, and by their Artifices divided the Votes of the Assembly.

The Mandarins, at the Head of the Assembly, could not bear with Patience that the *Chinese* Astronomy should be abolish'd, and that of *Europe* introduced in its room: They maintain'd that the Majesty of the Empire would suffer if they alter'd any thing in this Science, since hitherto all Nations had deriv'd their Laws, Politicks, and Skill in Government from them; and they affirmed it was better to adhere to the Astronomy of their Forefathers, tho' a little defective, than to introduce another which they were not accusom'd to. They attributed to the two Astronomers the Glory of standing up for their Country, and look'd upon them as zealous Defenders of the Grandeur of their Ancestors.

The Principal *Tartarian* Mandarins were of a contrary Opinion, and pleaded in behalf of *P. Verbiest*; the Disputes were carried on, on both sides, with a great deal of warmth; at length *Yang quang sien*, depending upon the Protection of the Ministers of State who were his Friends, addressing himself to the *Tartars*, spoke thus. "If you favour the Opinion of *Ferdinand*, by receiving the Astronomy that he would introduce, you may assure yourselves that the Empire of the *Tartars* will not last long in *Cbina*."

So rash a Discourse was received with Indignation by the *Tartarian* Mandarins, who immediately informed the Emperor of all that had passed. His Majesty order'd that very Instant that *Yang quang sien* should be loaded with Irons, and shut up in the common Prison.

At the same time *P. Verbiest* receiv'd Orders to reform the Calendar and the Astronomy of the whole Empire; he had also the Superintendency of the Tribunal of Mathematicks, and they offered to dignify him with several other Titles, which he obstinately refused

refused in four Memorials which he presented to the Emperor.

When *P. Verbieft* saw himself at the Head of the Astronomical Tribunal he presented a Memorial to the Emperor, setting forth the Necessity of retrenching a Month from the current Year, which was contrary to the Course of the Sun; and as the *Chinese* Astronomers had left out the thirteenth Moon this Year he made it appear that it was an unheard of Mistake, and that even according to their own Calculations the intercalary Moon belonged to the following Year, which Memorial was referred to the Privy Council.

The Members of the Council look'd upon it as a melancholy thing, that it should be necessary to lop a whole Month from the Calendar that had been so solemnly received, but they neither could nor durst contradict *P. Verbieft*; they thought it most proper to send the Chief President of the Council to make their Remonstrances.

The Mandarin accosted the Father in a very mild manner: Take heed, *says he to him*, what you are going to do, you are about to make us despicable among the neighbouring Nations, who follow and respect the *Chinese* Calendar, by letting them know that there has been so gross an Error that it is necessary to take a whole Month from the current Year; cannot you dissemble this matter, or at least find out an Expedient to save our Reputation? If you can you will do us great Service. The Father replied, that it was not in his Power to make the Heavens agree with their Calendar, and that there was an indispensable Necessity of taking away a Month.

They then immediately published an Edict throughout the Empire to this effect; That, according to the Astronomical Calculations of *P. Verbieft*, it was necessary to take away the intercalary Month from the current Year, therefore all Persons were forbid to use it for the future: This Edict greatly embarrassed those who

who knew nothing of Astronomy, they could not conceive what was become of this Month that was ordered to be retrenched, and they desired to know in what Place it was kept in reserve.

After having thus fixed the *Cbinese* Year, and regulated the Course of the Stars, the Father applied himself to re-establish whatever else was defective in the Tribunal of the Mathematicks; his principal Care was to enrich the Observatory with new Instruments proper for Astronomical Observations; he caused them to be made with the greatest Exactness, but however admirable they appeared, the *Cbinese*, who are constant Admirers of Antiquity, would not have preferred them to the former if they had not been obliged to it by an express Order of the Emperor.

These Instruments are large, well cast, adorned with Figures of Dragons, and well contrived for the uses to which they are designed: If the Niceness of the Divisions were answerable to the rest of the Work, and instead of plain-Sights Telescopes had been used, according to the Method of the Royal Academy, nothing of this sort would be comparable to them.

It cannot be thought tedious to describe the Instruments which are now used in the Observatory at *Pe-king*; the following is the Description given by *P. le Comte*, who has examined them with great Attention.

The first Instrument is an Armillary Sphere of six Foot Diameter; this Sphere is supported by four Dragons Heads, whose Bodies being wound in each other have their Extremities laid upon two Pieces of Brass, crossing each other that the Weight of the whole Machine may be better supported: These Dragons were chosen preferable to other Creatures, because they are the Emperor's Arms, and are represented according to the Notion the *Cbinese* have of them, that is surrounded with Clouds, having long Horns upon their Heads, and a thick Beard upon their lower Jaw, the Eyes fiery, the Teeth long and sharp, their Throat
•wide,

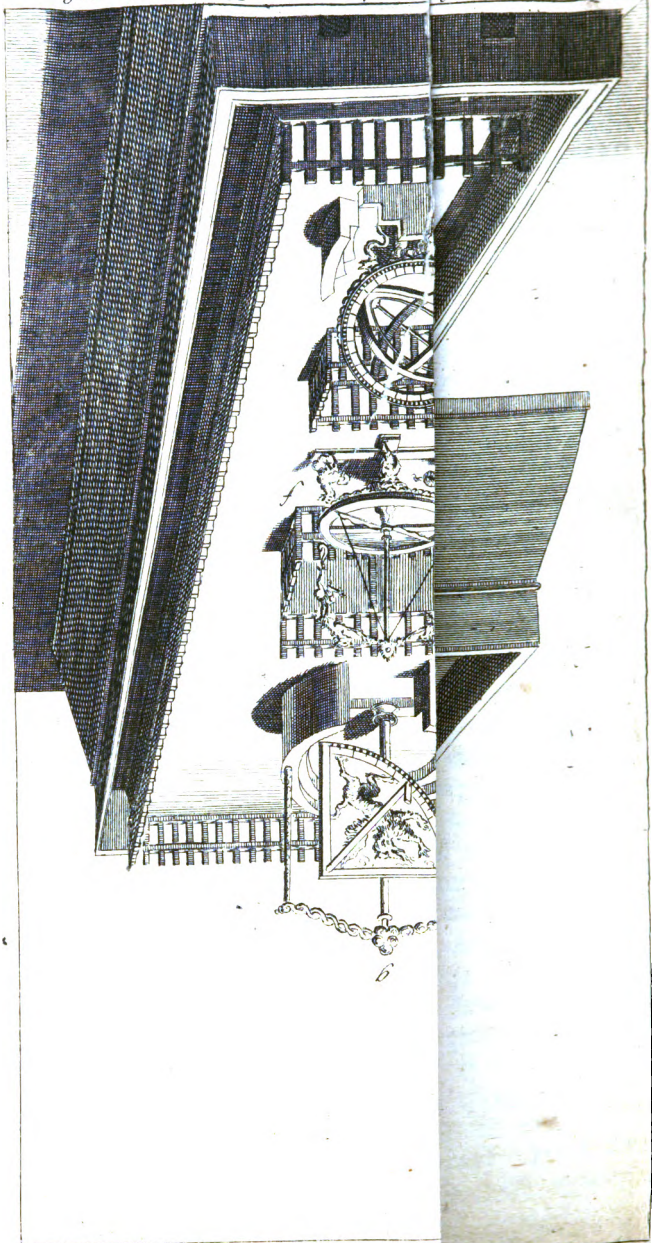
wide, and always casting forth a Torrent of Flames: Four young Lions of the same Metal are fixed at the end of the brass Feet, whose Heads rise or fall according to the use that is made of the Instrument, by the means of Screws that are fastened in them. The Circles are divided into 360 Degrees, every Degree into sixty Minutes, by transverse Lines, and the Minutes into six Parts, containing ten Seconds, each by the means of Vanes applied thereto.

The second Instrument is an Equinoctial Sphere of six Foot diameter; this Sphere is supported by a Dragon which bears it on his Back, and has four Feet which serve instead of Legs, being fastened to the Extremities of the Pedestal, formed as the preceding of two Bars crossing at Right Angles, and terminating in four little Lions which served to keep it steady; the Design is grand and well executed.

The third Instrument is an Azimuthal Horizon of six Foot diameter; this Instrument, which serves to take the Azimuths, consists of a large Circle placed horizontally, the Double Ruler which makes the Diameter slides along the whole Limb, according to the Degrees of the Horizon that are to be marked, and carries along with it a Triangular String, the top of which passes through the Head of an Axle-tree erected perpendicularly in the Center of the same Horizon; four twisted Dragons bend their Heads under the inferior Limb of the great Circle to keep it firm; two others winding about two small Pillars raise themselves upwards almost in a Semicircle, as far as the Axle-tree in the middle, where they are steddily fixed that the Triangle may be render'd immoveable.

The fourth Instrument is a large Quadrant of six Foot Radius, and is divided so minutely as ten Seconds; the Lead that keeps it in a vertical Situation weighs a Pound, and hangs from the Center by a fine Copper Wire; the Ruler is moveable and slides easily along the Limb; a twisted Dragon encompass'd with
Clouds

*The Stairs of Verona
p. 2 Returning from
Tab. III. p. 108.*



b

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Clouds holds the Parts strongly together, that they may not start from their Places; the whole Work is solid and well contriv'd.

The fifth Machine is a Sextant of eight Foot Radius; this is supported by an Axle-Tree whose Basis forms a kind of an empty Basin, which is kept firm by Dragons, and cross'd in the middle by a Brass Pillar, on the end of which a Machine is fix'd that facilitates by its Wheels the Motion of the Instrument; to the middle of this Machine a Copper Bar is fasten'd, representing one of the *Radii* of the Sextant, which keeps it altogether immoveable; its upper Part terminates in a thick Cylinder, being the Center on which the Ruler turns; the lower Part reaches a Cubit below the Limb, to give hold for the Contrivance by which it is rais'd or depress'd: These great and heavy Machines are very difficult to be mov'd, and serve rather for Ornaments of the Observatory than for the use of the Observers.

The last Machine is a Celestial Globe of six Foot diameter, and is according to my Judgment the best executed of them all; the Body of the Globe is cast, it is exactly round and very smooth; the Stars are well engrav'd, and placed according to their natural Disposition; all the Circles are well describ'd, and according to their proper Proportions; it is also well hung, and the least force will give it a circular Motion, insomuch that a Child may place it to any Elevation, though it weighs more than 2000 Pounds: A large brass Basis made circularly is supported by four mis-shapen Dragons, whose rugged Hair sustains the Horizon, which is very curious on account of its Ornaments, and the Beauty of its Workmanship: The Meridian, which supports the Axis of the Globe, is upheld by Clouds, which proceed from the Center of the Base through which it runs by means of Wheels that lie conceal'd; besides this the Horizon, the Dragons, and the brazen Bars, which cross at the Center
of

of the Basin, are moveable at pleasure without changing the Situation of the Basis which remains always fix'd: This makes it easy to place the Horizon level, and to cause it to cut the Globe exactly in the middle: All these Instruments are encompassed with Marble Steps in the Form of an Amphitheatre, for the Conveniency of the Observer, because the generality of them are raised ten Foot high.



Of the Taste of the Chinese for Poetry, History and Plays.

TO understand in what the Beauty of the *Chinese* Poetry consists it is necessary to be Master of their Language, but as that is no easy matter we can give but an imperfect Notion of it.

The Pieces of Poetry composed by the *Chinese* are somewhat like our Sonnets, Rondeaux, and Songs, which are common in *Europe*; their Verses are measured by the number of Characters, which are so many Words of one Syllable; some of their Verses are long, some short, which are agreeable by the variety of their Cadence and Harmony.

The Relation that Verses ought to have to each other consists as well in the Rhyme as in the Signification of the Words, which have among themselves a variety of Tones agreeable to the Ear: They have another kind of Poetry without Rhyme, which consists in the Antithesis or Opposition of the Thoughts, inasmuch that if the first Thought is concerning the Spring, the second shall be upon the Autumn, or if the first relates to the Fire, the other shall be concerning the Water: This manner of Composition has its Difficulties, and requires some Skill.

Their Poets have a great deal of Enthusiasm, their Expressions are often allegorical, and they know how
to

to use properly the Figures that render the Style more lively and pathetick.

As for History no People have been more careful to write and preserve the Annals of their Empire; these Books had in so much Veneration, of which we have given an Abridgment, contain every thing considerable that has passed under the first Emperors that have governed *China*.

There you see the Laws and the whole History of the Emperor *Yao*, with all the Care that he took to establish a good Form of Government in his Dominions; there you read the Regulations made by *Chan* and *Yu* his Successors to establish the publick Tranquillity, the Uses and Customs of the petty Kings, who govern the Provinces under the Emperor; their Virtues, Vices, Maxims of Government, Wars between each other; the great Men that have flourished in their Time, and all other Events which deserve to be transmitted to future Ages.

They have taken the same Care in delivering to Posterity the History of the following Reigns: That which is particular to the *Chinese* is the Care they have taken, and the Precautions they have used, that every thing may be done with Sincerity, free from the Flattery of Sycophantick Writers.

One of the Precautions consists in the Choice of a certain number of disinterested Doctors, whose Business it is to observe all the Words and Actions of the Emperor; every one of them in particular, without Communication with the rest, sets them down in a loose Sheet as soon as they come to his Knowledge, and throws the Sheet into a Box through a Slit made on purpose.

They relate therein, with great Simplicity, every thing that has been said and done; for instance such a Day the Emperor forgot his Dignity, was not Master of himself, and gave himself up to Passion: Another Day he gave ear to nothing but his Resentment

ment in punishing such an Officer unjustly, or in annulling injudiciously an Act of the Tribunal; or else in such a Year, and such a Day, the Emperor gave such a Mark of his Paternal Affection for his Subjects; he undertook a War for the Defence of his People and the Honour of the Empire; in the midst of the Applauses of the Court, who congratulated him for an Action done for the good of the Empire, he appeared with an Air full of Modesty and Humility, as if insensible of such just Praises.

The Box in which all these Leaves are deposited is never opened while the Prince is alive, or any of the Family upon the Throne: When the Crown passes to another House they collect all these particular Memoirs, and compare them together to discover the Truth, and from these Memoirs they compose the Emperor's History.

Another Custom of the *Chinese* does not a little contribute to enrich the History of their Country: Every City puts to the Press whatever happens uncommon in its District; this particular History comprehends the Situation, Extent, Limits, and Nature of the Country, with the most remarkable Places, the Manners of its Inhabitants, the Persons most distinguished for Arms or Learning, or those who have discovered an uncommon Probity; the Women themselves have a Place therein; such, for instance, who through Attachment for their deceased Husbands have continued in a state of Widowhood.

To say the truth there are some who obtain leave of the Governor, by means of Presents, to be honourably mentioned in the Annals, but yet they must be such whose Merit has been sufficiently known: To avoid the Inconveniencies that might arise, the Mandarins of every City assemble once in forty Years to inspect and examine these Books, from which they retrench every thing that they think proper.

They

They likewise mention in this History the extraordinary Events and Prodigies, as also the Monsters that are born at certain times; for instance that at *Fou tcheou*, where a Woman was delivered of a Serpent, and gave it suck; as likewise that which was seen at *King te cbing*, where a Sow brought forth a small Elephant with a well-proportioned Trunk, tho' there are no Elephants in that Country: These Facts are related in the Annals of these two Cities, and so of the rest, where there is found all that is necessary to write a true and exact History.

The *Chinese* Authors do not only apply themselves to write an universal History of their Empire, but following their Genius they often compose several small Histories proper to amuse in an agreeable and useful manner.

These Histories are not unlike our Romances which have been so much in fashion in these later Ages, but with this difference that our Romances are generally nothing but Love-adventures, or ingenious Fictions proper to divert the Reader, but at the same time that they divert so greatly captivate the Passions that they become very dangerous, especially to young Persons; on the other hand the *Chinese* Novels are generally full of Instruction, containing Maxims very proper for the Reformation of Manners, and almost always recommending the Practice of some Virtue.

These Stories are often intermixed with four or five Verses to enliven the Narration; I shall give you three or four of this sort translated from the *Chinese* by *P. Dentrecolles*, the reading of which will give you a better Notion of the *Chinese* Taste for these sort of things than any thing that can be said.





NOVEL the FIRST.

The following Example shews that the Practice of Virtue renders a Family Illustrious.

A FAMILY in a moderate Condition dwelt at *You si*, a Town dependant on the City of *Tchang tcheou* in the Province of *Kiang nan*: Three Brothers composed this Family; the eldest was called *Liu the Diamond*, the next *Liu the Treasure*, and the third *Liu the Pearl*; the latter was not yet old enough for Marriage, but the other two were already married; the Wife of the first was called *Ouang*, and that of the younger *Yang*, and they had both all those Charms that render Women agreeable.

Liu the Treasure had a strong Passion for Gaming and Drinking, and discovered little Inclination to any thing that was good; his Wife was of the same Character, and had little regard for Virtue, greatly differing in this from *Ouang* her Sister-in-law, who was an Example of Modesty and Regularity; thus tho' these two Women seemingly kept up a good Understanding between each other their Hearts were but weakly united.

Ouang had a Son surnamed *Hieul*, that is *The Son of Rejoicing*; this Child was but six Years old when one Day stopping in the Street with other Children of the Neighbourhood, to behold a solemn Procession, he was lost in the Crowd, and did not return home in the Evening.

This Loss rendered his Parents inconsolable, who put up Advertisements in all Places, and inquired after him in every Street, but all to no purpose, for they could hear no News of their dear Son. *Liu* his Father was overwhelmed with Sorrow, and in the
midst

midst of his Melancholy he determined to forsake his House, where every thing called to mind the Memory of his dear *Hieul*; he borrow'd of one of his Friends a small Sum to carry on a little Traffick in the Neighbourhood of the City, flattering himself that in those short and frequent Excursions he should at length find the Treasure he had lost.

As his Mind was wholly taken up with this Son, he was little affected with the Advantages he gained from Trade; however he carried it on for the space of five Years without going at a great distance from his own House, whither he returned every Year to pass the Autumnal Season; in short not finding his Son after so many Years, and believing him lost without Redemption, and perceiving likewise that his Wife *Ouang* was likely to have no more Children, he determined to withdraw himself intirely from so much Uneasiness, and as he had increased his Stock his Design was to go and trade in another Province.

On the Road he met with a rich Merchant who, perceiving his Talents and Skill in Trade, made him an advantageous Offer, and the desire of growing rich made him forget his Trouble.

Hardly were they arrived in the Province of *Chang si* but every thing succeeded to their Wishes; they had a quick Sale for their Merchandizes, and the Profit was considerable: The Payment, which was deferred on account of two Years Famine that afflicted the Country, and a tedious Distemper wherewith *Liu* was seiz'd, kept him three Years in that Province; after he had recovered his Health and his Mony he set out in order to return to his own Country.

Happening to stop in the Road near a Town call'd *Tchin lieou* to recover from his Fatigues, he perceiv'd a Girdle of blue Cloth in the shape of a long narrow Bag, such as is worn under a Gown, and used to carry Mony in; going to take it he found it of a considerable weight, and drawing a little on one side

he open'd the Bag, and found about two hundred Taëls.

At the sight of this Treasure he made the following Reflexions: *It is my Good-fortune that has put this Sum into my Hands, and I may keep it if I please, and make use of it without dread of any bad Consequence; however he who has lost it, as soon as it comes to his Knowledge, will be in a dreadful Agony, and return to seek it as soon as possible: It has been said that our Ancestors, when they have found Money in this manner, have taken it for no other end but to restore it to the true Owner; this seems to me just and equitable, and worthy of Imitation, especially considering that I am grown old, and have no Heir to succeed me, I have no occasion to retain Money which I cannot strictly call my own.*

At the same instant he went and placed himself near the Spot where he found the Bag, and waited there the whole Day without any Person's coming to claim it, and the next Day he continued his Journey.

After six Days travelling he arriv'd in the Evening at *Nan sou tcheou*, and took up his Lodging in an Inn where were several other Merchants; their Discourse falling upon the Accidents of Trade, one of the Company said, *Five Days ago when I left Tchinelicou I lost two hundred Taëls, which I had in my undermost Girdle; I had taken off this Girdle and placed it near me while I took a little Rest, when suddenly a Mandarin with all his Train passing by I got out of the way for fear of an Insult, and forgot to take up my Money, and it was not till I went to undress myself at Night that I perceived my Loss; I was fully convinced that it would be to no purpose to return back, since the Place where I slept was much frequented, and therefore it was not worth while to retard my Journey in search of what I was sure not to find.*

Every one pitied his hard Lot, and *Liu* immediately demanded his Name, and Place of Abode; Your Servant, reply'd the Merchant, is called *Tchin*,

and lives at *Yang tcheou*, where he has a Shop and a pretty large Stock : But pray may I ask, in my turn, to whom I have the honour of speaking to? *Liu* told him his Name, and that he was an Inhabitant of the City *You si* ; my direct way thither, added he, is through *Yang tcheou*, and if you please I will do myself the Pleasure of accompanying you to your own House.

Tchin replied, with a great deal of Politeness, With all my Heart, if you please we will go together, and I think myself happy to meet with such good Company ; early the next Morning they set out on their Journey together, and as it was not very long they soon came to *Yang tcheou*.

After the usual Civilities *Tchin* invited his Fellow-traveller into the House, and served up a small Collation ; then *Liu* began to talk of the Money lost at *Tchin lieou* : Of what Colour, said he, was the Girdle wherein your Money was contained, and how was it made? It was of blue Cloth, reply'd *Tchin*, and that which distinguish'd it from all others was the Character *Tchin* at one of its ends, which is my Name, and is worked in with white Silk.

This Description leaving no farther doubt *Liu* said, with a chearful Air, If I have asked you so many Questions 'tis because I have found such a Girdle as you describe, and drew it out at the same time ; See, said he, if this belongs to you ; It is the very same, said *Tchin*, upon which *Liu* presented it to its true Owner.

Tchin, full of Gratitude, pressed him greatly to accept of half of the Sum, but to no purpose, for *Liu* would take nothing : How great is my Obligation, resumed *Tchin*, where may be found such great Honesty and Generosity as yours ! He then ordered a handsome Treat, and they invited each other to drink with great Demonstrations of Friendship.

Tchin said, within himself, Where shall I find in these Days a Man of equal Probity with *Liu*? People of his Character are very rare; but why should I receive so great a Benefit from him, and not think of an Acknowledgment? I have a Daughter about twelve Years old, and am desirous of an Alliance with so good a Man; but has he ever a Son? that is what I am ignorant of: Dear Friend, said he to him, of what Age may your Son be?

At this Question the Tears fell from the Eyes of *Liu*: Alas! reply'd he, I had but one Son, who was infinitely dear to me, and seven Years ago walking out to behold a Procession he disappeared, and I could learn no News of him ever since; and to add to my Unhappiness my Wife has had no more Children.

At this Relation *Tchin* seem'd very thoughtful for a Moment, then resuming the Discourse, My Brother and Benefactor, said he, how old was your dear Child when you lost him? He was six Years old, reply'd *Liu*: What was his Sirname, added *Tchin*, and how was he made? We called him *Hi eul*, reply'd *Liu*; he had had the Smallpox, but it had left no Marks on his Face; his Complexion was fair and florid.

This Account gave great Joy to *Tchin*, and he could not help shewing it in his Eyes and Countenance; he immediately called one of his Domesticks, to whom he whisper'd something in his Ear; the Servant made a Sign that he would obey his Master's Orders, and went into the inward Part of the House.

Liu attentive to these various Questions, and the Cheerfulness that appeared in the Countenance of his Host, was taken up with a great many Doubts, when he saw enter a young Domestick about thirteen Years old; he was clad in a long Gown and a handsome Surtout; he was well-shaped, his Features were regular, his Air modest, and his Carriage agreeable; he

he had fine black Eyebrows, and Eyes lively and piercing, which immediately struck the Heart and Eyes of *Liu*.

When the young Boy saw a Stranger sit at the Table he turned towards him and made him a low Bow, then going near *Tchin* stood in a modest manner over-against him: My Father, said he, with a sweet and agreeable Voice, you have called *Hi eul*, what would you be pleased to have with him? I will tell you by and by, reply'd *Tchin*, therefore stand near me and wait a little.

The Name of *Hi eul* that was given to the Boy still increased the Suspicions of *Liu*; a secret Impression seized his Heart, and by a wonderful Sympathy of Nature recalled to his Mind the Image of his Son, his Shape, his Visage, his Air, and his Manners; he saw them all in the Person that he beheld, and there was nothing but the Name of Father, which he gave to *Tchin*, that put him to a stand; he thought it was not civil to ask *Tchin* whether he was in reality his Son, because it might happen that two Children might have the same Name, and resemble each other.

Liu was so taken up with these Reflexions that he thought little of the Entertainment; the strange Perplexity he was in might be seen in his Countenance, and something unaccountable made him stedfastly keep his Eyes on the young Boy, insomuch that he could look at nothing else: *Hi eul*, on the other hand, notwithstanding the Fearfulness and Modesty of his Age looked stedfastly upon *Liu*, and it seemed as if Nature had discovered at that instant that he was his Father.

In short *Liu* could no longer suppress the Agitations of his Heart, and breaking silence all of a sudden, asked *Tchin* if he was in reality his Son? It was not from me, reply'd *Tchin*, that he received Life, though I look upon him as my own Son; se-

ven Years ago a Man passed through this City, leading this Boy in his Hand, and by chance addressed himself to me, and prayed me to assist him in his extreme Necessity; My Wife, *says he*, is dead, and has only left me this Child; the bad state of my Affairs has obliged me to leave my Country for a time, and retire to *Hoai ngan* among my Relations, from whom I expect a Sum of Mony that I may settle myself again; I have not wherewithal to bear the Charges of my Journey, will you therefore be so charitable as to advance three Taëls? I will restore them faithfully when I return, and as a Pledge of my Honesty I will commit to your keeping what I hold most dear in the World, that is my only Son; I shall no sooner arrive at *Hoai ngan* but I will return and fetch this dear Child.

This Confidence affected me much; I put into his Hands the Sum that he required, and when he left me he shed Tears, testifying that he left his Son with extreme Regret; tho' what surprized me was that the Child seemed unconcerned at the Separation; but not seeing the pretended Father return I had Suspicions that I wanted to have cleared up; I called the Child, and by the different Questions that I asked him I found that he was born in the City of *Vou si*; that one Day being from home to see a Procession pass by, and going a little too far he was deceived, and carried off by a Person unknown; he told me also the Name of his Father and Mother, and I soon perceived that the Child had been stolen by a Villain, for which reason I treated him with Compassion, and his Behaviour to me gained my Heart: I have often intended to take a Journey on purpose to *Vou si* to gain Information concerning his Family, but still I have been prevented by some Accident or other: It happened very fortunately that a few Moments ago you were speaking of your Son, and some of your Words recall'd past Transactions fresh to my Memory,

mory, upon which I sent for the Boy to see if you knew him.

At these Words *Hi eul* began to shed Tears thro' excess of Joy, at the sight of which *Liu* did the same; a particular Mark, says he, will make this Matter still more plain; a little above his Knee is a black Spot, which was the effect of his Mother's Longing when she was with child of him; at this *Hi eul* shew'd a Mark, which *Liu* seeing took him up in his Arms and embraced him: My Son! said he, my dear Son! by what good Fortune have I found thee again after so long an Absence!

In these happy Moments it is easy to conceive what Transports of Joy were felt both by the Father and Son: After a thousand tender Embraces *Liu*, forcing himself from the Arms of his Son, went and threw himself at the Feet of *Tchin*, How much am I obliged to you, said he, for taking him into your House, and bringing up with so much Goodness this dear Part of myself! without you we might never have been reunited.

My amiable Benefactor, replied *Tchin*, lifting him up, 'tis this generous Act of Virtue in restoring the two hundred Taëls which has moved the Compassion of Heaven; 'tis Heaven itself that has conducted you hither, where you have recovered what you lost, and have vainly sought so many Years; now I know that this lovely Boy belongs to you, I am uneasy that I did not use him with greater Friendship: Prostrate yourself my Son, said *Liu*, and shew your Gratitude to your Benefactor.

Tchin put himself in a posture to return the Compliments that were made, but *Liu*, in confusion for this Excess of Civility, immediately approached him, and prevented his purpose: These Ceremonies being at an end they sat down again, and *Tchin* placed young *Hi eul* on a Seat near his Father.

Then

Then *Tchin* began to speak, My Brother, said he to *Liu* (for it is a Name that I shall give you henceforward) I have a Daughter almost thirteen, my Design is to give her in Marriage to your Son that we may be more firmly united by this Alliance: This Proposal was made with such an Air of Sincerity, that *Liu* did not think it necessary to make the usual Compliments which civility requires, he therefore got over them, and immediately gave his Consent.

As it was late they parted, *Hi eul* went to rest in the same Room with his Father, and one may judge with how much Tenderness they passed the Night. The next Day *Liu* thought of taking leave of his Host, but could not resist his earnest Persuasions to stay: *Tchin* had prepared a second Feast, wherein he spared nothing to regale the intended Father-in-law of his Daughter and his new Son-in-law, to comfort them at their Departure; they drank large Draughts, and gave themselves up to Joy.

Towards the end of the Repast *Tchin* took a Purse of twenty Taëls, and looking upon *Liu*, My amiable Son-in-law, said he, during the time that he has been with me may have suffered something contrary to my Intention and my Knowledge; here is a little Present for him till I can give more substantial Testimonies of my tender Affection, and I would not by any means have him refuse it.

How! reply'd *Liu*, when I contract so honourable an Alliance, and ought, according to Custom, to make Marriage-Presents myself, and only defer it for a while because I am on a Journey, must you load me with Gifts? It is too much, I cannot accept of them, this would cover me with Confusion.

Alas! who thought, said *Tchin*, of offering you so small a matter; it is to my Son-in-law, and not to you that I make this little Present; in short if you persist in the Refusal it will be to me a certain sign that my Alliance is not agreeable.

Liu

Liu saw very well that he must comply, and that Resistance was useless, he therefore humbly accepted the Present, and making his Son rise from the Table he ordered him to make a profound Reverence to *Tchin*: That which I give you, said *Tchin*, raising him up, is but a Trifle, and deserves no Thanks: *Hi eul* then went into the inward part of the House to return his Mother-in-law thanks. The whole Day was spent in Feasts and Diversions, which were not ended till the approach of Night.

Liu being retired to his Chamber gave himself up to Reflexions on this strange Event: It must be owned, cried he, that in restoring the two hundred Taëls that I found I did an Action agreeable to Heaven, since I am rewarded by the Happiness of finding my Son, and contracting so honourable an Alliance; this is Happiness upon Happiness, and is like working Flowers of Gold upon a piece of beautiful Silk: How can I shew my Gratitude for so many Favours? Here are twenty Taëls that *Tchin* has given to my Son, can I do better than to lay them out for the Subsistence of virtuous Bonzes? this will be like scattering Blessings upon the Earth.

The next Day after Breakfast the Father and Son made ready their Baggage, and took leave of their Host; they went to the Port and hired a Bark, but hardly had they sailed half a League before they came to a Place in the River whence arose a confused Noise, and the Water seemed in great Agitation; it was a Bark loaden with Passengers that was sinking to the bottom; they heard the poor Wretches cry out for help, and the People on the Bank, alarmed with the sight, called to several small Barks to go to their Assistance; but the Watermen, being a kind of hard-hearted People, required the Assurance of a good Reward before they would go to their Assistance.

During this Debate *Liu* and his Bark arrived; when he understood what was the matter, said he within himself,

himself, To save a Man's Life is much more meritorious than to adorn Temples and maintain Bonzes; let us consecrate the twenty Taëls to this good Work, and succour these poor Wretches that are like to perish; at the same instant he declared that he would give twenty Taëls among those who should save in their Barks these half-drowned People.

No sooner was this Offer made but the Watermen covered the River in a moment; even some of the Spectators who stood upon the Bank, and were skilful in swimming, threw themselves precipitately into the Water, and in a moment's time all in general were brought safe to Land; *Liu*, greatly pleased with the Success, immediately delivered the promised Reward.

These poor People taken out of the Water, and from the Gates of Death, came to return thanks to their Deliverer; one of the Company considering *Liu* more attentively, cried out all on a sudden, How! is it you my elder Brother; by what good Fortune do I meet you here? *Liu yu*, turning about, knew his third Brother *Liu tcbin*, and was so transported with Joy that he was quite in a Rapture, and joining his Hands together, O wonderful! said he, Heaven has conducted me hither at this critical Moment to save my Brother's Life! after which he lent him his Hand, embraced him, helped him into the Bark, assisted him to take off his wet Garments, and gave him others.

Liu tcbin, being come to himself, performed all the Duties that Custom requires from a younger Brother, and the elder having made a proper return called *Hi eul*, who was in one of the Rooms of the Bark, to come and salute his Uncle; then he related all his Adventures, which filled *Liu tcbin* with Amazement from which he could not soon recover: But let me know, said *Liu yu*, what could bring you into this part of the Country?

It

It is not possible, reply'd *Liu tchin*, to tell you in a few Words the Cause of my Journey: When you had been three Years absent from your House we had News that you died of a Disease in the Province of *Chan si*; my second Brother, as Head of the Family, in your Absence made an Inquiry, and assured us that it was true; this was like a Clap of Thunder to my Sister-in-law, who was inconsolable, and went into deep Mourning; as for myself I constantly affirmed that the News was not certain, and that I believed nothing of it.

A few Days after, my second Brother pressed my Sister-in-law to think of a new Marriage, but she always rejected the Proposition; in short she engaged me to undertake a Journey into *Chan si*, to inform myself upon the Spot concerning your Affairs, and when I least thought of it, being ready to perish in the Waves, I met with my dear Brother who saved my Life: This Protection of Heaven is truly wonderful; but, my Brother, believe me there is no time to lose, make what haste you can to your House to mitigate the Sorrows of my Sister-in-law, who undergoes too violent a Persecution, and the least delay may cause Misfortunes that are not to be remedied.

Liu yu was in a great Consternation at this Recital, and sending for the Master of the Bark, tho' it was late, gave him Orders to set sail and to proceed on his Voyage all the Night.

While *Liu yu* met with these Adventures *Ouang* his Wife was in the utmost Distress; a thousand reasons prevailed upon her not to believe her Husband was dead; but *Liu pao*, who by this pretended Death became Master of the House, affirmed it so positively that at length she seemed convinced, and went into Mourning.

Liu pao had a wicked Heart, and was capable of the most dishonourable Actions: I make no doubt, said he, but my eldest Brother is dead, and I am become

come Master. My Sister-in-law is young, handsome, and well made, her Relations live at a Distance, and she cannot readily procure their Assistance, I will force her to marry again as soon as possible, by which means I shall get a Sum of Mony.

He communicated his Intentions to his Wife *Yang*, and order'd her to employ a skilful Marriage-broker, but *Ouang* refused to hearken to the Proposition; she swore she would continue a Widow, and honour by her Widowhood the Memory of her Husband. Her Brother-in-law *Liu tchin* confirm'd her in this Resolution, insomuch that all the Artifices they could make use of had no Success. She could not get it out of her Mind but that her Husband was still living, and desir'd to be satisfied about it. Reports, said she, are often false, and without sending to the Place it is impossible to be fully certain: The Journey indeed is long, at least two hundred Leagues, but what then, I know the good Disposition of my Brother *Liu tchin*; I should be glad if he would go into the Province of *Chan si*, and inform himself of the Truth; and if I have been so unfortunate as to lose my Husband, he will at least bring back his precious Remains.

Liu tchin was desired to undertake this Journey, and he accordingly departed; his absence render'd *Liu pao* more ardent in his Pursuits; besides having for some Days past had ill Success at Gaming, he could not tell where to get Mony to try to recover his Losses: In the Strait that he was in he met with a Merchant of *Kiang si*, who had just lost his Wife and was looking for another. *Liu pao* laid hold of the Opportunity, and propos'd his Sister-in-law; the Merchant agreed to the Proposal, but not without taking the Precaution to inform himself, whether she that was propos'd was young and handsome; and as soon as he knew the certainty he lost no Time, and paid twenty Taëls to conclude the Affair.

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When *Liu pao* had received the Sum, I ought to acquaint you, said he to the Merchant, that my Sister-in-law is proud, haughty, and a great Love of Formality; she will make a great many Difficulties when she is to leave the House, and you will have some Trouble to bring her to a Resolution; I will tell you therefore what you must do; at the beginning of the Night bring a Chair adorn'd as usual, with good strong Porters, make as little noise as you can, and be ready at the Door; She that will appear with a mourning Head-dress is my Sister; say never a Word to her, nor hearken to what she says, but take her about the middle, force her into the Chair, and conduct her to your Bark as soon as you can. This Expedient pleased the Merchant, and the Execution of the Project seem'd easy.

In the mean time *Liu pao* returned home, and that his Sister-in-law might have no Suspicion of his Design he took no notice of any thing while she was by; but as soon as she was withdrawn he made his Wife a Confident of the Project, and told her of the Trick he was going to play; It is necessary, said he, that this two-legg'd Merchandise should be taken away this Night, of which I have not the least Reason to doubt: However I am not willing to be present at the Transaction, so that I will be absent for some Time; but it is necessary that you should know that as soon as Night appears there will come a considerable Crowd to our Door, and will take her away in a Chair.

He was going to proceed when he was suddenly stopt by the Noise that he had heard: It was his Sister-in-law that passed near the Window of the Room, at which *Liu pao* went hastily out at another Door, inasmuch that he had not time to add the Circumstance of the mourning Head-dress: It was doubtless
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by the particular Direction of Heaven that this Circumstance was omitted.

Ouang readily perceived that the Noise she made at the Window had obliged *Liu pao* to break off his Discourse abruptly: The Tone of his Voice plainly shewed that he had still something more to say; but she had heard enough, for finding by his Air when he enter'd the Room that he had some Secret to communicate to his Wife, she pretended to withdraw, and listening secretly at the Window heard these Words distinctly, *They will carry her off, they will put her in a Chair.*

These Words greatly strengthen'd her Suspicions, when entering the Room, and going to *Yang sang*, she declared her uneasiness to her; Sister-in-law, said she to her, you behold an unfortunate Widow who is bound to you by the strongest Ties of the most sincere Friendship, and therefore by this very Friendship I conjure you to acknowledge freely whether your Husband persists in his former Design or no, in forcing me to a Marriage which will prove my utter Ruin?

At these Words *Yang* appear'd in Confusion and blush'd, but recovering her self soon after; Why should you have such Thoughts, Sister, said she to her, and why do such strange Fancies disturb your Mind? If there was a Design of a second Marriage, do you think there would be any great difficulty in the matter? But alas! To what purpose should a Person throw himself into the Water before the Bark is going to be cast away?

When *Ouang* heard the Proverb of the Bark she understood better the Sense of the private Discourse of her Brother-in-law: She immediately gave herself up to Complaints and Tears, and quite overwhelmed with Grief shut herself up in her Room, where she wept, sigh'd, and lamented. What a Wretch am I, said

said she, that I know not what is become of my Husband! *Liu tchin*, my Brother-in-law and Friend, whom I might depend upon is on a Journey; my Parents and Relations live at a great Distance; if this Affair is hastened how can I give them Notice? I can hope for no Assistance from my Neighbours, for *Liu pao* is become formidable among them, and they know he is capable of the blackest Villainy: Wretch that I am! I cannot escape from his Snares; if my Ruin is not perfected to Night it will to Morrow, or in a very short time; the only thing I can do is to put an end to this painful Life; to die once is much better than to suffer a thousand Deaths, and what is my Life at present but one continual Death?

She then came to a Resolution, but deferred executing it till the Evening: As soon as Day had left our Hemisphere, and Darkness had succeeded in its room, she retir'd into her Chamber, and shutting herself up took a Cord, and fasten'd one end of it to a Beam, and at the other made a running Noose; she got upon a Stool, modestly adjusted her Garments about her Feet, and then cried out, *Supreme Tien avenge my Cause*: After this she threw down her Head-dress, and putting her Head and Neck into the running Noose, she kick'd away the Stool with her Foot, and was left suspended in the Air.

Here was an end, as one would imagine, of this unfortunate Lady, but it somehow happen'd that the Cord, though made of Hemp and seemingly very strong, immediately broke, and she fell to the ground half dead.

Yang run towards the Room as soon as she heard the Noise which was occasion'd by her violent Fall, and found the Door barricadoed; she thought it was the Effect of a troubled Mind, and therefore took up a Bar and wrench'd open the Door: As the Night was extremely dark in entering the Room her Feet were entangled in *Ouang's* Garment, which threw her

down; this Fall forced her Head-dress to some distance, and the Fright she was in made her faint away for a few Moments: When she had recover'd her Senses she rose up and went to seek for a Lamp, and returning to the Room found *Ouang* extended upon the Earth without Motion, and her Breath almost gone, for the Cord bound her so very straight that she foam'd at the Mouth, upon which she immediately loosen'd the running Noose.

While she was proceeding to do other Services she heard a knocking at the Door; she made no doubt but it was the Merchant of *Kiang si* that came to fetch his purchased Spouse; she ran hastily to receive them, and introduce them into her Chamber that they might be Witnesses of what had happen'd; through haste, and willingness not to appear without a Head-dress, she took up that which she found at her Feet, which was the mourning Head-dress of *Ouang*.

It was in reality the Merchant of *Kiang si* that came to take away the Lady that had been promised him; he had a Wedding-Chair adorn'd with Streamers of Silk, Festoons, Flowers, and several fine Lanthorns: It was surrounded with Domesticks who carried lighted Torches, and a Crowd of Musicians who were to play on Flutes and Haut-boys. All these Attendants were placed in the Street without playing on their Musick, or making the least noise; the Merchant had advanced a little forward, and knock'd softly at the Door, but finding it half open he enter'd the House with lighted Flambeaux.

When *Yang* appear'd the Merchant seeing her in a mourning Head-dress, which was the Signal agreed upon, and being likewise charm'd with her Air and Features, he laid hold of her as a hungry Hawk seizes a little helpless Bird: His Followers ran to his assistance, and shut the Lady up in the Chair which was there ready to receive her; in vain she cry'd out, *You are deceived, it is not me you seek for*; the Noise
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of the Instruments was soon heard, which drown'd her Voice, while the Chairmen that carried her rather flew than walk'd to transport her to the Bark.

While this was acting *Ouang*, who had received assistance from the Care of her Sister-in-law, was come to her self and had recovered her Senses; the great Noise that she heard at the Door renewed her Fears, and filled her with dreadful Inquietudes; but when she perceived the noise of the Trumpets and the Confusion of Voices and musical Instruments go still farther and farther off, she began to grow bolder, and in about half a quarter of an Hour ventured to go and see what was the matter.

After she had called her Sister-in-law several times to no purpose, she imagin'd that the Merchant had made a Mistake, and had taken her away tho' he came for another, but she was fearful of some troublesome Incident in return when *Liu pao* should be informed of the Mistake. She then shut herself up in her Chamber, where she collected her scatter'd Jewels and other Parts of her Head-dress that were left, and entertain'd Thoughts of taking a little rest, but she could not close her Eyes during the whole Night.

Early in the Morning she rose up, and while she was seeking her mourning Head-dress to put it on, she heard a noise at the Door of one knocking very hard, crying out, *Open the Door*; it was no body else but *Liu pao*, whose Voice she was well acquainted with. She was not long in resolving what to do, but let him knock without answering: He swore, cursed and bawled till he grew hoarse; at last *Ouang* went to the Door, and standing behind, without opening it, Who is that knocks, said she, and who is it that makes such a noise? *Liu pao*, who distinguished very well the Voice of his Sister-in-law, was immediately seized with a strange dread, especially when she refused to open the Door; Sister-in-law, said he, I have good News to tell you, *Liu tchin*

our younger Brother is returned, and our eldest Brother enjoys a perfect health; open quickly.

At these Words, concerning the Return of *Liu tcbin*, *Ouang* ran to take the black Head-dress that *Yang* had left, but in vain did she expect to see her dear *Liu tcbin*, for there was no body but *Liu pao* who enter'd immediately her Room, but not seeing his Wife there, and moreover observing a black Head-dress on her Sister-in-law's Head, his Suspicions were strangely renewed. At length he cried out, Where is your Sister-in-law? You ought to know better than I, replied *Ouang*, since it was you that carried on this fine Intrigue: But tell me, replied *Liu pao*, why do not you wear your white Head-dress? Have you laid aside your Mourning? In answer to which *Ouang* was so complaisant as to relate the History that had happen'd during his Absence.

She had hardly made an end of her Story before *Liu pao* began to beat his Breast, and acted like a Madman, but coming to himself by little and little, I have one Comfort in my Misfortunes, said he to himself, I will sell my Sister-in-law, and with the Money I'll buy another Wife, and no Body shall know that I have been so unfortunate as to sell my own. He had been playing all the Night, and had lost the thirty Taëls which he had received from the Merchant of *Kiang si*, who was already at a great distance with his new Bride; he was preparing to go out in order to negotiate this Affair, when he perceived at the Door four or five Persons who wanted to enter; they were his eldest Brother *Liu yu*, his youngest *Liu tcbin*, his Nephew *Hi eul*, and two Domesticks that carried the Baggage. *Liu pao* amazed at this Sight, and not having the assurance to confront them, made what haste he could out at the Back-door, and vanish'd like Lightning.

The Lady *Ouang*, transported with Joy, came to receive her dear Husband; but how exceeding was her

her Delight when she perceived her Son, whom she hardly knew he was grown so much and had so fine a Person: Ah! by what good Fortune, said she, have you brought back this dear Son whom I supposed to be lost?

Liu yu enter'd into the Detail of all his Adventures, and *Ouang* in her turn related at large all the Indignities that *Liu pao* had made her suffer, and the Extremities to which he had reduced her.

Then *Liu yu* having bestowed on his Wife the Commendations that her Fidelity deserved, If by a blind Passion for Riches, *said he*, I had kept the 200 Taëls, which I found by chance, how should I have recovered my dear Child? If Avarice had hindred me from giving the twenty Taëls to save those who were suffering Shipwreck my dear Brother had perished in the Water, and I should never have seen him: If by an unlook'd for Adventure I had not met with this amiable Brother, how should I have discovered the Trouble and Disorder that reigned in my House? Without this, my dear Wife, we should never have been re-united, our Family would have been dismember'd, and we should have been plunged in Affliction. All this is the effect of the particular Providence of Heaven, who has over-ruled these different Events: As for my other Brother, who without Design sold his own Wife, has justly brought on himself his own Misfortunes: The Almighty *Tien* treats Mankind as they deserve, let them not therefore think to escape his Justice.

Let us learn from hence how advantageous it is to practise Virtue, which renders a Family more flourishing every Day.

Not long after *Hsi eul* went to fetch his Bride the Daughter of *Tchin*; the Marriage was concluded, and proved a very happy one; they had several Children, and saw a great number of their Grand-Children, many of which were advanced by their Learning, and

raised to the highest Offices ; thus this Family became illustrious.



Another NOVEL.

Tchoang tse, after the Funeral Obsequies of his Wife, wholly addict's himself to his beloved Philosophy, and becomes famous among the Sect of Tao.

The Chinese Author's PREFACE.

THE Riches and Advantages of this World are like an agreeable Dream of a few Moments ; Honour and Reputation are like a bright-Cloud that is soon dissipated ; even the Affection of those who are united by the Ties of Blood is often nothing but a vain Shadow ; the most tender Friendship often changes to a deadly Hatred ; let us not be pleased with a Yoke because it is Gold, and with Chains because they consist of Jewels ; let our Desires be reasonable, but especially let them be moderate ; let us free our selves from too great an Attachment to the Creatures, for it is like taking up a handful of Sand ; let us look upon it as the principal Point to preserve our selves in a State of Liberty and Joy, which is independent.

The Sects of *Tao* and *Fo*, tho' greatly different from the Sect of the Learned, agree with them in the Principal Duties, without attempting to oppose or weaken them ; however it is true that the Love of Fathers to Children ought not to make them over and above anxious when they are about to be settled in the World ; on which account it is commonly said, *The Fortune of Children ought to be procur'd by themselves.*

As for what relates to Man and Wife they are united together by Sacred Ties, and a Divorce or Death often dissolve this Union : This we are taught by

by the Proverb which says, *Husband and Wife are like Birds of the Field, in the Evening they meet in the same Bush, and separate in the Morning*: Yet it must be own'd there is much less to be fear'd from the Excess of Paternal Affection than Conjugal Love; the latter is nourish'd and grows secretly by mutual Endearments and reciprocal Confidence, infomuch that it is no uncommon thing for a young Wife to become Master of her Husband, from whence proceeds the Coldness of the Son to the Father: These are gross Faults, from which Men of Sense know how to preserve themselves.

Upon this Subject I shall give a Sketch of the Life of the famous *Tchouang tse*, but I solemnly declare that it is with no Intention to weaken the Union between Man and Wife, my only Design is to shew that we ought to be careful in distinguishing between true and false Merit, in order to regulate our Affections; and as it is very dangerous to be a Slave to a blind Passion, it is likewise of great consequence to our Repose to keep within the Bounds of Moderation; generally speaking those who constantly strive to subdue their Passions will at length become Masters; then Wisdom will be their Portion, and a calm and serene Life will be the Fruit of their Labour: But let us come to the History.

TOWARDS the end of the Dynasty of *Tcheou* there was a famous Philosopher appear'd in *China*, called *Tchouang tse*, he was born at *Mong*, a City of the Kingdom of *Song*; he had a small Mandrinate, and became a Disciple of a famous Sage of those Times, and Author of the Sect of *Tao*; his Name was *Ly*, and his Sirname *Eul*; but as he came into the World with white Hair he was called the *Infant Old Man*.

Every time *Tchouang tse* slept his Sleep was interrupted by Dreams; he imagined himself to be a large

Butterfly fluttering about either in some Meadow or Orchard: The Impression of this Dream was so strong, that even when he awaked he could not help fancying he had Wings fasten'd to his Shoulders, and that he was ready to fly away, not being able to guess at the meaning of a Dream so extraordinary and frequent.

One Day making use of a proper Opportunity, after a Discourse of his Master *Lao tse* on one of the Canonical Books, he told him his Dream that had been repeated so often, and desir'd the Interpretation.

This reply'd the wonderful Man, who was well acquainted with the Secrets of Nature, The Cause of this Dream ought to be sought in the Times preceding those in which you live; you must know that at the Time that the Chaos began to be unravell'd, and the World to be formed, you was then a fine white Butterfly: The Waters were the first Production of Heaven, the second was the Trees and Plants, where-with the Earth was adorned, for every thing flourish'd and looked gay in an Instant: This fine white Butterfly wander'd at pleasure, and went and enjoyed the Scent of the most excellent Flowers; he knew how even to derive from the Sun and Moon an infinite Delight, insomuch that at length he procured himself the Gift of Immortality; his Wings were large and almost round, and his Flight was swift.

One Day as he was taking his Diverfion he alighted upon the Flowers of the Pleasure-Garden of a Great Queen, wherein he found the Secret to insinuate himself, and spoil several Buds scarcely blown; the mysterious Bird, to whom was committed the Care of the Garden, struck the Butterfly with his Beak and killed him.

The Butterfly's Body was then left without Life, but his Soul being immortal could not be destroyed; it has passed into other Bodies, and at present possesses that of *Tchouang tse*: This gives you the happy Disposition to become a great Philosopher capable of raising

raising yourself, and acquiring the Art which I teach, and also of purifying your self by an' entire Detachment from the World, and establishing your self in the perfect Knowledge of the Mind and Heart.

From that time *Lao tse* discovered to his Disciple the deepest Mysteries of his Doctrine, and the Disciple perceived himself all of a sudden become another Man, and following thenceforward his original Form he had in reality the Disposition of a Butterfly, which is continually fluttering without fixing upon any Object how charming soever ; that is, *Tchouang tse* began to discover more fully the Emptiness of every thing that amuses and enchants Mankind ; the most illustrious Condition was not capable of laying a Temptation in his way ; his Heart became insensible to the greatest Advantages, for he found them as light as a thin Cloud that is the sport of every Wind, and as unstable as the Water of a Brook whose Stream is extremely rapid ; in short his Soul no longer adhered to any thing.

Lao tse seeing his Disciple entirely weaned from earthly Amusements, and having a Taste for Truth, initiated him into the Mysteries of *Tao te king*, for the 5000 Words of which this Book is composed are all mysterious ; he kept nothing secret from such a worthy Disciple.

Tchouang tse for his part gave himself up entirely to study ; he read without ceasing, he meditated, he put in practice the Doctrine of his Master, and in proportion as he examined his interior Part to purify it, and if the Expression may be allowed to refine it ; he perfectly comprehended the difference between what is visible and invisible, between the Body which is corruptible, and the Spirit which leaving its Abode acquires new Life by a kind of wonderful Transformation.

Tchouang tse, struck with these Lights, renounced the Office he was possessed of ; he even took Leave of

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Lao tse with a Design to travel, hoping to acquire agreeable Knowledge, and to make fresh Discoveries.

However tho' his Ardor was great to be entirely disengaged, and to enjoy uninterrupted Repose, he had not renounced Conjugal Pleasures; he married successively three times; his first Wife was taken away suddenly by a Distemper, a second he divorced for Unfaithfulness that he had surprized her in, the third shall be the Subject of this History.

Her Name was *Tien*, and was descended from the Kings of *Tsi*: *Tchouang tse* was greatly esteemed throughout the Kingdom, and one of the Principal of this Family, called *Tien*, engaged by his Merit gave him his Daughter in Marriage.

This new Bride far outdid both her Predecessors; she was well shaped, had a fine Skin, and a Disposition that had a due mixture of Mildness and Vivacity; so that tho' the Philosopher was not naturally passionate he tenderly loved this last Wife.

However the King of *Tsou*, being informed of the great Reputation of *Tchouang tse*, designed if possible to get him into his own Dominions; he deputed Officers of his Court, with rich Presents of Gold and Silks, to invite him to enter into his Council in Quality of Prime Minister.

Tchouang tse, far from being blinded with these Offers, made his Apology after this manner: A Heifer appointed for Sacrifice, and delicately fed for a long time, walked in Pomp loaded with all the Ornaments usual to Victims; in the midst of this kind of Triumph she perceived in the Road Oxen yoked, which were sweating at the Plough; this Sight redoubled her Pride, but after she was introduced into the Temple, and saw the Knife lifted up ready to slay her, she wished to be in the Place of those whose mean Lot she had before despised; these Wishes were fruitless for it cost her her Life: In this manner *Tchouang tse* courteously refused the Presents and Offers of the King.

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Soon after he retired with his Wife into the Kingdom of *Song*, his native Country, and chose for his Abode the agreeable Mountain *Nan boa*, in the District of *Tsao tcheou*, there to spend his Life in a Philosophical manner, and to enjoy, far from the noise and Tumults of the World, the innocent Pleasures of the Country.

One Day, as he was walking and enjoying his Meditations at the foot of a Mountain, he found himself insensibly near the Sepulchres of the neighbouring Place; he was struck with the Multitude of the Tombs: Alas! *cried he, sighing*, behold all are equal, here there is neither Rank nor Distinction; the most ignorant and stupid of Mankind are confounded with the prudent and wise; a Sepulchre is the eternal Abode of every Man; when once he has taken his Place in this Habitation of the Dead he must never expect to return to Life.

After he had busied himself for some time with these melancholy Reflexions, he advanced to the Side of the Burying-Place, when he found himself without design near a Sepulchre newly built; the little Eminence made of tempered Earth was not yet entirely dry; very near it sat a young Woman, whom at first he was not aware of; she was in deep Mourning, that is she was clad in a long white Gown of coarse hempen Cloth without ever a Seam; she was placed a little on one side the Tomb, holding in her Hand a white Fan, wherewith she incessantly fann'd the upper part of the Sepulchre.

Tchowang tse surprized with this Adventure, Dare I, *said he to her*, demand of you to whom this Tomb belongs, and why you take so much Pains in fanning it? Doubtless there is some Mystery in it which I am ignorant of: The Woman without rising, as Civility seemed to require, and continuing still to move the Fan muttered a few Words between her Teeth, and shed Tears; this made it plain that Shame, rather than
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the natural Timidity of her Sex, hindered her from explaining herself.

At length she made this Reply : You see a Widow at the foot of her Husband's Tomb ; Death has unfortunately snatch'd him from me, and he whose Bones rest in this Tomb has been dear to me during Life ; he loved me with an equal Tenderness, and even when he expired left me with Reluctance ; these are his last Words : *My dear Wife, said he, if afterwards you think of marrying again, I conjure you to wait near my Sepulchre till the moistened Earth of which it is composed shall be intirely dry, and then I will allow you to marry again ;* wherefore thinking that the Surface of this Earth, newly heaped up, will not readily dry, you see me fan it continually to disperse the Moisture.

At so simple an Acknowledgment the Philosopher had much ado to forbear laughing ; however he kept his Countenance, and said within himself, This Woman is in great haste, how can she dare to boast of loving her Husband, and of being belov'd by him ? What would she have done if they had hated each other ? Then addressing himself to her, You desire, said he, that the top of the Tomb may be quickly dry, but your Constitution being tender you must needs be weary very soon, and since you will want Strength permit me to help you ; at these Words the young Lady rose up, and making a profound Reverence accepted the Offer, and presented him a Fan like her own.

Then *Tchouang tse*, who had the Art of raising Spirits, called them to his Assistance, and giving a few blows with the Fan upon the Tomb, immediately all the Moisture vanish'd ; the young Lady, after she had thanked her Benefactor with a gay and smiling Countenance, drew a silver Bodkin from her Hair, and made him a Present of it, with the Fan that she used herself, beseeching him to accept of them as a Token of her Gratitude ; *Tchouang tse* refused

fused the Bodkin, but took the Fan ; after which the Lady withdrew well satisfy'd, Joy appearing in her Countenance and her Gait.

As for *Tchouang tse* he remained quite astonish'd, and abandoning himself to Reflexions, which arose from such an odd Adventure, he returned to his Habitation ; when sitting in the Hall, where he thought himself alone, he view'd for some time the Fan that had been given him ; and then fetching a deep Sigh repeated the following Verses.

*Do not they say that two Persons join themselves together only on account of an inveterate Hatred they bore each other in a precedent Life, * and seek each other in Marriage ?*

His Wife *Tien* was behind her Husband without being perceived ; after hearing what was said, she advanced a little, and shewing herself, May one know, says she, what makes you sigh, and whence comes this Fan that you hold in your Hand ? *Tchouang tse* related the Story of the young Widow, and all that had pass'd at her Husband's Tomb.

The Story was hardly ended but the Lady *Tien* discovered signs of Indignation and Anger in her Looks, and, as if she had fought the young Widow with her Eyes, loaded her with a thousand Curses, called her the Scandal of Mankind, the Shame of her Sex ; then looking upon *Tchouang tse*, I have said it, and it is true, she is a Monster of Insensibility.

Tchouang tse was not over and above attentive, but following the Emotions of his own Mind repeated these Verses : *While a Husband is living how does his Wife flatter and praise him ! When he is dead, she is ready to take the Fan, and dry his Sepulchre as fast as possible : A Picture represents well enough the outside of an Animal, but it cannot shew what is within ;*

* This relates to the Opinion of the Transmigration of Souls.

one sees the Countenance of a Person, but not the Heart.

At these Words *Tien* fell into a great Passion, Mankind said she, are all alike as to their Nature; it is Virtue or Vice that makes a Distinction between them: How have you the Boldness to speak after this manner before me to condemn all Women, and to confound unjustly those who are virtuous with Wretches that do not deserve to live? Are not you ashamed to pass such an unjust Sentence? and are not you afraid to be punished for it?

To what purpose are all these Exclamations, replied the Philosopher? I would have you candidly own, that if I was to die this instant, and you such as you are now, in the flower of your Age, beautiful and sprightly, could you persuade yourself to spend three or even five Years, as ancient Custom requires, without thinking of a new Husband? Is it not said, reply'd the Lady, That a Grandee who is faithful to his Prince renounces all Offices after the Death of his lawful Master? A virtuous Widow never thinks of a second Husband: Was it ever known that Ladies of my Quality, who after they were married have passed from one Family into another, and quitted their Nuptial-Bed after they have lost their Husbands? If I should be so unhappy as to become a Widow, I should be incapable of an Action that would dishonour my Sex, and should never be tempted by a second Marriage; I do not say after the Term of three or five Years, but as long as I live; nay such a Thought as this could never come into my Head even in a Dream; this is my Resolution, and nothing can shake it.

Such Promises as these, replied *Tebouang tse*, are easily made, but not so easily kept: These Words put the Lady into an ill Humour, and she could not forbear disrespectful Reproaches; Know, said she, that a Woman has often a more noble Soul, and is more constant

constant in conjugal Affection than a Man of your Character : Can it be said that you are a perfect Pattern of Fidelity? Your first Wife died, soon after you take a second ; her you divorc'd, and I am now the third ; you judge of others by yourself, and hence you judge wrong ; as for us that are married to Philosophers, who make profession of a severe Virtue, it is least of all allowed for us to marry again ; if we did so we should become Objects of Derision : But to what purpose is this Language to me, and why do you take pleasure in making me uneasy? You are well in health, why then do you endeavour to disconcert me by making the disagreeable Supposition that you are dead, and that ———

Then, without saying any thing more, she fell upon the Fan that her Husband had in his Hand, snatch'd it from him, and tore it in pieces. Pray be easy, said *Tchouang tse*, your Resentment gives me Pleasure, and I am glad you take fire upon such an occasion ; upon this the Lady grew calm, and they began to talk of some other Subject.

Some Days afterwards *Tchouang tse* fell dangerously ill, and lay at the last extremity ; the Lady his Wife never left his Bedside, shedding Tears, and fetching continual Sighs : As far as I can see, said *Tchouang tse*, I shall not get over this Distemper, this Night or to-morrow we must take an eternal Adieu : What pity is it that you tore in pieces the Fan that I brought ! it would have served you to have dried the Composition which my Sepulchre shall be made of.

For Heaven's sake, Sir, cry'd the Lady, in the condition that you are in let no Suspicions enter into your Head so uneasy to you, and so injurious to me ; I have studied our Books, I understand the Customs, my Heart has once been united to yours, and I swear it never shall be to any other ; if you doubt of my Sincerity I consent and demand to die before you, that you may be fully persuaded of my faithful Attachment. It

It is sufficient, reply'd *Tchouang tse*, I am satisfied of your Constancy with respect to me: Alas! I perceive that I expire, and my Eyes are going to be closed for ever; after these Words he remained without Respiration, or the least sign of Life.

Then the Lady was almost out of her Senses, and with the most piteous Cries embraced the Corps of her Husband, and held him a long time in her Arms; after which she dressed him, and placed him in a proper manner in his Coffin, and then went into deep Mourning; Night and Day she made the Neighbourhood echo with her Complaints and Groans, and gave all possible Demonstrations of the most lively Concern; nay she carry'd it so far that she might have been thought to be half distracted, refusing both Sleep and Nourishment.

The Inhabitants that lived near the Mountain came to pay their last Duty to the deceased, whom they knew to be a Sage of the first Rank; when the Croud began to withdraw there appeared a young Batchelor, well-shaped, and of a florid Complexion; nothing could be more gallant than his Dress; his Cloaths were of a violet-colour'd Silk, with a handsome Cap, such as are wore by the Learned; his Girdle was embroider'd, and his Shoes neatly made; he was follow'd by an old Domestick; this Gentleman made it known that he was descended from *Tsou*: It is some Years since, said he, that I acquainted *Tchouang tse* with my Design of becoming his Disciple; I am come for this purpose, but I learn'd at my Arrival that he is dead: What a Disappointment! What a Loss!

He immediately threw off his coloured Habit, and went into Mourning; he then went near the Coffin, beat his Forehead four times against the Ground, and cried with a Voice mixed with Sighs, " Sage and
 " learned *Tchouang*! how unfortunate is your Disci-
 " ple in not attending upon you during your Life,
 " and profiting by your Lessons; I am desirous
 " however

“ however of testifying my Regard and Acknowledgment in staying here to mourn a hundred Days.” After these Words he prostrated himself again four times, bedewing the Earth with his Tears.

After this he desired to see the Lady, in order to pay his Compliments to her ; but she excused herself from appearing two or three times ; *Ouang sun*, which was the Name of the young Lord, represented that, according to ancient Custom, Women might shew themselves when the intimate Friends of their Husband pay them a Visit : I have still more reason, added he, to enjoy this Privilege, since I was to have lived with the learned *Tchouang tse* in quality of his Disciple.

These instances prevailed upon the Lady, who came from her Apartment, and in a slow manner advanced into the Hall to receive the Compliments of Condolence, which were over after a few Words spoken in general Terms.

When the Lady saw the genteel Behaviour, Wit, and Attractions of this young Lord, she was charmed with them at once, and felt in her Soul the Motions of a growing Passion, which at first she did not rightly understand, but only wished he was not to retire so soon.

Ouang sun prevented her by saying, Since I have had the Misfortune to lose my Master, whose Memory will be always dear to me, I am desirous of procuring a Lodging where I may remain the hundred Days of the Mourning, when I will assist at the Funeral ; I shall likewise be very glad to read, during that time, the Works of this illustrious Philosopher, which will supply the place of the Lessons I am deprived of by his Death.

This will be an Honour for our House, reply'd the Lady, and I see no Inconveniency at all in it ; upon which she prepared a small Repast, and served it in ; while this lasted she laid, upon a handsome Desk, the

Compositions of *Tchouang tse*; to which she added the Book of *Tao te*, a Present of the famous *Lao tse*, and came and offered it herself to *Ouang sun*, who received it with his natural Politeness.

On one side of the Hall, where the Coffin stood, there was on one of its Wings two Rooms that looked into the Hall, which were designed for the Lodging of this young Lord; the young Widow came frequently into the Hall to weep over her Husband's Coffin, and when she withdrew she said some engaging thing or other to *Ouang sun*, who came to salute her: In these frequent Interviews many a kind Glance passed between them, which betrayed each others Hearts.

Ouang sun was already half smitten, and the young Widow was downright in love; that which pleased her greatly was that they were in a solitary place, and at a House little frequented, where any Failure in the Mourning-Ceremonies would not be taken notice of: But as a Woman is always backward to make the first Advances, she bethought herself of an Expedient; she sent secretly for the old Servant of the young Lord, and entertained him plentifully with Wine, she flattered and cajoled him, and then went so far as to ask him if his Master was a married Man: Not yet, replied he: Well, continued she, what Qualities does he desire in the Person he designs to marry?

The Servant, who was got merry with drinking, instantly answered, If he could meet with one that resembled you it would be the height of his Wishes: She reply'd immediately, Tell me the truth, are you certain that he spoke in this manner? An old Man as I am, reply'd he, is incapable of Lying, much less would he impose upon a Person of your Merit: Well, continued she, you are a fit Person to bring about a Marriage with your Master, you shall not lose your labour; speak of me to him, and if you find that

that he likes me assure him that I shall look upon it as the greatest Happiness to be his.

There is no need of founding his Inclinations, said the Servant, because he has owned to me freely that such a Marriage would be intirely agreeable to his Taste; but, added he, this is not possible because I am a Disciple of the Deceased, and what would the World say of it?

This Obstacle is a Trifle, reply'd the passionate Widow, your Master is not truly a Disciple of *Tchouang tse*, he only promised to be so; besides being in the Country, and quite out of the way, who can ever talk of our Marriage? Go, and if any other hindrance lies in the way, you have Ingenuity enough to remove it, and I will make a liberal Acknowledgment for your Services; at the same time she filled him several Glasses of excellent Wine to put him in a good Humour for the Undertaking.

He promised to take care of it; but as he was going she called him back, Harkye, said she, if the Gentleman accepts my Offers come as soon as possible, and bring me the News, let it be at what Hour of the Day or Night it will, for I shall expect it with Impatience.

As soon as he was gone she was greatly uneasy, and made several Pretences to go into the Hall, but in reality it was to be near the young Gentleman's Room; it being extremely dark she went to listen at the Window belonging to his Room, flattering herself she should hear something of the Affair she had so much at heart.

Then passing near the Coffin she heard a sort of a Noise, and trembled for fear: Alas! said she, in great Emotion, can it be the deceased that gives signs of Life? She enter'd her Room immediately, and taking the Lamp went to see what was the occasion of the Noise, when she found the old Domestick laid upon the Table placed before the Coffin, on which

Perfumes were to be burnt, and Offerings set at certain Hours; he lay there to sleep himself sober, the Lady having given him too much Wine; any other Woman would have shewn a Resentment for such Irreverence to the Dead, but she durst not complain, nor even disturb the sleeping Sot; she went therefore to lie down, but it was not possible for her to take any Repose.

The next Day she met the Servant walking about carelessly, without thinking of returning an Answer to his Message; this Coldness and Silence gave her the greatest Disturbance, and calling him and taking him into her Chamber, Well, said she, how goes the Affair that you undertook to manage? There is nothing to be done, reply'd he dryly. Alas! why so? said she, doubtless you forgot what I desired you to say on my part, or have misrepresented it: I forgot nothing, return'd the Domestick; my Master knows not how to act; he acknowledges the Offer is advantageous, and is satisfied with what you said concerning the Obstacle in his being esteemed a Disciple of *Tchouang tse*, therefore this is no farther hindrance; but he told me there are three Obstacles that cannot possibly be got over, and which I am not very willing to mention.

Let us see a little, reply'd the Lady, what these three Obstacles are? These are they, reply'd the old Domestick, exactly as they were mentioned by my Master. 1. The Coffin of the Deceased yet standing in the Hall is a very mournful Scene, how then can one rejoice there, or celebrate the Nuptials? 2. The illustrious *Tchouang* having loved his Wife tenderly, and she having testified the like Affection, founded upon his Virtue and great Capacity, I have reason to fear that her Heart will always be united to her first Husband, especially when she finds so little Merit in me. 3. In short I have no Equipage here, nor have I Furniture, or Mony, how then shall I defray the Charge

Charge of the Ceremony, and make the usual Feasts? In the Place where we are there is no Person to borrow of: These, Madam, are the things that hinder him.

These three Obstacles, reply'd the passionate Lady, may be removed in an instant, and without a great deal of Thought: As to the first Article of the mournful Coffin, what does it contain? an inanimate Corps, an infectious Carcass, from which there is nothing to hope, and nothing to fear; I have in the corner of my Yard an old ruined House, and some of the neighbouring Peasants, whom I shall send for, will soon carry the Coffin thither, so that the sight of it will be troublesome no longer; thus here is one Obstacle removed.

As to the second Article, Alas! was it true that my late Husband was what he appeared to be, a Man of uncommon Virtue and of great Capacity! Before he had espoused me he had divorced his second Wife; 'twas a sly Trick, as you may easily guess: The Fame of his Reputation caused the last King of *Tou* to send him rich Presents, and he would have made him his Prime Minister: He, who was conscious of his own Incapacity, and knew that it would appear if he accepted the Office, fled away, and came and hid himself in this solitary Place; about a Month since, as he was walking alone at the Foot of the Mountain, he met a young Widow employed in fanning the top of her Husband's Sepulchre in order to dry up the Moisture, because she had promised not to marry again till it was dry; *Tchouang* accosted her, cajoled her, took the Fan out of her Hands, and began to play with it with a design to please her in drying the Tomb faster than ordinary; afterwards he kept the Fan as a Pledge of her Kindness, and brought it hither, but I snatch'd it from him, and tore it in pieces: Being at the point of death, he brought this History upon the *Tapis*, which increas'd

the difference between us : What Kindness have I received from him, and what Proofs has he given me of his Affection? Your Master is young, loves Study, and will certainly be famous in the learned World; he is already illustrious on account of his Birth, for, like me, he is descended from Royal Progenitors, so that there is between us a Conformity of Circumstances, and Heaven itself has conducted him hither to unite us; such is our Destiny.

There remains only the third Hindrance to be removed; as for the Ornaments and Nuptial Feasts, I will take care to provide them: Can you believe that I have been so simple as not to lay up something against a Day of Necessity? Here, take twenty Taëls, and give them your Master to buy new Cloaths; make what haste you can, and let him know what I have said; if he gives his Consent I will go and prepare every thing for the Marriage this very Evening.

The Servant took the twenty Taëls, and went and inform'd his Master of the whole Discourse, who at length gave his much wish'd-for Consent. When the Lady was told the agreeable News she discovered her Satisfaction a hundred different ways; she immediately threw off her Mourning-habit, dress'd, adorn'd, and painted herself, while in pursuance of her Orders the Coffin was transported into the old ruin'd House; the Hall was immediately cleans'd and adorn'd for the Ceremony of the Interview and Nuptials; at the same time a Feast was getting ready that no time might be lost, nor any thing wanting for the Rejoicings.

In the Evening they prepared the Nuptial-Bed with exquisite Perfumes, the Hall was illuminated with a great number of fine Lanthorns, and at the bottom of the Table was placed a great Wax-candle, being the Marriage Taper: When every thing was ready *Quang sun* appeared in a Habit and Ornament for the Head that greatly set off his Shape and Features;

tures; the Lady came soon after to join him, dress'd in a long Silk Gown richly embroider'd, when they placed themselves near each other overagainst the Nuptial Flambeau; the Sight was surprisngly charming, for being thus seated by one another they added to each others Lustre, as precious Stones and Pearls set off the Beauty of Cloth of Gold, and appear more splendid themselves.

After making the usual Compliments that the Ceremony required, and being wished all kinds of Prosperity in their Marriage, they went hand in hand into the inward Apartment, where they practis'd the grand Ceremony of drinking after each other in the Cup of Alliance, and then sat down at the Table.

The Feast ended, and when they were just going to Bed, the young Bridegroom fell into horrible Convulsions, his Visage was disfigured, and his Mouth dreadfully distorted; he could not walk a step further, for endeavouring to get upon the Bed he fell on the Floor, where he lay extended, rubbing his Breast with both his Hands, crying out as loud as he could, That he had a Sickness at his Heart that would be his immediate Death.

The Lady, who was inamour'd to the last degree with her new Spouse, without thinking where she was, or the Condition she was in, cried out for help, and threw herself on the Body of *Ouang sun*; she embraced him, rubbed his Breast where his Complaint lay, and asked him what was the nature of his Distemper? *Ouang sun* was in too great an Agony to make any Answer, for he seem'd just ready to expire.

His old Domestick ran in at the Noise, took him in his Arms and shook him: Has my dear *Ouang sun*, cry'd the Lady, been subject to such-like Accidents? This Distemper has seiz'd him several times, reply'd the Servant, there seldom pass'es a Year but

it attacks him; there is only one Remedy that can possibly cure him: Tell me quickly, reply'd the Bride, what the Remedy is? The Physician to the Royal Family, continued the Servant, has found a Secret which is infallible; he must take the Brain of a Man newly killed, and drinking it in warm Wine, his Convulsions will immediately cease, and he will be as well as before; the first time that this Distemper attacked him the King, his Father, executed a Prisoner who deserved Death, and took his Brain, which cured him in an instant; but alas! where shall we find such a thing at present?

But, reply'd the Lady, will not the Brain of a Man that died a natural Death have the like Effect? Our Physician, reply'd the old Domestick, let us know that, in case of absolute Necessity, he might use the Brain of a dead Person, provided he had not expired too long, because the Brain not being quite dry preserves the Virtue.

If it be so, cry'd the Lady, you need only open my Husband's Coffin, and take from thence the salutary Remedy: I thought of it myself, reply'd the Servant, but durst not propose it lest it should fill you with Horror: A mighty matter, reply'd she, is not *Ouang sun* my Husband at present? if he wanted my own Blood to heal him, should I think it too much? how then can I hesitate to meddle with a vile Carcass?

At these Words she left *Ouang sun* in his Servant's Arms, and took an Ax which was used to cut Firewood in one hand, and a Lamp in the other, and running with precipitation towards the old House, where the Coffin was, turn'd up her long Sleeves, and taking the Axe in both Hands, lifted it up, and with all her Strength struck a great blow on the Lid of the Coffin, and clove it in two.

A Woman's Strength would not be sufficient for an ordinary Coffin, but *Tchouang tse*, by an unusual Pre-

Precaution and Love of Life, had ordered that the Boards of the Coffin should be very thin, because he had heard that many had returned to Life after they had been supposed to be quite dead.

Thus at the first blow the Board was split, and a few more knock'd off the Lid; as this extraordinary Motion had put her out of Breath she stopt a moment to recover herself; at the same instant she heard a very deep Sigh, and, casting her Eyes towards the Coffin, she perceived her first Husband move and rise up.

One may judge what a Surprize the Lady was in; the Consternation made her give a great Shriek, her Legs fail'd her, and she was so confus'd she let the Ax fall out of her Hands without her Knowledge.

My dear Spouse, said *Tchouang* to her, assist me a little that I may stand up: When he was got out of the Coffin he took the Lamp and went towards her Apartment, the Lady followed, but with trembling Steps, and sweating large Drops, because she had left *Ouang sun* and his Servant there.

When he entered into the Room every thing appeared gay and splendid, but *Ouang sun* and his Servant had fortunately left it; this recovered her a little, and she began to think of means of glossing over this troublesome Affair; therefore casting a kind Look upon *Tchouang se*, Your humble Slave, said she to him, since the moment that you died has been intirely taken up with your dear Memory; at length having heard a Noise proceed from the Coffin, and calling to mind the Stories that have been related of certain dead Persons returning to Life, it gave me hopes that you might be of this number, for which reason I ran as fast as I could and opened the Coffin, and, thanks to Heaven, my Hopes were not deceiv'd! What a Happiness is it for me to regain my Dear, whose Loss I continually bewailed!

I am

I am obliged to you, reply'd *Tchouang tse*, for your great Regard for me, but let me ask you one short Question, Why are you not in Mourning? How do you come to be dress'd in a rich Brocade?

The Answer was ready: I went, said she, to open the Coffin with a secret foreboding of my Happiness; the Joy that I expected did not require a melancholy Dress, nor was it agreeable to receive you when recovered in a Mourning-Habit, for which reason I put on my Wedding-Cloaths.

Very well, said *Tchouang tse*, let us pass over this Article: But why was my Coffin plac'd in the old House, and not in the Hall where it ought to have been? This Question embarrass'd the Lady, and she could not tell what to answer.

Tchouang tse casting his Eyes upon the Dishes, Plates, and the other Signs of Rejoicing, considered them very attentively; and then, without explaining himself, required hot Wine to drink, and swallow'd several Cups without speaking one Word, while the Lady remained in the utmost Confusion.

After this *Tchouang tse* said to her, Behold these two Men that are behind thee, pointing to them with his Finger; she turned about and perceived *Ouang sun* and his old Servant ready to enter the House; this was a new Subject of Terror to her, and turning her Head a second time she found they were gone.

In short the unhappy Woman, finding her Intrigues all discovered, and not being able to survive the Shame, withdrew into a private Place, and taking off her silken Girdle fastened it to a Beam, and hanged herself; a deplorable End occasioned by a shameful Passion!

Tchouang tse finding her in that condition cut her down, and without farther trouble mended his old Coffin, and laid her in it, from whence she had not the good Luck, like her Husband, to return.

After

After this *Tchouang tse* took a Resolution to travel, determining never to marry again; in his Travels he met with his Master *Lao tse*, to whom he was attach'd the rest of his Life, which he spent agreeably in his Company.



TWO PIECES OF HISTORY,

Or rather two kinds of Judgments; the one where the Guilty being acquitted, Heaven, in the midst of his Triumph, confounds and punishes him in a remarkable manner; the other where Innocence being oppressed, and ready to sink under the Misfortune, is suddenly discovered and revenged by the particular Interposition of Heaven.

The P R E F A C E.

IT is commonly said, *Whoever deprives another Person of Life ought to lose his own*; this is a Law universally received, and which is necessary for Society, therefore it is a difficult matter to make the Innocent appear guilty, or the Guilty seem innocent; if you are innocent he who endeavours to destroy you may indeed blind and corrupt the wisest Judges, and perhaps the righteous *Tien* seems at first to wink at the Calumny; but he will not suffer you to sink under it, the Villainy will at length be discovered and confounded.

On the contrary a Villain justly accused, and who denies the Accusation, undergoes sometimes the sharpest Tortures without making any Confession, and obliges his Accusers to desist from their Prosecution; but at length the Day comes when the Mystery of Iniquity is revealed, and the Artifice is laid open.

The

The Guilty may survive his Crime for a season, and the Innocent may be condemned to languish in a Dungeon, and be brought to the brink of Destruction; is it because the ancient Ruler who is over our Heads cannot see these things?

The Complaints that People under Oppression make in this Life, and after Death rise to Heaven and call for Vengeance; Truth is sometimes so perplexed that the Mandarins cannot discover it, but Heaven examines and sees every thing distinctly; tho' Artifice and Knavery are multiplied without end, they only serve to bring on the favourable Opportunity, when its just and immutable Decrees shine out with the greatest Lustre.

It is commonly said that *we fear the Wicked, but not Heaven*; that *honest People are deceived, but Heaven is never imposed upon*; it is also said that *the Net in which Heaven confines all Mankind is exceeding large*; it seems not to observe their Actions, nevertheless there is no way to escape.

Since Government has been established what numbers of upright Magistrates and wise Judges have appeared upon the Stage! were they ignorant that Heaven is interested in and watches over the Life of Man? But the Passions put several imperceptible Springs in motion; a hundred Facts, which seem the most incredible, are nevertheless true, but this should not incline us to give the least credit to a hundred more that may be absolutely false.

From hence it follows that the Process in criminal Affairs, even where there is the plainest Proof, should be examined with the most scrupulous nicety, and several times renewed; after this a Judge need never fear that those he condemns will complain of being wronged, and cry for Vengeance against him.

In our Days the Tribunals, the superior as well as the inferior, are governed by a desire of Gain, and seek only to enrich themselves; there are few who can
give

give them Satisfaction but rich Men and People of distinction; hence it is that Justice, with her righteous Balance, is no longer to be found among us, and has been overwhelmed in the great Eastern Sea.

I am sensible that notorious Crimes, which require speedy Justice, may and ought to be punished without long Proceedings; I agree also that in matters of less consequence, where all the Circumstances are plain, it is best to come to a speedy Determination, and make them up by agreement of the Parties concerned; but in my opinion Murder should never be pardoned, or made up by mutual Agreement, for it is contrary to Equity and right Reason; if the Party accused, whose Hands are imbrued in Blood, is not punished with Death, the Spirit of him who was murdered, and that cries for Justice, will never be at rest.

As to the Depositions of those Wretches who, when tortured to confess, name several innocent People as Accomplices of their Crimes, they cannot be sufficiently examined, the Depositions of one Day should be compared with those of another, and with the greatest caution.

It often happens that these notorious Villains, when they are severely tortured, and upon the point of being condemned to die, catch at every thing they can to save themselves; they falsely pretend to confess all, Calumny costing them nothing; they accuse an innocent Person, without being concerned for ruining not a single Man, but his whole Family; they only think to gain some Relief, and for this end they care not whom they accuse.

But a Judge should penetrate their Thoughts, laying small stress on such Accusations, and by saving those that are pointed out for Destruction make himself rich in good Actions, for which his Children and Grandchildren shall one Day receive a thousand Blessings.

My

My Design in this Preface was to instruct both the People and the Magistrates: It is certain that the smallest Plant, the vilest Shrub, receives that share of Life it possesses from the Supreme Being; with how much more reason ought we to say, That he is the Author of the Life of Man of whom he is the first Father.

Therefore the principal Duty of a Mandarin is to have a Paternal Affection for the People intrusted to his care; he should make use of Gentleness and Severity to maintain Peace and to prevent Disorders, and in his whole Conduct should do nothing unworthy the amiable Name of *The Parent of the People*; by these means he will gain their entire Affection, and this Affection will shew itself by Marks of an eternal Gratitude; but above all, august Heaven will reward his Equity, and will protect him in a particular manner.

THE HISTORY.

UNDER the Dynastie of *Ming**, a rich Man of the City of *Sou tcheou*, named *Ouang kia*, had been a long time the declared Enemy of one *Li y*; he had sought a hundred ways to destroy him without being able to effect it; he set out therefore one Night about the third Watch, in a terrible Storm of Wind and Rain, with a Resolution to assassinate him in his House.

That Evening *Li y*, after he had supped quietly, went to Bed, and was in a sound Sleep with his Wife when a Band of ten Thieves broke open the Door; he waked with the Noise, and saw these Villains enter his Chamber tumultuously, having their Faces besmeared with black and red.

* *The Author of this Story lived under this Dynastie.*

At this sight the Lady *Tsiang*, his Wife, quite terrified slipt out of the Bed and crept under it to hide herself; half dead with the Fright she perceived that one of the Gang, who had a great Beard and a broad Face, seized *Li y* by the Hair, and cut off his Head with a Stroke of his Sabre; after which all the Troop disappeared in a Moment, without taking any thing out of the House.

The Lady *Tsiang*, who saw all that passed, having recovered her excessive Fright, came from under the Bed and dressed herself in a hurry; then turning towards the Body and Head of her Husband, she vented her Sorrows in such loud Cries that the Neighbours came running in Crouds to know what was the matter; they were very much surpris'd at such a dismal Spectacle, nevertheless they endeavour'd to comfort the poor Lady, who was quite overwhelmed with Grief, and refused all Consolation.

You see here, says she, my Husband murder'd; you need not go far to seek the Assassin, for *Ouang kia* is the Person. What Proof have you of this, answer'd the Neighbours? What Proof? added she, I was hid under the Bed, and took particular Notice of the Murderer; it is *Ouang kia* himself, that sworn Enemy to my Husband; I observed his great Beard and his broad Face, tho' it was besmear'd I knew him very well: Would common Thieves have left the House without taking away any thing? Yes, I am certain that *Ouang kia* is my Husband's Murderer: Assist me, I conjure you, assist me to take Vengeance of this wicked Wretch, and be so good as to bear me company to the Mandarin to demand Justice, and to bear witness of what you have seen; they reply'd, That they knew the Enmity there was between *Ouang kia* and her Husband, and that they were very willing to bear witness of it at the Tribunal; and moreover that it was their indispensable Duty to acquaint the Mandarin of any Robbery or Murder that was
com-

committed in their Quarter, therefore she had nothing to do but to prepare an Accusation against the next Morning, and they would go with her to present it; after which they retired.

When they were gone the Lady *Tsiang* shut her Door, and passed the remainder of the Night in Tears and Lamentations.

At the dawn of Day she begged her Neighbours to send her a proper Person to draw up the Accusation she intended to make; as soon as it was written she went directly with it to the Mandarin, which happen'd to be just at the Hour that he gave Audience and administr'd Justice; when the Lady came in sight of him she quicken'd her pace, and prostrating herself at the Foot of the Tribunal, she cried out in a mournful Tone, *Murder! Assassination!*

The Mandarin, seeing the Accusation in her Hand, inquired what was the Subject of it, and being informed that it related to a Murder committed by Thieves or Assassins, he received the Accusation and promised to do her Justice; the People of that Quarter came up at the same time, and presented a Paper to inform him of the Disorder that had happened in their Neighbourhood.

The Mandarin instantly dispatched some Officers of Justice to view the dead Body, and make out the Process of the Murder; then he order'd his * Archers to take the Person into custody who was accused to be the Assassin. *Ouang kia* was very calm in his own House, and seem'd to have no Apprehension of Danger, falsely imagining that having besmeared his Face it was impossible he should be known; he was even applauding his Contrivance when he saw himself suddenly surrounded by a Troop of Archers, who had enter'd his House in a forcible manner: Let us imagine we see a Man shutting his Ears for fear of hear-

* Certain Officers who are employed to take Criminals.

ing the Thunder, and who at the same instant is struck by the Lightning, so did *Ouang kia* appear.

He was immediately seized, loaded with Irons, and carried to the Audience: It is you then, Wretch, said the Mandarin, that assassinated *Li y*. I, my Lord! reply'd the Villain, if *Li y* was murdered, it might be Robbers, am I answerable for it? Upon which the Mandarin addressing himself to the Lady *Tsiang*, Well, says he, how do you prove that he committed this Murder?

My Lord, reply'd she, I was hid under the Bed when the Blow was given, and from thence I saw that Wretch cut off my Husband's Head; I knew him again very well: But, answer'd the Mandarin, it was Night when this was done, how could you know him in the Dark?

Ah! my Lord, says she, I not only observed his Shape and Air, but I have also a sure Token; would common Thieves have quitted the House in such a hurry without taking away any thing? Such a horrid and barbarous Action could only be the effect of an ancient Enmity, which is but too well known, for my Husband had no Enemy in the World besides *Ouang kia*.

The Mandarin hearing this asked the Neighbours if there had been in reality such an old Enmity between *Ouang kia* and *Li y*? Yes, my Lord, reply'd they, it was known to all that part of the Town, and it is also true that the Murder was committed without any thing being taken out of the House.

Upon this the Mandarin raising his Voice, and speaking in an imperious Tone, Let *Ouang kia* this instant be severely tortured: This Wretch, who was wealthy, and had always liv'd at his Ease, trembled at the very mention of Torture, and declared that he would make an open Confession: It is true, said he, that I mortally hated *Li y*, and this induced me to disguise myself like a Thief, that I might not be

known, and to assassinate him in his own House: The Mandarin, having taken his Deposition, order'd him to be carried to the Dungeon where the Prisoners are confined that have been capitally convicted.

While *Ouang kia* was in Prison he was perpetually contriving some Expedient to get out of this ugly Affair, and to render ineffectual the Confession he had made in his first Surprize, the more he studied the less room there seem'd to be for such an Expectation; at length being once under great Torment of Mind, How is it possible, said he to himself, old *Seou* should never come into my Thoughts, a Man so well versed in all Tricks and Subtilties; I was formerly acquainted with him, he is a skilful Man, and has a Brain fruitful in Inventions, and can find out an Expedient for any thing.

As he was pleasing himself with these Thoughts he discovered *Ouang siao eul* his Son, who came to make him a Visit, and he immediately communicated his Project to him, and gave him proper Orders: Especially, added he, if *Seou* gives you any hope spare no Mony, and remember that your Father's Life is in danger: *Siao eul* promis'd to run any risk in so important an Affair.

The same instant he ran to *Seou*, and happily meeting with him he laid open his Father's Case, and conjured him to find out some Method of saving him. To save your Father, reply'd this old Fox, is a difficult matter; there is his own Confession against him; the Mandarin newly arriv'd in the Province is jealous of his Honour, he himself took the Confession and pronounced Sentence, and it will be in vain to appeal to a superior Tribunal, it being already in the Hands of a decisive Judge: Do you believe he'll ever acknowledge any Defect in the Proceeding? But without any longer Preamble, give me one, two, three, four hundred Taels, and leave it to my Management; I'll go to the Court at *Nan king*, and I may find
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an Opportunity to exercise my Skill; I have it already in my Head, and my Mind forebodes that I shall succeed.

Which way do you design to manage it? said *Siao eul*. Don't be so inquisitive, reply'd *Seou*, let me but have the Mony, and make no doubt but I shall bring it about: *Siao eul* returned to his House as fast as he could, weigh'd the Mony, brought it, and pressed *Seou* to set out on his Journey.

Take comfort, cry'd *Seou*; by the help of this tempting Metal there is scarce any Affair, how vexatious soever, that may not be mollify'd; you may be quite easy, and trust intirely to me; then *Siao eul* took his leave, and thank'd him for his Zeal.

The next Day *Seou* set out for *Nan king*, and arrived there in a few Days time; he went immediately to the Supreme Tribunal, where all the criminal Causes of the Empire are carried; there he informed himself silyly of the present state of the Tribunal, of the Name, Credit, and Disposition of the inferior Officers.

He learnt that one *Siu kung*, of the Province of *Tche kiang*, was a kind of Advocate there, that he was an ingenious Man to carry on a Cause, and easy of access, and got a Letter of Recommendation to him that was accompanied with a handsome Present.

Siu kung received him in a genteel manner, and observing that *Seou* was a good Speaker he invited him often to see him; *Seou* took care not to fail, and forgot nothing to insinuate himself by little and little into his Friendship, and to get into his good Graces; but for the present he met with no Opportunity favourable to his Design.

One Day, when he least thought of it, he learnt that a Company of Officers were bringing to the Tribunal above twenty Pirates, who would be condemned to lose their Heads, without the least hope of esca-

ping; he knew at the same time that among these Robbers there were two belonging to *Sou tcheou*; at this News he shook his Head; Now, says he, I have what I wanted, and I am in a fair way of carrying on my Project.

The next Day he made a great Feast, and sent *Siu kung* a Billet of Invitation, who immediately took his Chair and came to *Seou's* House; there were great Professions of Friendship on both sides, and *Seou* introduced his Host into his Lodging in a very humble manner, and gave him the honourable Place; during the Repast they talked very agreeably on different Subjects, and drank together till it was almost Night; at length *Seou* ordered his Domesticks to withdraw, and finding himself alone with his Guest drew out a Purse of a hundred Taëls, of which he made him a Present.

Siu kung startled at the Offer, fearing lest there should be a Snare laid for him, asked for what reason he made him so considerable a Present? I have a near Relation, reply'd *Seou*, who is falsely accused of a Crime for which he is kept in Prison in his own City, he humbly implores your Protection, and beseeches you to free him from the Danger he is in: You may depend upon every thing in my Power, answered *Siu kung*, but the Affair you speak of is not in my District, how then can I meddle with it?

Nothing is more easy, reply'd *Seou*, if you will condescend to hear me for a Moment: All the Proof that they have against my Relation of his being guilty of the Murder of *Li y*, is that he was his declared Enemy, and as they cannot discover the true Murderer they suspected my Relation, and without any Formality have shut him up in a Dungeon; now I happening to hear that they yesterday brought twenty Pirates to your Tribunal, among whom there are two of the City of *Sou tcheou* where the Murder was committed, my Design is to engage these two Robbers

Robbers to confess the Murder of *Li y* among the rest of their Villainies ; this will add nothing to their Punishment, for they must die whether they own it or not ; this Confession will justify my Relation, and he will owe his Life to your Kindness.

Siu kung relished the Expedient, and promised to bring it about ; he took the Purse immediately, and after calling his Domesticks made the usual Compliments, and then got into his Chair and returned home.

Seou did not sleep while this was transacting, for he got private Information who were the Relations of these two Pirates, and trusted them with his Design, making them great Promises if they would engage the two Pirates to make a Confession, which would do them no Prejudice ; and to convince them that it was not his Design to amuse them with empty Words, he made them a Present of a hundred Taëls by way of Earnest.

This Liberality had a proper Effect, and the two Pirates agreed to what they desired ; thus when they came to be examined, and have a final Sentence passed on them, *Siu kung*, who had the Commission, seeing them at his Feet began the Examination in this manner : How many Persons did you ever kill ? The Pirates reply'd, at such a time, and such a place, we killed such and such ; in such a Month, and such a Day, we went in the Night-time into the House of one *Li y* and cut off his Head.

Siu kung, after he had taken their Examination, remanded them back to Prison, and afterwards drew up a verbal Process wherein their Answers were exactly set down, and concluded with pronouncing the Sentence ; *Seou* went immediately to the Registers and got an authentick Copy of the Judgment ; after which taking leave of *Siu kung* he flew to *Sou tcheou*, went directly to the Mandarin's Palace, who then gave Audience, and delivered the Packet.

The Mandarin opened it, and reading that the Author of the Murder of one *Li y* was taken, he immediately cried out, How can this possibly be, since *Ouang kia* has freely confessed the Crime? He then ordered the Prisoner to be brought to examine him over again, when *Ouang siao eul* got within the Bar, crying out aloud, My Father is slandered, and there is a Design to oppress him. This Concurrency of Circumstances astonished the Mandarin, who laying aside all his Doubts, ordered *Ouang kia* to be set at Liberty, which was done that Moment.

The Lady *Tsiang*, having learnt the News of his being set at Liberty, very well knew that she could do nothing more, and that a farther Prosecution would be fruitless: After all, said she, since the Murder was done in the Night it is very possible I may be deceived; so she gave over the Affair, and all Thoughts of pushing it any further.

One may judge how great the Joy of *Ouang kia* was; he returned to his House, as it were in Triumph, in the midst of the Acclamations of his Relations and Friends, walking along in a proud and haughty manner; but as he was ready to enter his own House he was all on a sudden struck with a blast of cold Wind, and cried out with all his might, *I am lost! I perceive Li y, he threatens me, he falls upon me!* as he uttered these last Words he fell senseless on the Ground, and expired in an instant: A dreadful and terrible Example! a great Lesson! there is no deceiving *Tien*.





ANOTHER HISTORY.

You have just seen how a guilty Person pass'd for innocent; the following Example will be an innocent Person treated as guilty: In this second History the Craft and Artifices of a wicked Man bring a poor Scholar into a dreadful Series of Misfortunes, and doubtless without the Providence of Tien, who at last cleared up the Truth; the innocent Person would have lost his Life.

THERE was in the present Dynasty of *Ming*, in the small City *Yung kia* of the District of *Ouen tcheou*, in the Province of *Tche kiang*, a Scholar whose Name was *Ouang*, and Sirname *Kie*, and whose Title of Honour was *Ou en boa*; he had married a Lady called *Lieou*, who alone possessed his whole Affection; he had a Daughter who was about two Years old at the time I was speaking of: Thus the whole Family consisted but of three Persons, besides Slaves or Domesticks.

Tho' he was not rich, yet he lived in a handsome manner, and Study was his whole Employment; he had not yet taken a Degree, but he was in quest of that Honour; and in order to attain it he lived in Retirement, constantly taken up with his Books, and not suspending his Labour on any Account, unless now and then to visit two or three Friends, who mutually communicated their Productions to each other.

As for the Lady *Lieou* she was a Model of Virtue, she was witty, diligent, frugal, laborious, and industrious; and these two Persons of so amiable a Character lived together in perfect Union: One Afternoon about the latter end of the Spring, in charming Weather, a Friend or two came to draw him from his Books, with Design to take a Walk in the Fields.

Ouang, invited by the Sweetness of the Season, was willing to take a little Diversion, and he and his Company went and regaled themselves, drank several Bumpers and so parted.

Ouang, coming near his own House, found two Servants at the Door, who were in a great Passion with a Man in the Street; this latter lived at *Hou tcheou*, and was called *Liu*; he had a Basket in his Hand full of Ginger, which he sold: The Servants pretended he had made them pay too dear for the quantity he had given them; the Dealer on the other hand said they would wrong him if they with-held a single Mite: *Ouang*, having learn'd the Cause of the difference, turn'd towards the Merchant, and said, You are very well paid, go about your Business, and don't make such a noise at my Door.

The Dealer, who was a plain honest Man, reply'd with his usual freedom, It is not possible for us small Traders to bear the least Loss, and it is very ill done in you, who ought to have a great and generous Soul, to be so hard with us poor People.

Ouang, who was a little heated with Wine, fell into a great Passion at these Words, You Rascal you, *said he to him*, how dare you talk to me in this manner? Upon this, without considering he was a Man in Years, he gave him a hearty Push and threw him down; the Fall was violent, insomuch that the poor Wretch lay without Sense or Motion.

To say the truth one ought never to be in Passion, especially with People who get their Livelyhood by dealing in Trifles, a Mite or two can never be worth haggling about; and yet it is very common to see Servants sheltering themselves under their Master's Authority, affront and abuse People to the discredit of their Masters, who are often brought into Trouble by that means; but prudent Persons give such strict Orders that all Inconveniencies of this kind are prevented.

It

It is very certain *Ouang* should have been more moderate ; for want of this he committed a great Fault, and he was severely punish'd for it as will appear hereafter : As soon as ever he saw the Stranger fall at his Feet without Motion, and almost without Life, he was seized with extreme dread, which soon dissipated the Fumes of the Wine : He went to his Assistance and cry'd out for help ; they carry'd the Man half dead into the Hall : As he yet discover'd no Sign of Life they made him swallow a little hot Tea, which recover'd him from the Swoon.

Then *Ouang* ask'd his Pardon, and treated him with excellent Wine, giving him something to eat to renew his Strength ; after which he made him a Present of a Piece of Stuff to make Mony of.

This good Treatment soon turn'd his Resentment into Joy, which he testified by a thousand Thanks, after which he took his Leave, and made the best of his Way to the side of a River which it was necessary to pass before it was dark.

If *Ouang* could possibly have foreseen what would happen he would have urged the Stranger to a longer Stay, and maintained him for the two following Months : This Hospitality would have prevented the Crosses which he afterwards met with : His Conduct may afford a good Lesson, which is express'd in this Proverb, *We throw a golden Net with both Hands, and catch a hundred Misfortunes.*

Ouang no sooner saw that he was gone but he enter'd into the inner part of his House, and rejoiced with his Wife that he was so soon got rid of so troublesome an Affair.

As it was Night the Lady *Licou* called her Slaves, and order'd them to serve in Supper ; she began with giving her Husband a draught of hot Wine to recover him from his Fright ; he had already regain'd his Spirits, and his Heart was at rest, when he heard a sudden knocking at the Door.

He

He was seiz'd with new dread, and taking a Lamp went hastily to see what was the matter ; he found a Man called *Tcheou se*, Master of the Ferry-Boat, by which they cross'd the River ; he had in his Hand a piece of Stuff, and the Merchant's Basket.

As soon as he perceiv'd *Ouang* he said with a wild Look, What a dreadful Affair have you fallen into ! You are absolutely lost. What ! a Scholar like you to kill a poor Trader ! This was like a Clap of Thunder to the unfortunate *Ouang* : What is it that you say, reply'd he, trembling ? Don't you know what I mean, answer'd *Tcheou se* ? I suppose you know this Stuff and this Basket : Yes, I do, said he, a Dealer in Ginger belonging to *Hou tcheou* came to my House, and had this Piece of Stuff of me to Day, and this is the Basket in which he carry'd his Ginger ; how did they fall into your Hands ?

It was almost Night, said *Tcheou se*, when a Man of *Hou tcheou*, called *Liu*, wanted a Passage in my Boat ; he was hardly got in before he complain'd of a violent Pain in his Breast, which reduced him to the last Extremity ; then telling me it was the Effect of Blows, which you gave him, he put the Basket and Stuff into my Hands : These will be a Proof when you prosecute this Affair, which I conjure you to do. For this reason go to *Hou tcheou* as soon as you can to acquaint my Relations, and pray them to revenge my Cause with the Life of him who depriv'd me of mine : When these Words were ended he expired ; his Body is still in the Boat, which I have brought into your Port at the entrance of the River ; you may examine into the Affair your self, and so take proper Measures for your Safety.

At this Relation *Ouang* was so full of Terror he could not speak one Word, his Heart was agitated like that of a Fawn who is hem'd in on all sides, and seeks on all sides a Passage to escape by,

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At length, coming a little to himself, he endeavour'd to dissemble the Confusion he was in: What you relate, said he boldly, cannot possibly be; however he order'd a Servant to go privately to the Bark, and examine if what he had said were true: The Servant returned very speedily, and assured him that the dead Body was certainly there.

Ouang was a Man of an irresolute Mind, and could not see very far into Transactions; he goes back into the House, almost out of his Wits, and told his Wife what he had just heard: It is quite over with me, cried he, I am a lost Man, the Storm is ready to burst over my Head, nor do I know any remedy for my Misfortune, unless I can bribe the Waterman to conceal the Body in some Place or other while it continues dark.

Upon this he takes a Purse of Silver amounting to about twenty Taëls, and returned hastily to the Waterman. Master, said he, I hope you will keep the Secret, and I will entrust you with the whole Affair: I must own I had a Hand in this unfortunate Business, but more thro' Imprudence than Malice; we are both Natives of *Ouen tcheou*, and I flatter my self that you will use me like a Fellow-Citizen: Would you ruin me for the Love of a Stranger? What Advantage can you gain by it? Is not it better to hush up this Affair? If you will my Acknowledgment shall be proportionable to the Benefit received from you: Take then the Corps and throw it in some by-place; the Darknes of the Night favours our Design without its coming to the Knowledge of any Person whatever.

What Place can I choose, replied the Waterman? If by chance any one should discover the Mystery tomorrow, and there should be a Search after the Criminal, they will look upon me as an Accomplice in the Murder, and by doing you service I shall equally involve myself in this troublesome Affair.

You

You know very well, said *Ouang*, the Sepulchre of my Father is very near, and is a Place not at all frequented; besides the Night is very dark, and there is no fear of meeting one Soul by the way; be then so kind as to fetch the Carcase from your Boat.

This is a likely method, replied the Waterman, but how will you pay me for the Service? Then *Ouang* took the Purse and gave it the Waterman, who finding by the Weight that it was not very considerable, How! said he, with a scornful Air, here is Murder in the Case, and you think to get out of the Scrape for so small a Sum: It was my good Fortune that conducted this Man into my Boat, Heaven has given me an opportunity of changing my Condition for a better, and he would put me off with so little; this Business is worth at least a hundred Taëls.

Ouang, who was very eager to get rid of the Danger as soon as possible, durst not contradict him; he signified by a Nod that he accepted the Condition, and immediately went into the House, where he hastily took the Remainder of his Silver, together with Habits, his Wife's Jewels, and such like things, and returned speedily to offer all to *Tcheou se*, telling him that what he brought amounted to about sixty Taëls, which was all that his Circumstances would permit him to give, and he besought him to be contented therewith.

In effect *Tcheou se* seemed to be mollified: I will not, said he, over-rate your Misfortune, but as you are a Man of Letters I hope hereafter you will have regard for me.

Ouang began to be revived from this Moment, and became a little easy; he got a Collation for the Waterman, and while it was preparing sent two Slaves for Shovels and Mattocks: The Name of one of the two was *Hou*, he was a brutal Fellow, for which reason he had the Surname of *Hou* the Tiger. The Company set out soon after, and when they were come over-

over-against the Sepulchre they chose a Place that was soft and easy to dig, where they made a Grave and buried the Carcase; after which they re-imbarked and returned speedily to the House.

However this Labour took up the greatest part of the Night, and the Day began to break before they came home; Breakfast was ready for the Waterman, after which he took his Leave. *Ouang* sent away his Servants, and being alone went into his Wife's Apartment to bewail their Misfortune: Is it possible, cried he, that a Man of my Profession, and of so ancient a Family, should be reduced to submit to a Wretch to whom upon any other occasion I should not condescend to speak? At these Words he shed a Flood of Tears.

His Wife endeavoured to mitigate his Sorrow: Why are you so sad, said she to him? your unhappy Fate is the Cause of it, you are destined to this trouble, and to pay the Sum that it has cost you; instead of murmuring as you do, praise Heaven that has protected you in this Misfortune; compose your self to rest as well as you can, for you have need of it after the Troubles and Fatigues of the Night: *Ouang* followed her Counsel, and went to Bed.

As for the Waterman he sold his Boat, and with the Mony that the Scholar had given him opened a Shop, and applied himself to Trade.

I must here break the Thread of my History to make this Reflection: Sure the Scholar was Master of little Prudence, for since he undertook to stop the Mouth of the Waterman with a Bribe, ought he not to have put a good number of dry Faggots in the Boat to have burnt the Carcase? Then there would be no sign left, nor any fear of its being found out; but in causing it to be buried he acted in the same manner as those who cut down Weeds in the Field, and leave the Root behind: These Weeds grow again in the Spring, and occasion the same trouble; a skilful
Husband-

Husbandman plucks them up by the Root, and then the first Frost that comes destroys them, and they are no longer troublesome.

The common Saying is true, That Misfortunes ride Post and succeed one another : The Daughter of *Ouang*, whom I mentioned before, enter'd on her third Year when she was attacked with the Small-Pox of a malignant sort ; they prayed heartily for their only Daughter, and procured the best Physicians to come to her assistance ; the Parents spent whole Days together weeping by her Bed-side ; at length they learnt that there was a Physician in the City called *Siu*, greatly experienced in these Distempers, and who had saved a great number of Children that were given over : *Ouang* wrote a very pressing Letter, and gave it to *Hou* the Tiger, his Slave, charging him to make all the haste possible ; he reckoned all the Hours of the Day and no Physician appeared ; as for the Child she grew worse and worse, but lingered on till the third Watch, when her Breath growing more difficult she expired in the midst of the Tears and Groans of her disconsolate Parents.

It was not till the next Day at Noon that *Hou* the Tiger returned home ; his Answer was that the Physician was absent, and that he had waited for him all the Day to no purpose ; when the Father heard this his Grief was renewed : It was pre-determined, said he, that my dear Daughter should die thus ; I was not to be so happy as to get the assistance of so skilful a Physician, and saying these Words he fell into Tears.

A few Days afterwards they discover'd, by the means of one of the Domesticks, that the Slave instead of going on the Errand stopt at a publick House, where he got drunk, and when the Fumes of the Wine were dissipated he invented the Story he had the Impudence to relate at his return.

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At this News *Ouang*, transported with Anger, called the rest of the Slaves: Be quick, said he, take that Rascal and lay him on the Ground, and give him fifty hearty blows with a Battoon, and be sure lay them on handsomely; when the Correction was over he withdrew, full of Grief, into his Apartment.

The Slave got up with great difficulty, greatly bruised with the Strokes that he had received, and crawled to his Room as well as he could; there, full of Rage, and debating with himself like a Madman, Cruel Master, said he, you shall pay dear for your Brutality, I'll be sure to be reveng'd for this; then, after he had considered a Moment, I need not go far, says he, to seek for an Opportunity, it is near at hand, and I will not let it slip; as soon as my Wounds are healed you shall know what I can do, I shall teach you, according to the Proverb, *Whether it is the Bucket bung by the Rope that goes down into the Well, or whether the Water out of the Well falls into the Bucket.*

In the mean time *Ouang* was inconsolable, and taken up with nothing but Grief; at length his Relations and Friends invited him, one after another, to come to see them, and by little and little dry'd up his Tears, and drove away his Melancholy.

A few Days after he returned home, as he was walking in the Gallery belonging to the Hall, he saw a Company of Officers enter, who came directly to him and put a Cord about his Neck; How, cried *Ouang* in a Consternation, don't you know that I am one of the Learned? Is it usual to treat one of my Rank in so unworthy a manner, especially when I know no reason for it?

The Officers reply'd in an insulting manner, Yes, you are a fine Man of Learning! the Mandarin will teach you whether it suits with a Man of Letters to knock People on the Head; at the same time they dragg'd him to the Tribunal where the Magistrate gave

gave Audience; hardly was he fallen on his Knees but he perceived his Slave at a little distance, who was become his Accuser, and shewed by his Countenance how pleased he was to bring his Master into trouble.

He then imagined that the Accusation was designed by this Wretch, as a Revenge for the just Punishment that he had given him.

The Mandarin thus began his Examination: You are accused, said he, of having killed a Merchant of *Hou tcheou*; what do you say to the Accusation? Alas! Sir, reply'd *Ouang*, you are the Representative of righteous Heaven, do not listen to the Calumnies of this Wretch; consider whether a Scholar by Profession, weak and fearful as I am, ought to be suspected of assaulting or killing any Person whatever: My Accuser is one of my Slaves that I catch'd in a Fault, and have severely corrected according to the Right I have as his Master; this Wretch has formed a Design to ruin me, but I hope by your Skill and Equity the Accusation of such a Wretch will not turn to his Master's Prejudice, and that you will easily unveil the Secret of his dark Intrigues.

Hou the Tiger, striking his Forehead against the Ground, said, Sir, as you act in Heaven's stead, I conjure you not to regard what this Learned Person has said, who has an excellent Talent at counterfeiting; it is a common thing for a Slave to commit a Fault, and to be punished, and yet there are but few that resent it so far as to accuse their Masters of a capital Crime; but it is easy to clear this Matter up, the Bones of the murdered Person are actually in his Sepulchre, give Orders that they may be digged up; if they are found it will appear that I have said true, but if not then I am a Slanderer, and submit to be punished with all the Rigour of the Law.

The Mandarin did as the Slave desired, the Officers were ordered to go with him to the Place he
men-

mentioned, and there the Carcass was found, which was now become a Skeleton, and was carried upon a Bier to the Audience; the Mandarin rising from his Seat, and considering the Carcass, The Crime, says he, is plain. *Ouang* was going to be put to the Torture, when he desired they would only hear him for a Moment.

The Skeleton, said he, so bare as this is makes it appear that the Man was not lately killed; if I am guilty of this Murder, why did my Accuser put off the Accusation so long? Is it not reasonable to think that *Hou* the Tiger has procured this Skeleton to fix the Calumny upon me, and to strike me as it were with a Thunderbolt? The Answer is pretty good, said the Mandarin; but *Hou* the Tiger immediately reply'd, It is true that this is the Body of a Man killed a Year ago; the Attachment of a Slave to his Master is a Restraint difficult to break through in order to become his Master's Accuser; I own that I have connived at it, not being able to come to a Resolution to bring a Master into trouble that I had an Affection for; I hoped in time he would correct his passionate and turbulent Disposition, but as he becomes every Day more brutal than other, I was apprehensive he would take some false Step, and drag me with him down the Precipice; this is the reason that I have now informed against him, and I own I ought to have done it sooner: But if there still remains any difficulty with respect to my Evidence, let the Neighbours be sent for and questioned about it; there is none of them but can tell the Year and Month in which *Ouang* killed a Man; this is a sure Method to discover which of us two have spoken the truth.

The Mandarin said he was in the right, and ordered *Ouang's* Neighbours to be sent for; when they came they were asked what they knew of the Murder in question? It is true, replied they, that a Year ago, on such a Month and Day, *Ouang* violently as-

faulted a Dealer in Ginger, he was thought to be dead for some time, but at length he came to himself, and we know nothing at all of what happen'd after : At this Testimony of the Neighbours *Ouang* looked very pale, and afterwards did nothing but contradict himself.

There needs no more Questions be asked, said the Mandarin, you are convicted of this Murder, but you will never confess it if rigorous Methods are not used ; at the same time he ordered him to be bastinadoed.

Immediately two lusty Fellows, belonging to the Tribunal, gave a great Shout to shew their readiness to execute his Commands, and seizing the Scholar they threw him on the Ground, and laid on with all their might twenty strokes of the Battoon ; this was more than enough, for the poor Scholar, whose Constitution was tender and delicate, was so fearful of being more cruelly handled, that he made no scruple of confessing whatever they pleased.

The Mandarin having taken down his Examination, spoke thus to the Scholar ; Tho' it is no longer a doubt that you deserve to die, yet, as the murdered Person has no Relations that demand Justice, your Execution shall be delayed for some time, and perhaps ere it be long some Person or other will acknowledge the deceased to be his Relation, and then I will determine the kind of Punishment you must undergo.

Ouang was then conducted into a Dungeon, and the Skeleton buried again in the Place from whence it was taken, that it might be delivered to his Relations whenever they should appear : The Audience ended, the Mandarin returned to his Palace, and *Hou* the Tiger withdrew well satisfied with the Success of his Accusation, and greatly rejoiced at the Bastinadoe that his Master had undergone : The other Slaves belonging to *Ouang*, who were sent to the Audience by the
Lady

Lady his Wife, acquainted her with every thing that passed.

At this News she fainted away, and remained some time in that Condition, infomuch that one would have thought her three Souls had left her; but at length, coming a little to herself, she made the Neighbourhood echo with her Cries and Lamentations, which were followed with another fainting Fit more violent than the former; at length, by the Assistance of her Maid-Servants, she came by little and little to herself; My dear Husband, cried she, but could not utter any thing else; her Complaints and Sighs began anew, and lasted above two Hours.

This extraordinary Fit of Grief being over, she took what Silver she could, and another Habit, and ordered one of her Slaves to follow her, and another to go before; thus she crossed the City, and went to the Gate of the common Prison: When the Husband and Wife came to the sight of each other they were so greatly shocked that they had no Power to speak.

At length *Ouang* regained his Spirits, and with a Voice mingled with Sighs, *My dear Wife*, said he, *'tis Hou the Tiger, that ill-natured Slave, who has cast me into this Abyss of Misfortunes*: The Lady *Lieou* heaped dreadful Imprecations against this malicious Wretch; then she took the Silver that she had brought and gave it her Husband; *Take this*, said she, *and distribute to the Jailor and your Keepers, and they will treat you with more Mildness*; as soon as she had done this Night obliged them to separate.

The Lady *Lieou* went away overwhelmed with Melancholy, and her Heart pierced with the most lively Grief: *Ouang* did not forget to bribe the Jailor and the Keepers, by which means he was exempted from the Whip and Battoon which commonly fall upon most of the Prisoners; but he had a great deal to suffer from a Crowd of Villains among whom he was

forced to be, and thro' the Thoughts of ending his Days by a shameful and cruel Death.

For six Months together he led this melancholy Life in the obscurity of a Dungeon, when he was attacked with a violent Distemper; the Physician's Art and all the Remedies that were given him had no effect, and he found himself reduced to the last Extremity; the very Day that he despaired of Recovery a Servant came to bring him some assistance; as soon as *Ouang* perceived him, Turn back, said he, as fast as you can, and tell your Mistress what a condition I am in, and let her make all the haste possible to see me that I may give her my last Embrace.

The Slave had no sooner inform'd his Mistress but she set forward full of Grief, and went to the Prison, where at the sight of this melancholy state of her Husband she shed a Flood of Tears; then *Ouang*, recollecting his Strength, said, Alas! my dear Spouse, how wretched is thy unfortunate Husband to bring upon himself such a Train of Miseries, wherewith he overwhelms his prudent and virtuous Wife! my Disease gets ground every moment; but, my dear and amiable Companion, since I have the Consolation of seeing thee I die content; it is my last Request that you will not leave the Treachery of my perfidious Slave unpunish'd.

The Lady *Lieou* withholding her Tears, that she might not add to her Husband's Grief; Forbear, said she, this kind of Discourse, and endeavour to make yourself easy, that you may take proper Medicines for the Recovery of your Health; hitherto no Person whatever has prosecuted or meddled with this Affair for which you languish in Prison, and I am resolved to sell all our Lands, Houses, and every thing else to purchase your Liberty, and then we may live a long while together: As for your unfaithful Slave the Justice of Heaven will overtake him, and you will certainly be revenged, therefore set your Mind intirely at rest.

Since

Since I see, reply'd *Ouang*, a Wife so ready to assist me, if Heaven prolongs my Days I shall look upon it as a precious Gift; he was going on when they obliged the Lady to withdraw, because Night approached.

It was then she gave vent to her Grief which she had smother'd in her Bosom; she went to her own House all in Tears, and retired to her Apartment, where she was wholly taken up with the Distress and melancholy Situation of her Husband: Mean while the Servants were in a lower Room in the forepart of the House, where they were endeavouring to dispel their Melancholy, when suddenly they saw a Man advanced in years enter in carrying a Present, and asking if the Master of the House was at home: When they look'd at the Stranger somewhat earnestly they all cried out aloud, *A Ghost! A Ghost!* and took to their heels; they had recollected the Dealer in Ginger belonging to *Hou tcheou*, called *Liu*; but he perceiving them all run away in a Fright, laid hold of one by the Arm, Are you mad, said he? I come to make your Master a Visit, and you mistake me for an Apparition.

The Lady *Lieou*, hearing the Noise that was made, came hastily out to see what was the matter; the good old Man advanced and saluted her in a very obliging manner; Madam, said he, you have doubtless forgot the old Man of *Hou tcheou*, called *Liu*, who dealt in Ginger; 'tis I myself, and I shall always have a grateful Remembrance of your Husband's Entertainment, and the Present that he made me of a piece of Stuff; when I went from your House I returned to *Hou tcheou*, and for a Year and a half since I have been carrying on my little Trade in several Places; I have now taken a trip to your noble City, and brought several Trifles from my own Country, that I take the liberty to make you a Present of: I cannot comprehend what could induce your People so foolishly to

take me for a Spirit come from the other World : One of the Domesticks, who lay snug in the corner of the Hall, began at this to cry out, Madam, take heed what you do, he certainly knows that you are endeavouring to get our Master out of Prison, and he has assumed this fantastick Body to embroil his Affairs and complete his Destruction.

The Lady *Licou* silenced the Servant, and addressing her Discourse to the Stranger, As far as I can apprehend, said she, from the manner of your speaking, there is no reason to believe you rose from the Dead, but you are to understand that my Husband has suffered greatly, and is like to suffer more, on your Account.

The good Man was in a Consternation at this Reply ; Alas ! is it possible that I could do the least wrong, contrary to my Inclination, to so worthy a Man ? Then the Lady *Licou* related the Particulars of what the Waterman *Tcheou se* had done : He brought, said she, in his Boat a dead Body overagainst our Door, and produced your Basket and the piece of Stuff that we gave you, saying that you had delivered them to him as a Proof that you were killed by my Husband ; this was, as you must think, like the stroke of a Thunderbolt to us, but by the assistance of Money the Waterman was prevailed upon to conceal the Murder, and assisted in carrying the Body and burying it ; in a Year after *Hou* the Tiger inform'd against his Master at the Tribunal ; the Torture which they put my Husband to obliged him to confess all, in consequence of which he was cast into a Dungeon, where he has languished for six Months.

At this relation *Siu* violently beat his Breast ; Ah ! Madam, said he, my Heart is seized with the most lively Grief ; is it possible there should be a Man under Heaven capable of so black an Action ? When I left you the last Year I went directly to the Bark to cross the River ; the Waterman seeing the piece of Stuff

Stuff in my Hands demanded where I had it: I, who had no Suspicion of his villainous Design, ingenuously told him the whole Affair, that being thrown down by your Husband I lay for some time senseless, that afterwards he entertained me handsomly, and made me a Present of this piece of Stuff; he desired me to sell it him, which I did; and desired likewise my *Bamboo* Basket, which I gave him for my Passage over the River: Could any one have guess'd he had got these things of me to transact the most horrible piece of Villainy with?

My good Friend, reply'd Dame *Lieou*, before I spoke to you I could not be certain that the Accusation against my Husband was a Forgery: But whence had he the dead Body which was said to be yours?

Liu having considered a Moment, said, I now recollect that while I was in the Boat, and relating my Story to the Waterman, I saw a dead Body float near the Bank of the River; I observed that the Water came out of the Mouth and Eyes, and made no question but it was a dead Carcase. Could one have believed the Waterman would have formed such a Diabolical Design? He is a Monster that fills one with Horror: But, Madam, there is no time to lose, accept I beseech you of this small Present, and then we will go together and get Audience of the Mandarin; I will convict him of the Calumny, which ought to be done as soon as possible. The Lady *Liu* took the Present, and ordered in Dinner for the good old Man.

In the mean while she drew up a Petition herself, for, belonging to a learned Family, she could write elegantly; after which she sent for a Chair and set out, attended by Slaves, and was followed by the old Man to the Mandarin's Palace.

As soon as this Magistrate was seated on his Tribunal, they both cried out aloud, *The Innocent is oppressed with Slander!* and at the same time the Lady

presented her Petition: The Mandarin having read it, made her draw near, and asked her several Questions; she gave an account of all that had contributed to her Husband's Disgrace, and ended with saying, That this very Day the Dealer in Ginger being happily arrived in the City, she came to prosecute the dreadful Calumny for which she demanded Justice in the Petition.

The Mandarin, having heard her attentively, made *Liu* draw near in his turn to be examined; *Liu* related the beginning and end of the Dispute in which he was hurt by the Fall; he explained the manner in which he was prevailed upon to sell the piece of Stuff, and gave intire Satisfaction to all the Questions that were asked him.

But, said the Mandarin, has not this Woman prevailed upon you by Mony to give this Evidence? *Liu*, striking his Forehead against the Ground, immediately reply'd, Such a Trick is impracticable; I am a Merchant of *Hou tcheou*, and have traded in this City for several Years; I am known by a great number of Persons, how then can I carry on an Imposture? If that which they have feigned concerning my Death was true, do you think when I was ready to die I should not have ordered the Waterman to fetch some of my Acquaintance to give them a Commission to demand Justice? Was it likely that I should give this Charge to a Person unknown? But if I had been really dead would none of my Relations at *Hou tcheou*, when they found I was a long while absent, come and make an Enquiry after me? If I had been killed, as has been said, would not they have carried my Accufation to your Tribunal? How then comes it to pass, that for a whole Year together no body has appeared, and instead of one of my Relations a Slave should take upon him to accuse his Master? I return'd to the City but this Day, and therefore could be informed no sooner of this horrid

rid Scandal; in short tho' I have contributed nothing to the Misery of this unfortunate Scholar, yet as I am in some sort the occasion of his Suffering, 'twas not possible for me to see Innocence oppressed without Emotion, and this is the only Motive that has brought me to your Footstool: Give Orders, I beseech you, that Inquiry may be made concerning what relates to me, for nothing can be more easy.

Since you are known here by many, reply'd the Mandarin, mention some that I may examine: *Liu* mentioned to the number of ten, whose Names the Mandarin took down, but fixed on the four last, whom he sent for.

When they entred the Hall of Audience it was observable, that as soon as they perceived the old Man *Liu*, they said one to another, Ah! here is our ancient Friend *Liu* of the City of *Hou tcheou*; he is not dead then, as was given out; the Mandarin ordered them to draw nearer that they might take the better notice of him; Are our Eyes enchanted? added they; no, 'tis he himself; this is the Dealer in Ginger that was said to have been killed by the Scholar *Ouang*.

The Mandarin began to perceive how the Matter really was, and determined to take the Examination in a judicial manner; after which he commanded them to withdraw, charging them not to say a Word of what had passed under severe Penalties; upon which they promised to obey him, and left the Audience.

The Mandarin gave orders to some of the Officers to inform themselves secretly where the Waterman *Tcheou se* lived, and to amuse him with false hopes that he might come directly to the Tribunal without having the least Suspicion of the Business in hand: As for *Hou* the Tiger, who had given in the Accusation, as he had a Person bound for him he was easy to be found; the Order was that they should both be brought into Court in the Afternoon; the Officers replied, with a Shout, that testified how readily they obeyed,

obeyed, and separated immediately to go to different Parts of the City.

In the mean time the Lady *Licou*, who had Orders to be there with old *Liu* at the same Hour, went to the Prison, where she informed her Husband of all that passed; this Relation so transported him with Joy that one would have thought the most spirituous Essence was poured upon his Head, or the sweetest Dew fallen upon his Heart, and the same moment his Distemper left him.

I was chiefly provoked, said he, at the vile Slave, whom I looked upon as a Monster, and did not believe there was a wickeder Man to be found, but the Villainy of the Waterman far exceeds his: Is it possible to carry Wickedness to so great an Excess? If this good old Man had not appeared himself, I should never have known whether I had died for a real or a supposed Crime; but at length the Truth is manifest.

The Dame *Licou* did not fail to be at the Audience with old *Liu*, whom she had handsomely regaled at her own House: They had by cunning prevailed upon *Tcheou se* to be there, who after he had quitted his Boat opened a Shop, and was become a Stuff-Merchant; the Officers of the Tribunal had persuaded him that their Master would make a good Purchase, so that he entered the Hall of Audience with an Air of Satisfaction; however the Justice of Heaven was on the point of discovering itself.

When he thought least of the matter, and was turning his Head here and there in a confident manner, he perceived old *Liu*; in an instant, by an Emotion in his Mind which he could not command, his Ears became as red as Blood: Old *Liu* called to him with a loud Voice, Well, Mr. Boatman, how have you done since the Day that I sold you the piece of Stuff and the *Bamboo* Basket? Has the Traffick been lucky?

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At these Words *Tcheou* *se* hung down his Head and made no Reply, but his Countenance suddenly appeared like the Branch of a Tree that is withered by the Sun: They introduced at the same time *Hou* the Tiger; this Wretch, after he had betrayed his Master, did not return back to *Ouang's* House, but lodged in another Place as if he had ceased to be a Slave, and was coming that Day to the Audience for the sake of Diversion, and to see what was doing; the Officers of the Tribunal met him very luckily near the Mandarin's Palace, We were looking for you, said they to him, because to-day Sentence is to be passed on your Master; the Relations of the murdered Person prosecute the Cause, and there is no body wanting but you, who are the Informer, to condemn him to the Punishment his Crime deserves.

Hou the Tiger, transported with Joy, followed the Officers and kneeled down at the Foot of the Tribunal; when the Mandarin saw him, Dost thou know that Man? said he, pointing to old *Lin* with his Finger; *Hou* the Tiger, after he had beheld him a little earnestly, was immediately in such Confusion and Astonishment that he could not speak a Word.

The Mandarin, perceiving the Embarrassment and Concern of these two Villains, took about a moment for Consideration, then holding his Hand towards *Hou* the Tiger, Thou Dog of a Slave, said he to him, what has thy Master done to thee that thou should'st contrive his Ruin with the Waterman, and invent so black a Calumny?

Nothing is more true, reply'd the Slave, than my Master has killed a Man, nor was it a Story of my Invention. How, said the Mandarin, are you so obstinate as to continue in this Falshood? Let the Wretch be taken and put to the Torture till he owns his Crime; *Hou* the Tiger, in the midst of his Torment, cried out as loud as he could, Alas! Sir, if you reproach me for conceiving a mortal Hatred against my

my Master, and becoming his Accuser, I plead guilty; but if I am killed I will never own that I have conspired with any Person whatsoever to invent what is called a Slander: Yes, my Master having one Day a Dispute with *Liu*, struck him so hard that he fell down senseless; immediately they gave him something to drink, and he came to himself, then they regaled him, and made him a Present of a piece of Stuff; *Liu* went from thence to cross the River, and the self-same Night, about the second Watch, the Boatman *Tcheou se* brought a dead Body in his Boat as far as our Door, and to make it evident that it was *Liu* he shewed the piece of Stuff and the *Bamboo* Basket, and there was not one of our Domesticks but what took it for Fact; the Money and the Jewels, which my Master gave the Waterman, stopt his Mouth, and he promised to conceal the Murder; I was one of those who helped to bury the Corpse, and afterwards my Master using me ill I resolved to revenge myself, and accused him at this Tribunal: As for this Man that died I swear I have not the least knowledge of him, nay, if I had not seen old *Liu* here, I should never have thought my Master was falsely accused in having this Murder laid to his charge: It is no way in my Power to tell what Body it was, or whence it came; none but the Waterman can give an account of it.

This Examination being taken by the Mandarin, he made *Tcheou se* draw near to be interrogated in his turn; this Man made various Pretences to disguise his Crime, but *Liu*, who was present, immediately discovered his Knavery, and the Mandarin put him to the Torture, which quickly made him confess the truth.

I declare, says he, that the last Year, in such a Month and on such a Day, *Liu* came to me for a Passage in my Boat, holding in his hand a piece of Stuff; I accidentally asked him who had made him that Present, upon which he related the whole Story, and
at

at the same time there appearing a dead Body near the Bank, which was thrown there by the Current, it came into my Head to make use of it to deceive *Ouang*; this made me purchase the piece of Stuff and the *Bamboo* Basket, and as soon as *Liu* was landed I took the Corpse out of the Water, put it into my Boat, and rowed to *Ouang's* Door; contrary to all appearance he believed what I said concerning *Liu's* Death, and gave me a good Sum not to divulge it, and I went with some of his Servants to bury the Body, who took it for the Corpse of old *Liu*: There is nothing but what is true in this Confession that I have made, and I am ready to suffer any thing if the least Particular is false: All this, said the Mandarin, agrees with what I know already, but there is one Article seems very dark; is it possible that at that very instant a dead Body should be found near the Bank? Besides is it credible that this Corpse should resemble old *Liu*? without doubt thou hast killed this Man in some other Place, and thy Design was to make *Ouang* pass for the Author of the Murder. Ah! Sir, cried *Tcheou se*, if I had any thoughts of killing any body could not I have killed *Liu* sooner than another Person, since he was alone with me in the Boat in a dark Night? What I have said is true, seeing a Body float in the Water I thought it would be easy to make use of it to deceive *Ouang*, for which reason I purchased the Stuff and Basket of *Liu*; but that which persuaded me most that I should succeed was, that I knew *Ouang* to be a fearful and credulous Man, and I knew likewise that he had never seen *Liu* but this once, and that when it was Night and by the Light of a Lamp; I procured the piece of Stuff and the *Bamboo*-Basket, that they might immediately bring to his mind the Dealer in Ginger: These were the Reasons that made me think the Trick would succeed, and that he would fall into the Snare that I had laid for him: As for the dead Body I swear that I know nothing of it, and I make no doubt
but

but the Person fell accidentally into the River and was drowned, tho' I can say nothing certain as to this point.

Then old *Liu*, falling upon his Knees, said thus : It is certainly true that when I passed by the River in his Boat, there appeared a dead Body floating in the Water ; upon which the Mandarin gave credit to what he said, and committed all these Depositions to Writing.

Tcheou se falling into Tears, cried out, Take pity, Sir, on this poor Wretch who lies at your Feet, for I had no other Design by this Artifice than to get a little Mony, without thinking of any further harm ; therefore mitigate the Punishment I beseech you.

The Mandarin raising his Voice, How, audacious Wretch ! said he, canst thou expect Favour when thy Passion for another Person's Wealth has brought him within a Hair's breadth of his Destruction ? this Design was laid too deep to be the first Trial of your Skill, 'tis not unlikely that many others may have perished by such-like Contrivances ; it is my Duty to free the City from so dangerous a Plague.

As for *Hou* the Tiger, that unnatural Slave, who forgetting the Benefits he received from his Master, has contrived his Destruction, he deserves to be severely punished ; at the same time he ordered the Executioners to take the two Villains, and laying them on the Ground, to give *Hou* the Tiger forty blows with the Battoon, and to bastinadoe *Tcheou se* till he expired under the Blows.

They did not know that *Hou* the Tiger had just got over a dangerous Disease, and consequently was not in a condition to undergo the Punishment ; but the Justice of Heaven would no longer suffer this treacherous Slave, for he expired on the Pavement before he had received his number of Blows ; *Tcheou se* did not die till he had received seventy.

This done the Mandarin sent for *Ouang* out of Prison, and in full Audience declared him innocent ; besides

sides he ordered all the Cloth that was in *Tcheou se's* Shop, and had been bought with *Ouang's* Mony; to be delivered to him; the whole Stock amounted to about a hundred Taëls.

According to the course of Justice, said the Mandarin, this ought to be confiscated, but as *Ouang* is a Scholar that has greatly suffered I compassionate the miserable condition to which he has been reduced; let every thing that is found at the Thief's House be returned to him that it was extorted from; this was an Act of Goodness in the Mandarin.

They went, according to Order, and took up the dead Body in which they observed that his Nails were still full of Sand, which was a Proof that he fell into the River off the Bank, and was drowned endeavouring to get up it again; as none of his Relations laid claim to him the Mandarin ordered the Officers to lay him in the common Burying-place of the Poor.

Ouang and his Wife, together with old *Liu*, after returning their humble Thanks to the Mandarin, returned to their House, where they caressed the good old Man who had taken so much pains to disprove the Calumny, and shewed him all the Kindness that could be expected from the sincerest Gratitude.

From this time forward *Ouang* learnt to moderate the Heat of his Temper, and to restrain his natural Impetuosity; if he met a poor Man who asked an Alms, or desired any Service, he received him with an Air of Affability, and shew'd his readiness to assist him; in short he came to a Resolution to labour in good earnest to attain his Degrees, and to obliterate the remembrance of this fatal Accident; he applied himself constantly to his Books, had little Commerce with the World, and lived in this manner for the space of ten Years, after which he was raised to the Degree of Doctor.

There is a great deal of reason to say, That Magistrates and Officers of Justice are obliged to regard the

the Life of a Man more than that of a contemptible Plant, and that they are highly culpable when they are as careless in examining a Process as if they assisted at the Disputes of a Company of Children that are at play: Nothing ought to be done precipitately; as for example in the Cause of *Ouang*, the main point was to penetrate into the Fetches and Artifices of the Waterman; if the Dealer in Ginger had not happily arrived at *Ouen tcheou*, and if thro' too much Precipitation they had not waited for his Arrival, the Slave who had accused his Master would not have thought he had slandered him; the Wife would not have imagined her Husband had been innocent of the Murder, and the accused Person himself would not have known he had been unjustly oppressed; much less could the Judge have had the least Knowledge of the matter, for it was impossible for him to penetrate into things concealed with so great care: Let benevolent Magistrates, as they ought, have the same Compassion for the People as the Father has of his Children, and they may learn from this Story both in what manner they ought to conduct themselves, and what Faults they should avoid.



TCHAO



TCHAO CHI COU ELL:
OR, THE
LITTLE ORPHAN
OF THE
FAMILY of *TCHAO.*
A
CHINESE TRAGEDY.



VOL. III.

O

DRA.



DRAMATIS PERSONÆ.

TOU NGAN COU, Prime Minister of War.

TCHAO TUN, Minister of State, a mute Person,

TCHAO SO, Son of *Tchao tun*, and Son-in-law of the King.

The KING'S DAUGHTER, Wife of *Tchao so*.

TCHING YNG, a Physician.

HAN ROUE', Mandarin of the Army,

CONG SUN, an ancient Minister of State, retired into the Country.

TCHING POEI, a young Lord, supposed to be the Physician's Son, and adopted by *Tou ngan cou*.

QUEI FONG, a Great Officer of the King,





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AFTER what I have said elsew^here, That Plays are always an Entertainment at the great Feasts given by the Chinese Mandarins and other great Persons, no doubt there will be an Expectation of seeing a Production of this kind, by which one may judge of their Taste for Theatrical Performances; and it fortunately happens that I am able to satisfy the Curiosity of the Reader in this point.

There is fallen into my Hands a Chinese Tragedy exactly translated by P. de Premare; the three Unities of Time, Place and Action are not to be expected, nor yet the other Rules observed by us to give regularity to Works of this sort: 'Tis not above an Age since Dramatick Poetry amongst us has been brought to the Perfection it is in at present, and it is well known in more distant Times to have been very rude and unpolish'd.

Therefore we ought not to be surpris'd if the Rules of our Drama are unknown to the Chinese, who have always lived as it were in a World by themselves: The chief Design in their Plays has been to please their Countrymen, to move their Passions, and to inspire them with the Love of Virtue, and a Detestation of Vice: If they succeed in this it is sufficient for them, and it is enough for me to give a Specimen of their Taste in Works of this kind, tho' never so much differing from our own.

This Tragedy is taken from a Book intitl'd Yuen gin pe tchong; it is a Collection of a hundred of the best Plays that were compos'd under the Dynasty of Yuen, and contains forty Volumes distributed into four Tao.

This Piece is intitl'd Tchao chi cou ell, that is The little Orphan of the House of Tchao; it is the eighty-fifth of the Collection, and is at the beginning of the thirty-fifth Volume.

The Chinese, says P. de Premare, make no distinction between Tragedies and Comedies, and I have only call'd

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this a Tragedy on account of the Tragical Incidents; these kind of Works differ very little from Chinese Novels, unless with respect to the introducing of Persons who speak on a Theatre; whereas in a Novel 'tis the Author that relates their Discourses and Adventures.

In the printed Books they seldom set down the Name of the Person who speaks, because, as you will find, he always tells the Spectators who he is himself, and begins with telling his Name, and the Part he is to act in the Play.

A Company of Comedians is composed of eight or nine Actors, who have each their proper Parts allotted, not unlike a Set of Strollers: The same Comedian sometimes acts several different Parts, otherwise the Company would be too numerous: In the following Tragedy there are but five Actors, tho' there are near a dozen Parts, if we reckon the Guards and Soldiers that speak.

The Chinese Tragedies are intermixed with Songs, which are often interrupted by the recital of two or three Phrases spoken in the usual manner; it seems very odd to us that an Actor should fall a singing in the middle of a Dialogue; but it must be remembered that, among the Chinese, the Singing is to express some great Emotion of the Soul, such as Joy, Grief, Anger, or Despair; for instance a Man, who has conceived Indignation against a Villain, sings; another, who animates himself to Revenge, sings; another, who is ready to lay violent Hands upon himself, likewise sings.

There are Plays the Songs of which are difficult to be understood, because they are full of Allusions to things unknown to us, and Figures of Speech very difficult for us to observe.

The Number of Airs belonging to the Songs of the Chinese Tragedies are but few, and in the Impression they mention the Air at the head of each Song: The Songs are printed in large Characters to distinguish them from common Speech: The Tragedies are divided into several Parts, which we may call Acts; the first resembles a Prologue or Introduction; the Acts are called Tche, which may be divided into Scenes by the Entrance and Exits of the Actors.

TCHAO



TCHAO CHI COU ELL:

OR, THE

Little Orphan of the Family of Tchao.

SIE TSEE, or The PROLOGUE.

S C E N E I.

T O U N G A N C O U, *alone.*



MAN seldom molests a Tiger, and yet a Tiger is always mischievous to a Man. If we do not satisfy ourselves, when occasion offers, we are sure to repent. I am *Tou ngan cou*, Prime Minister of War in the Kingdom of *Tsin*: The King *Ling cong*, my Master, had two Servants in whom he placed intire Confidence; the Business of the one was to rule the People, and was called *Tchao tun*; the other was to govern the Army — that's myself: Our Employments have set us at Enmity, and I have always been desirous of destroying *Tchao*, but have not been able to compass my Design. *Tchao so* his Son has married the King's Daughter; I hired a Ruffian to take a Dagger, get over the Walls of *Tchao tun's* Palace,

O 3

and

and kill him; but the Wretch, attempting to execute my Orders, beat his Head against a Tree and died upon the Spot: One Day *Tchao tun* went out to animate the Husbandmen in their Labour, and found under a Mulberry-tree a Man half dead with Famine; he gave him Victuals and Drink as long as he would, and saved his Life: About this time a western-King made his Majesty a Present of a great Dog, called *Tchin ngao*, who gave him to me; him I trained up to destroy my Rival in the following manner: I shut up the Dog in a By-Room, and order'd him to be kept from eating four or five Days; at the bottom of my Garden I had placed a Man of Straw dressed like *Tchao*, and of the same size, in the Belly of which were put the Entrails of a Sheep; I shew'd him the Entrails, and let him go, when he soon tore in pieces the Man of Straw, and devour'd the Contents: After this he was shut up close again, kept from eating, and brought back to the same Place; as soon as he perceived the Man of Straw he fell a barking, I then let him go when he fell upon the Image, tore out the Entrails, and devour'd them as before: This Exercise lasted a hundred Days, at the end of which I went to Court, and said publickly to the King, Prince, here is a Traitor who has a Design upon your Life; the King earnestly demanded who the Traitor was; I reply'd, The Dog your Majesty gave me can distinguish him; the King seem'd pleas'd with it: Formerly, said he, in the Reigns of *Yao* and *Cbun* there was a Sheep that could discover a Criminal by instinct, and am I so happy as to see something like it in my Reign; where is this wonderful Dog? I sent for him to the King, and at the same moment *Tchao tun* was near the King in his usual Dress; as soon as *Cbin ngao* saw him he fell a barking; the King ordered me to let him loose, saying, Surely *Tchao tun* must be the Traitor; upon which I let him go, and he pursued *Tchao tun*, who ran as fast as he could thro'

thro' the Royal Apartments, but by misfortune my Dog displeas'd a Mandarin of War, who killed him; *Tchao tun* ran out of the Palace with a design to get into his Chariot and four Horses, but I had taken care to send away two of them, and broke one of the Wheels, so that it was not fit to be us'd; but there appeared a bold able Fellow, who with his Shoulder supported the Chariot, and drove the Horses with his Hand, and so conducted it through a Passage between the Mountains and sav'd the Life of *Tchao tun*: Who was this Fellow? why the very same that *Tchao tun* had brought back from the Gates of Death: As for myself I staid with the King, and told him what I was going to do for his Service, and upon the spot I caus'd all the Family and Domesticks of *Tchao tun* to be massacr'd to the number of three hundred; there only remains *Tchao so*, with the Princess his Wife; he is the King's Son-in-law, and it will not be proper to put him publickly to Death; however to hinder a Plant from growing again it is necessary to destroy even the smallest Root; I have counterfeit'd the King's Order, and have sent to *Tchao so*, as from him, three things, a Cord, a poisonous Draught, and a Dagger, with Orders to chuse one; my Commands will be executed, and I wait for an Answer.

[*Exit.*

S C E N E II.

TCHAO SO, and the PRINCESS his Wife.

TCHAO SO.

I am *Tchao so*, and I have such a Mandrinate Who would have thought that *Tou ngan cou*, urged by Jealousy, which always divides the Mandarins of the Army and the Mandarins of Letters, should deceive the King, and cause him to put to death our whole Family to the number of three hundred Persons: Princess, hearken to the last Words of your Spouse; I know you are with Child, and if it hap-

The GENERAL HISTORY of

pens to be a Daughter I have nothing to say; but if it should be a Boy I'll give him a Name before he is born, and would have him called *The Orphan of Tchao*; bring him up carefully that he may one Day revenge his Relations.

The P R I N C E S S.

Alas! you overwhelm me with Grief.

An ENVOY *from the* KING *enters, and says,*

I bring from his Majesty a Cord, Poison, and a Dagger, and I have Orders to make these Presents to his Son-in-law; he may chuse which of the three he pleases, and after his Death I must shut up the Princess his Wife, and turn her Palace into a Prison; the Order imports that there should not be a Moment's delay: [*Perceiving the Prince, he says*] *Tchao so*, kneel down, and hear the King's Order, [*He reads*] Because your Family is guilty of High-Treason all that belong to it have been executed besides yourself; but remembring that you are my Son-in-law I was not willing to put you publickly to death; I have therefore sent you three Presents, commanding you to chuse one. [*The Messenger continues, and says*] The Order directs also that your Wife should be shut up in the Palace, with strict Prohibition not to let her go out, with design that the Name of *Tchao* may be quite extinct; the King's Order admits of no delay, therefore *Tchao so* make haste, and put yourself to death.

T C H A O S O.

Alas! Princess, what is to be done in this Misfortune?
[*He sings, bewailing his Lot.*]

The P R I N C E S S.

O Heaven! take pity on us, our whole Family have been massacred, and these unfortunate Wretches lie unburied.

T C H A O S O, *singing.*

I shall have no Grave no more than they: Princess, remember what I required you to do.

The

The PRINCESS.

I shall never forget it.

[TCHAO so repeats to the Princess, singing, the last Advice that he gave her, and kills himself with the Dagger.

The PRINCESS.

Alas! my Spouse; this Sight will kill me with Grief.

The MESSENGER.

Tchao so has stabbed himself, and is dead, and his Wife is imprisoned in her own House, I must therefore go and give an Account of my Commission.

[Then he repeats two or three Verses.

The End of the PROLOGUE.



THE FIRST PART.

SCENE I.

TOU NGAN COU, and Attendants.

I FEAR that if the Wife of Tchao so should bring her Son into the World, when he is grown up he will become a formidable Enemy, for which reason I keep her shut up in the Palace as in a Prison. It is almost Night, I wonder why the Messenger stays so long; I cannot see him coming back.

Enter a SOLDIER.

The Princess is brought to bed of a Son, called *The Orphan of the Family of Tchao*.

TOU NGAN COU.

Is this true? What! can this little Imp be called *The Orphan of the Family of Tchao*? I will let him live a Month, for I shall have opportunity enough to make away with the little Orphan; I'll send Orders to *Han kouè* that he may guard the Entrance of the Palace where

where *Tchao fo's* Lady lives, that he may examine carefully every thing that is brought out; and if any one is so daring as to conceal the Infant, I will destroy him and all his Generation: This Order shall be set up every where, and the inferior Mandarins shall have notice, that if any one acts contrary to it he shall be deemed guilty of the same Crime.

S C E N E II.

The PRINCESS, holding her Son in her Arms.

It seems as tho' the Misfortunes of all Mankind were in league to afflict me: I am Daughter to the King of *Tsin*; the Traytor *Tou ngan cou* has destroyed all my Family, except this poor Orphan I have in my Arms: I remember that my Husband, just before his Death, spoke these Words: My Princess, said he, if you have a Son call him *The Orphan of the House of Tchao*, and take great care of him, that when he comes to Age he may revenge his Family; but alas! how shall I convey him out of this Prison? There comes a Thought into my Head; I have now no Relation but *Tching yng*, he is of my Husband's Family, and, happily for him, his Name was not in the List; when he comes I'll trust him with the Secret.

S C E N E III.

TCHING YNG, with his Chest of Medicines.

I am called *Tching yng*, and am a Physician by Profession; I serv'd the King's Son-in-law, and he had a Kindness for me that he had not for any other; but alas! this Villain, *Tou ngan cou*, has destroyed all the Family of *Tchao*, tho' I was so fortunate as not to be in the List: The Princess is at present in her own House, and I carry her Provisions every Day; I know that she has called her Son *The Orphan of the Family of Tchao*, and designs to bring him up, hoping that he will one Day revenge the Death of his Father, and the

the whole Family, but I am much afraid that he will hardly escape the Talons of the cruel *Tou ngan cou*. It is said the poor Princess wants me to give her Physick undoubtedly after her Lying-in; I must make haste, I am now at the Door; I have no occasion to send word, but will go in directly.

S C E N E IV.

TCHING YNG, *the* PRINCESS.

TCHING YNG.

Madam, I understand you have sent for me; what would you be pleased to have with me?

The PRINCESS.

Alas! how has our Family been destroyed in a cruel manner! *Tching yng* I have sent for you, and the reason is this; I am brought to bed of a Son, and his Father, just before his Death, gave him the Name of *The Orphan of Tchao*: *Tching yng* you are one of our People, and have always been well used: Is there no Method of conveying away my Son that he may one Day revenge his Family?

TCHING YNG.

Madam, I see plainly you don't yet know all; the Traytor, *Tou ngan cou*, knowing that you have a Son has put up Advertisements at all the Gates, That if any one offers to conceal the little Orphan he and all his Family shall be put to death; after this who dares receive him, or convey him out of the Palace?

The PRINCESS.

Tching yng, it is a common Saying, *That a Person who wants speedy help thinks of his Relations, and when he is in danger trusts to his ancient Friends*; if you save my Son our Family will have an Heir: [*She kneels down.*] *Tching yng*, take pity on me, the three hundred Persons that *Tou ngan cou* has massacred are contained in this Orphan.

TCHING

Madam, rise I beseech you; if I hide my little Master, and the Traytor comes to know it, he'll ask where is your Son? and you will say I have given him to *Tching yng*, and then both myself and Family will be put to death, and your Son will share the same Fate.

The PRINCESS.

Banish all Fear, and make haste away; listen to what I say, and behold my Tears; his Father died by a Dagger, [*She takes her Girdle.*] the thing is determined, the Mother will follow him.

TCHING YNG.

I did not think that the Princess would have hanged herself as I see she has done; 'tis not safe for me to stay here a moment, I'll open my Chest of Medicines, put the little Prince in it, and cover him with Bundles of Physical Herbs. O Heaven! take compassion on us; all the Family of *Tchao* has perished by the Sword, and none but this poor Orphan is left; if I can save him I shall be very happy, and shall do a great piece of Service; but if I am discovered I shall be put to death, and all that belongs to me: Oh *Tching yng*! consider a little, if this Orphan is saved he must be taken out of the Hands of *Tou ngan cou*, and to hope for this is to hope to get free from the Nets of Heaven and Earth.

S C E N E V.

HAN KOU E, attended with Soldiers.

I am *Han kouè*, General under *Tou ngan cou*, he has order'd me to guard the Palace of *Tchao fo's* Widow; but why guard it? because the Princess has had a Son; it seems he is afraid that they should carry off the Infant, so has order'd me to keep strict guard, and if any one takes him away he and all his Family will be made shorter by the Head. Well, *Tou ngan cou*, shall

shall it be said that you may kill at your pleasure the King's best Subjects, and those of the greatest Merit? [*He sings.*] The two Families of *Tou* and *Tchao* nourish an Enmity which will not soon be extinguished. [*He sings.*] O *Tou ngan cou*, how odious art thou! [*He still sings, and threatens Tou ngan cou with the Punishments of Heaven.*] I command you to keep strict Watch, and if any one comes out of the Palace give me immediate notice. [*To the Soldiers.*]

S C E N E VI.

TCHING YNG, HAN KOUE, and Soldiers.

HAN KOUE.

Seize this Man that carries a Physician's Chest. —
Who are you?

TCHING YNG.

I am a poor Physician called *Tching yng.*

HAN KOUE.

Whence come you? Whither do you go?

TCHING YNG.

I come from the Princess to whom I have been giving Physick.

HAN KOUE.

What Physick have you given her?

TCHING YNG.

That which is proper for Childbed-Women.

HAN KOUE.

What is it then that you carry in your Chest?

TCHING YNG.

'Tis full of Medicines,

HAN KOUE.

What Medicines?

TCHING YNG.

Such as is usually taken.

HAN KOUE.

Is there nothing else?

TCHING

T C H I N G Y N G.

No, nothing else in the World.

H A N K O U E'.

If what you say is true you may be gone about your Business. [*He goes away, and Han kouè calls him back.*] *Tching yng, Tching yng*, come back and tell me what is in your Chest.

T C H I N G Y N G.

Medicines.

H A N K O U E'.

Is there nothing else besides?

T C H I N G Y N G.

Nothing at all.

H A N K O U E'.

Go your ways then. [*He goes away, Han kouè recalls him, he returns.*] You certainly conceal something or other, for when I say *Be gone* you seem to fly; and when I say *Come back* you seem scarce able to walk: O *Tching yng*, do you think I don't know you? [*He sings.*] You are of the Family of *Tchao*, and I am under *Tou ngan cou*: I am sure you have got the young Child in that Chest, who is not yet a Month old: O *Tching yng* take notice of what I say. [*He sings.*] how can you get out of the Tiger's Den? Am not I the next General to *Tou ngan cou*? Do you think I will let you go without asking any Questions? O *Tching yng*, I know you have great Obligations to the Family of *Tchao*.

T C H I N G Y N G.

I own it, I know them, and will endeavour to repay them.

H A N K O U E' *sings.*

You say you will repay the Favours you have received, but I am afraid you cannot save yourself. [*He sends the Soldiers away.*] Withdraw; if I call you, come; if I don't call you, don't come.

S O L D I E R S.

We will do as you say.

H A N

HAN KOU E' opens the Chest.

O *Tching yng*, you said there was nothing here but Medicines, and see here is a little Man.

[*Tching yng falls upon his Knees in confusion; Han kouè sings over the Infant that he found.*

TCHING YNG.

My Lord, I beseech you be not angry, but permit me to tell you how things have happened: *Tchao tun* was one of the King's most faithful Subjects, *Tou ngan cou* was jealous of him, and would have killed him by a Dog; *Tchao tun* made his Escape, and got out of the Palace; his Chariot could not get along, but the brave *Ling che*, remembering the Favours he had received, carried him into the Mountains, where it is not known what is become of him; the King believed the Calumnies of *Tou ngan cou*; the Son of *Tchao tun* had Orders to kill himself, the Princess was confined to her Palace, where she had a Son she called *The Orphan*, the Mother and Child were without any Assistance; the Princess trusted me with her Son; you have found him, my Lord, and I hope you won't blame me; you cannot desire to destroy this young Branch, and extinguish the Family without Redemption.

HAN KOU E'.

Tching yng, you see that if I was to carry this Child to its Enemy, there are no Riches or Honours that I might not gain; but *Han kouè* has too much Integrity to commit so base an Action. [*He sings.*] If *Tou ngan cou* was to see this Child — O *Tching yng*, wrap up the dear Orphan; if *Tou ngan cou* asks where he is I'll answer for you.

TCHING YNG.

How great are my Obligations!

[*He wraps up the Infant, goes his way, returns back and kneels down.*

HAN

HAN KOU E'.

Tching yng, when I required you to go it was not to deceive you, therefore make the best of your way.

T C H I N G Y N G.

Sir, a thousand Thanks.

[*He goes his way, and returns back again.*

HAN KOU E'.

Tching yng, why do you return so often? [*He sings.*] you are afraid I should deceive you: O *Tching yng*! if you have not Courage to expose your Life, what obliges you to save the Orphan against your Inclinations? Learn that a faithful Subject is not afraid to die, and he who is afraid to die is not a faithful Subject.

T C H I N G Y N G.

Sir, if I go out of the Palace they'll send after me, and I shall be taken, and this poor Orphan will be put to death; be it as it will — go, Sir, receive the Reward; all that I wish is to die with *The Orphan of the Family of Tchao*.

HAN KOU E'.

You may easily save yourself and the Orphan, but you are afraid to credit what I say.

[*He sings to express his last Thoughts, and kills himself.*

T C H I N G Y N G.

Alas! what do I see? — *Han kouè* has laid violent Hands on himself; if one of the Soldiers should give notice of it to *Tou ngan cou*, what will become of me and the Infant? We will be gone as fast as possible, and make the best of our way to the Village *Tai ping*, and there we will consider of proper Measures.





THE SECOND PART.

SCENE I.

TOU NGAN COU, attended with Soldiers.

IF we would have our Affairs be attended with Success we must not be in too great a hurry: When I was informed that the Princess had a Son called *The Orphan of Tchao*, I sent *Han kouè* to guard all the Avenues of the Palace, and publish'd an Order that if any one should carry off, or conceal the Orphan, he and all his Family should be destroy'd. — Sure this little Cub can't fly away: I have had News of him lately which makes me uneasy.

Enter a SOLDIER.

My Lord, I have very bad News to acquaint you with.

TOU NGAN COU.

From whence?

SOLDIER.

The Princess has hang'd herself in her Girdle, and *Han kouè* has stab'd himself with a Dagger.

TOU NGAN COU.

Han kouè kill'd himself! — the Orphan is certainly carried off then! — What dreadful News! — What is to be done? — The best way will be to counterfeit the King's Order, and command all the Children under six Months old to be brought to my Palace, and there I will put them to death with three Stabs of my Dagger; the Orphan will certainly be among them, and then I shall be sure he is destroyed. — Here, who waits? — Go, and fix up this Order, that all those who have Male Children under six Months old shall bring them to my Palace, and if any dares disobey he and all his Family shall be destroy'd

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stroy'd

stroy'd — I'll root out all the Children of the Kingdom of *Tsin*; the Orphan shall die, and lie unbury'd; tho' he was made of Gold and Jewels he should not escape the Edge of my Sword.

S C E N E II.

KONG LUN, *alone.*

I am old *Kong lun*, and have been a great Officer under King *Ling kong*, but being grown in Years, and seeing *Tou ngan cou* take the whole Authority into his Hands, I resigned my Office and retired to this Village, where I live at ease,

[*He sings, the better to express his Hatred to Tou ngan cou.*

S C E N E III.

TCHING YNG *with a Chest at his Back.*

Tching yng, what cause have you to be afraid? My little Master how dear are you to me! *Tou ngan cou*, how do I hate thee! Tho' I have got this little Creature without the Walls, I have learnt that *Tou ngan cou* has been inform'd of my Flight, and has order'd all Persons to bring him, their Children under six Months old, and then, without troubling himself whether the Orphan is among them or not, he will dismember them and cut them in pieces; how then can I hide this dear Child? Here is the Village of *Tai ping* where *Kong lung* is retired; this old Man was a firm Friend to *Tchao tun*; he has left the Court, and lives quietly in his Retirement, and is a Man upright and sincere; in his House I'll conceal my Treasure, and I'll go immediately and make him a Visit. — I'll hide my Chest in this Arbor of Bananæ-Trees. — My dear little Master wait for me here a moment, as soon as I have seen *Kong lun* I'll come back to you again. [*He speaks to a Servant of Kong lun.*]
You

You acquaint your Master that *Tching yng* wants to see him.

[*The Servant says that Tching yng is at the Door; Kong lun says, Desire him to walk in.*

S E R V A N T.

My Master desires you to walk in.

S C E N E IV.

K O N G L U N, T C H I N G Y N G.

K O N G L U N.

Tching yng! what Business brings you hither?

T C H I N G Y N G.

Knowing that you have retired to this Village, I am come to do myself the honour to wait upon you.

K O N G L U N.

How do all the King's chief Officers since I retired from Court?

T C H I N G Y N G.

It is not as it used to be when you were in Office, *Tou ngan cou* rules all, and every thing is turned upside down.

K O N G L U N.

We should all join to let the King know it.

T C H I N G Y N G.

Sir, you know there were always wicked Men, and even in the Reigns of *Yao* and *Tchun* there were four remarkable Villains:

K O N G L U N.

[*He sings, and towards the end he mentions what happen'd to Tchao tun.*

T C H I N G Y N G.

Sir, Heaven has excellent Eyes, the Family of *Tchao* is not without an Heir.

K O N G L U N.

The whole Family, to the Number of three hundred Persons, are killed; *Tchao* so the King's Son-in-law is stabbed, the Princess his Wife is hanged, where then can the Heir be that you speak of?

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T C H I N G

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TCHING YNG.

Sir, since you know so well what has passed I'll say nothing of it; but I'll tell you what perhaps you know nothing at all of, which is this: When the Princess was confined to her own Palace she was delivered of a Son, whom she called *The Orphan of the Family of Tchao*; and all that I fear is when *Tou ngan cou* comes to know it he'll cause him to be taken, and if he once falls into his Hands he'll barbarously destroy him, and the Family of *Tchao* will be in reality without an Heir.

K O N G L U N .

Has any body saved this poor little Orphan? Where is he?

T C H I N G Y N G .

Sir, you seem to have so great Compassion for the Family that I can hide nothing from you; the Princess, before she died, gave her Son to me, and desired me to take care of him till he comes to Man's Estate, and shall be able to revenge himself of the Enemy of his Family; as I was coming out of the Palace with my precious Trust I found *Han kouè* at the Gate, who let me pass, and killed himself in my Presence; upon this I fled with my little Orphan, and could think of nothing more safe than to bring him to your House; I know, Sir, that you were an intimate Friend of *Tchao tun*, and I make no doubt but you will take pity on his poor Grandson, and preserve his Life.

K O N G L U N .

Where have you left this dear Infant?

T C H I N G Y N G .

Without, under the Bananae-Trees.

K O N G L U N .

Don't be afraid, go and take him and bring him to me.

TCHING

T C H I N G Y N G.

Blessed be Heaven and Earth; the young Prince is still asleep!

KONG LUN sings of the Orphan's Misfortunes.

Tching yng says, that the whole Remains of the Family of *Tchao* is in this Infant, [*He sings.*] and as for me, I say he is the Cause of all the Misfortunes of his Family.

T C H I N G Y N G.

Sir, I suppose you don't know that *Tou ngan cou*, finding that the Orphan has escaped, is going to destroy all the Children who are about his Age, and therefore I was desirous of concealing him at your House, by which I shall acquit myself of all the Obligations that I had to his Father and Mother, and save the Life of all the little Innocents in the Kingdom: I am in the forty-fifth Year of my Age, and have a Son born about the time of our dear Orphan; he shall pass for little *Tchao*, you shall go and inform against me to *Tou ngan cou*, and accuse me of having concealed the Orphan that he seeks after: I am willing to die with my Son, and you shall educate the Heir of your Friend till he is old enough to revenge his Relations. What say you of this Design? Is it not agreeable to your Taste?

K O N G L U N.

How old do you say you are?

T C H I N G Y N G.

Forty-five.

K O N G L U N.

It will be at least twenty Years before this Orphan can revenge his Family; you will be then sixty-five, and I shall be ninety; what Assistance can I lend at such an Age? O *Tching yng* since you are willing to sacrifice your Son bring him to me, and go and inform against me to *Tou ngan cou*, and let him know that I conceal in my House the Orphan he searches after; *Tou ngan cou* will come with his Guards and encom-

pass the Village; I shall die with your Son, and you will educate the Orphan of *Tchao* till he is able to revenge his Family: This Design is safer than yours, what do you say to it?

TCHING YNG.

I like it very well, but it will cost you too dear; let us immediately give little *Tchao's* Cloaths to my Son; go and accuse me to the Tyrant, and I and my Son will die together,

KONG LUN.

What I have said I am resolved upon, therefore don't offer to oppose me. [*He sings.*] Yet twenty Years and we shall be revenged: Could I be so happy as to live till that Day!

TCHING YNG.

Sir, you are yet sufficiently strong.

KONG LUN, *singing.*

I am no longer what I was, but I will do as much as I can; *Tching yng* follow my Counsel.

TCHING YNG.

You lived altogether at ease, and I, without knowing what I did, have involved you in Misfortunes which greatly troubles me.

KONG LUN.

What is it you say? — A Man of Seventy like me must expect to die very soon, and to part a few Days sooner is not very difficult. [*He sings.*]

TCHING YNG.

Sir, since you have undertaken this Affair be sure to carry it on, don't go back from your Word.

KONG LUN.

Of what use are Words that can't be depended upon?

TCHING YNG.

If you save the Orphan you will obtain immortal Fame. [*Kong lun sings.*] But, Sir, there is something still behind; if *Tou guan cou* takes you up can you undergo the Interrogatories, and endure the Torture with-

without naming me? for if you do both I and my Son must be put to death, and all my Pain will be to see the Heir of *Tchao* die notwithstanding all this, and I shall reproach myself for bringing you into this troublesome Affair.

K O N G L U N.

I know that the two Families are not to be reconciled; when *Tou ngan cou* takes me up he will say a thousand severe things, call me old Rascal, old Villain: Did you know my Orders, and conceal my sworn Enemy to destroy me? *Tching yng* fear nothing, whatever happens I'll make no Discovery; do you go and take care of the Orphan; the Death of an old Man like me is a matter of less consequence.

[*He sings, and Exit.*]

T C H I N G Y N G.

Things being as they are there is no time to be lost, I'll take my Son and bring him to this Village, and am glad I can save the Orphan by that means; 'tis with respect to me a kind of Justice, but it is a great Loss to the generous *Kong lun*.



T H E T H I R D P A R T.

S C E N E I.

TOU NGAN COU, and his Train.

CAN little *Tchao* escape me? I have fixed up an Order, that if he is not found in three Days, all the Male Infants under six Months old shall be put to Death; let somebody go to the Gate of the Palace and look about, and if any one brings an Accusation give me immediate notice of it.

S C E N E II.

TCHING YNG, TOU NGAN COU, and
a Soldier.

TCHING YNG, *aside*.

Yesterday I carry'd my own Child to *Kong lun*,
and to-day I come to accuse him to *Tou ngan cou*.—
Let somebody give notice that I have News of the
Orphan *Tchao*.

SOLDIER.

Stay a moment, I beseech you, and I'll step in
and give an account of your coming. — Sir, [*To*
Tou ngan cou.] here is a Man that says little *Tchao* is
found.

TOU NGAN COU.

Where is this Man?

SOLDIER.

At the Palace Gate.

TOU NGAN COU.

Let him be brought in.

S C E N E III.

TOU NGAN TOU, TCHING YNG, and
Soldiers.

TOU NGAN COU.

Who art thou?

TCHING YNG.

I am a poor Physician called *Tching yng*.

TOU NGAN COU.

Where dost thou say thou has seen the Orphan *Tchao*?

TCHING YNG.

In the Village *Liu tai ping*, and it is old *Kong lun*
that conceals him.

TOU NGAN COU.

How do you know it?

TCHING

TCHING YNG.

Kong lun is of my Acquaintance; I was at his House and saw by chance, in the Room where he lies, a Child in a rich Mantle; I said then within myself *Kong lun* is above Seventy, and has neither Son nor Daughter, whence then comes this Infant? I discovered my Thought; This Child, said I to him, seems to be the Orphan so much wanted; I took notice that the old Man changed Colour, and could not make any Reply, from whence I concluded that the Infant which gives you so much trouble is at old *Kong lun's* House.

TOU NGAN COU.

Go Rascal, do you think I shall credit this Story? You have hitherto had no difference with the good Man *Kong lun*, how then can you accuse him of so great a Crime? Was it out of Affection for me? if you say the truth fear nothing, but if you are found in a Falshood you are a dead Man.

TCHING YNG.

Stifle your Anger, Sir, but for a Minute, and only hear my Answer: It is true I have no Enmity to *Kong lun*, but when I was told that you had ordered all the Infants in the Kingdom to be brought to you that they might be put to Death, I then had a design on one hand to save the Life of so many Innocents; and on the other hand, being forty-five Years of Age, and having a Son about a Month old, I should have been obliged to bring him to you and have lost my only Heir; but the Orphan of *Tcbao* being once discovered the young Children throughout the Kingdom will be saved, and I shall be in no pain about my Heir; these are the reasons why I determined to accuse old *Kong lun*,

TOU NGAN COU, laughing.

I perceive you are in the right, old *Kong* was an intimate Friend of *Tcbao tun*, it is no wonder then he is so desirous of saving the Orphan; I'll take a Detachment

tachment of the Guards this Minute, and go with *Tching yng* to the Village *Tai ping*, which I will invest, and seize old *Kong lun*.

S C E N E IV.

KONG LUN.

I consulted yesterday with *Tching yng* about saving little *Tchao*; *Tching yng* is gone to day to inform against me to the cruel *Tou ngan cou*; I shall soon see the Villain make me a Visit. [*He sings.*] What a Dust is raised! what a Company of Soldiers do I see coming! it is the Murderer without doubt, I must resolve to die.

S C E N E III.

TOU NGAN COU, TCHING YNG, KONG LUN,
and Soldiers.

TOU NGAN COU.

We are at length arrived at the Village of *Tai ping* — let it be surrounded on all sides; *Tching yng*, which is *Kong lun*'s House?

TCHING YNG.

That there is it.

TOU NGAN COU.

Let 'em bring the old Rascal hither. ——— *Kong lun*, do you know your Crime?

KONG LUN.

I! I am guilty of no Crime that I know of.

TOU NGAN COU.

I know, Wretch, that thou art a Friend of *Tchao tun*; but how couldst thou be so bold as to conceal the Remains of the Family?

KONG LUN.

Tho' I had the Heart of a Tiger I should not have ventur'd to do it.

TOU

TOU NGAN COU.

If he does not feel the Battoon he'll own nothing, let somebody take one and lay it on handsomly.

KONG LUN sings while he is beaten, and then says,

Who is witness of the Crime that I am accused of?

TOU NGAN COU.

Tching yng was the first that accused thee.

KONG LUN sings.

This *Tching yng* has a very wicked Tongue: [*Then he says to Tou ngan cou.*] Are not you contented to have put to death more than three hundred Persons? Would you yet destroy a poor Infant who is left alone?

[*He continues to sing.*]

TOU NGAN COU.

You villainous old Fellow, where is the Orphan you have concealed? Tell me quickly, that you may avoid a severe Chastisement.

KONG LUN.

Where have I conceal'd the Orphan? — Who has seen me hide him?

TOU NGAN COU.

What, you are not willing to make a Confession; let him be chastised again. [*They beat him.*] Sure this old Man has no feeling! Nothing moves him, he confesses nothing: *Tching yng* thou didst accuse him, take a Battoon and give him a hundred blows.

TCHING YNG.

Sir, I am a poor Physician, and never learnt to handle a Battoon.

TOU NGAN COU.

You don't know how to handle a Battoon! — You are afraid he should discover you for an Accomplice.

TCHING YNG.

Sir, you shall see me beat him. [*Takes a Battoon.*]

TOU

The GENERAL HISTORY of

TOU NGAN COU.

Tching yng, you have taken such a small Battoon as if you were afraid of hurting him; surely you must be afraid he should make a Discovery.

TCHING YNG.

I'll take one that is larger.

TOU NGAN COU.

Hold, at first you took a Twig, now you are for taking a Beam which will do his business at two Strokes, and then he'll die without making a Confession.

TCHING YNG.

You order me to take a Battoon, and I take a small one; then I take another and you say it is too big; what must I do to please you?

TOU NGAN COU.

Take one of a moderate size, and let this Rascal feel it sufficiently. ——— You old Wretch, do you know 'tis *Tching yng* that beats you?

TCHING YNG.

Confess all.

[*He beats him three times.*]

KONG LUN.

I am terribly maul'd, and this last Beating was worst of all; who gave it me?

TOU NGAN COU.

'Tis *Tching yng*.

KONG LUN.

What, *Tching yng* beat me in this manner?

TCHING YNG.

Don't mind this old Fellow, he does not know what he says.

KONG LUN *sings.*

Who has beaten me so barbarously? O *Tching yng*, what have I done to you? Am I then your Enemy that you treat me in this manner?

TCHING YNG.

Make haste and confess all.

KONG

KONG LUN.

I will confefs all.

[*He fings.*]

TCHING YNG.

Confefs then quickly if you are not willing to die by beating.

KONG LUN.

Well, 'twas thus then, 'twas thus. [*He fings.*] We confulted both together in what manner to fave the Orphan.

TOU NGAN COU.

That is as much as to fay he has an Accomplice. — Tell me, old Man, you fay you are two; one is yourfelf, who is the other? If you fpeak the truth I'll fave your Life.

KONG LUN.

You are willing I fhould tell you, and I'll fatisfy you, [*He fings.*] his Name is — at the end of my Tongue, but I have fent it back again.

TOU NGAN COU.

Tching yng, does not this affect you at all?

TCHING YNG [*Tò Kong lun.*]

Ah! you old Man, will you flander an innocent Perfon?

KONG LUN.

Tching yng, what haft thou to fear?

TOU NGAN COU.

You mention'd two, why don't you confefs who the other is?

KONG LUN.

You ordered me to be beaten, fo that I did not know what I faid.

TOU NGAN COU.

If you will not go on you fhall be killed in good earneft.

SOLDIER.

My Lord, I bring you good News; fearching in a Cellar in his Houfe I have found the Orphan.

TOU

TOU GNAN COU, laughing.

Let the little Wretch be brought hither that I may see it, and have the pleasure of cutting it in pieces: — You old Villain, you said you did not hide the Orphan — who then is this that I hold?

KONG LUN sings, reproaching the Tyrant with all his Crimes, and says,

His barbarous Heart will not be contented without shedding the Blood of an Orphan not many Days old.

TOU NGAN COU.

The sight of this Infant excites my Anger. [Kong lun sings, the Tyrant takes the Dagger, and Tching yng seems greatly concerned.] I take this cursed Branch, and I plunge the Dagger in his Heart three times. — Now I am at the height of my Wishes.

[Kong lun sings, expressing his Regret; Tching yng hides his Tears.

KONG LUN.

Tou ngan cou, thou art the most wicked of Mankind; take care of thyself, impious Wretch, for know there is over thy Head a Heaven that beholds all thy Crimes, and will not let them go unpunished: As for myself I have no Regard for Life, I'll therefore throw myself down this Staircase of Stone, it is the kind of Death that I chuse.

A SOLDIER.

Old *Kong lun* has just killed himself.

TOU NGAN COU, laughing.

Since he is dead let his Name be mentioned no more. [He continues to laugh, and speaks to Tching yng.] You have done me excellent Service in this Affair, without you I could not have destroyed my Enemy.

TCHING YNG.

Sir, I have told you already that I had no particular Enmity to *Tchao*, and what I have done has been to save the Lives of the little Innocents in the Kingdom, and among the rest that of my own Child.

TOU

TOU NGAN COU.

You are a Man that may be trusted, you shall therefore live in my own Palace and be honourably treated; you shall there likewise educate your Son; when he is of a proper Age you shall bring him up to Learning, and I will take care to teach him the Art of War: I am now fifty Years old, and have no Heir, I adopt your Son, and intend to resign my Office to him when he shall be of Age to take it upon him: What do you say to it?

TCHING YNG.

I return you, Sir, a thousand Thanks; but I am not worthy of so great an honour.

TOU NGAN COU.

The Favour that *Tchao tun* enjoyed made me very uneasy; but now the whole Family is extinct, and I have nothing farther to apprehend.



THE FOURTH PART.

SCENE I.

TOU NGAN COU.

ABOUT twenty Years ago I killed the Orphan of *Tchao* with my own Hand, and I adopted the Son of *Tching yng*, his present Name is *Fon tching*; he has gone through all his Exercises, I have taught him eighteen various ways of Fighting, and he understands his Business so well that no one can outdo him except myself; he is now grown up, and in a short time I intend to make away with the King, and ascend the Throne myself, then my Son shall have the Office that I am in at present, and all my Wishes will then be accomplish'd; at present he is performing Exercise in the Camp, when he returns we'll consult about it.

SCENE

S C E N E II.

TCHING YNG, with a Roll in his Hand.

Time passes away very quick, 'tis twenty Years since *Tou ngan cou* adopted him whom he supposes to be my Son ; he has taken great care of him, and his care is not at all thrown away ; the old Man loves him to distraction, but there is a very important point that my pretended Son is yet ignorant of : I am now in the sixty-fifth Year of my Age, and if I should happen to die quickly, who can discover the Secret ? This thing alone makes me uneasy : I have painted the whole History in this Roll of Paper, and if my Son wants to have it explained I'll do it for him from one end to the other ; I am sure when he knows who he is he'll revenge the Death of his Parents ; I'll go into my Study, and wait there till he comes to see me.

S C E N E III.

TCHING POEI, who passes for the Son of Tching yng, and is the adopted Son of Tou ngan cou.

I am *Tching Poci* ; my Father on this side is *Tching yng*, my Father that lives on that side is *Tou ngan cou* : In the Morning I learn to fence, and perform my Exercises at Arms, and in the Evening I apply to Study. — I am now come from the Camp, and am going to see my Father that lives on this side.

[He sings like a young Man that is pleased with his Fortune.

S C E N E IV.

TCHING YNG, alone.

Let me open this Roll a little : Alas ! how many brave Men are dead for the Family of *Tcbao* ! it has cost me my Son ; all this is shewn in this Painting.

S C E N E

S C E N E V.

*TCHING POEI, and Attendants.**TCHING POEI.*

Here, take my Horse. — Where's my Father?

S O L D I E R.

He is in the Study, with a Book in his Hand.

TCHING POEI.

Give him notice that I am here.

S O L D I E R.

Sir, *Tching Poci* is returned.*TCHING YNG.*

Desire him to walk in.

S O L D I E R.

Walk in, Sir.

S C E N E VI.

*TCHING POEI, TCHING YNG.**TCHING POEI.*

Father, I am returned from the Camp.

TCHING YNG.

My Son, go and refresh yourself.

TCHING POEI.

Father, as often as I go out and return back to see you, you have always been glad of my safe Return, but to-day you are melancholy, and the Tears fall from your Eyes; I know nothing of the occasion of this, but if any one has offended you let your Son know it.

TCHING YNG.

I shall soon let you know the Cause of my Tears.

—— Go and refresh yourself. [*When he is gone he says*] Alas! I am not able to support it. [*Then he sings and sighs, his Son hears him, and returning says*] My Father, who has offended you? I am greatly concern'd at it; if no body has offended you, why are you so

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melan-

melancholy, and why don't you talk in your usual manner?

T C H I N G Y N G.

My Son, stay here and study; I will go into the Back-Apartment, and will be with you again presently. [*He leaves the Roll as though he had forgot it.*]

S C E N E VII.

T C H I N G P O E I, *alone.*

My Father has forgot his Roll of Paper, perhaps they are some Dispatches, I will open them and see. — Ha! they are Paintings! — Here's something very extraordinary. — One dress'd in Red sets on a great Dog upon another dress'd in Black. — Here's a Man kills the Dog — and here's another supports the Chariot that has lost a Wheel — and here's another again that's beating out his Brains against a Cinnamon-tree. — What's the meaning of all this? Here's no Explanation in Writing; I can't comprehend what it should be. [*He sings.*] Let me observe the rest. — Here's a General of the Army has before him a Cord, a poisonous Draught, and a Daggèr; he takes the Dagger and kills himself; for what reason can this be? But what is the meaning of the Physician with the Chest of Medicines, and this Lady who kneels before him, and offers him the Child she has in her Arms? Why does she strangle herself with a Girdle? [*He sings several times.*] This Family seems to suffer greatly, why can't I kill so wicked a Man! But I can make nothing of it, I'll wait till my Father comes, and he'll explain the whole.

S C E N E

S C E N E VIII.

TCHING YNG, TCHING POEI.

TCHING YNG.

My Son, I have listened to what you said for some time.

TCHING POEI.

Father, I desire you would explain the Picture in this Roll.

TCHING YNG.

Are you desirous, Son, that I should explain them? You are ignorant that you are a Party in them your self.

TCHING POEI.

Pray explain it as clearly as possible.

TCHING YNG.

You are desirous of knowing the whole History, which is pretty long. — Formerly he that is dress'd in Red, and he that is dress'd in Black, were Subjects to the same King, and Mandarins at the same time; one was a Mandarin of Letters, and the other of the Army, which set them at variance; there had been a difference between 'em for some time, and he that is dress'd in Red said to himself, He who begins is generally strongest, and he that is too slow is always the worst; he sent therefore a Ruffian called *Tson mi* privately, and ordered him to get over the Walls of the Palace of him dress'd in Black and assassinate him; but he that was dress'd in Black, tho' a great Minister of State, was accustomed every Night to go into the Court, and beseech the Master of Heaven and Earth for the Prosperity of the Kingdom, without so much as mentioning his own House in particular; the Ruffian said within himself, after he had seen and heard what passed, If I kill this good Mandarin I shall directly fight against Heaven, which I certainly will not do; if I return back to him that sent me I am a

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dead

dead Man, therefore he resolv'd to do as follows ; he had a Dagger privately hid, but in seeing so good and virtuous a Mandarin he repented of his Undertaking, and opening his Eyes to the Light beat out his Brains against a Cinnamon-tree.

T C H I N G P O E I.

Him whom I see kill himself against the Tree then is *Tson mi*?

T C H I N G Y N G.

Yes, my Son, 'tis the same. — He dress'd in Black, went in the beginning of the Spring into the Country to encourage the Husbandmen in their Labour ; under a Mulberry-tree he met with a huge Man lying on his Back, with his Mouth open ; the good Mandarin asked the reason of it ; the Giant replied, My Name is *Ling tche*, and I can eat a Measure of Rice at every Meal, which is enough for six common Men ; my Master not being able to maintain me turned me out of Doors, and if I should take any of these Mulberries to eat he'll say I steal them, I therefore lie upon my Back with my Mouth open, and swallow the Mulberries that fall therein ; but as for those which fall on each side, I had rather die with Hunger than eat them and get the Name of a Thief : He dress'd in Black said, This is a Man of Integrity and Resolution, then he gave him as much Wine and Rice as he would have, and when he had stuffed himself as long as he could he went away without speaking a Word ; he dress'd in Black was not at all offended at it, nor scarcely took any notice of his Behaviour.

T C H I N G P O E I.

This one Instance discovers his Virtue. — Then this Man that is half dead under the Mulberry-tree is called *Ling tche*.

T C H I N G Y N G.

Son, take notice of all this : At a certain time one of the Kingdoms of the East presented, by way of Tribute,

Tribute, a *Chin ngao*, that is a Dog with four Feet ; the King of *Tsin* gave this Dog to him dressed in Red, and he having sworn the Destruction of him dressed in Black, caused a Man of Straw to be placed in his private Garden, and put on it Garments resembling those of the Man in Black ; he put in the Belly of this Figure the Entrails of a Sheep, and caused the Dog to fast six or seven Days, after which he led him into the Garden, took him near the Man of Straw, and let him go, and the Dog eat every thing contained in the Belly ; he bred him up to this Sport for about a hundred Days, and then went to the King to inform him that there was at Court a Traitor, who had conspired against the Life of his Majesty : Where is he ? said the King : *Chin ngao*, reply'd the Man in Red, can discover him ; then he led the Dog into the Royal Apartment when he in Black was near the King, and *Chin ngao* thinking it had been his Man of Straw flew at him ; he in Black got off as fast as he could, and *Ngao* after him, but happening to run against a great Mandarin, called *Ti mi ming*, he was killed upon the spot.

T C H I N G P O E I.

The vile Dog then was named *Ngao*, and the brave Mandarin that killed him *Ti mi ming* ?

T C H I N G Y N G.

You are in the right. — He dressed in Black made his Escape out of the Palace, intending to get into his Chariot and four, for he did not know that the Man in Red had sent away two of his Horses, and had likewise pulled off one of the Wheels, so that the Chariot was useless ; at the same time there passed by a great strong Man, who supported the Chariot with his Shoulder, and beat the Horses forward with one Hand ; and tho' his Entrails appeared, for he was torn as he fled away, he carried him off without the Walls of the City : Who do you think this stout

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Fellow

The GENERAL HISTORY of

Fellow was? It was *Ling tche*, the same that he in Black had found under the Mulberry-tree.

T C H I N G P O E I.

I have not forgot him, 'tis *Ling tche*, whose Life was saved by him in Black.

T C H I N G Y N G.

'Tis the same.

T C H I N G P O E I.

Father, this Man in Red is a great Villain, and a wicked Wretch, what is his Name?

T C H I N G Y N G.

Son, I forgot his Name.

T C H I N G P O E I.

But who is this Man in Black?

T C H I N G Y N G.

As for him, 'tis *Tchao tun* a Minister of State; it concerns you very nearly, my Son.

T C H I N G P O E I.

I have heard it said there was a Minister of State of that Name, but I did not much mind it.

T C H I N G Y N G.

Son, I tell you this as a Secret, lay it up safely in your Memory.

T C H I N G P O E I.

Are not there other Pictures in the Roll that want to be explained?

T C H I N G Y N G.

He in Red deceived the King, and ordered the Family of *Tchao tun* to the number of three hundred Persons to be massacred; there was but one left whose Name was *Tchao so*, and he had married the King's Daughter; he in Red counterfeited the King's Order, and sent him a Cord, Poison, and a Dagger, that he might chuse one of the three, and dispatch himself out of the World: The Princess his Wife was with child, and *Tchao* desired that if after his Death she should have a Son she would call it, *The Orphan of the Family of Tchao*, and he'll revenge our Cause; saying

saying this he took the Dagger and stabb'd himself: He in Red made a Prison of the Princess's own House, and here she brought into the World a Son; as soon as he in Red knew it he sent the General *Han kouè* to guard the Prison, and prevent the Child from being carried off: The Princess had a faithful Subject who was a Physician; his Name was *Tching yng*.

T C H I N G P O E I.

Was not that you, my Father?

T C H I N G Y N G.

How many People are there in the World of the same Name? — The Princess trusted the Orphan to his Care, and hang'd herself in her Girdle: This *Tching yng* wrapp'd up the Child, put it into his Chest of Medicines, and went to the Door with a design to get off; there he found *Han kouè*, who discovered the Orphan; but *Tching yng* talk'd to him in private, and *Han kouè* took a Sword and cut his own Throat.

T C H I N G P O E I.

This General, who sacrificed his Life for the Family of *Tchao*, is a brave Man, and I shall readily remember that his Name is *Han kouè*.

T C H I N G Y N G.

Yes, yes, it is *Han kouè*, but what follows is still worse: He in Red was soon inform'd of what passed, and ordered that all the Children in the Kingdom, under six Months old, should be brought to his Palace; his design was to murder them all, and by this means get rid of the Orphan of *Tchao*.

T C H I N G P O E I, in a Passion.

Is there a more wicked Man in the World than this?

T C H I N G Y N G.

Doubtless he is a notorious Villain. — This *Tching yng* had a Son about a Month old, he wrapp'd him

him in the Orphan's Mantle, and carried him to the Village of *Tai ping*, to the House of old *Kong lun*.

T C H I N G P O E I.

Who is this *Kong lun*?

T C H I N G Y N G.

He was a great Friend of *Tchao tun*: The Physician said to him, Sir, take this poor little Orphan, and go and tell him in Red that I have concealed the Child he searches after; so I and my Son will die together, and you shall take care of little *Tchao* till he is of a sufficient Age to revenge his Family: *Kong lun* reply'd, I am old, but if you have the Courage to sacrifice your own Son, bring him hither to me dressed like the Orphan of *Tchao*, and go and accuse me to him in Red; your Son and I will die together, and you may conceal the Orphan till he shall be in a condition to revenge his Family.

T C H I N G P O E I.

How! had *Tching yng* so much Courage as to give up his own Child?

T C H I N G Y N G.

You were in danger of losing your Life; what difficulty then cou'd there be in giving up that of a Child? This *Tching yng* then took his Son and carried him to *Kong lun*, and went afterwards to him in Red and accused *Kong lun*; when they had inflicted a thousand Torments on this good old Man, they at length discover'd the Child they sought after, and he in Red cut him in pieces with his own Hand, and *Kong lun* threw himself down a Stone Stair-case, and was killed: It is now twenty Years since this happened, and the Orphan of the House of *Tchao* must be now of the same Age, and never thinks of revenging his Parents; what then does he think of? he is handsomely shaped, is above five Foot high, knows Letters, and is very skilful in the Exercise of Arms: What is become of his Grandfather in the Chariot? All the Family have been cruelly massacred, his Mother was hang'd,

hang'd, his Father stabb'd, and hitherto no Revenge has been taken; sure they do him wrong when they talk of him as a Man of Courage.

T C H I N G P O E I.

My Father, you have talked to me a long while, and I seem to be in a Dream, for I can comprehend nothing that you speak of.

T C H I N G Y N G.

Since you are yet ignorant of my Drift, I'll speak more plainly; the barbarous Man in Red is *Tou ngan cou*, *Tchao tun* is your Grandfather, *Tchao so* is your Father, the Princess is your Mother, I am the old Physician *Tching yng*, and you are the Orphan of the House of *Tchao*.

T C H I N G P O E I.

How! am I the Orphan of the House of *Tchao*? Alas! you kill me with Grief and Rage.

[*He falls down in a fainting Fit.*]

T C H I N G Y N G.

My young Master, recover yourself again.

T C H I N G P O E I.

Alas! you have almost destroy'd me. [*He sings.*] If you had not told me all this, how could I have learnt it? — My Father, sit down in this Chair, and suffer me to salute you. [*He salutes him.*]

T C H I N G Y N G.

I have this Day restored the House of *Tchao*, but alas! I have destroy'd my own; I have pluck'd up the only Root that was left. [*He weeps.*]

T C H I N G P O E I *sings.*

Yes, I swear I'll be reveng'd on the Traitor *Tou ngan cou*.

T C H I N G Y N G.

Don't make such a great Noise, lest *Tou ngan cou* should hear you.

T C H I N G P O E I.

I'll either die myself or destroy the Traitor. [*He sings.*] My Father, don't disturb yourself; to-morrow,

The GENERAL HISTORY of

row, when I have seen the King and all the Grandees, I'll kill the Villain with my own Hands.

[He sings, and describes the manner in which he'll attack and kill him.]

T C H I N G Y N G.

To-morrow my young Master will seize the Traitor *Tou ngan cou*, it will be my best way to follow him, and assist him in case of Necessity.



T H E F I F T H P A R T.

S C E N E I.

OUEI FONG, a great Officer of the King.

I am *Ouei fong*, one of the greatest Mandarins of *Tsin*: Under this Reign *Tou ngan cou* has got all the Power into his own Hands, and has destroy'd the Family of *Tchao tun*; but in the Palace of *Tchao so* happen'd to be one *Tchbing yng* a Physician, who found out the Method of concealing the Orphan of this House; he is at present twenty Years of Age; he changed the Name of *Little Prince*, and called him *Tchbing poei*: It is *Tchbing poei* that the King has ordered to seize *Tou ngan cou*, that he may revenge his Relations; the Order is conceived in these Terms: "The Power of *Tou ngan cou* is become too enormous, and I am afraid lest he should proceed farther; I therefore order *Tchbing poei* to seize him privately, and extinguish his House without sparing a Man; when he shall have perform'd this Order, I'll give him a Reward." I dare not retard this Order, but will carry it my self to *Tchbing poei*.

S C E N E II.

T C H I N G P O E I.

I have Orders from the King to take *Tou ngan cou*, and revenge the Death of my Father and Grandfather;

father ; this Villain is very proud and haughty. [*He sings.*] I'll stop here a little, for he must pass this way when he returns to his own House,

S C E N E III.

TOU NGAN COU, TCHING POEI.

TOU NGAN COU.

This Day I have been constantly in the Palace under my care, and am now return'd to my own private House. — Take care there, place yourselves in good Order, and march slowly.

TCHING POEI.

What do I see, is not this the old Villain ?

[*He describes the Pomp wherewith he walks, singing all the time.*]

TOU NGAN COU.

Tou tching, my Son, what have you been doing ?

TCHING POEI.

Thou profligate Wretch, I am neither *Tou tching*, nor thy Son ; I am the Orphan of the Family of *Tchao* ; it is twenty Years since you massacred all my Family, and now I will take thee and bind thee, and revenge the Death of my Parents who were slain by thee.

TOU NGAN COU.

Who has put these idle Fancies into your Head ?

TCHING POEI.

'Twas *Tching yng* who inform'd me who I am.

TOU NGAN COU.

I have then a very ungrateful Son ; but as for me I have nothing to reproach myself with.

TCHING POEI.

Hold, Villain, whither are you running ?

[*He sings, and as he is about to seize him Tching yng comes hastily in.*]

S C E N E

The GENERAL HISTORY of

S C E N E IV.

TCHING YNG.

I was afraid some harm might happen to my young Master, and I have follow'd him with a design to give him Assistance. — Blessed be Heaven and Earth, he has secured *Tou ngan cou*.

TCHING POEI.

Let 'em take this Wretch and bind him. — I'll go and inform the King.

S C E N E V.

OUEI FONG.

I have learnt that *Tching poei* has secured *Tou ngan cou*; let somebody go and see if he is coming, and as soon as he comes let me have notice.

S C E N E VI.

TCHING POEI, TCHING YNG, OUEI FONG,

TCHING POEI.

My Father, let us go both together and visit the King. [*He perceives Ouei Fong.*] Sir, I desire you would have Compassion on our Family, I have taken and bound *Tou ngan cou*.

OUEI FONG.

Let him be brought in. — Ah Traitor, who hast destroyed the King's best Subjects, now thou art in the hands of *Tching poei*, what hast thou to say for thy self?

TOU NGAN COU.

'Tis for the King's sake that I am ruin'd; but, as things are at present, all I desire is that I may be put to a speedy Death.

TCHING POEI.

Sir, take my Cause in hand.

OUEI FONG.

O *Tou ngan cou* thou desirest to die speedily, and I think it most proper that thy Death should be slow; let

let this Wretch be taken and extended upon a wooden Afs, and let him be cut by slow degrees into three thousand Pieces, and when all his Skin and Flesh are gone, let his Head be cut off; but let there be special care taken that he dies slowly.

[Tching Pœi *says the same thing, singing.*

TCHING YNG.

My young Master, now thou art revenged and your Family is preserved, but mine is left without any Support.

[Tching Pœi *sings, and says what he will do for*
Tching yng.

TCHING YNG.

What have I then done that deserves the hundredth part of the Favours promised by my young Lord?

[*He sings and magnifies the Favours.*

OUEI FONG.

Tching yng, Tching pœi, fall upon your Knees, and hear the King's Order.

Tou ngan cou has put several of my good Subjects to Death unjustly, he has raised Disturbances, and caused Disorders in all Parts of my Kingdom, and has massacred the innocent Family of *Tchao*; these are Crimes which Heaven never overlooks: The Orphan of this Family has happily gain'd great Reputation, and cut off the Head of the Traitor *Tou ngan cou*; I ordain that he may be called henceforward *Tchao vou*, that his Father and Grandfather be reckon'd among the number of *Grandees* of the Kingdom, and that *Han Koué* be made *Generalissimo*: I give to *Tching yng* a handsome and large Estate to his own use, and order a magnificent Tomb to be erected to the Memory of *Kong lun*, and expect that this Example will cause a general Reformation that all due Honour may be render'd to the King.

[*Tching pœi sings, and thanks the King, and they repeat one after another the Favours they have received from him.*

A



A COLLECTION of
SHORT HISTORIES

Containing Examples of Moral Virtue.

Of a Mandarin zealous for the Publick Welfare.

TSIANG YAO being Governor of *Yang tcheou* the Emperor made a Visit to the Southern Provinces, upon which the Governor of *Hoai ngan*, a City in the Neighbourhood of *Yang tcheou*, pulled down several Houses to enlarge the Road on the Bank of the River, and render it more commodious for those who drew the Royal Bark: The Cords that he made use of were not made of Hemp, but of more precious Materials, on which account he raised new Taxes, and greatly distressed the People in his District.

When they came to desire *Tsiang* to do the same, The Emperor, reply'd he, does not come here for Diversion, but to visit his Provinces; besides the usual Road is sufficient for those that draw the Bark: Why should I incommode the People by levelling their Houses? I will not have one pulled down, and if this be a Fault I'll take it upon myself.

A little before the Emperor arrived they came to shew *Tsiang* an Order, which they said was the Emperor's; the Substance of it was that he should give in a List of all the considerable Houses in the Place: There is here, reply'd he, but four considerable Houses, that of the Intendant of the Salt-works, that of the Governor of *Yang tcheou*, that of the Director of the Custom-House, and that of the subordinate
Magi-

Magistrate of *Kiang tou*; the rest of the City, added he, consists of poor People, and there is no Room to give in a List.

Sometime after came another Order, the Tenor of which was, that the Emperor desired some of the handsomest young Girls in the Country might be provided for his Use. I know but of three, said *Tsiang*, in all the District of *Yang tcheou*. The Officer, who brought the Order, asked where they lived? They are my own Daughters, replied he; if the Emperor is determin'd to have 'em from hence I can deliver these three that belong to my self; as for others I have no power over them: Upon which the Officer returned, without saying a Word, and the thing rested there.

The Care of a Mandarin to provide for the Necessities of the People.

IN a certain Year there happen'd to fall great Rains in the Territories of *Pei*, a small City of the third Order; when the Waters came down in great abundance from the neighbouring Mountains overflowed the Plains, and having destroyed the first Crop of Rice, prevented the planting of the second, inso-much that the People could not foresee by what means they should live the remaining part of the Year. If we should wait, said *Sun*, who was then Magistrate, till all the Waters are gone off before we sow the Land, the Season would be too far advanced, and no Grain will come up: What then is to be done? He immediately hit upon a happy Expedient, for collecting the Riches of the Country, and purchasing several thousand Loads of Pease, he distributed these Pease throughout the District, causing them to be sown in the Water itself. When the Waters running off, by little and little, the Pease sprung up before the Land was well dry, which proved of great Advantage to the People, and they pass'd the Year without any great hardship.

The

The Steadiness of a Mandarin.

TCHIN SUEN was in his time a Pattern of great Disinterestedness, and to an inflexible Integrity he added an unshaken Constancy to resist the Abuses of the Age: At the time that he presided over the Learned in *Chang tong* there passed thro' a *Yu Ssee*, who was going to another Place as Visitor extraordinary, the Officers of the Place, great and small, at least those who were of an inferior Degree, coming to make their Compliments, fell upon their Knees; as for *Tchin* he did no more than make a low Bow.

The Visitor was disturbed at it, and hastily demanded what was his Office? I have the care of the Students, said *Tchin*, without the least Emotion. What is that, said the Visitor in a Passion, in comparison of a *Yu Ssee*? I know, Sir, the Difference between one and the other, replied *Tchin* gravely, and I do not pretend to be your equal: But we, who are at the head of the Learned, ought to instruct in Matters of Ceremony by our Examples, and therefore, in the Submissions that we make to our Superiors, dare not be extravagant for fear of ill Consequences.

The Visitor found plainly by the Air of *Tchin*, that he was a Man not to be intimidated; besides he saw the Learned stand about him in Crowds, so that perceiving it was not proper to take violent Measures he became more mild, and assuming a pleasant Countenance all of a sudden, said, in a softer Tone, You have nothing to observe in the Affairs that bring me hither, nor I in those that belong to you, therefore give not your self the Trouble hence forward of coming to me; upon which *Tchin* withdrew.

A Charitable and disinterested Mandarin.

IN a certain Year the Dearth was so great in the Territory of *Ybing*, that of all the Children that came
into

into the World they brought up but very few: *Gin fang*, who was then Governor, published severe Orders on this Account, and to remedy this Evil, by every possible Method, made an exact Enquiry after all Women with Child, and furnished them wherewithal to subsist. They reckon more than a thousand Families that were saved by this means; also when his Successor arrived, and he departed to go to Court, he had nothing left but five Load of Rice; and when he came there had not a tolerable Garment.

Soon after *Gin fang* was made Governor of *Si ngan* he set out for the Place, without sending Letters of Advice beforehand, coming among them on Foot when they least thought of it, and even while he was walking towards his Tribunal dispatch'd several Affairs they talk'd to him about; he continued the same Method during his stay at *Si ngan*: He died there while he was in Office, and the last Words he said were, to forbid them taking any thing from the People on his Account: They fulfilled his Orders literally, and as he was very poor he had only a Coffin of very ordinary Wood, and was buried in some old Garments that he had by him: But to make amends for this he was lamented by Persons of all Degrees, and his Memory is still dear at *Si ngan*.

A Reward of Fidelity in Restoring a thing that was lost.

IN the time of the Emperor *Yang lo* a Merchant, call'd *Sun yong*, was on a Journey, and in the Road found a Purse hanging upon a Stake, when opening it he found two large gold Bodkins, such as Ladies wear in their Hair: He sat down upon the spot waiting to see if the Person who had lost them would come in quest of them; when, towards Night, a female Slave came in Tears seeking her Lady's Bodkins that she had lost, and which were suspected to be stolen. The Merchant, being satisfied that what he had found really belonged to her, return'd them; upon

which the Maid, transported with Joy, desired to know his Name, but he refused to tell her: Sir, added she, what can I do to testify my Gratitude? At these Words the Merchant redoubled his Steps without saying a Word, and went to a Lodging, notwithstanding it was Night, at some distance from thence: When he came to *Nan yang*, which was the end of his Journey, he gained in a short time much more than could reasonably be expected: He set out on his Return with several other Merchants, and as he passed near the Place, but in a Boat, where he found the Purse, as the Boat was lying along the side of the Bank he saw near the River the Slave to whom he had restored the Purse: This Maid coming there to wash Linen saw him also, and knowing him again she talked with him for some time, being still on the Bank, and the Merchant in the Boat, after which she withdrew. *Sun yong*, who was stopt for some time by this Discourse, and hindred from following the other Boats, found it was too late to set out alone, and came to a Resolution to stay there the remainder of the Day: On a sudden a great Storm arose, and all those who were gone forwards perished in it, whilst *Sun yong*, who was stop'd, was the only Person of the Company that was sav'd.

Disinterested Charity.

LEOU Y, originally of *Vou yn*, was very charitably disposed, of which he gave frequent Proofs in his Life-time, but I shall only mention two or three. *Tchang ki li* going to Court, and attending the Body of his Father, who died in the Country, met in the Road near *Vou yn* with a great quantity of Ice, where the Carriage which contain'd the Corps was overturn'd and broke to pieces: As he had no Acquaintance there he sent to the House that he thought made the best Appearance, desiring to borrow a Carriage in order to continue his Journey: *Leou y* was the Person

to

to whom he applied, who gave him a Carriage immediately, without inquiring who it was that wanted it, or without telling his own Name to the Servant who was sent on this Errand by his Master. *Tchang* had no sooner perform'd the Funeral Obsequies of his Father, but he sent a Servant to *You yn* with the Carriage, and to return him Thanks for enabling him so opportunely to perform the Duty of a Son; *Leou*, perceiving the Carriage at some distance, shut the Door, and would neither receive the Carriage nor the Acknowledgment, but sent word to the Servant that probably he was deceived, and took him for another.

Another Example.

THIS same *Leou y* returning one Day from *Tchin leou*, the Government of which he had then quitted, met a poor Scholar in the way, who had died very suddenly, and whose Corps lay by the side of the Road: The Government that *Leou* had was so far from enriching him that it only served to render him poorer, so great was his Disinterestedness and Charity; being therefore without Money at that time he took the best Part of his Garments, and put on the dead Person in the customary manner, then sold his Horse that he rode upon, and got on the Back of an Ox: He had not gone two Days Journey farther but he saw a poor Man ready to expire with Hunger and Want; he immediately alighted and killed the Ox to assist the poor necessitous Wretch: His People told him that he carried his Compassion too far; you are deceived, reply'd he; to see a Neighbour in Misery, and not to succour him, is to have neither Pity nor Virtue; after which he continued his Journey on foot, and almost without Sustenance.

A charitable Presence of Mind.

ONE Day *Ou pan* returning from a short Journey, and being almost at his own Door, perceived a Man stealing Chesnuts in his Park, at the sight of which he instantly turn'd back, and went half a League about: When he return'd home the Servant that was with him took the liberty to ask him the cause of this Circuit: It was because I perceived in my Park, said he, a Man in a Chesnut-tree stealing my Chesnuts; I turn'd back suddenly that he might not see me, for if he had perceived me a sudden Fear might have made him fall, and perhaps by that means he might have been dangerously hurt, and could what he stole be worth exposing him to such a Danger?

Misery Assisted.

A MAN in the District of *Sin kien* had a long while suffered the Hardships of pinching Poverty, and found himself at length reduced to a very Trifle of Mony, without knowing where to find means of Subsistence after it was gone, so that he and his Wife in despair bought a little Rice and Arsenick, determining to mix them together and put an end to their Misery: The Rice was almost baked, and the Arsenick was mixed therewith, when on a sudden an Inspector of that Canton entred their House who had come a great way, and was very hungry, and being in haste to go elsewhere speedily demanded a little Rice; as they told him there was none he looked into the Oven, and saw that it was almost ready, upon which he made bitter Complaints that they should tell him a Falshood for the sake of such a Trifle; when the Master of the House, moving gently his Hand, I was not willing, said he to him, to give you any of this Rice, and then falling into Tears added the Reason: At these Words the Overseer took the Dish, threw the

the Rice out of it, and buried it; then comforting these poor People, Follow me, said he to the Husband, I can give you Fifty Pound of Grain; this will serve you for some Days, and perhaps in that time you may get a supply for the future; the poor Man followed the Inspector, and thanking him for his Charity brought the Grain home in a Sack.

At his Return he open'd the Sack, and found besides the Grain fifty Ounces of fine Silver; he was greatly astonish'd at it, and when recover'd from his Surprize, It is doubtless, said he to himself, the Emperor's Silver that this Man has collected according to his Commission, and has forgot that he left it in the Sack; if he should be a Debtor for this Sum to the Emperor it would be a troublesome Business for him: He has had Compassion upon me, and I am determined not to injure him; upon which he return'd speedily to the Inspector to restore him the Silver: As for me, said the Inspector, I have had no Commission to gather Mony for the Emperor, nor did I put the Silver into the Sack; for where should I have it, being so poor as I am? It must needs be a particular Favour of Heaven: It was to no purpose for the Inspector to deny that the Silver belonged to him, for the other having found it in the Sack with the Grain would not keep it: In short the Conclusion was that they should divide it between them, which proved a seasonable Assistance to them both.

Charity Rewarded.

A MERCHANT of *Hoei tcheou* passing near *Kieou kiang* met with a Bark that had been pillaged by Robbers: There was in this Bark seven Persons who were well-looking People; the Merchant, tho' not rich, cloathed them all, and having given each a little Mony continued his Journey without asking their Names, or whence they came: The Year following six of these seven unfortunate Persons

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were made *Kiu gin*, and at the end of several Years one of them, called *Fang ouan tche*, came in quality of Visitor into the District of *Kia bou*; the Merchant, who had succeeded ill in his Trade, found himself without Assistance in a distant Country, and was sold for a Slave to an Officer of *Kia bou*: *Fang*, being at the Table at this Officer's House, saw amongst the Domesticks who served up Dinner the Merchant who had formerly done the charitable Action; he called him to examine him a little nearer, and being well assured he was the same; Do you remember, said he, the Act of Charity which you did eight Years ago to seven Persons in Distress? I remember nothing of it, reply'd the Slave. How! reply'd *Fang*, don't you remember the seven Persons that were stripped in the Neighbourhood of *Kieou kiang*, and to whom you gave Money and Cloaths? For my part I remember it very well, added he, rising from the Table and bending the Knee to salute him; I was one of them, and I own my Benefactor: In short he obtained his Liberty, kept him some time at his own House, gave him several hundred Ounces of Silver, and procured more for him of those with whom he was formerly robbed: Thus the Merchant found himself in a good Condition, and returned to his own Country with Credit.

A Calumny passed over in silence from a Principle of Charity.

LOU PANG had first the Government of *Tchang té*, and filled his Post so worthily that they raised him to *Vou tchang*, a more considerable City: He passed by *Yo tcheou*, which was in the Road, where there lay some pieces of Wood of considerable value that were drove thither by a Tempest: The Governor of the Place, not knowing that the Wood belonged to the Emperor, had gathered it together and made a Present of it to *Fang tchoui*, a great Officer, who passed through that City; he who had the care

of

of this Wood, knew that *Lou pang* had passed through *Yo tcheou* much at the same time that the Wood was lost, and he was accused of having taken it; to which *Lou* answering nothing his Silence was taken for a Confession, and as this was like to affect his Office, several Persons, who knew what was become of the Wood, offered to be Witnesses in order to discharge him, and pressed him to clear the matter up: If I should declare how the matter was, reply'd he, there will be two or three honest People convicted of the Fault that is imputed to me; it will cost me nothing to save them but to hold my Tongue, and lose my Office; I had rather undergo this Loss than let them suffer.

The Fidelity of a Person in restoring a thing found rewarded by the Recovery of a Son lost.

A WORTHY Person of *Mi yun* had an only Son whom he was excessively fond of; this Child wandering one Day a little distance from the House was carried off, and his Father sought after him in vain, for he was not to be found; some time after, as several Merchants were travelling in the heat of the Day, they stopp'd to rest themselves at this Man's Door, where there was a thick Shade, when one of them forgot a Bag of yellow Cloth that he had hung up behind a Door to put it out of the way, for it contained his whole Stock of Mony; sometime after the Master of the House perceived the Bag, and not doubting but it belonged to one of these Travelers that had stop'd there to take a little Rest, he laid it up carefully till it should be demanded back.

Soon after came a Man quite out of breath, who in a lamentable Tone told how he had left a Bag of Mony behind the Door: If you have it, added he to the Master of the House, I'll gladly let you have half of the Mony that it contains; the Master, having taken the necessary Precautions to be certain that this

was really the Man who owned the Bag, restored it without taking any thing: Let me know at least, said the other after a great many Thanks, in what I can do you any Service: The Master of the House was some time without making any Reply; at length being pressed again, I had a Son, said he, that is lost; I am old and have no hopes of having any more; if you, who go from place to place, should find a young Child that they are willing to dispose of, you will oblige me if you procure it for me; upon this they parted. The Merchant, some Months after, found a Man upon the Road who wanted to sell a Child whom he was leading by the Hand; he was very glad to have wherewithal to please his Benefactor, so he bought him and put him upon a Horse half loaden; as soon as he was arrived at the Door, where he had formerly forgot his Bag of Mony, he immediately set the Child down, and while he was taking care of his Horses the Child went himself into the House which he was well acquainted with; the Child was likewise soon known again, and his Father was not able to contain himself for Joy, insomuch that he gave the Merchant as good Treatment as he possibly could.

An Example of Charity.

TCHIN KON NGAN and his Wife, being desirous of procuring some small matter from one of their Relations who was very poor, sent for her one Day to work at the Silk-Manufacture: Going by the Place where she was at work he saw her hide some of the Silk with an Intent to carry it away, upon which he passed on as fast as he could, and reproached himself for taking notice of this Theft: What art thou going to do? said he to himself; I might have passed by another Place: His Wife, who heard him complain thus of himself, was curious to know the reason, but he did not immediately make any Reply to her, being quite taken up with the Subject of his Affliction;

Affliction ; No, said he once more, thou oughtest not to have gone by that way : His Wife still pressed him to tell what made him so uneasy ; It is, reply'd he, because I saw by chance this poor Relation hiding the Silk with design to steal it ; I have not taken the least notice of it, but she will be suspicious that I have seen her, and tho' I went away in an instant I perceived the Confusion she was in : I had a mind to have compos'd her by some mild Expression, but was afraid of adding to her Distress : If I had not pass'd that way I might have spared her this Shame, and myself the Uneasiness it gives me, especially because I see no Remedy : The Remedy is very easy, reply'd his Wife ; don't afflict yourself any longer, wait till she gives you an Account of her Work, and when I let you know she is there praise her Work while she is within hearing, and testify that as you like it very well you are desirous of giving her more than the usual Price : If you use her in this manner she'll soon forget her Shame, and be persuaded that you have not seen the Theft : *Tchin kon ngan* liked the Expedient very well, and so got rid of the Uneasiness that the Adventure had given him.

A Woman was divorced by her Husband for endeavouring to separate him from his Brothers.

IN a Family named *Li*, six Brothers lived altogether, their little Stock and their Expences were in common, and there never could possibly be a greater Union : The Wife of one of the younger took her Husband aside one Day ; We live, said she, very poorly, and to continue a long while in this low Condition will be a great hardship : I have for my own share a little Money, and therefore believe me it will be best to live by ourselves. *Li tcbong*, her Husband, pretended to approve of the Proposal : It is necessary then, said he, to make a Feast and call our Relations together, according to Custom, to deliberate upon it : The Wife, who

who did not expect to find her Husband so easy, was glad to see him so soon gained over, and the Feast was made ready in a very short time; when it was brought in *Li tcbong* kneeled down in the middle of the Hall, and addressing himself to his eldest Brother's Wife as the Mistress of the House: I acquaint you, said he to her, that I have a bad Wife, who endeavours to persuade me to forget my Blood, and to separate me from my Brothers, and I give you notice that I divorce her, a Punishment her Fault deserves: He instantly executed his Design, and the Woman prayed and wept in vain, for he sent her back to her Mother.

The Tendernefs of a Son for his aged and sick Mother.

TCHAO TSE lost his Father while he was a Child; his Mother brought him up very well, and her Care was not thrown away, for he had always an extreme Tendernefs and all possible Regard for her; the following is a singular Example of it: One Night he heard at the Door a Band of Thieves ready to enter and pillage the House, upon which he went out without calling for help for fear of frightening his Mother, and going to the Thieves softly spoke to them as follows: I am willing to let you have what Mony, Grain, and Cloaths are in the House, even those of my Wife, and the few Jewels that she has; I shall have no Regret for the Loss, provided you grant me one thing, which is that every thing be done without Noise that my good Mother, who is sick, and very old, may not be frightened: He spoke this in so tender a manner that the Thieves were moved with it, and withdrew; upon which he returned back to fetch something to make them a Present of, but could not overtake them.

The

The Tenderness and Piety of a Son with regard to his dead Mother.

OUANG OUEI YUEN lived at the time where-
in the Western People, possessing themselves of the
Empire, gave rise to the Dynasty of *Tsin*: Through
Attachment to his Prince, who had just lost the Em-
pire and his Life, he never sat down with his Face to
the West from whence the new Emperor came, whom
he thought it was not his duty to acknowledge: His
Mother happening to die he spent three Years in
Mourning, shut up in a wretched Hut near the
Tomb, and all his Business was to weep tenderly for
his Parent: His Disciples afterwards made a Col-
lection of the fine Verses that he composed upon the
Subject during this space of time; these Verses are
full of the most lively Sentiments of Regret and
Tenderness: At the end of the three Years of Mourn-
ing he return'd to his usual Abode, but notwithstanding
he did not forget his Mother; for calling to mind that
she was fearful of Thunder while alive, and that she
desir'd to have her Son near her when it thundered,
whenever he saw a Storm approaching he went to the
Tomb; and, as if his Mother could hear him speak,
said softly as he was wont while she lived; Mother,
I am here.

Another Example.

HAI YU lived towards the end of the Dynasty
of *Ming*; he was in Office when his Mother died,
and quitted his Employment, according to Custom,
to go into Mourning: He was a Man that gave
the most remarkable Signs of Regret and Grief for
the loss of his Parents, and went far beyond the usual
Duties appointed by the Tribunal of Rites; he wept,
and gave other Marks of Grief at such times as they
are prescribed, but it was in an unusual manner, and
lasted for eight whole Years; for the Dearth, and af-
terwards

terwards the Wars, which rendred desolate the Province of *Cban tong* his native Country, did not permit him to perform the Funeral Obsequies of his Mother any sooner. During this time his Tears and Complaints were as lively the last Day as the first, he even neglected the most common Precautions against the Cold in Winter, and the Heat in Summer: A handful of Rice boiled in Water without Salt, or any other Seasoning, was his Maintenance every Day. The House that he dwelt in, and which he had not yet repaired, became open to the Wind on all sides, and was no better a shelter against the scorching Heat of the Sun: His Relations desired him to repair it: No, reply'd *Hai yu*, my great Business will not permit me, and no other Thoughts can yet enter my House: I am the most unfortunate of Mankind, and do not want a House to be repaired for me: The Troubles being at length at an end, *Tsai king song* became Governor of this Country, and being inform'd of the great Example of filial Piety given by *Hai yu*, he made him large Presents, which put him in a condition to take a proper care of the Funeral Obsequies of his Mother.

The Respect and Care of a Son for his Parents.

THE Father of *Hia yang* falling sick in the depth of Winter, the good Son, during the long time that the Distemper lasted, would not trust the care of his Father to any other Person, but nurs'd him himself, and acquitted himself extremely well, having always at hand the little necessary Utensils to make Broth, and other things for a sick Person: The Father at length dying of this Disease, *Hia yang* gave him a suitable Funeral, and never failed to pay his Duty to his Father before his Tablet in the same manner as if he had been living and present, even so far as to give him notice of every thing he undertook: His Mother, whose Constitution was infirm, being obliged

obliged to keep her Bed for three Years together, all the Remedies and other things that she took were administered by her Son's own Hand : Intirely taken up with the Grief that her Condition caused, he was insensible to every thing else, and during these three Years did not so much as enter once the Room where his Wife lay : One Night his Mother wished for certain dry Fruits called *Ly*, when, notwithstanding that the Snow fell very fast, and that the Barriers of the Streets and Shops were all shut, he attempted to go and purchase this Fruit, and found means to come at the Shops where they were sold ; but every body being gone to Bed he knock'd a long while without getting an Answer ; at length he fell a weeping and lamenting so greatly that they opened a Shop, where he bought what he wanted : He had a Son that he loved very much ; this Child having displeas'd his Uncle, a younger Brother of *Hia yang* the Uncle, naturally passionate, beat him so violently that he died of the Blows, which was a very sensible Concern to *Hia yang* ; however the care of looking after his Mother, and the fear of giving her Uneasiness, made him keep all his Sorrow to himself, and master his Resentments so far that he did not let them appear outwardly.

*An Example of Compassion for the People given
by a Prince.*

GIN TSONG, being yet no more than Heir apparent, saw one Day as he was on a Journey a great number of Men and Women greedily gathering the Berries of the wildest Herbs, upon which he stop'd and demanded what they were going to do with them ? To eat them, reply'd they, for it has been a bad Year, and we have nothing else left : The Prince, greatly moved, alighted from his Horse, entred into some of the Houses, and found them almost empty : The few People that were in them were clothed in little else
but

but Rags; some had the Stove all in Ruins, and the Copper turn'd upside down, being of little or no use. Is it possible, said the Prince, fetching a deep Sigh, is it possible the Misery of the People can be so great, and the Emperor know nothing of the matter? Upon which he immediately gave a handsome Sum by way of Charity, and ordering the old Men of the Place to be sent for, after he had informed himself of their Age, Infirmities, and Wants, gave them Provisions from his own Table.

While these things were doing *Che*, the Treasurer-General of the Province of *Chan tong*, came to meet the Prince to do him Honour. How! said the Prince seeing him, can you, who are the Pastors of the People, remain unmoved with their Miseries? I am very sensible of them, reply'd *Che*, and I have given an Account to the Court of those Places where the Harvest has failed, and have besought his Majesty to forgive them the usual Duties of the Autumn: Truly, said the Prince, these poor People are in a fine Condition to pay Duties; the Emperor will certainly give them an Exemption; but in the mean while open the publick Granaries, and save the Lives of these poor Wretches: *Che* proposing to distribute three *Teou* of Grain a Head, Give them six, said the Prince, and never be afraid of emptying the publick Granaries; I will be answerable for it myself to the Emperor my Father, and will give him full Information of the State of things in this Province.

An Example of Severity in Military Discipline.

LEOU GIN TCHEN, Commander of a Body of Troops at *Cheou Tcheou* in troublesome times, fell sick thro' extraordinary Fatigues: He had a young Son who was prevailed upon, by some of his Companions to take this Opportunity to pass the Night beyond the River *Hoai* in breach of a publick Order denouncing Death to those who should dare to break

break it. A Centinel gave notice of this Proceeding, and the Commander, without Hesitation, condemned his Son to be punished after the manner that was threatned: As the Father and Son were both belov'd all the Officers interceded for him, but finding the Father inflexible they imagin'd they could succeed by means of his Wife, and therefore address'd themselves to her, laying open the Danger her Son was in, which they thought she knew nothing of, and press'd her to ask his Life: *I love my Son tenderly,* reply'd she, *and it will pierce my Heart to see him die so young, and in so shameful a manner; but on the other hand, if he is spared the Family of the Leou will be wanting in Fidelity and Duty to their Prince; no, I cannot oppose the Execution of the Sentence.* The young Man was in reality cut in two, according to the Intent of the Law; after which his Father and Mother took care of his Body, and gave it publickly all possible Marks of their Tenderness; a Sight which drew Tears from the Eyes of those very Persons who were not concern'd at the Death of the Son.

*The Watchfulness of a Mother over her Children,
though married.*

PAO MONG FEN, and his Brother *Tsu king*, were two of the greatest Men of the Age: This was in some sense owing to their Mother, who had lost her Husband very young, and had brought them up with great Care, and even with much Severity; of this the following Story is an Instance: These two young Men, who were already married, and manag'd the Affairs of their Families, one Day prevail'd with a Man of their Acquaintance to dine with them; the Mother, according to Custom, inform'd herself by means of a faithful Domestick who this Man was that her Sons had invited, and what was their Discourse during the time of their Repast: It is such a one, said the Domestick, and they talk'd of
nothing

nothing but a Girl who was very handsome, and this Gentleman insinuated to your Sons that one of them might purchase her for a Concubine: The good Mother, enraged at this Account, called her two Sons and gave them a severe Reprimand: *Such a Person, whose Company you frequent, said she to them, has an envenom'd Tongue, and is good for nothing but to lead you astray. Are there no wise and virtuous Persons in your Neighbourhood? Why do you go near such a profligate as this? What Discourse had you while you were at the Table? Instead of entertaining yourselves with Learning and Virtue, all your Talk had a tendency to corrupt the Heart. Know that I am not in a humour to suffer you to go on in so bad a Road without opposing it with all my might:* Then she immediately withdrew, and was a Month without speaking one word to her Sons. The youngest was so much afflicted with the Mother's Silence, that he went regularly twice a Day to prostrate himself at her Feet, to ask her Pardon, and to beseech her to speak one single word: The eldest, tho' not quite so tender, was so far moved as to shed abundance of Tears, and conjured his Mother to restore them to her Favour: However a Pardon was not granted till they had often promised they would have no future Correspondence with the Person in question, nor any that possess'd such bad Qualities.





A

D I A L O G U E

Wherein TCHIN, a modern Chinese Philosopher, declares his Opinion concerning the Origin and State of the World.

I N a certain delightful Place, wherein appeared several fine Country-Houses as it were in Perspective, a curious green Arbor was form'd in which several Persons were assembled to enjoy the cool Breezes, and entertain each other during the Heats of the Summer: Chance conducted a Stranger thither, whom they invited to sit down; and as they judged him likely to contribute to the Pleasure of Conversation, they requested him to make a few Days stay with them, and to comply with the earnest Desire they had to hear his Discourse: This he consented to without any difficulty, and soon drew together a crowd of Auditors, who received high Satisfaction from the free and lively manner wherewith he treated several Points of History and Morality.

The Fame of these Assemblies soon reach'd the adjacent Towns, whereupon a Man of Letters in the neighbouring City, desirous of assisting at them, came to the Place in which they were kept, where he found a great number of Persons assembled: As he enter'd the Arbor one of the Company, who perceived him, rose up, and approaching the Stranger who sat in the honourable Place; Sir, said he in his Ear, this venerable Person who is come hither is very famous for his profound Erudition, and his Name is *Tchin vou*

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S

kouei :

kouei: He is a brisk lively Man, conceited of his own Opinions, and who in a Dispute will not yield to the most learned in the Empire; he has spent his whole Life in Study, and there are no Books but what he has read; if he once begins to discourse of the Doctrine of Heaven and Earth, his Mouth is like an inexhaustible River that glides swiftly along its Channel: I cannot imagine what could induce so great a Person to come here.

At the same moment the Philosopher entred, and looking round at the Assembly, saluted them with a gracious Air, moving his Hands in a respectful manner. I am inform'd, Gentlemen, said he, that there are Assemblies held here wherein a Man of Learning, whom I should be glad to call Friend, entertains the Company, and I presumed he would not be against giving me leave to profit by his Knowledge.

At this Harangue the whole Assembly look'd upon each other with some Surprize; for the Stranger had but a moderate Capacity, all his Merit consisting in the agreeable manner he had of relating Historical Facts: The rest were Men of no Learning, but Followers of the Sect of *Fo* or *Lao*, and very fond of their Idols.

We are only assembled here, reply'd the Stranger, to pass a few Hours in Discourses more proper to recreate the Mind than instruct it; and you know that these Discourses commonly turn upon the History of the Times, or popular Morality, and such sort of Conversation cannot be agreeable to the Ears of one so learned as you are.

Sage old Man, reply'd 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 very Knowledge is an occasion of Concern to me, when I think it is not possible to
bring

bring into vogue at Court either the great Doctrine of *Yao*, *Chun*, &c. or the wise Instructions of so many illustrious Men of these later times of the *Tcheou*, the *Tchin*, the *Tchang*, and the *Tchu*. I am uneasy to find that these Instructions are not relish'd by my Friends who possess the chief Places in the Government of the State, but on the contrary that the false Sects over-run the Empire; every body is fond of these Seducers, there is nothing but Corruption and Darkness, and the true Sect of the Learned is as it were buried in shameful Oblivion.

How happy are we, reply'd the Stranger, that a Person of your Reputation and Merit is so ready to comply with our Desire of hearing you! Condescend then to sit down here, and honour us with your learned Instructions: A great Soul, like yours, which attempts the Reformation of the World, should be always willing to communicate its Discoveries, and our Minds, confined as they are, cannot resist the Truths which will flow from your Tongue.

I am very ready, reply'd the Philosopher, but fear I shall fall short of your Expectations: At the same time he saluted the Company, and sat down in the honourable Place which was appointed him: Upon what Subject, said he, shall I entertain you? We are desirous, said the Stranger in the name of the rest, to be instructed in what was previous to the Heavens and the Earth.

I consent to it, reply'd the Philosopher in a grave tone of Voice, and therefore listen to what I shall say: Before the Heavens and the Earth were yet formed, there was nothing but a confus'd Chaos in the midst of an immense Void: This Chaos was infinite and boundless; that which was subtile and spirituous in this indefinite Mass, being as it were the Form [*Li ki*] and the Soul of [*Tai ki*] the first and supreme State of the Universe, was nothing else but the Principle of the Heavens and the Earth, the Bud which has disclosed

them; by this means an infinite number of Beings have existed. In short every thing that appeared ought to be placed in the Rank of Productions whose Springs are astonishing. The World having once gained all its Parts these sort of Productions, which in a manner escape our Senses, are very uncommon; for we generally see that the Species are continued by ordinary and sensible Methods; an Example will express my Thoughts much clearer.

Wood produces Worms within itself, and the Body of Man engenders Vermin; these kind of Productions are of those sort we call wonderful, and whose manner of Generation we are ignorant of: If upon the Body of Man there were not found the spirituous Particles of Sweat, and likewise in the Wood when it is corrupted, what could be the Origin of these Insects? Let us say the same in proportion, that what is found of a more subtile and vivifying nature in the *Tai ki*, in the Supreme Indefinite, which immediately preceded all definite Beings, was as it were the Bud from whence the Heavens and the Earth were produced.

But I shall give you a more particular Explanation of it.

1. The Particles *Yang*, as the most pure, most subtile, and most light, escape, rise up, flutter about, and embrace the rest. 2. The Particles *Yn* less pure, and by consequence more heavy, precipitate themselves, and by that means unite together in the middle. 3. All that which encompasses whatever is visible are Particles of the Universe, so very small that they have no sensible Figure, that is *Hiu ki*.

But how do you understand that *Yang*, that is the more subtile Particles of *Yn*, or the more gross Particles, should be separated from what you call *Tai ki*, and that this Separation being made it should form a Sun, Moon, and all the Stars?

I'll explain the Matter to you, reply'd the Philosopher: The finest of the *Yang*, or a Collection of the
more

more subtle Particles, formed the Sun; the less gross of the *Yn*, or gross Particles, composed in their turn the Moon; the Stars were formed of the same, took their Place, and made their Revolutions in the Heavens, after which all these things became visible, because thenceforward they had their determinate Figure.

The *Yn* on its side being united together, and the gross Particles being linked one in another, formed the Earth which is placed in the middle of the immense Void: A little after the Earth had in its Bottom, and on its Superficies, all the Elements, as Fire, Wood, &c. and in short all the rest of the Beings here below, which having every one their particular Configuration, were easily distinguished: Observe this Comparison, which will explain what I have been saying; the Air which we suck in without ceasing, and which we expire, when it is sent forth is rarified and dilated; it has likewise some degree of heat, and must be referred to the *Yang*; this same Air, when by Inspiration it enters into our Lungs, is condensed, and so has something of the coldness which it ought to bring, and is by that means of the Nature of *Yn*.

Let us return to the first Combinations of the World: These kind of Corpuscles, which make that which is called *Yn*, being joined and united to each other, the Earth and the Water are formed of it, and the five Elements have their Existence. The *Yang*, and the smallest Atoms, remain suspended and surrounded, all the inactive Mass of it fluttering and circulating round about it without ceasing: A Hen's Egg may give us a slight Notion hereof; may not the Earth be said to be the Yolk of the Egg, which is suspended and fixed in the middle, where it is immoveable? May not the Heavens be looked upon as the White, which embraces the Part in the middle, surrounds it, and moving about continues in the

same condition, without changing the Place of the Yolk.

The Motion of the Heavens is likewise constant and durable; that subtile and fluid Matter moves and circulates without ceasing; and by this Motion proper to itself causes the variety of Seasons, and forms the Winds, Clouds, Thunder and Rain.

The Production of Mankind and other Beings came afterwards, and all the Universe was then in a State of Perfection: In short all that one can imagine of what is lively, spiritual and excellent in the Heavens and the Earth, becoming united and joining together in the highest degree of Perfection possible, has given a wonderful Birth to these extraordinary Men, who in their turn have endeavoured after the Exaltation of Nature.

But to explain this matter more particularly. 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 neither, properly speaking, true East nor true West; nor yet is there any thing in a proper sense high or low.

2. The Space that the Sun measures in the Heavens distinguishes the Hours; when it is exactly in the South Point, then it is Noon; when exactly North, it is midnight; and so of the rest.

The Sun is pure *Yang*; it began to take its course from the Hour of Midnight, and comes to us; when it rises every thing in the Universe, depending upon *Yang*, ferments and resumes fresh Vigour: From Noon it begins to decline, then every thing of the nature of *Yang* grows weak, and on the contrary that which belongs to *Yn* gains new Strength.

But, said one of the Auditors, if the Heaven is a fluid and light Body, in what Place will you fix the Deity *To hang ta ti*? if the Earth is only an Assemblage

blage of gross and heavy Particles, where will be the Abode of * *Yen wang*? Where do the Spirits lodge that are the Executioners of Justice? In short where will you place Hell?

You may be certain, reply'd the Philosopher, that the Heaven is a Substance very fine and light, which is continually in motion: Consider then if it is capable of retaining any heavy thing; it can support nothing but what is of the same nature; how then can the Deities have a Habitation there such as you represent them? In the Day-time a clear Sky rolls over our Heads, the dark Sky advances by little and little, bringing Night along with it; the Day afterwards appears again, and this Motion is constant and regular: Suppose then that *Yo boang*, and his Train of inferior Gods, had a Palace in the Sky, these Gods must be carried along constantly with the Sky, and make a great number of Circumvolutions, which seems very absurd.

Let us come now to the Earth: It is, beyond all question, an enormous Mass, a composition of Water, Dirt, Clay and Stones, which are heaped and kept together by their own proper weight. If you assign a Lodging to *Yen wang* and his Train in this Place, the Court of this infernal God must then be in the midst of this Heap of Water and Dirt: Don't you see that these things are nothing but pure Inventions? Let us pass by the Deities then, reply'd 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 render'd equal to Heaven and Earth? If therefore the Heaven and Earth are real and subsist, these Heroes of Antiquity ought to subsist likewise; for we are not to suppose, according to your own Principles, that a *Fo bi*,

* This is the Pluto of the Chinese Idolaters that worship Fo.

a *Hoang ti*, a *Yao*, a *Confucius*, cease to exist when they cease to appear here below?

You are to understand, reply'd the Philosopher, that before these Sages were born among us the *Li* and the *Ki*, the two Parts of which they are compos'd, were pre-existent in the Heaven and Earth: The same moment that a great Man is formed this *Li* and *Ki* are united together, and it is from this Union that he takes his Rise; when he dies his Gifts, fine Qualities, Perfections and Doctrine, become the Admiration and Standard of future Ages; they continue to subsist, and their duration is equal to that of Heaven and Earth: To say the truth the Body of a Sage is destroy'd, but his *Li*, which distinguishes him from the rest of the World; 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 are eternal, there is likewise ground to say that real Sages exist for ever.

The same Person who had just been speaking to the Philosopher made this Reply: You acknowledge that *Confucius* is a real Sage, and yet Tradition informs us that he went to consult the illustrious *Lao kiun**: It appears by this step that *Confucius* was afraid of Death, and wanted to learn the Secret of Immortality.

Don't talk to me of your *Lao tse*, reply'd the Philosopher, I look on him as no other than a common Person, notwithstanding his ridiculous Pretence of making himself immortal: What a sweet Doctrine has he left behind him, that teaches nothing but Indolence and Inactivity? I'll cite but one Place from the Instructions he gave his Disciples: *Consider my Tongue*, said he to them, *does not it subsist while it remains soft and flexible? On the contrary, is not that which destroys our Teeth their own Hardness?* What do you think of this fine Reasoning? Nature, in the Production of

* *The Chief of the Sect of the Tao see.*

the Universe, has made soft what ought to be soft, and hard what ought to be hard : Suppose that these Teeth, which adorn the Mouth, were soft and flexible like the Tongue, could one then take Nourishment if it was ever so little hard, such as the Grains of Rice boiled in Water, which is our ordinary Aliment? And, if we were not in a condition to take this Food, would it be possible to live several Ages, as they make us vainly hope? These are idle and chimerical Notions.

Let us apply this fine Principle of *Lao tse*, who would have every thing soft ; let us apply it to Natural Philosophy and Morality : We divide the Metals into five kinds, according to their colour ; if you tell me that Gold and Silver, which are so much valued, are naturally soft, because the Toys that are made therewith are easily wrought, I answer that these Metals ought not to be in such great esteem with respect to the use they have in Life ; for after all they are good for nothing but to make Vessels and Ornaments of little use ; when Iron, which is of the lowest Rank among Metals, serves by its hard Property to open the Furrows which furnish us with Grain, and supplies us with the Necessaries of Life ! The hardness of Iron renders it necessary for several other uses, to prepare for instance the Food, which we could not make use of without its Assistance, to make Weapons of, which by putting an end to War are the cause of Peace and Plenty to the Nation, and which terrify or extirpate Robbers, and secure the publick Safety.

Let us come to Morality : Those fond and languishing Passions for the Female Sex, don't they come from a soft and effeminate Heart? If Women had any Courage or Steadiness, durst we take the least liberty in their Presence? There would be no coming near them but as we do Fire, with which no Man plays without danger : Our *Y king*, that precious Gift of *Fo bi*, greatly exalts the Character *Kang*, that is to say

say whatever has Firmness ; on the contrary your *Lao tse* praises nothing but *Yeou*, which signifies Softness, and consequently is intirely opposite to the Doctrin of our Canonical Books.

Besides it is very certain that the Life of Man never exceeds a hundred Years, and yet he flatters them with the hopes of existing many Ages ; he has even pretended that the *Yang*, which is the Soul of Man, is never destroy'd, and that he has found the Secret of borrowing from Nature the vivifying Virtue to dispose of it according to his own Fancy.

After such Pretences as these he is so silly as to tell us, That all is Vanity ; he who has Desires the most extensive and most ambitious of all Mankind, and that we ought to sit loose to every thing, when he himself is more attached to Life than any other Person ; that there is nothing laudable but a State of Inactivity and Indolence, while he himself is always 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 I shall faithfully give you an Account who this *Lao tse* is, whom you have so great a value for : The following is the Substance of his History. He was born towards the end of the Dynastie of *Tcheou*, in the Neighbourhood of the City of *Lin pao*, in the District of *Ho nan* : His Father, whose Surname was *Kouang*, was nothing but a poor Peasant, who from his Infancy served in the quality of Groom in a wealthy Family : He was seventy Years old before he could meet with a Wife, but at length gained the Affections of a Peasant's Daughter of the Age of Forty, and marry'd her.

This Woman being one Day in a solitary Place immediately conceived, by the simple Commerce and Union of the vivifying Virtue of Heaven and Earth, and went with child of him fourscore Years : The Master whom she served, being dissatisfied that she should

should be so long before she was delivered, turned her out of Doors, upon which she was constrained to lead a vagabond Life, till at length she lay down under a Plumb-tree, and brought forth a Son with Hair and Eyebrows as white as Snow: The Mother, who was ignorant of the Name of her Husband's Family, knowing nothing but the Sirname, gave the Infant the Name of the Tree under which it was born; and then observing that the Tips of his Ears were exceeding long, she took from thence his Sirname and called him *Ly eul*, *Plumb-tree-Ear*; but the People who saw him so very white called him *The aged Infant*, *Lao tse*.

When he had attained a certain Age he took care of the Library of an Emperor of the Family of *Tcheou*, and it was by his favour that he obtained a small Mandrinate: He became skilful in ancient History, and in the Knowledge of the Rites of the early Ages, and it was that which inclin'd *Confucius* to go and discourse with him about the Ceremonial, and the Talents of a good Mandarin: *Lao tse* in his old Age foresaw the approaching downfall of the Dynasty of *Tcheou*.

He got on the Back of a black Cow, and bending his course westward arrived at the Mouth of a dismal Cave: This Passage was guarded by an Officer named *Y*, and surnamed *Hi*: The Book *Tao té*, containing five thousand Sentences, was composed by him in the City of *Tcheou che*, in the District of *Tsin tcbuen*: At length he died, and his Tomb is to be seen at a Place called *Ou*.

You have here the Beginning and End of *Lao tse*: He could not, while he was living, prevent the Ruin of the Race of the *Tcheou*, whose Subject and Mandarin he was; and yet they would have us believe all the Fables which are confidently told about his pretended Merit; and, among the rest, that after his Death he was placed in the highest Heavens in the quality of the three Purities.

Well!

Well! what do you think, Sir, of the Doctrine of *Fo*, which has been brought to us out of the East, cried out those of the Assembly who adhered to the Worship of this Idol?

Fo, reply'd the Philosopher, is another Enthusiast, who has likewise pretended to make himself immortal: According to him the whole World is a mere *Vacuum* with nothing real in it: Agreeable to which fine Principle we ought to think of nothing but to empty the Heart of all things, that is of all Affections, and we should even forget ourselves as tho' we had no Existence: We have Eyes and Ears, and yet we must neither see nor hear any thing; these Organs ought to be void of every Object, for that is their Perfection: We have Mouths, Hands, and Feet, and yet all these Members should be inactive: His great Pretence is that the wonderful Ternary of the *Tsing*, the *Ki*, the *Chin*, that is the Fine, the Subtile, 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 and never dies.

Don't you see that this fine Doctrine of annihilating ones self, and destroying the Universe, ends in an expectation of a chimerical Immortality, and in desiring that which cannot be obtained: They would seize upon and appropriate the vivifying Virtue of Heaven; they deny the Restoration of Heaven and Earth from thence, and pretend by that to attain the pure *Vacuum*.

But perhaps, continued he, you are ignorant of the History of this Enthusiast: His Mother formerly saw in a Dream a great white Elephant, and at the same instant she perceived herself with child; it grew larger every Day in a very sensible manner, and at length could not be born but at the expence of the Mother's Life: 'Twas thus the Monster came into the World, who was destin'd to turn it upside down, and deserves to be placed among the deadly Plagues of Human Race: Is it because he killed his Mother at his Birth that

that the idolatrous People fast, make Processions, and perform a hundred other things of the same nature to obtain all kinds of Happiness for their Mothers? Can it be imagined that this *Fo*, who could not save his own Mother, is able to protect another?

Let us proceed: He lived in a Kingdom westward of this Empire, where he was at the same time a supreme Magistrate, 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, both of whom he made Divinities: His Kingdom abounded with Gold, Silver, Merchandises, and especially precious Stones: But tho' it was rich and fruitful the Extent of it was small, and its Inhabitants had neither Strength nor Courage; on the contrary the People of the different Kingdoms, wherewith it was surrounded, were strong, active, and breathed nothing but Blood and Slaughter, infomuch that the Dominions of *Fo* were subject to frequent Invasions: Fatigued with so many Insults, which he was not able to resist, he abdicated his Kingdom, and embraced a solitary Life: He then applied himself to exhort the People to the practice of Virtue, and propagated the Doctrine which he had invented concerning the Transmigration of Souls, making them pass and repass from one Body into another; yet he observed a certain Order by which Virtue was rewarded, and Vice punished: He bewitched the neighbouring People with these fond Imaginations, and his Design was to intimidate his Persecutors, and to persuade them, if they continued to ravage his Dominions, they should after this Life be changed into Dogs, Horses, and even Beasts of Prey.

During the space of twelve Years, in which he propagated his Doctrine, he drew after him a prodigious number of ignorant People, whose Brain he had quite turned: With their Assistance he reascended his Throne, became very powerful, and marrying again had

had a numerous Issue : Such was the Fruit of his Contrivances, and while he taught his Disciples the Vanity and Emptiness of all earthly Possessions, he earnestly pursued them himself, and procured as many as he possibly could.

In short you are not to judge that the Doctrine of *Fo* is excellent, because it has gained so great a footing in this Empire ; it has acquired a Reputation for no other reason but because the Doctrine of our ancient Sages was almost extinguish'd : The Ignorance and Corruption of Mankind have given a rise to the most gross Errors ; they neglected the admirable Lessons of *Yao*, *Chun*, and *Confucius*, and could relish nothing else but the Religion of *Fo* : This Sect prescribes nothing but a few idle Prayers in order for the Attainment of Happiness, and a State of Serenity ; whereas our Sages exhort us to subdue our Passions, to regulate our Desires, and to perform our Duty, which is a very difficult Task.

This Discourse exasperated a great many of the Auditors : It is to no purpose to say this, cried one of them, every thing is empty in the visible World ; the *Yang*, the Spirit, is only immortal : The great Doctrine of *Fo* and *Tao* swallows up all in nothing ; there is nothing but the Soul is exempted, which will exist and live for ever : Who does not perceive that it is Prejudice, and the Spirit of Partiality, that has caused you to declaim against this Doctrine ? and that which you have just laid down concerning the System of the World, has it any better Foundation ?

Nothing could possibly have been said that would have given more distaste to the Philosopher, and it was impossible for him to conceal the Emotion it had occasioned. Your *Lao tse*, reply'd he, raising his Voice, must needs have been greatly in love with Life, since he sought after so many Methods of prolonging it, and yet he could not go beyond a hundred

dred Years; but he flatter'd himself that his *Yang*, his vivifying Spirit, should never be extinct. Was not *Fo tse* equally fond of Life? however he attained sixty-three Years, and no more; but he was persuaded that his Soul, which was properly himself, should exist for ever.

The Life of all Mankind here below has a fixed Term; but *Lao* and *Fo* have ridiculously imagined that they were the only privileged Persons, that every thing that has appeared, and will appear upon the Earth, will return to nothing; but as for them they are to be immortal; and besides what was seen of them with the bare Eye they had an intelligent Spirit, the true Principle of Life: Thus we find in the Doctrine of these Sects this unintelligible Language, *Fo chi y*, *Chin eul*, *Yeou san siang*; that is, according to the Sect of *Fo*, the Body of *Fo*, the Trunk or Substance is one, but it hath three Images. *Lao chi y*, *Chin eul*, *Fuen san tsing*, that is, according to the Religion of *Lao*, the Body of *Lao*, the Trunk, the Substance is one, but is divided into three Purities.

These Sectaries, 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 was left something of his Person, which was born again in this lower World.

These Visions, as you may perceive, place *Lao* and *Fo* in the rank of Trees and Beasts; but as the extravagant Notions of the Sect of *Fo* have infatuated 'an infinite number of People, it is necessary that I should enter into a more exact Detail of them.

1. In the Book of the Disciples of *Fo*, intituled *The Utility of the House*, it is said that the Body is our Habitation, that the Soul is an immortal Guest who there abides,

abides, and like a Traveller passes from one Inn to another; that a Child is nourish'd with its Mother's Milk in the same manner that the Inhabitants of a Country drink of the Stream wherewith it is watered: Besides the dead 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 destroy in our Hearts that reverential Love which is due to our Parents? Does it not stifle those Sentiments which unite us so strictly with them, as being nothing but the Participation of the same celestial and vivifying Substance.

2. The same Book, which represents our Bodies as a mere Habitation where we take up our Lodging, has a tendency to a Negligence of them, and to refuse them the Affection and Compassion so necessary for their Preservation: It is this that inclines the Disciples of *Fo*, who have no relish for the present Life, to seek the means of procuring a better as soon as possible: There are some who go on Pilgrimage to Pagods situate on the Top of steep Rocks, and who after they have ended their Prayers, as if they were sure of being heard, cast themselves down into a dreadful Abyss; others are lavish of their Lives in giving themselves up to the most shameful Excesses; others, who meet with Obstacles to their unworthy Passions, go together to hang or drown themselves, that when they rise again they may become Husband and Wife: These are the fatal Consequences of that senseless Doctrine of the Transmigration of Souls.

3. Being accusom'd to look upon the Body as a kind of an Inn it is natural to forget the Esteem, Respect, and Regard which they ought to have for it: On this account Women and Maids, who are greatly devoted to *Fo*, are easily seduced by the Bonzes and *Tao ssee*, a sort of People very skilful in amorous Intrigues; they affirm that the Body, which we only pass

pass through, is nothing but a contemptible Cottage, which we ought not to give ourselves much trouble about: They insinuate that many of the Female Sex, when they grant the Favours required of them, have had communication with *Fo* without knowing it: At present, continue they, you are the weak and more ignoble Sex, but we give you full Assurance that when you rise again you shall become Men. It often happens that Ladies, and young Girls of an excellent Disposition, and of distinguish'd Families, are dishonoured by these Dregs of Mankind, and at length go so far under such Masters as to renounce all Shame: They are not contented with one or two private Intrigues, but they make a Trade of Libertinism, which is as durable as Life; such is this abominable Doctrine that covers many of the best Families with Dishonour.

4. Those who give into these ridiculous Chimeras affirm, that the Good or Evil of the present Life is designed as a Reward or Punishment for what was done in a pre-existent State, and so think they have Authority given them by this fine Principle to abandon themselves to Debauchery, and seize the Possessions of other Persons with Impunity: You must understand, they will say, That we only resume what belongs to us, for we are very certain that you owed such a Sum in a former Being.

A Libertine who lays Snares for a young Girl, if he knows she is attached to the Worship of *Fo*, will say to her, Don't you remember that before you were born again you promised to marry me? Your hasty Death depriv'd me of the Right which I at present demand; from thence proceeds the favourable Disposition of our Hearts, and the agreeable Opportunity we now enjoy. You may perceive that this monstrous Doctrine serves as a Veil to hide the most flagrant Wickedness, and most shameful Disorders.

5. The Sectaries of *Fo* are persuaded that they may give themselves up to the most criminal Actions with Impunity, and that provided they burn a little Incense in the Night-time, or repeat two or three Prayers before the Idol, their Crimes are not only done away, but they are under his Protection, and cannot be overtaken by Justice; one single Instance will make this plain.

A Thief found means to get into the Imperial Palace, but was discovered and seized by the Officers in waiting; when they had throughly search'd him they stript him of his Clothes, and found his Body quite covered with Papers filled with the Texts of *Fo*: He had got it into his Head that these Papers would prevent his Discovery, and that he might follow his Trade of Theft with Impunity, or at least that he might find means to escape.

6. The Devotees of this Sect are intirely taken up with the Pilgrimages that they make to certain Mountains, living very sparingly that they may be able to furnish themselves with Perfumes to burn before these Idols; they are insensible to the Necessities of a Father or Mother suffering from Cold or Hunger, or for want of Clothes and Food; their only care is to amass wherewithal to make a rich Frame before the Altar of *Fo* and other strange Deities, abandoning their Relations, and leaving their Ancestors without granting a *Tse tang* *. Must not this inspire one with Horror for a Doctrine which buries in oblivion our deceased Relations, and deprives them of Assistance while they are yet living?

7. How many do we see among the Vulgar, who believe every thing which is said concerning their Pagods built in the most solitary and inaccessible Places? They make no doubt but they are an Asylum for Vir-

* A common Hall wherein they pay Honours to Persons deceased of the same Family.

tue and Innocence; even many find an Inclination to pass their Lives in these sorts of Retreats, that they may imitate *Fo* in his solitary Life: You will see them all on a sudden renounce their Wives, Children, and Possessions; what monstrous Folly is this? Do not they know that their Bodies are composed of Flesh, Blood, Bones, and Animal Spirits? Do they think to become as insensible as a log of Wood, or a piece of Stone? Do they think they shall no longer feel the Passions so natural to Mankind? All these pompous Exhortations of *Fo* and *Lao* upon Emptiness and Vacuity, upon the Perfection arising from an absolute Resignation of all Enjoyments, are so many Snares which have caught a great number of People, who thought they could really put these Lessons in practice; but they soon found, to their cost, they were impracticable: The Empire of the Constitution has made itself felt, the Passions so greatly restrain'd have become more untractable, and led them into the most enormous Excesses: To educate Youth of both Sexes to satisfy his Brutality, to solicit and seduce virtuous Ladies, to debase themselves to the rank of Beasts, and to glory in this Abasement, and in short to renounce all Reason and Shame, are the Consequences of being seduced by this excellent Doctrine.

8. How many other Persons have we seen, who, being infatuated with plausible Discourses upon Vacuity, have neglected all the Duties of Social Life, and have been wholly taken up in pursuing the Happiness which they expect in the Life to come?

This Seduction is not confined to the Vulgar only, for it has made its way even into the Palaces of Princes: If Rebels have flocked together, formed an Army, and besieged the Capital City; if Barbarians have entered the Empire and rendered it tributary, these Misfortunes have happen'd thro' the Princes stuffing their Heads with the Maxims of *Lao* and *Fo*, and by that means rendering themselves incapable of governing

their Dominions? Was not *Leang ou ti* reduced to die of Famine at *Tai tcbing*? Was not *Hoei tsong* carried away captive into the sandy Desarts of *Tartary*? Did not *Huuen tsong* shamefully fly into the Mountains of *Se tcbuen*? and what Misery did he not there undergo? It is thus that these false Sects have fooled our Emperors, and brought the Empire within a little of its Ruin.

9. Among the Dreams of the Ministers of the Sect of *Fo* and *Tao*, wherewith they amuse the Minds of the credulous, one Stratagem ought not to be omitted, which they often make use of: When they initiate any Person into their Mysteries, they oblige him to look into a Vessel of Water, where he sees himself as he is in his present condition; they then make him look a second time, and he appears such as he shall be when he passes from this Life into another, upon supposition that he faithfully adheres to their Deities: It happens, by means of this magical Secret, that a rich Man beholds himself in the shape of a sick Person, or a common Beggar, in want of all things; and upon this he takes a Resolution to consecrate all his Possessions to the Idol-Temples: After this good Work is over they prevail upon him to look the second time into the Vessel of Water, and then he sees himself in the Habit of a King, or General of an Army, or Prime-Minister of State; if it is a Maid she beholds herself adorned with the Robes and Jewels of an Empress, Queen, or favourite Mistress of a Prince, and such shall be their happy condition when they enter upon a new Being.

It is by these kind of Inchantments that they put the Spirit in agitation, and cunningly dispose them to Rebellion; they run and take Arms, freely engage in Battle, and plunder Towns and Cities: It was by such like Methods that, under the Dynasty of *Han*, two Rebels caused great Disasters, which were renewed under the Dynasty of *Yuen*; and more lately under

under the Reign of the *Ming*, by other Ringleaders among the Rebels, who ought to be looked upon as publick Pests, because they occasion'd the Death of several Millions of Men: There have been Monsters in Nature, who could never be sufficiently punished, that have boasted of their Crimes even under the Executioner's Ax, and have cried out, certainly from some remainder of the Inchantment, after the following manner; We die content, we are upon the point of entering the delightful Abodes in the West, where *Fo* waits to receive us and make us Partakers of his Happiness. These are, as you may perceive, false Doctrines, which are the Source of so many publick and private Miseries.

10. There are four sorts of Professions absolutely necessary in the Empire, which are sufficient for providing Necessaries and maintaining good Order, *viz.* that of the Learned, that of the Husbandmen, that of the Mechanicks, and that of the Merchants: The Disciples of *Fo* and *Tao* are continually exhorting People to abandon these Professions, and to embrace the four following; those of *Ho chang* and *Tao ssee*, for the Men; and those of *Kou* and *Mi*, for the Female Sex: These Bonzes and Bonzesses live at the Expence of the Publick, and there are no Tricks, Fraud or Contrivance that they will not make use of to extort Charity, abandoning themselves to Softness and Luxury, not refusing any Pleasures that a corrupt Imagination can suggest, and equally trampling under Foot the Laws of Nature and Society.

What difference is there between such a kind of Life, and that of the vilest Animals? This *Tamo*, the Person so cried up, who is come out of the West into *China*, passed as they say nine Years in the Mountain *Tsong* in continual Contemplation; he continued immoveable with his Eyes fixed upon the Wall, without changing his Situation, and yet this contemplative Sluggard wanted none of the Necessaries of

Life, but had a plentiful Supply of all sorts of Provisions and Clothes: Suppose, after his Example, every private Person should take it in their Heads to imitate this kind of Life, what would become of the most necessary Professions? Who would take care of cultivating the Fields, and making the useful Products of the Loom? Whence would they have Garments, and Food to support Life? Can it be imagin'd that a Doctrine whose Practice, if it were universal, would put the Empire in Confusion should be the true Doctrine?

Besides it is not credible how much Money is mispent in building and repairing their Pagods, gilding and adorning the Idols, celebrating Festivals, and making Processions to their Honour; all these Inventions serve for nothing else but to swallow up the Riches of numerous Families: I have touched upon these ten Articles but lightly, for I should never make an end, if I were to relate all that I have seen and heard concerning the Disorders which the Chimeras and Visions of these Sectaries have caused in the Empire.

This Account was not likely to be relish'd by the Auditory, so that one of them made the following Reply: To hear you talk, Sir, of *Fo*, *Lao*, and the rest of the Deities, one would imagine they deserve nothing but Contempt; much more their Rewards and Punishments, and the good and evil Spirits: With one stroke of the Tongue you pulverize the whole System of our Doctrine.

Those who are fond of popular Notions, reply'd the Philosopher, pass their Lives in a kind of Drunkenness, and finish them in a Dream; they are swallowed up in a heap of trifling Fables, from which it is not possible for them to get out; and the hopes of obtaining a happy Life thro' the Protection of Spirits increases their Folly,

This

This Inclination of the greatest part of Mankind, join'd to their Credulity, has produced the Opinion of a Place of Reward and Punishment, a Palace for the Ruler of the Waters, and for the rest of the Gods, without mentioning Spirits of an inferior Order, and extraordinary Men who are become immortal: They have particularly display'd the Advantages which their Gods bestow, and have placed in Heaven a *Yo boang*, Chief of all the pretended immortal Beings, who distributes to these Spirits their Employs, such as to preside over Rain, to distribute Rewards and Punishments.

In the Book *Yo boang* we find these Words: In the West there is a Prince of a Kingdom of pure Virtue; this King was forty Years old before he had a Son; he and the Queen *Pao yué* obtained one thro' the fervent Prayers that they address'd to *Lao kiun*, and this Son is the *Yo boang* of whom we speak: Another Text of the Book *Huén ou* affirms, that in the Western Parts there is a Place called the Kingdom of pure Joy, that the King thereof, being without Children, had one granted by *Lao kiun*, and it is he who is honoured under the Names of *Huén ou t'fou se*. Let us add what is related in the History of *Fo*, wherein it is asserted that somewhere in the West there is a Kingdom of pure Innocence, and the Prince who is Heir to the Crown is *Fo* himself; she whom he espoused was called *Na to*, and they had a Son whose Name was *Mo beou lo*; soon after *Fo* spent twelve Years in a solitary Place, and it was during these Contemplations that he was transformed into *Fo*.

According to these Traditions it appears that the Dynasty of *Tcheou* had been established seven Years before the Sect of *Fo* began; let us reason of the time past by the time present, and of the present by the past; the World has gone on, and will go on much in the same manner: Can it be imagined that what is now entirely lost, and of which no Footsteps remain,

was formerly the Wonder of the World? Run over the Countries West of *Cbina*, and you will find nothing but *Barbarians*; where then must we place these fine Names of *exceeding pure, the Kingdom of Virtue, the most perfect Happiness*? Can we find at present a Race of Men with three Heads, six Shoulders, and eight Hands? Can there be found any where People that live two or three hundred Years, and in their most advanced Years experience none of the Inconveniences of old Age? How then can we fancy such a Place as the Abode of immortal Beings? Let us conclude then that all the Trash which they have invented concerning the King of Heaven, the Generalissimo of the Spirits, are but so many Fables made use of to abuse the Credulity of the Vulgar.

But said one of the Auditors, in the Name of the rest, How dare you treat *Yo boang* with so much Contempt, since he is the same as *Cbang ti* who is mentioned in your Books, and for whom you have so profound a Veneration; it is the same that the Emperor *Kao tsong* saw in a Dream, and who gave him *Fou yué* for his Prime Minister: It is of him that *Meng tse* speaks, when he says, That we must examine ourselves, fast, and purify ourselves before we offer him any Sacrifices: Can you deny that there is a *Cbang ti*?

Since the times of the Emperors *Yao* and *Cbun*, replied the Philosopher, the People have embraced false Notions concerning Spirits; from thence proceeds the extravagant Fancy of giving a Figure to *Cbang ti*: I own that the Emperor *Lao tsong* was a virtuous Prince, that he saw in a Dream a Man whose Shape and Features were very remarkable, and that it was the Figure of *Fou yué*, tho' the Prince was then ignorant of his Name, that he caused him to be painted with the same Features which he preserved in his Memory, that he gave Orders to find out the Man thus represented, and that he was in reality brought to him.

All

All this is true, but how comes it to pass that tho' we have never seen the flying Dragon, nor the fabulous Bird called *Fong boang*, they yet appear very often in Dreams? People have seen such Figures in Pictures, and while they are asleep they retrace them in their Imaginations.

If you maintain that *Chang ti* appeared to *Kao tsong* in a human Shape, with an Imperial Crown upon his Head, and Garments agreeable to the Imperial Dignity, it is easy to make this Reply: 'Twas the Emperor *Hoang ti* who first gave the rest of the Emperors those Ornaments they appear in, and which distinguish them from their Subjects; from whence it will follow that *Chang ti* did not exist before this Emperor, or if he did exist, he continued naked till the time of this Reign wherein they began to wear a Crown, and cloath themselves with Imperial Robes.

We may say moreover that he, who is called *Chang ti*, is the same that rules in Heaven and Earth, and generally over all other Beings, on which account some give him the Name of *Ti*, that is the Sovereign Master. It appears likewise, by the manner in which some of the Learned explain themselves, that *Chang ti* is, in reality the same thing as *Tai ki*, whom I have discoursed to you about: It has been never said by any that *Tai ki* appeared in any visible Shape, whence it is easy to see that when Sacrifices are said to be offered to *Chang ti*, that they only ought to be made to Heaven with a pure Heart.

All that you have said to us, cried one of the Assembly, tends to prove that we believe nothing but so many Fables, when we affirm that there is a Hell, a God called *Yen vang*, who is Lord of this subterranean Empire; the *Lo ban*, that is to say Spirits who rule the Destiny of Mankind; yet these are the kind of Spirits which conduct the Soul into the Body at the Moment of Birth, and take it away at the Moment of Death, to drag them to the Place of Punishment,

ment, where they are cruelly tormented by other Spirits. If a Man in his Life-time has practised Virtue he will certainly appear in a new Being surrounded with Splendor and Opulence: If even Beasts themselves have lived well, according to their condition, they will find themselves transformed into Men: On the contrary, a Person who shall give himself up to shameful Vices, and follow his irregular Appetites with greediness, shall become a brute Beast: If Animals are more cruel than is agreeable to their Nature they enjoy no other Life after Death, but their Souls are entirely extinct; and yet according to you these are so many Falsities.

To speak freely, replied the Philosopher, I do affirm they are all false: Two married Persons cohabit together, they both concur in producing the Embryo conceived by the Mother, which by little and little grows to a proper size: If, according to your Notions, we must wait till the *Fœtus* is brought to perfection before the Soul insinuates itself therein, by what place can the Soul find a proper Entrance?

We may say further that a certain quantity of proper Matter, being united in the Mother's Womb, is the Foundation of the whole, for it there undergoes a Fermentation, and begins to have the Power of Motion; it is then a Being of a particular sort. Thus Man is a Composition resulting from the Union of a sensible thing, with another that is invisible; and this is what we call *Ki*: While this Union subsists it is capable of pain, when it is dissolved it becomes insensible. If a Man has the Palsy on one side of his Body you may apply Fire to the Paralytick side, and he will feel no more pain than if he was actually dead: The *Hing*, or that which is visible in him, is separated from the *Ki*, or that which is invisible: This *Ki* is evaporated into Atoms, which flutter here and there, or are changed into a cold Wind destitute of all animal heat; what then remains of the deceased, upon
which

which the Ministers of Hell may exercise their merciless Cruelty?

But suppose that the grand Demon of all, *He kang fang*, has a mind to seize on the Soul of some Wretch after it has been dispersed, and is able to blow dexterously together all its parts into a proper Situation, that this poor Soul may be punished for its Crimes at the Tribunal of the Infernal Judge; do you believe that these Demons would have Leisure and Patience to re-assemble all the subtile Particles scattered here and there?

This Reasoning of the Philosopher was not without Reply: We have been assured, said one of them to him, that the God *Yen wang*, and the other Judges his Ministers, fixed the Moment of the Birth of all Mankind; they likewise determine whether they shall marry or not, and to whom; whether they shall have Children, and what their Disposition will be, and whether rich or poor: In short every thing that is to happen is written in the Book of *Yen wang*, and thenceforward their Fate is unchangeable, and there is no Alteration can be expected: Have you any thing to say against this Doctrine?

Don't you know, replied the Philosopher, what is reported in your own Books? The following Passage I have read in the Book of *Hiuen ou tcbuen*: A certain Demon, called *Yao mo*, was continually devouring Mankind, but the God *Hiuen ou* came to their Assistance, and preserved a great number from his Fury; upon which I reason thus: Either *Yen wang* had determined the number of those who should be devoured, or he had not; if he had not, your Hypothesis falls to the ground of itself; but if he had made such a determination, why did the God *Hiuen ou* make such useless Efforts to save People who were absolutely condemned to be devoured?

But since we are fallen upon this Article you shall hear another Fable, which is pleasant enough: A Person

Person called *Pung* lived to the Age of eight hundred Years, and married successively seventy-two Wives: The seventy-second being dead in her turn went into the other World, and desired to be informed by the Ancestors of *Pung* what the Reason might be of her Husband's living so many Ages; Is it because his Name, added she, was not recorded in the Register of *Yen vang*? But alas! there is none can possibly escape: I will teach you the Mystery, replied the Grandfather of *Pung*; the Name and Surname of my Grandson your Husband is certainly in the Book, but in the following manner; when it was necessary to bind up the Leaves of the Book the Officer, who was employed to do it, took by mistake the Leaf on which the Name of *Pung* was written, rolled it up like a String, and sowed the Book together with it*: The Woman could not possibly keep the Secret, inasmuch that *Yen vang* soon heard of the Story, so that taking the Book and examining the Leaf that was rolled up, he blotted out the Name of *Pung*, whose Life was at an end the same instant.

This Example, continued the Philosopher, proves the direct contrary of your Doctrine, for here is an Instance of one that escap'd the Penetration of *Yen vang*: Can we be certain that there are no more that have deceived him by some such Artifice? But to convince you that all this is fabulous it is sufficient to say, that in the times of *Confucius* and *Meng tse* no Books were in use made of Paper, for they wrote upon the thin Bark of *Bamboo*, or thin Squares of Wood. Besides, as your subterraneous Dwelling is nothing but a heap of Earth, Water and Stones, it is plain that Books and Registers made of Paper could not be kept there; you are therefore to look upon what you read in those Books as so many Fables.

* *The Chinese Books are often bound in this manner.*

But,

But, replied another ; Dare you say the same thing of the Guardian Spirits, whether of Cities or other Places, as you do of Hell and the Spirits residing there ? These latter are revered throughout the Empire ; and can a Worship that is so universal be possibly false ? Only be pleased to hear me, replied the Philosopher ; under the Reigns of *Yao* and *Cbun* the Places of Habitation were not encompassed with Walls and Ditches, this Custom was not introduced till the following Dynasties of *Hia* and *Chang*, with design to defend them from the insults of Thieves and Rebels : At length they erected a Wall surrounded with a Ditch, and built two Places designed for their Honour ; they also built others for the Honour of *Tou ti* : When they bethought themselves of giving to Spirits the pompous Name of *Ti ti*, because they are looked upon as the Nursing-Fathers of the People, they were distinguished into different Classes ; those to whom they attributed the care of the Fields and cultivated Land, they honoured with the Title of *Cbé chin*, those whose Office was to take care of the Villages, and who were supposed to look after the health of the Inhabitants, and maintained Peace among them, were honour'd under the quality of *Tou ti* : Other Spirits which were marshall'd with the Houses, and in Places of publick Assemblies, were look'd upon as the Guardians of these Places, and under this quality they were honoured with the Name [of *Tchung lieou* : They assign to other Spirits the desert and mountainous Countries, in hopes that they would facilitate the Transportation of all sorts of Merchandises, and these were revered 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 *Tching boang*, and they were look'd upon as Spirits who preserved the Cities from publick Misfortunes.

You

You here see the Drift, continued the Philosopher, of what I am now saying: All these Spirits are nothing at the bottom but heaps of Earth differently distinguished; when the Memory of them is preserved in the Soul it is much in the same manner as when I am drinking Water; I think of the Spring from whence it arises, and I discover that I am pleas'd with the Advantages I gain from it: Dare any push the Blasphemy so far as to take for the Image of the true Spirit of Heaven and Earth, whose Purity is unequal'd, a parcel of grotesque Figures made of Clay, sometimes representing a Man, sometimes a Woman, fix'd both on the inside and outside of the Pagods, or else the Figure of an old Man, such as are commonly placed in private Houses.

Here the Philosopher was interrupted: We have heard a great many Prodigies related, said one of them to him, that have been perform'd by the *Tching boang*, and the *Tou ti*, and these Prodigies sufficiently discover and prove the Greatness of their Power; they are often seen under the Figure of living Men: How then can you say they are nothing but a Mass of Earth?

We must go a little round about, replied the Philosopher, to explain the Wonders and Apparitions of which you speak: These are Men whose Talents are extraordinary, and raise themselves above the common level by their Courage and Virtue; it happens sometimes that they are oppress'd with Slander, or a sudden Death carries them off without leaving any Posterity behind them; these Men so extraordinary, and so much distinguish'd from the rest, are endued with a greater Soul, the Parts of which are not easily disunited; Souls of this uncommon kind generally retire into the Pagods, and there work very surprising Miracles; they talk of a *Ouen tien tsiang*, who was massacred in the Dynasty of *Yuen*; of a *Yu tcbung tsiiao*, who miserably perished under the *Ming*; their
great

great Actions have made the People believe that after their Death they were become *Tching boang*, or Guardians of the Cities.

That wherein the Merit of a Man consists in his Life-time is the *Ki*, that spiritual Air which may possibly exist some time after his Death; when this Air produces wonderful Effects they are attributed to Spirits, either of the craggy Rocks or the mountainous Places, or the Rivers, or the Cities; every thing that is done happens necessarily, and according to the Laws of Nature: Would one believe that these Spirits take their Rank from the Authority of an Imperial Mandate, which appoints their several Offices? Is it in the power of any Mortal to assign to such and such a Spirit the Business of presiding over such and such Productions? Those which they call Spirits are nothing else but the Mountains, the Rivers, the Fields, the Cities, wherein according to the natural course of things there sometimes happen uncommon and surprising Effects; it is then ridiculous to say that such a Man, whose Name and Sirname we formerly knew, is at present a Spirit that ought to be revered.

Permit me to say, reply'd one of the Assembly, that your Answer is not satisfactory at all: You say the principal part of a great Man is his *Ki*, or Soul: Can you then attribute to these Remains of a great Man every thing extraordinary that happens, and which seems to be contrary to the natural Order of things? I lived some time ago at *Tchung tcheou*, 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 *Kiang si*; at *Tchu tcheou* there fell out of the Sky Men's Heads about the bigness of a Pea, wherein the Eyes, Mouth and Nose were exactly formed: These Events are notoriously known, and the wisest of Men give credit to the

the Relations; and you cannot say that these have happen'd according to natural Order.

Confucius, reply'd the Philosopher, did not trouble his head to write about the Spirits which are known by these unusual Tricks: It was not because he was ignorant, that when a Kingdom is threatned with a Revolution these Prodiges sometimes happen, and are a kind of Forerunners of approaching Misery: This penetrating Sage thought it sufficient to say that we should not give credit too easily to these sort of Wonders, which only have a tendency to fill the Mind with Uneasiness and Dread; and 'tis because the Sect of *Fo* has recourse to this Artifice to terrify the Vulgar, that it is look'd upon as a dangerous Sect: I acknowledge that when some dreadful Event is near at hand, for instance at the approach of a Famine or a great Mortality, the five Elements are in confusion, and produce Monsters; but if at these Conjunctions Men earnestly set about a Reformation of Manners, and the Practice of Virtue, all these Omens will be rendred of no consequence.

You are unwilling then, reply'd one of the Standers-by, to look upon immortal Spirits as Authors of these Prodiges: To attribute them, as you do, to natural Causes only is an inconceivable Method of reasoning; I shall endeavour to convince you by one Example: Under the Dynaſty of *Ming* in the City of *Yen ſe*, of the Province of *Ho nan*, there died one of the common People called *Tebu*, and ſirnamed *Tien pao*: The third Day after his Interment his Wife took Wine and Pulse, and went to the Burying-place of her Husband with deſign to make this ſmall Offering, but ſtopping in the way, not far from a Rock, there immediately proceeded from it Lightning, accompany'd 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 Cheſt: The Woman
went

went near to discover more closely, and through a large Slit in the Chest perceived that it contained a Sabre with a very rich Handle, and a Book which seemed to be of the Magical sort; she took the Book, and returned to her own House, where she perus'd it, and endeavour'd to find out the Sense, after which she was able to foretel several Events, which happen'd exactly according to her Predictions.

The Inhabitants of the Place, who were Witnesses of these things, had so great an esteem for her that they called her the Mother of *Fo*: In less than a Year this new Prophetess had such a wonderful Reputation, that more than ten thousand People became her Disciples, and she continued to work surprising Miracles: By the assistance of her Magical Book, if she did but blow on a Field of Corn it was immediately changed into Swords and Spears, and every one thought they saw an Army in Battle-array; with one single Word she could turn a Joint-Stool into a Leopard or a Tiger, and could transform, in an instant, a weak Fence of Pales into high Walls surrounded with Ditches: But now you shall hear to what all her Skill tended.

One Day, when it was least expected, there was almost a general Revolt; the Mandarins of the Army march'd immediately with the Troops in order to seize the Ringleaders, who found greater Assistance than they expected, and there ensued a very bloody Battle; but at length the Rebels had the worst of it: The Enchantress was found among the Prisoners, and thrown into a Dungeon loaded with Irons, where she remained three Days without being able to set herself at liberty, her Skill forsaking her as soon as she was in Irons: Now you must needs own that this Woman must have been incapable of working such strange Miracles, if she had not been assisted by superior Beings.

All that I can own is, said the Philosopher, that there are Magicians, or such sort of People, who pretend to extraordinary Power, and have been able to steal * from Heaven and Earth the Knowledge of a Revolution, which afterwards came to pass. After this extraordinary Theft they have composed a Book, wherein they set down future Events, and then concealed the Book in the Bosom of a Rock: When the fatal time of the Revolution drew near, according to natural Causes, then the Enchanters have appeared, have been attended to, and favour'd the Rebellion wherein so many perish by the Sword.

In short tho' the Situation of Heaven and Earth have necessarily brought on these Miseries, yet the criminal Boldness of the Magicians, who have intrench'd upon the Rights of Heaven by searching into the Secrets of Futurity, will not escape the just Punishment that is due: Those who consult, or who listen to these extraordinary Persons, are supposed to associate themselves with Spirits, which have always been fatal to their Country.

I must not pass by your last Words, said one of the Assembly, you cannot be ignorant that the King of *King* flying after a Defeat passed the deep River of *Yang se*, and by an unlook'd-for Miracle the Water only reached his Horses Girths; likewise the Prince who was Heir, and the last of the Race of *Yuen*, having beheld almost his whole Army cut in pieces, was obliged to fly with precipitation into the North; when coming to the side of a great River, and meeting with no Boat to carry him over and con-

* *This Theft made from Heaven and Earth by the Magicians is, as plainly appears, a mere Gallimaufrey, which proves that to render a System ridiculous, which is built upon mere natural Causes, it is sufficient to urge the Favourers of such an Hypothesis to reason upon Nature: Nothing is more likely to discover their Extravagance and confound their Pride.*

tinue his Flight, there suddenly appeared in the Air a great Metal-Bridge, by means of which he crossed the River: Can you say that these are Prodigies which scarce deserve to be mentioned?

My Thoughts concerning it, reply'd the Philosopher, are these, That which both in Heaven and Earth is the Principle of the most wonderful Productions, this Being, this *Ki* strengthens the weak, and weakens those that were too strong: Before the Dynasties of *Hia* and *Chang* the Earth was not peopled, and there was yet but a small number of Mankind born into the World: Heaven, which was then in its full Vigour, was more likely to produce Sages and extraordinary Men; but it degenerated in After-times, and Men being greatly multiply'd, the Malice and Corruption of their Hearts became general, whilst Integrity and Virtue were almost banish'd from among them: Heaven could not suffer such great Wickedness any longer, for which reason he sent his Plagues upon Earth, such as blood-thirsty Men who delight in Devastations and Slaughter; he raised up a *Pe tchi* who caused the Ruin of *Tchao*, and the numerous Troops that he commanded: *Lieou tao tché* was another Thunderbolt of War, who carried Rapine and Desolation into all the Provinces.

As for the two Citations from History, which you mention'd, you ought not to doubt that this Favour was granted to these Princes in order to preserve the Remains of the Dynasty of *Yuen*, which without this extraordinary assistance had become extinct. It is certain that the Conduct of Heaven is not blind, nor void of Wisdom, if it humbles the prosperous Man 'tis to keep him within bounds, of which I'll give you one Example.

It was the Design of Heaven to restore the Dynasty of *Han* to its former Splendor; for which reason, when *Quang vou* was stopp'd on the Banks of a large and rapid River, it caused the Waters to freeze in an instant,

stant, to the end that he and his Troops should find no difficulty in their Passage: When the Order observed by Heaven for the Government of the World is ready to cause any extraordinary Change, as for instance, when Heaven is upon the point of abandoning a reigning Dynasty, there then happen extraordinary Events, which are so many fatal Omens: But these are not always the same, tho' they always have the same Cause.

All the Auditors having praised the Subtlety and Penetration discovered by the Philosopher, one of them said: However, Sir, the Religions of *Fo* and *Lao* are propagated all over the Empire, they have taken long since deep root in Mens Hearts: Consider that you alone oppose them; I should be glad that you attacked them with still greater force when they are repugnant to the ancient Books, but you will not fail to meet with Adversaries among the Followers of this Doctrine, insomuch that you will find Employment for your deepest Skill: And are you not afraid that when you teach others the Source of true Happiness, you should bring upon yourself real Misfortunes? The Philosopher easily perceived the force of this Compliment, and judging that he had display'd his Learning to no purpose, took occasion, from the approaching night, to return into the City: The most worthy part of the Assembly accompany'd him as far as the Bridge, and thus there was an end put to this Conversation.



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The LIFE of
 CONFOU TSEE, or CONFUCIUS,
 The Celebrated *Chinese* PHILOSOPHER.

CONFUCIUS was born in a Town of the Kingdom of *Lou*, which is at present the Province of *Cban tong*, in the twenty-first Year of the Reign of *Ling van*, the twenty-third Emperor of the Race of *Tcheou*, five hundred and fifty one Years before the Christian Æra, and two Years before the Death of *Thales*, one of the seven Sages of *Greece*. He was cotemporary with the famous *Pythagoras*, and *Socrates* appeared soon after *China* had lost this Philosopher: But *Confucius* has this Advantage above the other three, that his Glory increases with the Succession of Years, and has arrived at the highest pitch that human Wisdom can possibly attain: He at present enjoys the highest degree of Dignity in the midst of the greatest Empire in the World, which thinks itself indebted to this Philosopher for its Duration and Splendor.

If *Thales* and *Pythagoras* had been contented with giving Precepts of Morality only; if the first had not dived into Questions purely Physical concerning the Origin of the World; and if the second had not dogmatized upon the Nature of Rewards due to Virtue, and the Punishments appointed for Vice in a future State, these two Sages of Antiquity might have enjoyed a Reputation for Learning less liable to Censure.

Confucius, without being anxious to penetrate into the wonderful Secrets of Nature, and without entring into Subtilties concerning the Points of common Belief,

lief, a Rock dangerous to Curiosity, contented himself with speaking of the Principle of all Beings, endeavouring to inspire Reverence, Dread, and Gratitude for the Lord of the World, asserting that nothing could be concealed from him, not even the most secret Thoughts; that he would not leave Virtue without Reward, nor Vice without Punishment, whatever the present condition of both might be. These are the Maxims scattered throughout his Works, and 'tis upon these Principles that he regulated his Precepts, and endeavoured to reform Mankind,

Confucius was but three Years old when he lost his Father, called *Tcho leang bè*, who died about the Age of Seventy-three: This old Man enjoyed the highest Offices of the Kingdom of *Song*, and left no other Inheritance to his Son, but the Honour of descending from *Ti ye* the twenty-seventh Emperor of the second Race of the *Chang*: His Mother, whose Name was *Ching*, and who had her Origin from the illustrious Family of the *Yen*, lived twenty-one Years after the Death of her Husband.

In his most tender Age he was observed to have all the Wisdom of a grown Person; Play and childish Amusements were not agreeable to his Taste; a grave, modest and serious Air gained him the Respect of those who knew him, and gave thenceforward an Expectation of what he would be hereafter.

Hardly had he attained his fifteenth Year, but he apply'd himself to the serious Study of the antient Books, and furnished his Mind with Maxims the most proper to regulate the Heart, and inspire the People with the Love of Virtue: At the Age of Nineteen he married, and had but one Wife, who brought him a Son called *Pe yu*, who died at the Age of Fifty; this latter left behind him one Heir, called *Tsou ise*, who treading in the Steps of *Confucius* his Grandfather, addicted himself intirely to the Study of Wisdom, and arrived by his Merit to the highest Offices of the Empire. When

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 all the little Kingdoms of which the Empire consisted, and procured by this means the Reformation of Manners; for then every Province of the Empire was a distinct Kingdom, which had its particular Laws, and was governed by a Prince.

To say the Truth all the little Kingdoms depended upon the Emperor; but it often happened that the Imperial Authority was not able to keep them within the bounds of their Duty: Every one of these Kings was Master in his Dominions; they levied Taxes, imposed Tribute, disposed of Dignities and Offices, declared War against their Neighbours when they thought proper, and sometimes became formidable to the Emperor himself.

Interest, Avarice, Ambition, Dissimulation, false Policy, with the love of Pleasure and Luxury, reigned in all these little Courts: *Confucius* undertook to banish these Vices, and to introduce the opposite Virtues in their stead; he preach'd up every where, as well by his own Example as by his Instructions, Modesty, Disinterestedness, Sincerity, Equity, Temperance, and contempt of Riches and Pleasures.

His Integrity, extensive Knowledge, and the Splendor of his Virtues soon made him known: He was offered several high Offices in the Magistracy, which he refused with a view of propagating his Doctrine, and reforming Mankind. Tho' his Success was not answerable to his Labour, yet he was less moved with the Honours that were paid him, than the Love of the publick Welfare; he therefore renounced all Offices, how considerable soever, to seek a People more tractable elsewhere, and more capable of profiting by his Precepts.

Of this he has given several Proofs on various Occasions, but especially at the Age of Fifty-five, when he was raised to one of the chief Offices in the Kingdom of *Lou* his native Country: In less than three Months the Face of the Kingdom was changed; the Prince who placed the greatest confidence in him, the Grandees of the Kingdom, and the People, had respect to none but him: This Change was so sudden and happy, that it created Jealousy in the neighbouring Princes; they judged that nothing was more capable of making a Kingdom flourish than good Order and exact Observation of the Laws; and that the King of *Lou* would not fail of becoming too powerful, if he continued to follow the Counsels of so wise and intelligent a Man.

Among all these Princes the King of *Tsi* was most alarmed: He held several Councils with his principal Ministers, and after frequent Deliberations it was concluded, that under the pretence of an Ambassy they should make a Present to the King of *Lou*, and to the Grandees of his Court of a great number of young Girls of extraordinary Beauty, who had been instructed from their Infancy in Singing and Dancing, and were possess'd of all those Charms that were likely to please and captivate the Heart.

The Stratagem succeeded: The King of *Lou* and all the Grandees received this Present with a great deal of Pleasure and Gratitude; they were not proof against the Charms of these Strangers, and thought of nothing else than inventing new Diversions and Entertainments for them: The Prince, wholly taken up with his Pleasures, abandoned the Business of the Kingdom, and became inaccessible to his most zealous Ministers.

Confucius attempted, by Remonstrances, to bring him back to his Reason and Duty, but when he saw that his Endeavours were fruitless, and that the Prince was deaf to all his Counsels, he was willing to get rid
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of an Office which was grown useleſs to the People under ſo voluptuous a Prince; whereupon throwing up his Employment he left the Court, and exiled himſelf from his native Country to ſeek in other Kingdoms for Minds more fit to reliſh and purſue his Maxims.

He paſſed through the Kingdoms of *Tſi*, *Guci*, and *Tſou* to no purpoſe; the Auſterity of his Morals made his Politicks dreaded, and the Miniſters of the Princes were not willing to countenance an Associate who was ſoon likely to undermine their Credit and Authority: Thus wandering from Province to Province he came into the Kingdom of *Cbing*, and found himſelf reduced to the greateſt Indigence, without laying aſide his Greatneſs of Soul and uſual Conſtancy.

It was an uncommon ſight to behold a Philoſopher, who after he had gained the Admiration of the Publick in the higheſt and moſt honourable Offices of the Kingdom, return of his own accord to the private Functions of a Sage intirely devoted to the Inſtruction of the People, and on this account undertaking continual and painful Journies: His Zeal extended to Perſons of all Ranks, to the learned and ignorant, to Peaſants and Princes; in ſhort his Leſſons were common to all Conditions, and were proper for each in particular.

He had ſo often in his Mouth the Maxims and Examples of the Heroes of Antiquity, *Yao*, *Cbun*, *Yu*, *Tching tang*, *Ven vang*, that they were thought to be revived in the Perſon of this great Man: For this reaſon it is not at all ſurpriſing that he proſelyted a great number of Diſciples, who were inviolably attached to his Perſon: They reckon three thouſand, among which there were five hundred who exerciſed with Honour the higheſt Offices in various Kingdoms; and in this number they reckoned ſeventy-two who were ſtill more diſtinguiſhed than the reſt by the Practice of Virtue: His Zeal even inſpired him with a Deſire of croſſing the Sea, to propagate his Doctrin

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in the most distant Countries: He divided his Disciples into four different Classes, the first was of those who were to cultivate their Minds by Meditation, and to purify their Heart by the care of acquiring Virtues: The most famous of this Class were *Men tsee kien*, *Gen pe mieou*, *Chung kong*, and *Yen yuen*: An untimely Death took away the last at the Age of thirty one; as he was a Disciple greatly beloved by his Master, it was a long time before he could conquer his Grief for the loss of him.

In the second Class were those whose Business was to reason justly, and to compose persuasive and elegant Discourses: The most admired among these were *Tsai ngo* and *Tsou kong*.

The Study of the third Class was to learn the Rules of good Government, to give an Idea of it to the Mandarins, and to teach them to fill up the publick Offices with Honour: *Gen yeu* and *Ki lou* excelled herein.

In short the Business of the last Class was to write in a concise and polished Stile the Principles of Morality: Among these *Tsou yeu* and *Tsou bia* deserved very great Praise: These ten choice Disciples were as it were the Flower and Chief of *Confucius's* School.

The whole Doctrine of this Philosopher tended to restore human Nature to its former Lustre, and that first Beauty it had received from Heaven, and which had been sullied by the darkness of Ignorance, and the Contagion of Vice. The means he proposed to attain it was to obey the Lord of Heaven, to honour and fear him; to love our Neighbours as ourselves, to conquer irregular Inclinations, never to take our Passions for the Rule of our Conduct, to submit to Reason, to listen to it in all things, to do nothing, to say nothing, to think of nothing contrary to it. As his Actions never belied his Maxims, and as by his Gravity, Modesty, Mildness, Frugality, Contempt of earthly Enjoyments, and a continual Watchfulness over his Actions, he was in his own Person a Pattern of the Precepts which he taught in his Writings and Dis-

Discourses; the Kings endeavoured to surpass each other in encouraging him to come into their Dominions; the good Works he did in one Country being a Motive that made him earnestly desired by another.

But a Zeal always happy, and without opposition, would have wanted something to set off its Splendor. *Confucius* appeared always equal to himself in the greatest Disgraces, and in the Troubles which were more likely to disconcert him, as they were excited by the Jealousy of ill-designing Persons, and in a Place where he had met with general Applause. This Philosopher, after the Death of the Prince of *Tcheou* his Admirer, became all of a sudden, thro' the Envy of the Courtiers, the Fable of the uncertain Vulgar, and the Subject of their Songs and Satyrs, in the midst of which unworthy Treatment he lost nothing of his usual Tranquillity.

But that which was most to be admired was his Constancy and Steadiness, which he discovered when his Life was in imminent danger, thro' the Brutality of a great Officer in the Army called *Huan ti*. This Mandarin had an aversion for the Philosopher, tho' he had never given him any Offence, because bad Men have always a natural Antipathy against those whose regular Life is a secret Reproach to their Faults. *Confucius* beheld the Sabre lifted up ready to give him a mortal Blow, from which he was happily preserved; and tho' the danger was so near he did not discover the least dread, nor the least emotion; but his Disciples were terrified and dispersed.

As some of those, who bore him the greatest Affection, pressed him to make haste away to avoid the Mandarin's Fury; If the *Tien*, replied he, protects us, of which he has just given a sensible proof, how can the Rage of *Huan ti* do us any hurt, notwithstanding he is President of the Tribunal of the Army?

Confucius seemed on this occasion to support the Character of a Sage more worthily than the Stoick did, whose Master gave him the Blow by which he

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was lamed. His natural Insensibility, founded upon the Opinion that the Soul should not take notice of the Accidents and Pains which affect the Body, has nothing in it equal to the Notion of *Confucius*, who depended upon the Protection which Heaven affords to those who serve it: This is not to place Happiness in a Man's own Virtue, which is an insupportable Pride, but is founded upon a long Habit of referring every thing to *Tien*, inasmuch that it occurred to his Mind in the first moment of surprize or dread.

An unequal'd Modesty likewise set off the Virtues of this *Chinese* Philosopher: He was never heard to praise himself, and could hardly bear it should be done by others, but rather reproached himself for the little care he took in watching over his own Actions, and his negligence in the practice of Virtue: When any one admired his Doctrine, and the chief Principles of Morality which he taught, far from assuming the Honour to himself, he ingenuously acknowledged that this Doctrine was not his own, but was much more ancient, and had been taken from those wise Legislators *Yao* and *Cbun*, who lived 1500 Years before him.

According to a Tradition, universally received among the *Chinese*, he was often heard to repeat these Words: *Si fang yeou ching gin*, the meaning of which is, *That in the West the most Holy was to be found*. They were ignorant concerning the Person he spoke of; but it is very certain that sixty-five Years after the Birth of Christ, *Ming ti* the fifteenth Emperor of the Family of *Han*, equally struck with the Words of the Philosopher, and the Image of a Man who appeared to him in his sleep, as coming from the West, sent two Grandees of the Empire called *Tsai tsing* and *Tsin king*, into those Parts, with Orders not to return till they had found this Holy Person, whom Heaven had given him some Knowledge of, and till they had learn'd the Doctrine which he taught.

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But the Messengers, terrified with the Dangers and Fatigues of the Journey, stop'd in some part of the *Indies*, but what Place is uncertain, where they found the Idol of a Man called *Fo*, who had infected the *Indies* with his monstrous Doctrine about five hundred Years before the Birth of *Confucius*: They were instructed in the Superstitions of this Country, and when they returned to *Cbina* they propagated the Idolatry.

Confucius having ended his Philosophical Labours, and in particular the Historical Work of *Tcbun tsiou*, died in the Kingdom of *Lou*, his native Country, at the Age of seventy-three, and the forty-first Year of the Reign of *King van*, the twenty-fifth Emperor of the Race of *Tcheou*.

A few Days before his last Distemper he told his Disciples, with Tears in his Eyes, That he was overcome with Grief at the sight of the Disorders which reigned in the Empire: *The Mountain is fallen*, said he, *the big Machine is demolished, and the Sages are all disappeared*. 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 Maxims, and since I am no longer useful on the Earth, it is necessary that I should leave it*.

After these Words he fell into a Lethargy, which continued seven Days, at the end of which he expired in the Arms of his Disciples. Upon the first News of the Death of the Philosopher, *Ngai cong*, who then reigned in the Kingdom of *Lou*, could not refrain from Tears: *The Tien is not satisfied with me*, cried he, *since it has taken away Confucius*. In reality wise Men are the precious Gifts wherewith Heaven blesses the Earth, and their Worth is never so well known as when they are taken away.

They built his Sepulchre near the City *Kio fou*, on the Banks of the River *Su*, in the same Place where he

he was accustomed to assemble his Disciples, which has been since inclosed with Walls, and looks like a small City to this very Day: He was lamented by all the Empire, especially by his Disciples who went into Mourning, and who bewailed his Loss as tho' he had been their Father. These Sentiments full of Veneration, which they had for him, have been continually increasing ever since, and he is looked upon at this Day as the great Master and Doctor of the Empire.

His Stature was tall and well proportion'd; his Breast and Shoulders were large, his Air grave and majestick, his Complexion olive, his Eyes large, his Beard long and black, his Nose a little flat, his Voice strong and sharp: On the middle of his Forehead there was a Swelling or Prominence, which a little disfigured him; for which Reason his Father gave him the Name of *Kieou*, which signifies *little Hill*: This is likewise the Name he sometimes gave himself out of Modesty and Humility.

But it is by his Works that he is more especially known: There are chiefly four which are in great esteem, because they contain all that he had collected relating to the ancient Laws, which are look'd upon as the perfect Rule of Government, and yet the last is more properly the Work of *Mentius* his Disciple: The first of these Books is called *Ta bio*, that is *The grand Science or the School of Adults*: The second is called *Tchong yong*, which signifies *the immutable Mean*, that just Medium which is found between two Extremes, and in which Virtue consists: The third is called *Lun yu*, that is moral and sententious Discourses; and the fourth is called *Meng tseë*, or the Book of *Mentius*, in which the Author gives an Idea of a perfect Government.

To these four Books they add two others, which have almost an equal Reputation: The first is called *Hiao king*, that is of *filial Reverence*, and contains the Answers which *Confucius* made to his Disciple *Tseng*,

Tseng, concerning the Respect which is due to Parents: The second is called *Siao bio*, that is *The Science or School of Children*, which is a Collection of Sentences and Examples taken from ancient and modern Authors: Those who would have a perfect knowledge of these Works will find it in the *Latin Translation* of *P. Noël*, one of the most ancient Missionaries of *China*, which was printed at *Prague* in the Year 1711.



The TA HIO, or The School of Adults.

The first Classical or Canonical Book of *Confucius*.

CONFUCIUS is the Author of this Work, and *Tseng seë* his Disciple is the Commentator: It is this that Beginners ought to study first, because it is, as it were, the Porch of the Temple of Wisdom and Virtue: It treats of the Care we ought to take in governing ones self, that we may be able afterwards to govern others, and of Perseverance in the chief Good, which according to him is but a Conformity of our Actions to right Reason: The Author calls his Book *Ta bio*, or the grand Science, because it was principally designed for Princes and Grandees, who ought to learn to govern their People wisely.

The whole Science of Princes and the Grandees of a Kingdom, says *Confucius*, consists in cultivating and perfecting the reasonable Nature they have received from *Tien*, and in restoring that Light and primitive Clearness of Judgment, which has been weakened or obscured by various Passions, that it may be afterwards in a Condition of labouring to perfect others. To succeed then we should begin at our selves, and to this End it is necessary to have an insight into the Nature of Things, and to gain the Knowledge of
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true 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 to regulate the Manners according to Reason. When a Man has thus renewed himself there will be no difficulty in renewing others, and by this means one likewise sees Concord and Union reign in Families, Kingdoms governed according to the Laws, and all the Empire enjoy a profound Peace and Tranquillity.

The Doctor *Tfeng*, to render the Doctrine of his Master more extensive, explains it in ten Chapters : In the first he makes it appear, from the Text of the Canonical Books, and by the Example of several ancient Emperors, in what Renewing ones self consists, and what is to be done to restore, to a reasonable Nature, that primitive Light which it has received from Heaven.

In the second he shews in what manner the Minds and Hearts of the People are to be renewed.

In the third he teaches what is to be done in order to arrive at Perfection, presenting the Application of a skilful Mechanick as a Pattern who has a design to perfect his Work, and bringing the Example of several Princes who were constantly attentive to the Regulation of their Actions and Conduct.

In the fourth he proves that before all things we should principally labour to render our selves perfect, and that then afterwards it would be no hard matter to perfect others.

In the fifth he explains what it is to penetrate into the Nature of things, to come to a perfect Knowledge of Good and Evil.

In the sixth he tells us that we ought not to deceive our selves, but should apply sincerely to the Study and Practice of Virtue, to fix the Will to the Love of Good and the Hatred of Evil, and to place our selves, with regard to both, in the same Disposition as we are with respect to Beauty, which we are inclinable

nable to love, and Deformity which we are naturally inclined to hate.

In the seventh he makes it appear, that to regulate the Manners we should be skilled in governing the Heart, and especially in becoming Master of the four principal Passions, capable of disturbing our Tranquillity and Repose, *viz.* Joy, Sadness, Anger and Fear; that in reality these Passions are inseparable from human Nature, but can never hurt him who designs to rule them; and that the Heart is like a clear Mirrour, which is not sullied by reflecting all sorts of Objects.

In the eighth he informs us, that to establish Unity and Peace in a Family the Father should be skilful in regulating his Affections, that he may not be led by a blind Passion, but follow in all things the Light of right Reason, without which he will never see the Defects of those whom he loves, nor the fine Qualities of such to whom he has an aversion.

In the ninth he proves that the wise and prudent manner, wherewith Families are governed, is the Basis and Foundation of the good Government of a Kingdom; that it is the same Principle which actuates and puts in motion both the one and the other; for if Parents are revered and obeyed, they will likewise reverence the King and pay Obedience to him; that if in the Orders which are given, Children and Servants are treated with Mildness, the same good Disposition will extend to Subjects: This is the wise Counsel that the Emperor *You vang* gave his Brother, when he said, Love your People as a tender Mother loves her Child, which Affection is inspired by Nature, and requires no study; for it was never known that a Maid, before she was married, studied how she ought to behave herself when she gave her Child suck: A wise Prince likewise receives the same Inclination from Nature, and his Example is the Rule by which a Family is governed; as the Government

of his Family is also the Model of the Government of his Kingdom.

In the tenth he makes it appear that, to govern a Kingdom aright, a Prince should judge of others by himself; that what displeases him in the Orders which are given by one who has a right to command, he should take care to avoid in commanding those who are subject to him; that he should gain the Hearts of his Subjects by his Virtue, and render himself beloved by his Example; that the Happiness of a Kingdom does not consist in plenty of Gold and Silver, but in a great number of virtuous Men; that a wise Prince ought to be very attentive in the choice of his Ministers; that he shou'd cast his Eye upon none but just, wise, disinterested and upright Men; that the Hearts of his Subjects are an inexhaustible Treasure; that he will lose his Riches if he is too anxious in heaping them up, and that if he distributes them liberally among his People he will never cease to be rich; that in short he will never enjoy Happiness but in proportion to the Happiness of his People, and that he ought to prefer the Publick Good to his own private Interest.



Tchong Yong; or, The Immutable Mean.

The Second Claffical or Canonical Book.

THIS Work, of which *Confucius* is the Author, was publish'd by his Grandson *Tse tse*: It treats of the Mean which ought to be observ'd in all things. *Tchong* signifies *Mean*; and by *Yong* is understood that which is *constant, eternal, immutable*. He undertakes to prove that every wise Man, and chiefly those who have the care of governing the World, should

should follow this Mean, which is the Effence of Virtue. He enters upon his Subject by defining Human Nature and its Passions; then he brings several Examples of Virtue, and amongst others of Piety, Fortitude, Prudence, and filial Respect, which are given as so many Patterns to be imitated in keeping the Mean: In the next place he shews that this Mean, and the Practice of it, is the right and true Path which a wise Man should pursue in order to attain the highest Virtue. This Book is divided into thirty-three Articles.

In the First he says, That the Law of Heaven is imprinted in the Nature of Man; that the Conduct of this Nature, or rather the secret Light which guides his Reason, is the right way which he ought to follow in his Actions, and which becomes the Rule of a wise and virtuous Life; that we must never forsake this way, for which end a wise Man should continually watch the Motions of his Heart and his Passions; that these Passions keep the Mean, and tend neither to the right nor left, when they are calm; that if we can restrain and moderate the Passions when they rise, then they are conformable to right Reason; and by this Conformity Man keeps that right Way, that Mean which is the Source and Principle of virtuous Actions.

In the second Article, and the following to the twelfth, he deplores the wretched State of the greatest part of Mankind, of which there are so few that strive to follow this Mean, which is the Effence of Virtue: He then gives a particular Account of some Virtues, and explains the Mean of Prudence, Piety and Fortitude: He confirms his Doctrine by Examples of the ancient Emperors, and of some Disciples of *Confucius*.

In the twelfth and thirteenth Articles he proves, that this Science of the Mean is sublime, difficult, and subtile in Speculation; but that in Practice it is

easy and common; that it extends to the most ordinary Actions of Life, such as the Respect that a Child owes to his Parents, the Fidelity of a Subject to his Prince, and the Deference of the younger to his eldest Brother, and the Sincerity between Friend and Friend.

In the fourteenth he shews, that in keeping this Mean, a wise Man confines himself to the Duties of his Employment, and never minds any other Business; that whatever Changes may happen in his Fortune he is always equal, always Master of himself, preserving the same steady Temper in the hurry of Business, and in the Tranquillity of a private Life; that he is never proud nor haughty in an exalted Station, as he never does any thing low or grovelling in the meanest Circumstances.

In the fifteenth Article, and from thence to the twenty-first, he gives some Examples of Princes, who both understood and practis'd the Science of the Mean: He mentions among others the Emperors *Cbun, Ven vang, Vou vang*, and affirms that Heaven rewarded the Respect they paid to their Parents by raising them to the Empire, and loading them with Riches and Honours: He then relates the Ceremonies that were instituted by these Princes, as well to honour the Lord of Heaven, as to give publick Marks of their Respect for the Memory of their Parents.

In the twentieth he shews, that in order to govern others well we must learn to govern ourselves; that the Regulation of our Manners depends principally on three Virtues, *viz.* Prudence, and a natural Love of Justice and Fortitude; that Prudence is necessary to discover that just Mean we are speaking of; a natural Love of Equity to pursue it, and Fortitude to persevere in the Pursuit. Then he mentions nine Virtues, which should meet in an Emperor to render him fit to govern the Empire with Wisdom. 1. He must

must regulate his Life and his whole Conduct. 2. He must do particular Honours to wise Men. 3. He must have a tender Affection for his Parents and Relations. 4. He must treat the First Ministers of the Empire with Distinction. 5. He must have as much regard for the Mandarins, and for those who aspire to Employments, as for himself. 6. He must take as much care of his Subjects as if they were his own Children. 7. He must endeavour to draw into his Dominions all those who excel in any Art or useful Profession. 8. He must give a kind Reception to Strangers and the Ambassadors of other Princes. 9. He must keep all the Kings and tributary Princes of the Empire within the bounds of their Duty. After this he shews the Advantages a Prince would obtain by the Practice of these nine Virtues: If his Life is well regulated it will serve for a Pattern to his Subjects, who will follow his Example: If he honours wise Men, their Advice and Instructions will be of great service to him in governing himself and others with Prudence: If he loves his Parents and Relations they will not be jealous of his Greatness and Superiority, but will mutually endeavour to maintain his Dignity and Power: If he treats his Prime Ministers with Distinction, they will serve him with their Counsel and Interest in any troublesome or difficult Affair, and he will know what to depend upon in taking the proper Resolutions: If he has the same regard for the other Mandarins as for himself, their Gratitude to so good a Prince will make them more exact and zealous in discharging the several Duties of their Employments: If he takes the same care of his Subjects, as if they were his Children, his Subjects will love him as a Father: If he draws into his Dominions those who excel in all manner of Arts, they will bring with them Riches and Plenty: If he gives a kind Reception to Strangers, his Fame will be spread thro' all the World, and the number of his

Subjects will be increas'd by People who will come from all Countries to taste the Sweets of such a wise Government. Lastly, if he keeps the tributary Princes to their Duty, his Authority will be respect- ed, and Peace will flourish in the Empire.

In the twelve following Articles he shews, that these Virtues do not deserve this amiable Name, if they are not real and free from all Disguise; that Truth is the Life of every Virtue; that a wise Man who would follow this Mean, which constitutes Vir- tue, should diligently apply himself to the Study of Truth; that Virtue dwells in the Heart of its true Votaries, and is outwardly seen in their Actions; that when we have once acquired it our Views and Cares are extended to all Events, and we foresee things to come, as if they were actually present; in short that he, who has acquired the Perfection of true Vir- tue, if he enjoys the sovereign Authority, can make no Laws but what are wise and useful for publick Good.

Lastly in the thirty-third and finishing Article, he proves that to attain to this Perfection, which is the Mean of Virtue, we need not do any thing pain- ful and difficult, or that requires extraordinary Abi- lities: It is sufficient to apply ourselves sincerely to this Virtue, which, tho' intirely secret and hidden in our Hearts, quite imperceptible to the Eyes of Men, will nevertheless shew itself, be known and admired; as a Fish, that hides itself at the bottom of a trans- parent Water, may still be seen thro' it: He then confirms this Doctrine by Examples of the old Em- perors *Ven vang* and *Vou vang*, who are mentioned in the canonical Books intitl'd *Y king*, *Cbu king*, and *Gbi king*.





Yun lu; or, The Book of Maxims.

The Third Classical or Canonical Book.

THIS Book is a Collection of sententious and moral Discourses, and is divided into twenty Articles, containing only Questions, Answers, and Sayings of *Confucius* and his Disciples on Virtue, good Works, and the Art of governing well; the tenth Article excepted, in which the Disciples of *Confucius* particularly describe the outward Deportment of their Master: There are some Maxims and moral Sentences in this Collection equal to those of the seven wise Men of *Greece*, that have been so greatly admired. As it is impossible to give the Substance of such a vast number of scattered Maxims, I shall content myself with relating, in few Words, the principal Matters treated of in each Article.

In the first he draws the Character of a wise Man, and shews what are his Virtues and his Duties, in whatever Condition of Life he happens to be placed, either in a private Station, or at the Head of Affairs: He says, among other things, that it is impossible a Flatterer should be virtuous; to which the Disciple of *Confucius* makes this Addition, That a wise Man examines himself every Day on three things. 1. If in doing a Service to any one he has employ'd himself in it intirely, and without reserve. 2. If in his Converse with his Friends he has behav'd with Candour and Frankness. 3. If after having heard the Doctrine of his Master he has taken care to improve by it, and put it in practice: He says farther that he who studies Wisdom does not grieve because he is little known in the World, but is only concern'd that he does not sufficiently know Mankind,

In the second he speaks of the Duties of a Prince, who would govern his Subjects with Equity, and of the Respect which Children owe to their Parents: He informs us by what Signs we may know a wise Man, and with what care we ought to avoid any bad Sect, &c. Would you know, says he, whether a Man is wise or not? Examine his Actions thoroughly, if they are evil he is but too well known; if they are good endeavour to discover the motive of his Actions: Carry your Curiosity still farther; examine his Inclinations, and in what he chiefly delights: After this it will be in vain for him to counterfeit, for you will see plainly what he really is without disguise. Moreover, says *Confucius*, He who approves evil Sects, such as those of the Bonzes *Ho chang* and *Tao sseë*, very much wrongs himself, and does a great Injury to the Empire: There is no true Doctrine, but that which we have received from the ancient Sages, which teaches us to follow right Reason, to preserve Integrity of Heart, to observe Decency in our Behaviour, to correct our Failings, and to reform our Manners.

In the third he gives a particular Description of the Ceremonies instituted for honouring deceased Parents, and he reproveth those who neglect to perform them, or who exceed the Bounds prescribed; he treats of the Religious Duties owing to Spirits, of the Imperial Laws, of Musick, and of the Method observ'd in the Exercise of shooting in the long Bow*.

In the fourth he treats of the Duties of Children towards their Parents; he shews the difference be-

* In this Exercise, which was to teach them Archery, the Skin of a Beast was set up for a Mark; for the Emperor, it was a Bear's Skin; for a King, the Skin of a Deer; for a Mandarin, a Tiger's Skin; and for a Man of Letters, the Skin of a Boar. The Emperor shot 120 Paces distant from the Mark; a King at 80; a Mandarin at 70; and a Man of Letters at 50; these different Distances distinguish'd the different degrees of Authority and Power.

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tween an honest Man and a Knave; between a wise Man and a Fool: These are some of his Maxims. By the very Errors of Men, we may judge whether they are virtuous, or not: A virtuous Man seldom errs but thro' excess of Affection and Acknowledgment: The Errors of a vicious Man commonly proceed from excess of Hate and Ingratitude: The wise Man has nothing in view but the Beauty of Virtue: The Fool considers nothing but the Conveniencies and Pleasures of Life: The wise Man does not grieve because he is not raised to great Offices, but because he wants the necessary Qualifications to discharge the Duties of them in a worthy manner. When we see the Virtues of wise Men, we are wise if we imitate them: When we see the Vices of bad Men, we are virtuous if we look into our own Hearts, and examine if we are not guilty of the same Vices.

In the fifth *Confucius* gives his Opinion of the Qualities, Temper, Virtues and Defects of some of his Disciples: He praises, for instance, one named *Tsu ven*, who having been raised three times to the Post of Prime Minister in the Kingdom of *Tsou*, which is the Province of *Hou quang*, did not shew the least sign of Joy; and who, being as often deprived of his Dignity, did not give the least Mark of Discontent: To which he adds; I judge from hence that he is an excellent Minister, but I dare not affirm that he was virtuous; for to be certain of it we should be able to penetrate his Thoughts, and to know if he acts from a sincere Love of Virtue: He then teaches not to judge of a Man's Virtue by some outward Actions, which have often only the Appearance of Virtue; for true Virtue resides in the Heart, and in a natural Love of Justice.

In the sixth *Confucius* mentions some of his Disciples, whom he thinks qualify'd for publick Offices, and praises their ardent Desire to learn and improve:

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Next he treats of the Rules to be observ'd in giving and receiving; then he explains the qualities of true Virtue: My Disciple *Yen hoci* was reduced to extreme Poverty, having only Rice and Water for his Subsistence; notwithstanding this state of Indigence he never lost his usual Serenity and Chearfulness: Such a Man I call a true Sage; I call him a virtuous Man, who sets out with bearing constantly all the Difficulties he meets with in the Acquirement of Virtue, and who afterwards thinks of enjoying the Sweets that are found in the Possession of it. A virtuous Man may suffer himself to be deceived so far as to believe things that are false, but never so far as to do any ill Action.

In the seventh he relates the mean Opinion *Confucius* had of himself, and the Encomiums bestow'd on him by his Disciples: This Philosopher used to say, I am not the Inventor of the Doctrine I teach; I learn'd it from the Ancients. Another time he said, There are four things which give me continual Uneasiness: The first, that I have made so little progress in Virtue; the second, that I am not eager enough in the pursuit of my Studies; the third, that I do not give myself up intirely to the Duties that are prescribed by Justice; and the fourth that I am not sufficiently watchful over myself, and the Reformation of my Manners. Again he said; I find myself in extreme Poverty, a little Rice and Water is all I have to live upon, yet in this Condition I am chearful and contented, because I look upon the Dignities of the World, and the Riches that are acquired by unjust means, like Clouds which the Wind drives thro' the Air: Another time he broke out into this Exclamation; How happy am I if I commit a Fault, it is immediately known by all the World! Being inform'd one Day that he was call'd *King*, which signifies *Wiseft*; I do not deserve this Encomium, says he,

he, and I can by no means suffer it; all the good that can be said of me is that I do my utmost endeavour to acquire Wisdom and Virtue, and that I am not discourag'd by the trouble I meet with in teaching them to others: His Scholars us'd to say that he join'd three things together, which appear'd almost incompatible; All the Grace of a polite Behaviour, with a great deal of Gravity; a stern Air, with a great deal of Good-nature; and Sweetness and an uncommon Greatness of Soul, with a great deal of Modesty.

In the eighth Article there is a Panegyrick on the the Emperors *You vang*, *Yu*, *Chun*, and *Yao*; he recites some Maxims of the Doctor *Tseng*, and teaches the Duties of a wise Man: Where is there to be found, says *Confucius*, a Greatness of Soul like that of the Emperors *Chun* and *Yu*? They were taken from a most abject Condition to be rais'd to the Empire; and upon the Throne they were so free from Ambition and Vain-Glory, that they possess'd the Imperial Dignity as if they were only in a private Station: Where shall we find a Man of great Understanding, who will patiently hear the Instructions given him by an ignorant Person? Where is there to be found a Man, who upon being treated with Contempt and Outrage, does not seek Revenge? for my part I never knew any one of this Disposition, but my fellow Disciple *Yen yuen*. A wise Man ought to learn continually as if he knew nothing, and should always be afraid of forgetting what he has learnt.

In the ninth there are several Encomiums of *Confucius*, his Doctrine and his Modesty in speaking of himself, with several Precepts how to acquire Wisdom: It is not only our duty to reverence old Men, said *Confucius*, we should behave respectfully to young People; for how do I know but that a young Man may one day be more wise and virtuous than myself?

myself? I never yet saw a Man who had so strong an Inclination for Virtue, as I have seen in some for Pleasure.

In the tenth the Disciples of *Confucius* describe the Air and outward Department of their Master; his manner of behaving at home and abroad to People of all Ages and Conditions; his way of living, speaking, walking, dressing, eating, drinking, and sleeping, &c.

In the eleventh *Confucius* speaks of his Disciples; he praises some, and reprimands others: One of them begging that he would teach him how to die well; You have not yet learnt to live well, answered he; learn that and you will know how to die well.

In the twelfth *Confucius* teaches how to make our Actions conformable to right Reason; then he gives Rules for well-governing the People, for raising the Tribute, and for acquiring Virtue: Somebody asking him what he should do to live well; When you appear abroad, answer'd he, be as grave and modest as if you were visiting some Person of Dignity; use other People as you desire to be used yourself; neither say nor do any thing to make them uneasy or angry: To another of his Disciples he said; Life and Death depend on the Law of *Tien*, which is immutable; Poverty and Riches are the Dispensation of *Tien*, who cannot be compell'd; the wise Man reveres this Law, and this Dispensation of *Tien*, which is the Source of the Peace and Tranquillity he enjoys.

In the thirteenth he describes the Qualities and Virtues which render a Man wise and prudent: I believe a Man wise when I see he is belov'd by all People of worth, and is hated only by bad Men: I suppose that a Man is virtuous when I observe that he is discreet in his Family-Affairs, active in Business, and candid in his converse with other Men.

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In the fourteenth he speaks of the Duty of a wife Man, of the Care that Heaven takes of Kingdoms, of the Qualities of a Minister of State, and of the Zeal he should have for good Government: He who easily makes Promises, says *Confucius*, finds it difficult to keep his Word: The Ancients, says he again, studied Wisdom purely for itself, that is to say to know Truth and to acquire Virtue: The Moderns apply themselves to the study of Virtue for the sake of others, that is to say to get a Name, and acquire Honours and Riches: A Father, who loves his Son, will correct him when he commits a Fault; in like manner a faithful Minister should admonish his Prince of his Failings.

The fifteenth contains divers Maxims concerning the Virtues of a wise Man, and the great Art of Governing, of which these following are a part: When a Man is the Object of the general Hatred, before you hate him examine what it is that renders him odious: When a Man is generally beloved, before you love him examine what it is that makes him amiable: Not to correct our Faults is to commit new ones: Be rigid to yourself and gentle to others, and you will have no Enemies: The wise Man loves to be by himself, the Fool seeks Company.

In the sixteenth he exclaims against a Prime Minister who did not dissuade his Prince from an unjust War, and shews the ill Consequence of bad Government; then he speaks of Persons and things which we ought to love, of what a wise Man should avoid, and how *Confucius* instructed his Son: These are some of his Maxims; If a Leopard or a Tiger breaks out of the Royal Park, who is to answer for it? If Trouble and Dissension overturn a State, who is to be blamed? I have seen a great Prince who afflicted himself, not on account of the small number of his Subjects, but because they were ambitious;

bitious; not for the Poverty of his Kingdom, but for the Discord that reign'd in it; and indeed if Discord is banished from a State it will soon grow rich; if Tranquillity and good Order are maintained it will soon swarm with People: There are three sorts of useful Friends; those which are virtuous, those which are open and sincere, and those which are learned: A young Man, who is in the presence of a Person venerable for his Age or Dignity, may commit three Faults; the first, if he speaks without being spoken to he will be taken for a Blunderer; the second, if when he is spoken to he makes no Reply, he will be thought subtle and deceitful; the third, if he speaks without considering what he says he will pass for a Fool.

The seventeenth contains the Opinion of *Confucius* concerning the Mandarins who forsake their Prince's Interest; the Virtues that are necessary to a Prince; those whom a wise Man ought to hate, and the Obligation of mourning three Years for a Father or Mother: A Prince, says *Confucius*, ought to be grave, beneficent, a strict Observer of Truth, diligent in Business and liberal: His Gravity will make him respected by his Subjects: His Goodness will gain the Hearts of all his People: If he is a Lover of Truth he will gain Confidence, and will cause no Suspicions: If he is diligent his People will labour to improve: If he is liberal it will be a pleasure to obey his Commands. There are four sorts of People that a wise Man should hate, says *Confucius*,

1. Those envious Spirits that love to publish other Peoples Failings.
2. Those low Wretches who love to speak evil of their Princes.
3. Those powerful Men who have no Sentiments of Humanity.
4. Those rash and daring People who act without Thought.

Tsu kung, one of his Disciples, taking up the Discourse, There are three more, says he, that

that I cannot bear: 1. Those ignorant and gross People who strive to appear full of Knowledge and Judgment. 2. Those high and presumptuous Spirits who affect Courage and Valour. 3. Those factyrical and carping Spirits who would be thought honest and sincere: There is one thing that appears to me exceeding difficult, says *Confucius* again, and that is to govern Women and Servants; if you treat them with Kindness and Familiarity, they lose all Respect; if you use Severity, there will be continual Quarrels and Complaints.

In the eighteenth he gives great Encomiums to some ancient Princes or Emperors, and their Ministers; he shews how much the Love of Women in a Prince is hurtful to good Government; he recites the Actions of some Sages who lived in Retirement and Obscurity; then he speaks of divers Musicians that used formerly to attend at great Entertainments; and lastly he gives Rules for good Government, by relating the Instructions of a Prince to his Son.

In the nineteenth he shews what we must do to acquire Wisdom; and after having described his manner of instructing his Disciples, he justifies his Master *Confucius* from some ill-grounded Reflexions, and makes his Elogy: These are some of his Maxims. He who is negligent in the Study of Wisdom, and who is of a light and wavering Disposition, will never increase the number of wise Men in his Lifetime, nor diminish it when he dies: When we are going to converse with a wise Man we observe him in three different Situations; when he is seen at a distance his Appearance is grave and severe; when he approaches, and we make our Addresses to him, his Air and Behaviour are full of Sweetness and Affability; when we listen to his Discourse, we are charmed with his Constancy and Uprightness: A wise Minister ought in the first place to persuade the
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People that he loves them, and has their Interest at heart; when he has gain'd this point he may raise the Tribute without Fear; the People will not think themselves oppress'd: After this he should thoroughly convince his Master of his Fidelity, and of his Regard for his Person, without which all the Counsels he gives him will be esteem'd as so many Affronts: Altho' the Emperor *Tcheou* was not so bad as is reported, nevertheless, having left an ill Character behind him, he is generally said to have been guilty of all manner of Crimes; for this reason a wise Man shuns even the appearance of Vice, fearing lest he might be charged with many real Vices of which he was innocent.

The twentieth contains the beginnings and the Success of the wise Government of the Emperors *Yao*, *Chun*, *Yu*, *Tching tang* and *Vou vang*, with the Qualities of a good Government, and the Defects of a bad one: All that they recommended to their Ministers and their Subjects, was to follow that just Medium in which right Reason and Virtue consist.





A TRANSLATION of a

CHINESE AUTHOR,

Containing PRECEPTS of MORALITY.

The Chinese Author begins his Work with a sort of Preface, wherein he supposes, as a thing incontestable, that the Worship of Tien, Attachment to one's Sovereign, Obedience to Parents, Reverence to Masters, Union between Husband and Wife, Friendship between Brethren, Fidelity of Friends, Deference amongst Relations, and good Intelligence amongst Citizens, are the indispensable Duties of a reasonable Man. After which he enters into a Detail in the manner following.

Of the Duties of Parents and Children.

THE Benefits which a Son receives from his Father are much more considerable, tho' less sensible than those he receives from his Mother: Thus we more readily perceive the Succour which Plants and Animals derive from the Earth, which it brings forth and nourishes, than those which proceed from Heaven, whose Influences heat the Earth and render it fruitful.

The Tenderness of a Mother to her Child is bounded with the care of the Body; the Love of a Father is more extensive, and has a tendency to form the Mind; they operate much in the same manner as Matter and Form in the Composition of Beings; the first of these Principles giving an outward Shape to a Being, but the second bestowing the Essence and the Properties.

A Father and a Son, who perform their respective Duties, ought to lay aside all self-interested Views;

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they ought not so much as to think of obtaining Praises, as if they were arrived to the highest pitch of Virtue: It belongs only to low and groveling Souls to perform their essential Obligations from such like Motives: That your Services may be truly useful and agreeable to your Parents, you ought not to content yourselves with Appearances only; this would be like imitating him who made magnificent Feasts before his Father's Coffin, after he had suffered him to die for want of necessary Food.

Children and Nephews ought not to assume the Surname of their Fathers and Ancestors, nor yet the Surnames of the Sages and celebrated Men of Ages past; which would discover a want of that Respect which they may properly claim.

What a bad Tendency has the irregular Affection of Parents? How many do we see who lose their Children for fear of displeasing them, or making them uneasy? who give them whatever they ask, and allow them the Liberty of doing what they please; but what are the Consequences of this fatal Liberty? they are softened by Luxury, are addicted to bad Company, relish nothing but Sport and Pleasure, often become Prodigals and Spendthrifts, or ruin their Health by Debauchery: Our ancient and modern Books say that Money destroys Children; but in reality the Parents contribute to their Destruction by the Money which they give them.

The Duty of the Father is to correct the Faults of the Child, the Inclination of the Mother is to excuse them; this is the general Practice among the more polite, as well as the vulgar: If the Mother carries her natural Tendernefs too far, this ill-placed Indulgence will influence their Daughters to commit numerous Faults: If the Father, on his side, never speaks to his Children without Harshness; if he never opens his Mouth but to reprehend and blame them; if he renders them so timorous that they dare scarcely speak,
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they will be affected all their Life-time with a childish Timidity, and I know not what bashful and sheepish Air: The Intention may be good, they designing to give them an early Tincture of Virtue, but they take bad measures to perform it, and such as cannot succeed.

When the Mind of an Infant begins to open then is the time to fill it gently with Precepts and Instructions: They ought not to be chid out of meer Humour, nor punished for slight Faults, but an Indulgence should be shewn to their Weakness suitable to the strength of their Reason, which is not yet come to maturity; you must look upon it as a tender Bud, which ought to have time to open, after which the Flower discloses itself, and becomes fully blown.

Too great an Attention to the Health of Children is another Extreme into which many Parents fall: If a Child is affected with the least Indisposition they presently have recourse to Medicines and Cordials, and never reflect that they ruin their Constitution, render them Valetudinarians, and shorten their Days.

In a numerous Family it often happens that the Persons who compose it are obliged to separate: Formerly the celebrated *Chang* saw, in his House, Children and Grand-children to the ninth Generation, who lived together in the most perfect Union; he is now spoken of with Admiration, but I greatly doubt if People in our Days are capable, like the virtuous *Chang*, to preserve domestick Peace through the Exercise of so much Patience and Mildness.

When it happens that Children have each a particular Family, it is then time to think of a Separation; but it ought not to be done too soon or too late, for both are equally dangerous; when it is done too soon it is to be feared that young People, without Experience, not knowing the Inconstancy of good Fortune, nor the Hardships of a bad one, will lead an idle Life, dissipate their Substance, and at length be entirely ruined.

Likewise when this Separation becomes necessary, if it be delayed there are other Inconveniences to fear, which are not easily remedied: For suppose Children and Grand-children are naturally prudent, and of a sociable and complaisant Disposition, there will be found in the House a great number of Women and Domesticks: If the Father or Grand-father is obliged to supply all their Wants, to find them with Furniture, Utensils, Provisions, Clothes and other things which every one will want a pretty large quantity of, will the good old Man be able to supply such large Expences? Besides some will love to spend too much, others more thrifty will perceive it, and grow uneasy; tho' they should pass it over in silence, yet they will fear that the Family by little and little will fall to decay, and that they themselves will want the Necessaries of Life; these Inquietudes cannot be long stifled, for the murmuring will at length discover itself, occasioning Diffension and destroying Peace.

Instead, therefore, of suffering them to live in common, it will be proper to give a certain Sum to every Family proportionable to the number of Persons it contains, and then every one may live according to their own Humour. This is an ancient Maxim; a Father, whose Children are grown up, ought to give them a sort of small Fund, that they may find how difficult it is to grow rich, and may learn by managing their Substance to live in a frugal manner, and yet genteelly according to their Rank: A Father will know, by this means, if his Son has Abilities to take care of a Family, and likewise the Son discover experimentally the Method of living in the World, and the secret Springs that put Mankind in motion: This small Portion, committed to their Management, is as it were an Earnest of their Freedom.

It is commonly said, when a Girl is born in a Family, that she is to go out of it again, and to pass very soon into another; whence it happens that their
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Education is commonly neglected, not considering that a Daughter, who has not been properly instructed, greatly injures the Family to which she is allied by Marriage, and is a Reproach to her own Relations.

In short the Duty of a new-married Wife is to pay a respectful Obedience to her Husband's Parents; to live in a perfect Union with her Sisters-in-law; to honour her Husband; to instruct her Children; to compassionate the Hardships of her Slaves; to prepare Silk and to work it up; to be thrifty, frugal and laborious; to support Crosses and Reproaches with Patience; not to listen to common Fame, and all sorts of Discourse, and not to meddle with Affairs out of her own House: These are the Instructions which a Daughter should learn before she is married.

But what is the Consequence of a want of Instruction? All their Care will consist in adorning their Heads in a graceful manner, in laying on their Paint artfully, in rendering their Attire and Shoes as agreeable as possible, in placing skilfully their Bodkins for the Hair and Pendants for the Ears; in knowing how to give an exquisite Relish to whatever they eat or drink; they will be careful about nothing but setting off their Beauty by a ridiculous Combination of all kinds of Ornaments; this will be the Sum total of all their Knowledge, because they are unacquainted with the least Obligations which a Mother of a Family lies under; it is necessary therefore to put early into their Hands historical Books proper to yield Instructions; their Minds should be furnished with the best Maxims, and their Hearts formed after the greatest Examples.

When a Mother takes care of her Children herself all is well; but if she is obliged to make use of a Nurse she ought to choose one who is prudent, modest and free from all outward Blemishes; for a Child seldom fails of assuming the Air and Manners of its Nurse.

If she, who is chosen, is obliged to quit her own Child to give suck to yours, this must be the Effect of her Poverty; insomuch that she not only ought to have sufficient Wages, but you should provide for the Maintenance of her Child; by which means both Parties will be satisfied.

Besides it is necessary to inspect into the Conduct of these Nurses, and not to let them carry your Child into Neighbours Houses, the publick Streets, and Places of great resort, nor to bring after them Slaves or old Women of the Neighbourhood; the Consequences of which are evident enough.

When you have a Son born, and are yourself pretty much in Years, you are greatly overjoyed; you take all imaginable care of this Child; you proclaim his Birth before the Tablet of your Ancestors; you fast, perform several Acts of Charity, and you hope, by these Fastings and good Works, to obtain long Life for your dear Infant.

It is a Custom, universally receiv'd, to give extraordinary Demonstrations of Joy at the Birth of a Son: We boil a great quantity of Hen and Duck Eggs; there is plenty of Rice ready dress'd for those who come to partake of our Joy, and make their Compliments of Congratulation; afterwards we send Presents to their own Houses of such things as are fit to make an Entertainment; this is called The Treat of the downy Beard.

The Ceremony is still more pompous on the third Day, when the Infant is to be wash'd; we dress Eggs by hundreds and thousands; we paint them with variety of Colours, and call them the Eggs of the third Day: It is then that the Relations and Neighbours come in Crowds to our Doors with Presents of Eggs, and several sorts of sugar'd Cakes.

Among the Rich the Expence is still greater, especially if there has been a long Expectation of an Heir: They kill a great number of Hens, Ducks, &c.

They

They make a great Feast, and spare nothing to give the most publick signs of rejoicing: But have they no Fears that the Prayers, which are made for the long Life of the new-born Infant, should be rejected by the Gods to whom they are address'd? * When a long Series of happy Days is desired for the Child, would not it be proper to spare the Lives of so many Animals as are usually slain? To obtain this Son there was an Abstinence from eating any thing that had Life, and consequently there should be a Continuation of the same Practice to procure his Preservation.

But how! you will say, when Relations and Friends come to congratulate the Birth of a Son, is it not allowable to give some Demonstrations of Joy? Yes certainly; let there be a small Treat of Fruit, Cakes, Wine and such like things, but never go beyond that.

One of the principal Duties of a Son is to perpetuate his Family, and to leave Descendants after him: For want of a lawful Heir it is customary to adopt another Person's Child, whose Business it is to obey the Parents Orders as long as they live, to bury them after they are dead, and to pay them the usual Honours.

But what is sometimes the Consequence of this; after this Child has been adopted they happen to have a Son of their own, and then the adopted Child loses his Merit; he is with respect to the Family like a Wen on the Body, no longer look'd upon as the Support of the House, but every thing that he does or says gives distaste; the smallest Peccadillo which they find him guilty of is called by the most odious Names; they have forgot all that passed when he was introduced into the Family, and the Mediators and

* *The Philosopher speaks here according to the foolish Notions of the vulgar, which he elsewhere laughs at. These Deities are Chebu, the Genius of long Life; Lou, the Genius of Dignities; Fou, the Genius of Riches.*

Friends that were employed in the Choice: If the present and the past are compared together, with respect to him, it will appear that Interest alone has brought about this Change; they cannot endure to think of their Possessions going into the hands of a Stranger.

But do they ever reflect that this lawful Heir, who came into the World so late, will be very young when the Father bends beneath a Load of Years, and who is no more than a flying Shadow, but will all of a sudden pass off the Stage? Hence will arise a thousand Law-suits between the Adopted and the Real Son; in the midst of these Differences the Riches, which have been left to an Orphan, will be speedily consumed, and the Design they had of leaving every thing to their own Son will be the Cause of the Destruction of all: Would it not be better to use more Good-nature with respect to him? and then he would become the Support and Prop of your own Son in his juvenile Years.

If you fear that the Adopted Son should after your Death consume all the Riches which you leave behind, make an equal Division between them, and let them live separate; this Conduct is agreeable to our Laws: If you neglect my Counsel, the Event will justify the Wisdom thereof.

Of the five Duties of Social Life the most important, and that which stands in the highest Rank, is the Obedience and Reverence of a Son to his Parents: The Reason hereof is very natural; without my Parents I should have had no Being; whatever I am is owing to them: Without speaking of what a Mother undergoes during the time of her Pregnancy, and the Danger she is exposed to in bringing the Child into the World; what is the whole Business of her Life? Is it not the Care of her Child? She has no Joy but when it is pleased; when it cries, she runs with all haste to find out the Cause; if it is sick, she is full of

of Anxiety; if it happens to be cold, she takes care to warm it; if it is hungry, she quickly supplies its Wants; if it desires to walk, she leads it by the Hand; if it be foul, she cleans it, and is not disgusted with the most disagreeable things that have a tendency to make it easy. In short nothing can equal the Care of a Mother, nor can there be greater Kindness done than that which is received from our Parents: A good Child ought to repay these Benefits in part, by rendering them all the Obedience and Service they are capable of.

When there is a design of educating Children well we cannot begin too soon, especially when the Mind begins to open: If by chance any thing presents itself which has Life or Motion, tho' it be but a contemptible Insect, a Shrub, a Plant of little use, warn him not to do it any Injury; by which means you will cultivate and nourish in him the Sentiments of Goodness and Moderation, which he has received from Nature.

If there comes a Person of Distinction or advanced in Years, a Relation, a Friend to your own House, instruct your Children to shew them Respect after their manner; and thus you will form them to Civility and Politeness, of which they have already the Seeds in their own Nature: Sometimes a dry Answer, when they speak or laugh in a wrong Place, will serve to maintain their Modesty and Integrity: If they are never so little quarrelsome or lovers of Discord, they should be reproved with a great deal of Sternness and Severity, but without chastising them with Anger; so violent a Conduct will render their Tempers more morose, and make them more hasty and passionate.

It is my usual Saying, that if a Father uses his Son well the Son will behave respectfully to the Father; but if the Father is not such as he ought to be the Son should not, on that account, neglect his own Duty; he should be like another *Chun*, whose Cries and
Tears

Tears continually besought Heaven to shower down Blessings on a Father, who seemed only to have given him Life in order to be his Tormentor.

Of the Reciprocal Duties of Brothers.

NEXT to our Parents nothing concerns us more nearly than our Brothers: When Brothers are young it is a pleasure to behold the Tenderness they shew to each other; if the eldest is grown up, and the younger is still a Child, he takes all manner of care of it, he takes it by the Hand, carries it in his Arms, and discovers his Fondness a thousand different ways.

But when Brothers come to be settled in the World then Complaisance for their Wives, whose Discourse they too readily listen to, Interest and Jealousy produce Coldness, Suspicions, Distrust, and insensibly disunite their Hearts. However when any Disgrace seems to threaten one, or any other adverse turn of Fortune, it then appears plain that other Relations, and the most intimate Friends, are not so much considered as the most indifferent Brother.

Nothing would be more laudable than to see Brothers live together, but this is not to be hoped for when they are once settled: Their Families, more or less numerous, the Love of Expence in one, and of Frugality in another, the different Acquaintance which they have contracted, produce opposite Inclinations which it is not possible to reconcile.

It is much more difficult for Sisters-in-law to agree together, especially with respect to the Management of the Household when it is in common: For this an Expedient may be found out; they may live in the same Habitation at the same time that their Expences are separate: But, if to avoid all occasion of Misunderstanding and Noise they cannot live under the same Roof, the eldest ought always to love the younger, and the younger to respect the elder; this Separation it self should serve to make the Bonds of the Blood,
by

by which they are united, much more strong; otherwise, if any troublesome Affair happens, the whole Family may be in danger of coming to Ruin.

It is an ancient Proverb, that when Brothers live together they ought to maintain themselves, which is the way to lead a quiet Life; if no differences or disputes happen to arise the Children will imitate their Example, which will contribute to transmit Unity and Concord to future Generations: This well deserves our Attention; most commonly the Wives are the occasion of the Separation of Families; wherefore their Husbands should guard against the suspicions and vain talk of their Wives, and then the Peace and Unity of Brothers will be constant and lasting.

The Agreement between Brothers and their Families is a source of Happiness; the method of keeping it up is, to be skilled in the Art of bearing and forbearing; of seeing things, and behaving as if they were not seen; of hearing much, and seeming not to have heard any thing at all; after this manner they will learn not to magnify trifles, and to avoid great uneasiness, nay often troublesome quarrels.

The Sage *Yen tse* said very well that Brothers are, with respect to each other, like the Arms and the Feet, and that the Wife, with reference to the Husband, is like a Garment that he has purchased: The Philosopher's meaning is that Brethren, born of the same Mother, are of the same substance, a Whole, which cannot be hurt in one part but the rest will feel it: But what doth sometimes really happen? Excess of Complaisance in a Husband to his Wife produces Indifference, and afterwards Aversion for his own Brothers, which at length proceeds to a Separation.

However the views of Wives are generally limited; they are confined to the little cares of Housewifery of which they are continually talking; this persuades a Husband that his Wife has an affection for the Family, and is capable of taking the management upon her; he
himself

himself enters insensibly into the views of his Wife, and imitates her too great Frugality: There needs nothing more after this than a trifling Interest to disunite their Affection, and to destroy the Union that ought to reign among Brothers.

There is doubtless no Law which obliges a Father to leave his Son any Inheritance whatever: Nay, how many Fathers do we see who not only leave their Children nothing, but also heavy Debts to pay? It is therefore necessary for Children, that they may not be disunited by Interest, to say to themselves, suppose our Relations had not left us such an Estate, such a House, or such other Possessions, which is the occasion of our Disputes; let us therefore act as if they had not been left to us at all: This Reflexion alone is capable of preventing Differences; it is a trifling thing may they say, and we are at a very unnecessary Expence; the most essential Point is to live together in the strictest Union.

A Wife, on the other hand, ought to look upon her Husbands Brothers as Bone of his Bone, and Flesh of his Flesh, that she may have as much Esteem and Consideration for them as possible. When even there is just cause of Complaint, on account of an extraordinary Expence, it should be under proper Restrictions, and in a moderate and decent manner: To shun giving trouble to those who give it us, is the surest means of causing them to enter into themselves, and change their Disposition.

Of the Duties of Husband and Wife.

WHEN a Marriage is going forward, the principal thing to be considered is the Harmony of the Disposition and Temper of the intended Husband and Wife; for it is necessary that there should be a Conformity in their Inclinations and Humour, and in short they should seem only to be made for each other: But this is but too often neglected; they generally.

nerally have an Eye to the slighter Conveniences: Sometimes it is the Rank or Employment of the Person, or else an ancient Friendship between the two Families; sometimes it is a mutual Intimacy, or the same Propensity which the Fathers have for polite Learning or Philosophy.

The Marriage-Contract being once concluded from one of these Motives, the two Families treat each other as Relations, and lend a mutual Assistance even before the Bride is taken home to her future Husband: The Union seems very strict; but how long will it last after the Consummation of the Nuptials? Her Relations, who bore her Company, are desirous that the Entertainments and Plays which they partake of should last a long while; they delay their returning home as much as ever they can; their long Stay and great Expence procure a Distaste, which proceeds to Complaints against the Marriage-Brokers; they murmur at the small Fortune and Nuptial-Presents that were made.

When the Guests return home they repeat every occasion of Uneasiness, and magnify them greatly; when a Visit is made at any time afterwards, they seem to carry in their Bosoms a bundle of Thorns; they often pass by the House without so much as entering in, or if they do, they appear with an Air of Coldness and Indifferency, and will not condescend so much as to drink a Dish of Tea.

The young Bride has the greatest Cause of Complaint; she often passes from a wealthy Family into one whose Circumstances are narrow; all the trouble of managing household Affairs falls upon her; however willing she may be she is not able to support such variety of Business; she perceives her Husband's Affection begin to cool, but dares not complain of it; at the distance she is from her Mother's House, she can neither see nor talk with her; in short she leads an uneasy Life, giving her self up to Sighs and Tears
without

without any Allevation or Comfort; the more she has been beloved in her own Family the harder her Condition is.

One great design of Marriage was to strengthen Society among Mankind: Alliances are contracted to form the strictest Union; at present the pernicious Maxims, which are introduced, have entire reference to interested Views, which divide those who formerly lived in a friendly manner: This Disorder is almost universal, but it reigns most in the City of *Yang tcheou*.

I wish all those who marry would seriously attend to the nature of so great a Transaction: A young Man ought principally to aim at finding, in a virtuous Companion, the Assistance which is necessary for the good Management of a House: A Maid ought to propose to her self the meeting with a firm Support in a prudent and faithful Husband: This is the Plan of a perfect Marriage, which will infallibly be followed by conjugal Fruitfulness.

A Husband ought not to confide too much in his Wife, with respect to the account she gives of her Childrens Conduct; she will always be inclined to conceal or dissemble their bad Qualities; on the contrary if it be a Woman, whom he has espoused for a second Wife, he ought not to give credit too lightly, with relation to the Faults she affirms the Children of the first Bed have been guilty of. There is a great deal of reason in the saying, that the principal care of a Husband is to render his Wife virtuous.

However prudent your Wife may seem, don't let her meddle with your Affairs that lie abroad; whatever Talents your Slaves and Servants may have, communicate nothing to them relating to your own Person and Wife: This is an Article that no married Person ought to be ignorant of.

As

As for those who marry their Daughters into distant Countries, they cannot make use of too great Precautions: Perhaps you have seen a young Man by chance that hits your Fancy; you find he has some Merit, and immediately you persuade your self that you are going to make as happy a Marriage as that formerly was of *Tchu* and *Tchin*: You give him your Daughter; you suffer her to depart. Do you think her Heart has consented to this Separation?

When she shall come to her Husband's House, can you hope that Peace and Unity will continue there long? When the Birth-day of her Relations or one of the annual rejoicing Days shall arrive, when the whole Family meet together at her Father's House to pass the Day in Mirth and Jollity, she will be quite disconsolate that she cannot be in the same Company; being placed as she is in another Climate, her Eyes cannot meet those of her Mother; think then how great her Uneasiness must be?

If at the end of some Years she is permitted to take a Journey to see her Friends, a Month is hardly expired but she is sent back without knowing how long it will be before she will have this satisfaction a second time: In this melancholy moment of Separation they wrest her very Soul from her Body; on the Road she turns her Head every moment towards the Place she is quitting, and where she has left her dear Relations; her Tenderness is renewed, and gives her an Uneasiness of Mind impossible to be expressed: Thus by too great a precipitation a Father procures his Daughter's Misery.

If Riches are only the Ends of a Marriage, the grand Doctrine of Husband and Wife can no longer subsist; in like manner if at the Funeral Obsequies of Parents the chief design is to bring down Benedictions upon the Family, thenceforward the duties of a Son, with respect to his Father, are annihilated. When does a Wife happen to despise her Husband?

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It is when she is proud of having made her Husband's Fortune: What is it inclines a Son to keep the Body of his Father so long a time without Interment? It is often because he is afraid to bury him in a Place that may prove unfortunate to himself: It is thus that Self-Interest destroys every Virtue.

However there are some who are careful enough in the choice of a Son-in-law, but are negligent in that of a Daughter-in-law: However one is more difficult than the other; for it is an easy matter to find out the Character of a Son-in-law, but that of a Maid is not so easy to be known, and yet it is a very important matter:

If he who desires to marry off a young Person attends to nothing but what the Woman brings, or if he who would dispose of his Daughter thinks of nothing but of the Presents that will be made, either in Money or Jewels; that is if he values nothing but Riches, and has no regard to Merit, it will be the occasion of ruining the Family, and of dividing and disuniting the nearest Relations.

We ought not to suppose that a Woman well-born is a certain source of Happiness; for we should chiefly regard the Virtue of a future Spouse, and prefer that to Birth and Riches: A Virgin who is prudent, vigilant, diligent, chaste, obedient, who never contradicts her general Character, but is of an even Temper in good or bad Fortune, is a very considerable Acquisition: When we meet with one of this Character we may boast in reality of possessing a great Treasure.

Jealousy is a great misfortune to a Family, when it takes possession of a Woman's Mind, especially if she has no Children: Tho' a lawful Wife of this stamp perceives her Husband grow grey-headed with Sorrow for want of a Child, yet she cannot bear to see him approach a Concubine or a Slave, and will take all methods to prevent it: If the Concubine or Slave becomes pregnant she will not omit Potions,
and

and other Methods to procure Abortion, and destroy the Fruit before it is born.

To prevent this Misfortune the Husband is often obliged to maintain his Concubine in a separate House: If she brings forth a Son Jealousy acts another part, she makes a show of counterfeit Joy, and uses the most tender Expressions with design to prevail upon her Husband to bring her back; but her real Intention is to lay snares for her Destruction: If her Stratagem does not succeed she gives her self up entirely to Passion; she cries, storms, threatens to fire the House, and to do all the dreadful things she can think of: The poor Husband is so terrify'd that he immediately complies and sends for the Mother and Child; soon after the jealous Wife has recourse to the most notorious Calumnies to procure the ruin of the helpless Concubine; she beats her, and follows her so long with Cruelties till she at length forces her to run away.

As for the Infant you would imagine, by her Behaviour, that she loved it most affectionately, at the same time that she hates it at the bottom of her Heart, and perhaps is contriving how to dispatch it secretly by Poison: If she gains her Ends she is satisfy'd, and is not at all concerned that she has no Child to serve and comfort her in her old Age.

There is still another kind of bad Women, and they are such as their Husbands take for their second Wives: They cannot bear that the first Wife should enjoy a good Reputation, and their Rage carries them so far as to destroy the Children by the former Bed; and this she does that the Spouse, who was so greatly esteem'd, may not be honoured according to the custom of the Empire, but be buried in Oblivion: This is an Excess of Inhumanity whereof some Women are capable, and of which many Examples have been seen in the World.

Therefore, when a Person intends to take a Wife, he cannot examine too narrowly whether she is of a jealous Disposition or not, without which he is likely to be made very unhappy : If he is married, and has no Children, he ought to consider well before he takes a Concubine, whether he can bear the Inconveniences which commonly follow thereupon : But he who has Children already, when he reflects upon the fatal Consequences of Jealousy so natural to Women, will act a wise part if he stifles his Inclinations, whether for a Concubine or a second Wife, and vanquishes the Charms of Pleasure with the love of Ease and domestick Tranquillity.

Wives are distinguished into superior and inferior, that is to say the lawful, and those that are not so ; but there is no such Distinction among the Children ; this is the grand Doctrine of the Empire : However the Children of the lawful Wife, and those of the Concubines, are not altogether without Distinction according to common Custom ; this gives the true Wife a Rank of Superiority over the rest : Formerly the Emperor and the Princes of the Empire took seven Wives, the Grandees and Mandarins had three, Undergraduates and the Vulgar but one lawful Wife ; if they had more they were deemed to be Concubines. People do not fail, when they mention their Wives or Concubines, to assume a grave Air, to weigh their Words, and to speak as Master of the House, wherein every one takes the Place which properly belongs to him ; intending to shew by this that they took a Concubine for no other purpose than to manage Household-Affairs, and to be employed in the lowest and most troublesome Offices, to serve carefully the Father and Mother, and to love, nourish and bring up the Children.

But if this Concubine has contributed by her labour and care to enrich the Family, and if by her means you are more esteemed and respected, is it not
proper

proper that she should experience this happy Change of Fortune? And yet how many are there who act quite otherwise, who dismiss a Concubine, without any Formality, after she has had Children, and done long and important Services? If you would believe them their main design in sending her away is to give greater Advantage to the lawful Wife, and to do honour to the Marriage-Bonds: But do not they know that in great Families the Children and Grandchildren who attain Degrees and Offices are those of the lawful Wife? They are more careful in pushing their Fortune: However many of those, who are born of Concubines, rise likewise in the World, and obtain marks of Distinction and Nobility for their natural Mother; the Light and Splendor of her Sons reflect upon her, and their Elevation dignifies her.

There are certain Masters of Families who value themselves upon their Steadiness and Resolution, and yet are so weak as to give up a poor Concubine they have a value for to the discretion of their Wives: This is attended with great Inconveniences; the domestick Affairs ought not to be regulated, but according to the pleasure of the Master of the House; it is not at all decent that a Wife should meddle with the Government, and speak in a magisterial manner.

We see, in the ancient Histories, that when the Daughters of Kings were married to Persons of an inferior Rank, they behaved in a meek and humble manner, without priding themselves in their high Extraction; what better Examples can any Person follow? Is it the Conduct of the common sort, or is it not much rather that of the Sages and Grandees that we ought to imitate? I would have young Maids place their Glory and Nobility in being mild and obedient; Parents cannot bestow greater Tokens of their Tenderness upon them than in giving them an early tincture of Politeness and Virtue.

None of our ancient Books speak in exprefs terms concerning Marriage; it was fo late as the Dynaſty of *Tang*, that a Perſon called *Liu yſai* wrote upon the Subject: At preſent we meet with ſeveral who conſult the Stars, and imagine they can diſcover by them the Agreement or Diſagreement, the good or bad Fortune of thoſe who are about to marry: A weak Imagination! and is attended often with bad Conſequences; for theſe ſilly Obſervations often break off Marriages which are almoſt concluded, or are the occaſion of Trouble and Diſſenſion.

Another Error of our Days is this: To what purpoſe ſhould a young Man and Maid, will ſome ſay, wait till they are twenty Years old before they are married? This ſhews an Ignorance of the ancient Rites, which ſay that a Son ſhould be married at thirty, and a Daughter at twenty: Can one read theſe Maxims of our Sages in our moſt ancient Books, and yet follow new Notions?

Formerly, which is very obſervable, when a Perſon had caſt his Eyes upon a Son-in-law, the Daughter was permitted to have a glimpse of him, for the firſt time, in the Dining-Room thro' a ſmall hole made in a Skreen placed before the Door of her inner Apartment; in this choice they did not look upon it as a principal point to examine the eight Letters of good Fortune to determine the good or bad Fate of Perſons who are going to enter into conjugal Ties; they examined if the Maid was virtuous, and if the Youth was a Man of Conduct; if the Age, Humour and Inclinations were ſuitable; and certainly this ought to be principally regarded: They may afterwards make choice of a Month and a fortunate Day, to accompliſh the Marriage after the uſual Form, wherein both Parties drink in the ſame Cup; and what occaſion is there to add to this vulgar and fantaſtick Cuſtoms ſubject to a thouſand Inconveniences?

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When the Ceremony is ended it is the Custom, in well-bred Families, for the young Bride to withdraw into her Apartment, and not to have any farther Concern with the rest of the Family, with her Brothers-in-law, nor even with her Husband's Father; and yet there has been introduced, even almost in our Days, among the Vulgar a detestable Custom, which I defy any one to find in our ancient Books, and which is only fit for Barbarians brought up and educated in a Desert: They delay her withdrawing into the Apartment for three Days, and these are called the *Three Days of Freedom*; and during this time what Extravagancies do not they allow to be put in practice? The Wife is placed on the Nuptial-Bed; they flock round about her, and perform a hundred Monkey-Tricks; one takes off her Shoes in a jesting manner, and hides them in her Sleeves; another lifts up the Veil which covers her Face; a third takes her Head between his Hands, smells her Hair, and cries, What an admirable Scent is here! Some counterfeit Madmen, and endeavour to raise a Laugh by Grimaces and indecent Buffooneries, at the same time drinking hearty Draughts; and this they call Merriment and Diversion.

But who are these that act these foolish Farces? Why truly the near Relations, the Father-in-law and the Uncles, who, forgetting their Age and Rank, overleap the Bounds of Decency and Shame; they were young thoughtless Fellows who gave rise to these Disorders, and it belongs to wise Men, and Men of Letters, to stop the course of them in the Places where they reside; by this they will gain a lasting Esteem among the Sect of the Learned, whose Business it is to reform the Manners of the People.

When the Marriage-Rites are strictly observed there is room to hope that the Match will be fortunate, and that the two Persons, who are joined together, will be a Blessing to each other, and arrive at a good

old Age: Among married People the Discourse often falls upon their Nobility and the Riches of their Family; it is not fit that a Husband should make too curious an Inquiry into the Condition of the Relations and Ancestors of his Wife, as whether they have born Offices, or lived in Obscurity; these Inquiries generally cause Diffension, between the Wife and the Husband's Sisters.

Wives, tho' they are never so deserving, when they perceive the meanness of their Extraction is known, imagine that they shall be reproach'd with it every moment, and treated with contempt: Hence arises a Distaste for each other, anxious Cares and cruel Suspicions prey upon the Heart, and oftentimes a secret Thirst after Revenge: The Glow-worm borrows its Splendor from a heap of rotten Herbs, wherein it is generated; the most odoriferous Flowers derive their Beauty, and fine Smell, from the Dung-hil; Light breaks forth from the Bosom of Darkness; the best Fountain-water is procured immediately from the Cleft of the Earth, from whence it springs and bubbles.

The principal State of Life in the World is that of Wedlock; from whence is derived the Relation of Father and Son, then that of Brethren; after which Men unite themselves in the Bonds of Friendship; and when Societies have been form'd and are become numerous, they have risen to the Relation of Prince and Subjects: Hence it is said that the principal Care of a wise Man has Marriage for its Object; even the Union of Heaven and Earth itself is a perfect Model of conjugal Concord. Our Classial Books suppose the Regularity of this State, as the Foundation of good Order and Regularity in general.

The Perfection of a Marriage State requires the Husband to maintain a perfect Harmony with his Consort, to treat her with Respect, but not with too
great

great Familiarity ; to take pleasure and delight in her Society without too passionate a Fondness.

As for the Wife she should distinguish herself by a Sweetness of Temper mix'd with Gravity, and by a Respect full of Complaisance, not degenerating into abject Flattery : Formerly when the Husband and Wife conversed together concerning any Affair, they sat over-against each other, and shew'd the same Respect as if they were talking to a Visitor : How charming was such a Behaviour !

A Woman has three Duties to perform ; she is to manage the Household-Affairs, to be diligent in serving her Husband's Parents, and to shew the same Respect to her Husband as to a Master : If she acquits herself well in these Particulars she is an accomplish'd Wife.

The Character of a good Husband consists in his Steadiness to preserve right Order in his Family : On this account he justly holds the Rank of Superiority which he possesses, being able to command himself in the use of lawful Pleasures : Hence proceeds conjugal Harmony, which will be follow'd with all the other Advantages of Marriage.

If, according to the old laudable Custom, the Father chooses a Wife for his Son, and the Mother finds out a fit Match for her Daughter, this will be a Guarantee of the mutual Concord of the young Couple ; and that which will contribute to it still more, will be for the Bride to avoid carefully all Suspicions, and not to listen to malicious Whispers, otherwise Repentance will come too late.

As for Concubines there are many Masters of Families, who know how to keep them under, but there are few have the Art to make them live undisturbed in a House, because the first Wife is seldom Mistress of solid Virtue : Women are generally addicted to unaccountable Jealousies ; for this reason, if you have

Children by a deserving Woman, the best way will be to take no Concubine at all.

If a Husband is arrived at his fortieth Year without having any Children, he may then take a Concubine; for this is according to the Laws, which look upon a want of Posterity as the greatest Misfortune. If the Wife, through a jealous Transport, makes a Disturbance and a Noise, and falls into a Rage at the very Name of a Concubine, the Husband must inform her Relations of his Intention, and if their Persuasions have no effect upon the Wife, and she still continues to oppose her Husband's Design, he should then have recourse to the Magistrate; and after a Citation to appear before his Tribunal let her be divorc'd according to the usual Form; for, in short, he is not oblig'd to be so complaisant to his Wife as to render himself culpable, with respect to his Ancestors, in not performing all in his Power to perpetuate the Family.

Of the Duty of Friends.

WHATEVER Harmony there may be among Friends, it is a difficult matter to keep it inviolable; a Word falling by chance from your Friend may give you a Distaste, and offend your Delicacy: What will be best for you to do? Why, to dissemble the matter, and overlook such a Trifle: Take a great care not to make a harsh Reply, or to inform the first Person you meet with your Discontent: The Affection of your Friend will certainly grow cold, either from a disagreeable Answer, or an indiscreet Relation of the manner of your Complaint.

While Children are kept at home, and before they have any Acquaintance abroad, they know no body but their own Family; afterwards they meet with Companions at School, to whom they begin to be attach'd: When they have attain'd to a certain Age they

they marry, and have a necessary Communication with the Relations of the Wife, and nothing is more easy than to fall into their Manners and Customs: If these Relations are laborious People, diligent and frugal, a young Man profits by their Examples; and on the contrary if they are extravagant, luxurious and Lovers of Pleasure, he will soon be addicted to these Irregularities.

When he is grown up to Man's Estate, and engages in Business, he then associates himself with other Persons, with whom he has any Concerns: He likewise gains Acquaintance with those who are admitted together to the same Degree, or with Men of Letters who live in the same City: This Acquaintance is made insensibly, and without perceiving any great Change in his Behaviour or Manners; and if by this means Vice takes root in a young Heart, it will be difficult to pluck it up; for this reason Men ought to be very attentive to the Friendships they enter into, because commonly they produce very great Changes with regard either to Virtue or Vice.

There is nothing ought to be avoided more than a perverse Mind and a bad Heart; the least Familiarity with People of this Stamp is very dangerous; manage every thing with them as if they were entire Strangers, by which means you will avoid many Differences, and prevent troublesome Affairs in which you may be involved thro' their Malice.

Fly with equal Care an obstinate Man, but without letting him perceive it, otherwise you will make him a dangerous Enemy; seek after the Company of a prudent Man, but take care to be open and free in your whole Behaviour, by which means he will be gained over, and be ready to do you service.

When you made choice of a Friend you perceived in him a hundred good Qualities, but now you have been long acquainted you find in him a thousand Faults: But is his Merit in reality less than it was at first?

first? No, the Friend is not changed, but your Heart is disgusted, and your Mind does not judge in the usual manner.

The following is an odd Practice not much unlike the former; while a Person is living, who is of our Acquaintance, we seldom mention any thing but their Faults, but when they are dead we talk of nothing but their Merit: Is it because towards the end of their Lives their Desert has, as it were, swallowed up all their Faults? Not at all, 'tis only their Death which has rendered us more compassionate; those who treat their living Friends with the same Esteem and Affection as when dead, will derive great Advantages from their Friendship.

It is of no use, or rather it is very inconvenient, to enter into Friendship with a great number of Persons: Our ancient Sages have said, Tho' you are acquainted with a Person very early, it will be no easy matter to gain a thorough Knowledge of each other: If you are fond of a Multitude, and are desirous of a Crowd of Friends, how then can you possibly know much of them? The Testimonies likewise of Esteem, Friendship and Zeal, which these sort of Persons bestow on each other, have nothing of Solidity in them; all their Protections are but from the Teeth outwards, for if you displease them in never so trifling a matter they fall off, and are the readiest to destroy you with their slanderous Tongues.

This shews you cannot be too careful in the choice of Friends: My Friend, who was in a poor and low Condition, finds himself all on a sudden surrounded with Plenty, and in a splendid Station; I therefore ought to sound the present Disposition of his Heart; it is to be feared, if I treat him with my usual Familiarity, he will give me but a cold Reception with a Design to keep me away; on the contrary if my Friend who was rich falls into Poverty after this change of Fortune, I ought to have as great Regard for

for him as ever, without which he may suspect that I affect an Indifference with an Intention to break off all Commerce with him; I ought then to avoid the least thing which may occasion such a Suspicion.

A wise Man, who knows that Friendships are very liable to be broke off, never enters into any without a great deal of Reflexion: True Friendship once formed is simple, and free from constraint; it has no recourse to vain Pretences, which are almost always deceitful: But if a Person is obliged to break off a Friendship it ought to be done, as it were, silently, and a Person should withdraw insensibly, and without any noise; this is an excellent Precept of our Ancestors: Friendship, say they, which is formed slowly, and without much Profession, is generally lasting.

Of the Duties of Relations.

TO carry our Indifference to Relations so far as to disown them, is the Effect of foolish Pride and wicked Ingratitude; to protect them when in Necessity, and to assist them in Misfortunes, is the Effect of superior Virtue: If you suffer your Relations to take up with mean Offices, if they are reduced to be Servants or Slaves, the Shame will fall upon you; and besides are not you faulty with respect to your Ancestors, who are likewise theirs?

A poor Relation waits on me to communicate an Affair; I perceive by the Confusion he is in that he would fain explain himself, but dares not, and that he cannot find fit Terms to discover his Mind; it is therefore my Place to enter into his Thoughts, and if possible to lead him on insensibly to make a Declaration of his Business; and if I am in a Condition to grant him the Assistance he expects, I ought to do it generously, and season the Kindness with an obliging Behaviour,

When

When extreme Misery obliges poor Relations to implore your Assistance, consult your Heart and your Ability, and tho' it is inconvenient endeavour to lend them Assistance; do not say to them I lend you this or that, the Word Lend will put them in mind of their Obligation to repay it, and will make them uneasy; but be particularly careful not to promise what you cannot perform.

The Nature of Mankind is such, that it is not possible to avoid all Occasions of Complaint and Discontent among Relations and Neighbours: How then should we behave when these Seeds of Division begin to shoot forth? Why, we must learn to bear and forbear, and call to mind, that if a Relation has his Failings, we ourselves are not entirely free, and therefore we should mutually overlook each others Faults: If one cannot pass over the least Uneasiness, but make a noise at it, and trusting to our Quality, Riches, or Learning, greatly resent all the little Disturbances that may happen, without yielding in any Case whatever, it will be a means of falling into Law-suits, and perpetuating Animosities.

There are degrees of Kindred, and according to these degrees there are several Testimonies of Respect required, and yet how many are there who regard nothing but their own Fortune? If we happen to be in Company, when a Relation who is rich and powerful is the Subject of Conversation, we are proud of being related to him; My honourable Uncle, will some say, &c. on the contrary if a poor Relation is talked of, who is covered with Rags, he is mentioned with the greatest Contempt; My rascally Cousin, will they say, and such like: They would seem to disown a poor Relation, because he is in Misery; what an unworthy Practice is this!

It is not allowable, even to Persons of the highest Rank, to neglect their Duty to their Relations, Friends, Neighbours, or Countrymen. Emperors
and

and Princes do not dispense with these Duties, and in this they resemble Heaven which sheds its Influence on the most contemptible Places: Should not we then follow the Example of our Masters, and should People in a low Condition think that they undervalue themselves in giving Assistance to every one of the Family, without respect of Persons?

Yet how many are there who build magnificent Temples to the Honour of Idols, or maintain at their own Houses for their Pleasure a Company of Actors and Actresses, and spare nothing to support their Luxury, when at the same time they think much of a trifling Sum, when required, for a poor Relation in necessity? But why is this done? Do not they all proceed from the same Stock? Have not the Riches they are possess'd of been received from their common Ancestors, and when these Ancestors left their Possessions, could they suppose a small part would be refused to such of their Descendants who should fall into Poverty? Could they imagine that any of their Heirs would be of so cruel a Disposition as to suffer their Relations to perish with Cold, Hunger and Misery?

But let us consider that the Wheel of Fortune incessantly turns round, and no one can promise himself a continuance of Happiness: These poor Relations, whom you at present despise, may not always be in want; may not they be raised in their turn to Offices and Dignities? Your Children or Grandchildren may possibly stand in need of their Assistance after your Death; but what Assistance can they expect from those whose Treatment from you has been so very different?

I have often observed, that in numerous Families the Rich and Poor assemble together once in a Year on some occasions, but these happen very seldom; poor Relations will venture to make a Visit when, for instance, any of the Family dies they go to the
House

House which is in mourning very indifferently habited, their Garments being either too long or too short; but as they have nothing to offer they stand at the Door overwhelmed with Confusion, not knowing whether they may be permitted to enter, or whether they should return to their own Houses: At length they enter in, but in a trembling manner, and their Timorousness increases when they are about to make their Compliments in the presence of the Domesticks, who receive them very coolly: At length the Master of the House appears, but in a haughty and disdainful manner, which serves only to keep these Wretches away from their Houses; yet have not those who proceed from the same Stock a sort of Right to share, in some sense, the Happiness which is enjoyed by one part of the Family?

Of the manner of governing the House, and the Apartment proper to the Women.

NEVER give Admittance into your Houses neither to Bonzesses, nor to a certain sort of old Women, whose Business is to sell Ornaments for the Head, Needles, Pendants, or Artificial Flowers, nor to such who bring Medicines, or are Go-betweens in Marriage-Affairs, their principal Employment is to collect Stories from all the Families that they visit to divert your Wives and Daughters; but this is not the greatest Mischief they do; what is most to be feared is their giving them a Relish for Galantry and Libertinism, and so cause them to run away, or be carried off: These are publick Pests, which every honest Family ought carefully to avoid.

The same thing may be said of the Singing Women, who are sometimes introduced into the inner Apartment, and are not at all less dangerous: As for Midwives it is impossible to be without them, but such should be made choice of whose Reputation is unblemish'd, yet let not these make a Custom of coming to your Houses.

When

When one perceives that a Family rises early in the Morning one may conclude the House is well-governed, and that they are not addicted to make Debauches in the Night; and when this happens one may be certain that the Slaves and Domesticks are neither Libertines or Knaves; on the contrary in those Houses where they begin to feast in the Evening, and keep their Beds till broad-day, one may conclude that the Family is disorderly, and that they are upon the very Brink of Ruin.

Keep no young Servants at your Houses, who are fond of Dress, who affect foppish Airs, and are anxious to please; for this gives a bad Notion of your Wisdom: As for Women-Slaves, if their Persons are agreeable, never suffer them to enter into your own Apartment; take care likewise not to hire Nurses who are too handsome, for tho' you should never see them, nor hear them speak, yet you cannot avoid a thousand injurious Suspicions which will arise from hence.

Great Joy is generally followed with great Uneasiness; nothing but a moderate Fortune can be the Foundation of a lasting Tranquillity; nay, tho' you should be reduced to downright Necessity, you need not be less happy.

The Business of a Master of a Family is to have an Eye to every thing, and then he may say to himself; if I am careful and vigilant, dares any, who belong to me, be idle and slothful? If I am frugal, who dares be extravagant? If I chiefly regard the common Good, who dares pursue their own private Interest? If I am open and sincere, who dares play the Hypocrite? Not only the Servants and Slaves, but likewise the Children and Grandchildren, will imitate so excellent a Pattern. It is commonly said that the Perfection of a Man's Heart is never to offend Heaven; the Perfection of his Behaviour, as it relates to Words and Actions, consists in their being so prudent and well

well chofen, that his Children and Servants may imitate them.

There is no Perfon whatever but loves to live in Prosperity, Honour and Plenty, but there are few who understand the Duties of this Condition ; they are deceived who think it an eafy matter to obtain it, and preferve themselves in it : If it be Virtue, and an extenfive Capacity that raifes us to it, a Series of good Actions should preferve us in it. In fhort Knowledge and Prudence should direct our Conduct ; if thefe Talents are wanting our Riches and Honours will not laft long ; the wife Man only knows how to preferve them by his Diligence.

Young Perfons of different Sexes should not meet together, or fit in the fame Place, nor make ufe of the fame Furniture, nor take things from each others Hands ; a Sifter-in-law ought to have no Converfation with her Brother-in-law : If a Daughter who is married makes her Relations a Vifit, ſhe muft not fit at the fame Table with her Brothers. Thefe Customs have been wifely eſtabliſhed to make an entire Separation between Perfons of different Sexes ; and a Head of a Family cannot be too ſtrict in feeing them obſerved.

The young Men of a Family ought not to chaſtiſe Domeſticks themſelves, nor yet the Slaves who have committed any Fault ; nor ſhould the Wives or young Women puniſh their Maid-Servants, or the Concubines ; when they deſerve Correſtion the Head of the Family ſhould be informed of it, who ſhould order a favourable Punifhment, but not inflict it themſelves left they ſhould be transported with Anger.

If the Maſters are too rigid, Servants will obey them with leſs Affection ; we ſhould compaſſionate the Weakneſs of theſe Wretches, for the young have little Skill, and the old little Strength : To govern them wifely we ſhould join Gravity with Mildneſs, which is the means to gain their Love and Reſpect.

There

There is no Duty more important than that of instructing Youth; when a young Man begins his Studies do not give him long Precepts of the Method of living in the World, it is sufficient to aid him insensibly by the reading of Books to gain this sort of Knowledge; but especially teach him Modesty and Respect, and never be sparing of your Reprimands and Corrections; by this means you will overcome his Spirit of Pride: Magnificence of Dress and luxurious Meals ought to be forbid very early; never suffer him to have the least acquaintance with young Persons of a bad Education, or inclinable to Debauchery: With such a proper Care as this your Son will be naturally disposed to every thing that is reasonable and good.

Study gives a young Man a certain Air of Politeness and Agreeableness, which makes his Company desirable: If you allow him to neglect his Studies, and to pursue his Pleasures and Diversions, what a poor Figure will he make in the Company of ingenious and polite Persons? If they happen to look upon him a little earnestly, he will imagine they reproach him for his Ignorance: If the Discourse falls upon Learning, he will be seen to smile affectedly, making a pretence of comprehending their Discourse, but at the bottom will be as if he sat upon Needles.

You shall see Parents who keep their Children so constantly to their Books, that they neither suffer them to see nor hear what passes in the World: Whence it happens that they are as simple as the young Man, who chancing to be in a publick Street, and seeing a Hog, cry'd out, Of what an enormous size this Rat is! This Example shews that a Person may be a very Fool with a great deal of Learning.

When the Mind of a Child opens more and more, and you have taken care to exercise his Memory in causing him to learn the usual Books by heart, instruct him gradually in the different Duties of social

Life; and the better to instil your Lessons into his Mind make use of familiar Comparisons, or let them be comprised in Verse.

If the Women seldom meet together there will be less Slander, and greater Unity among Relations: It is said in the Book of Rites, That what is talked of in the Women's Apartments ought not to be repeated out of them, and likewise that they ought not to listen to any thing which is discoursed of out of their Apartment.

We cannot sufficiently admire the Delicacy of our Sages, and the Precautions they have taken to hinder the least Communication between Persons of different Sexes.

However, in this Age, Women and Maids are seen to go freely to the Pagods, and there burn Perfumes; to go into covered Barks, and take their Pleasure on the Water; their Husbands know of it, how then come they to allow it? There are others who are seen to look through a Lattice at the Plays which are acted in a neighbouring Hall, where the Company is regaled; they leave these Lattices pretty open that the Guests may have a glimpse of their Persons; there are even some who find out a way to shew their little Shoes, and to examine thro' the holes of the Skreen the Air and Manners of the Company; they are heard to talk to each other, and fall into Fits of Laughter; the Eyes of the Players penetrate the Lattice, and the Hearts of the Guests likewise fly thither: But that which is still more intolerable is that these Plays, which ought to represent a worthy Action of a faithful Subject, or an obedient Son, or a Pattern of Chastity and Justice, are sometimes uningled with amorous Intrigues and criminal Commerce; can any thing be more dangerous to the female Sex? and are not the Consequences hereof greatly to be feared?

The Education of young Girls ought to be quite different from that of Boys; the latter should be instructed

fructed in modern and ancient Books, to render themselves capable of attaining the Degrees and Dignities ; but as for Persons of the female Sex, the Lessons bestowed on them should relate to Vigilance, Frugality, Unity, Obedience and Labour ; this ought to be the Sum total of their Knowledge ; you cannot make a finer Encomium on the Virtue of a Woman, than to say she is not learned.

There are a sort of Women who run from House to House beating a little Drum till somebody stops them ; sometimes they sing Verses, sometimes relate a Story, which they accompany with Actions and Gestures proper to divert ; their Stile is plain and popular, and they require nothing but a few Farthings for their pains : The Women and young Girls are infinitely pleased with hearing these Songsters ; sometimes different Families shall assemble in the same House where they are invited ; at first they suffer them to sing in the outward Court next to the Hall, then they bring them in ; the Scene begins by Repetitions teaching nothing but Virtue ; from this they insensibly proceed to Gallantry ; they relate the Misfortunes of two Persons who love each other passionately, without an opportunity of expressing it ; they listen to what they say ; their Hearts are affected with Tenderness ; they sigh, and even sometimes weep : But what is at length the Event of all this ? Secret Liberties and criminal Pleasures : What fatal Impressions does this scandalous Amusement make upon young Minds ? How can they be reconciled to the Precepts, which our ancient Sages have left concerning the Management of the female Sex ? They would have them hear nothing in the least offensive to Modesty, nor have any Object that is ever so little obscene be presented to their Eyes : This requires the entire Vigilance of a Master of a Family.

When a Boy is twelve Years old his Entrance into the inner Apartment ought to be forbidden ; in like

manner a young Girl of the same Age ought not to have the Liberty of coming out of her Apartment; let it not be said that these are Infants, and that there is nothing to fear. Old Women-Servants are seldom distrusted; they pass and repass where they please, and yet by their means secret Words are carried into the inmost part of the House, and what Disorders do not frequently arise from hence?

When in the Ladies Apartment you do not hear the singing of pieces taken out of Plays, nor the Tone of the Comedians counterfeited, it is a sign of Regularity and Virtue: If while the Husband is retired with his Wife, there are no Fits of Laughter heard, it is a sign they are respectfully treated: The Servants ought not to be permitted to go backward and forward in the House, while it is Night, without a Candle. This Precaution is necessary, and prevents great Inconveniences; the Master and Mistress are equally concerned to see this Custom observed.



Of the Skill of the Chinese in the Art of
M E D I C I N E.

IT cannot be said that the Art of Medicine has been neglected by the *Chinese*; they have a great number of ancient Authors who treat of it, and they have applied themselves to it from the Establishment of the Empire.

But as they have but little Skill in natural Philosophy, and are not at all versed in Anatomy, they never knew the Uses of the Parts of the Human Body, nor consequently the Causes of Distempers, their whole Knowledge entirely depending upon a doubtful System of the Structure of the Human Body; it is therefore not at all surprizing that they have not made the same Progress in this Science as our Physicians in *Europe*.

How-

However the Study of Medicine has always been greatly esteemed by this Nation, not only because it is useful for the Preservation of Life and the Recovery of Health, but because they are persuaded that there is a close Connexion between it and the Motions of the Heavens: There were formerly Imperial Academies for the Improvement of Medicine, but the Physicians, who are now in greatest esteem, are those who have received their Knowledge from their Ancestors in the same Line.

The *Chinese* lay down two natural Principles of Life, vital Heat and radical Moisture, of which the Spirits and the Blood are the Vehicles: They give the Name of *Yang* to the vital Heat, and that of *Yn* to the radical Moisture; and as these two Names joined make what we call Man, which has the Name of *Gin* in their Language, it is also of the Strokes or Figures of these two Words, joined together, that they form the Character or Figure of the Name of Man; and they say, in a symbolical manner, that as the Division and Separation of these Strokes divide the Figure or Name of Man, so the Division of these two Principles likewise destroys the Life of Man.

The two Principles of Life, according to them, are lodged in all the principal Parts of the Body, in all the Members and Intestines to convey Life and Strength.

They make three Divisions of the Body, one is into the right and left Parts; each of these Parts have an Eye, an Arm, Hand, Shoulder, Leg and Foot: The second Division is into three Parts, as the high, the middle, and the lowest Part: The high takes in the Head and the Parts as far as the Breast; the middle reaches from the Breast to the Navel; and the last from the Navel to the bottom of the Feet.

To these two Distinctions they add a third, which divides the Body into Members and Intestines.

The six principal Members, wherein the radical Moisture is lodged, are three on the left side, *viz.* the Heart, Liver and one of the Kidneys; three on the right, the Lungs, Spleen *, and the other Kidney, which they call the Gate of Life.

The Intestines or Entrails, in which they place the vital Heat, are likewise six in number; three on the left, the small Guts, the Gall-bladder, and the Ureters; three on the right, the great Guts, the Stomach, and the third part of the Body.

They likewise acknowledge certain mutual Relations between the Members and the Intestines: Thus on the left side they pretend that the small Guts have great reference to the Heart, the Gall-bladder to the Liver, and the Ureters to the Kidneys; on the right side the great Guts with the Lungs, the Stomach with the Spleen, and the third part of the Body with the Gate of Life, or the right Kidney.

These are the Parts of the Body which, according to them, are the natural Seats of vital Heat and radical Moisture; and it is from these Places that they pass into other parts of the Body by means of the Spirits and Blood, of which it seems they have known the Circulation ever since about four hundred Years after the Deluge.

They likewise suppose that the Body is, on account of the Nerves, Muscles, Veins and Arteries, a kind of a Lute or musical Instrument, whose Parts render diverse Sounds, or rather of a certain kind of Temperament proper to themselves by reason of their Figure, Situation and various Uses; and it is by this means that the different Pulses, which are like the various Sounds, and diverse Touches of these Instruments, are Marks whereby infallibly to judge of their Disposition; in the same manner that a String more or less

* This seems to be a Mistake of P. du Halde, for the Spleen lies on the left side, and the Liver on the right.

stretched,

stretched, touched in one Place or in another, in a manner more strong or more gentle, gives different Sounds, and shews if it is too loose or too much stretched.

After they have established these twelve Sources of Life in the Body of Man, they have searched after outward Tokens in the Body, that may discover the inward Disposition of these twelve Parts, and they think they have found them in the Head, which is the Seat of all the Senses that perform the animal Operations; and they supposing necessary Relations between these Senses, and the Sources of Life, assert that there is an Agreement between the Tongue and the Heart, the Nostrils and the Lungs, the Mouth and the Spleen, the Ears and the Kidneys, as also the Eyes and the Liver; and they think that from the Colour of the Visage, Eyes, Nostrils and Ears, from the Sound of the Voice, and the Disposition of the Tongue, they can make certain Conjectures of the Temperature of the Body concerning the Life or Death of a sick Person.

I have already said that they make the Heart, the Liver, the Spleen, the Lungs and the Kidneys the Seat of radical Moisture, and the six Intestines the Seat of the vital Heat; but it is necessary to explain the manner in which they think this radical Moisture and this vital Heat are communicated to other Parts of the Body: They pretend there are twelve Ways, or twelve Canals by which they are conveyed.

They say there is a Canal by which the radical Moisture passes from the Heart to the Hands, and they call it *Chao chun yn king*: 'Tis by such like Passages that the Viscera, which are united to the Heart, convey the vital Heat, and these Canals are called *Cheu tai yang king*: These two Origins join'd make one of the Sources of Life.

The Liver sends the radical Moisture to the Feet, and the Canal which it passes is called *So kiue yn king*;

and it is the Gall-bladder that conveys the vital Heat to it by a Passage which is called *So chiao yang king*.

The Kidneys likewise send the radical Moisture through another Passage, as also the Ureters the vital Heat: These Canals preserve the Communication of Life with the left Side of the Body.

On the Right Side the Lungs convey the radical Moisture by a Canal called *Cheu tai yn king*, and the great Guts the vital Heat by the Passage *Cheng yang ming king*: From the Spleen the radical Moisture goes to the Feet, and the vital Heat from the Stomach, the one by *So yang ming king*, and the other by *So tai yn king*.

From the Gate of Life the radical Moisture goes to the Hands, by *Cheu kiue yn king*; and the vital Heat of the third part of the Body to the Feet, by *Cheu chao yang king*.

It is thus, according to the *Chinese* Doctrine, that Life and Vigour are distributed throughout the Body, and a Man cannot have the Reputation of a learned Physician among them, without being well acquainted with these six Sources of Life, which proceed from these twelve Origins, and also the Passages and Canals by which they are conveyed, and the Alterations that may happen to them.

After this Knowledge of the Construction of a Human Body, which is according to the ancient Anatomy of the *Chinese*, and is, as plainly appears, not very exact, they then proceed to the Knowledge of the exterior Bodies, which may produce Changes in the Body of Man.

These Bodies, according to them, are the Elements, which are five in number, the Earth, Metals, Water, Air and Fire: 'Tis of all these Elements that a Human Body is composed, and disposed in such a manner, that there are Parts wherein one Element reigns more than the rest.

Thus

Thus Fire reigns in the Heart, and the chief Viscera, which lie near it; and the South is the Part of Heaven which has the principal Reference to these Parts, beause Heat is chiefly situated there, and it is in Summer that they observe the Affections of the Heart.

The Liver is referred to the Element of Air, as likewise the Gall-bladder, and both have a relation to the East, which is the Place from whence Winds and Vegetation proceed; and it is in the Spring that the Disposition of both these Parts ought to be observed.

The Kidneys and Ureters belong to the Water, and are referred to the North, whence Winter is the properest time to observe their Indications.

The Metals are said to preside over the Lungs and great Intestines, as well as the West and the Autumn, which is the time of their Indications.

In short the Spleen and Stomach are of the nature of the Earth, and they are referred to the middle of the Heavens, between the four Cardinal Points, and the third Month of every Season is the time of their particular Indications.

The Gate of Life and the third Part of the Body are subject to Fire and Water, and receive the Impressions of the Heart and Kidneys, which they communicate to the other Parts.

They reason, much in the same manner as we do, concerning the Agreement and Disagreement of these Elements with the Body of Man, from whence Alterations and Diseases arise.

'Tis by the Difference of the Pulse that they pretend to discover infallibly all the Dispositions of each of these Parts; their Principles are as follow.

It is Motion, say they, that makes the Pulse, and this Motion is caused by the Flux and Reflux of the Spirits, which are carried to all Parts of the Body by the twelve Passages before mentioned.

Every

Every thing that gives Motion, add they, thrusts forwards some moveable Body, and every thing that is moved either gives place easily, or makes resistance; thus as the Blood and Spirits are in a continual Motion, strike against, and press the Vessels in which they are conveyed, there must necessarily arise a Beating of the Pulse.

It is the Knowledge and perfect Comprehension of these Beatings and Percussions, which discover the Disposition of the Body, and the Affections which they receive from the Elements: 'Tis by these Beatings that one may know the Nature of the Blood and Spirits, as likewise what Defects and Excesses may be found therein, and it is the part of skilful Physicians to regulate and reduce them to their first Temperament.

In every Motion there are two things to be observed; the Place where it is made, and its Duration; this obliges the *Chinese* Physicians to take notice of the Places of the Body where the Pulse may be examined, and the Time of its Beating.

The Use of Blood-letting is very uncommon among them, tho it cannot be denied that they are acquainted with it; it is from the Physicians of *Macao* that the use of Glisters has been propagated; they do not dislike this Remedy, but because the Knowledge of it came from *Europe*, they call it the Remedy of *Barbarians*: Their whole Science consists in the knowledge of the Pulse, and the Use of Simples, of which they have great variety, and which, according to them, have specifick Virtues to cure diverse Distempers.

They pretend to know, by the Beating of the Pulse only, what is the Cause of the Disease, and in what Part of the Body it resides: In short all the skilful Physicians discover or predict pretty exactly all the Symptoms of a Disease, and it is chiefly this that has rendered the *Chinese* Physicians so famous in the World.

When

When they are called to a sick Person they lay his Arm upon a Pillow, then place their four Fingers along the Artery, sometimes gently and sometimes hard; they take some time to examine the Beating, and distinguish the Differences how imperceptible soever, and according to the Motion more or less quick, full or slender, uniform or irregular, which they observe with the greatest Attention, they discover the Cause of the Disease, insomuch that without asking the Patient they tell him in what Part of the Body the Pain lies, whether the Head, Stomach or Belly; or whether it be the Liver or Spleen, which is affected; they likewise foretel when his Head shall be easier, when he shall recover his Stomach, and when the Distemper will leave him.

I speak of skilful Physicians, and not of a sort of People who profess the Art merely to get a Livelihood, without either Study or Experience: But it is certain, and there is no room to doubt of all the Testimonies we have, that the *Chinese* Physicians have acquired a Knowledge in this Matter, which is very extraordinary and surprising.

Among many Examples that I could bring I shall relate but one: A Missionary fell dangerously ill in the Prison of *Nan king*; the Christians, who perceived they were like to lose their Pastor, prevailed upon a famous Physician to make him a Visit; He came to the Prison, and after he had considered the Patient, and felt his Pulse with the usual Ceremonies, he instantly made up three Medicines, which he ordered him to take, one in the Morning, the other at one in the Afternoon, and the third in the Evening.

The Patient found himself worse the following Night, lost his Speech, and they believed him to be dead, but early the next Morning there was so great a Change that the Physician, having felt his Pulse, assured him that he was cured, and that he need do nothing more than observe a certain Regimen till his Health

Health was entirely re-established; and in effect his Health was entirely recovered by this Method: There are Physicians who when they visit sick Persons, bring in their Chair, or by a Servant who follows them, a Chest with various Drawers, which are separated into forty small Compartments well furnished with Roots and Simples, which are administered according to the Nature of the Distemper; and they are either sudorifick, or serve to purify the Blood and Humours, to strengthen the Stomach, to dispel Vapours, and to stop Fluxes, or else are gently purgative.

There are others who carry no Chest, but give a Prescription, and leave the sick Persons at liberty to take them of him, or buy them of the Druggists, which are to be met with in almost every City, and who have great Shops furnished with excellent Medicines; some think it beneath them to dispense Medicines, and these commonly require more for their Visits than others.

There are also a sort of Quacks, who collect a great number of Receipts, and who after having examined the Distemper pretend to make a Cure, and agree for a Price, which is not to be paid unless the Patient is cured.

But that which makes the Fortune of many Physicians is to cure Mandarins of Distinction, or other rich Persons; for, besides what they receive every Visit, they have other very considerable Gratifications.

The *Chinese* Physicians, after having made use of the simple Decoctions, and restored Health, depend very much upon their Cordials to extirpate the Disease even to the Root; they have these of all sorts, which are generally composed of Herbs, Leaves, Roots, Fruit and dried Seeds.

They have variety of Simples, which are sold in every City of the Empire; one Province borrows from
from

from another what it has not it self, and there are Fairs where nothing else but Medicines are sold, and Shops filled with nothing but Simples.

The *Cbinese* Physicians allow Water to their Patients, but order it to be boiled: As for other Food it is generally forbid; and if the sick Person is exceeding hungry they allow him to take but some small matter; the Reason that they give is, that the Body being indisposed the Stomach is not fit to perform its Functions, and that the Digestion made in this Condition is always pernicious.

The Fee required for these Visits, and for their Medicines, is very moderate: After the first Visit they never go back to the Patient unless they are sent for, which allows them liberty to choose another Physician, which happens very often, when they are not pleased with the Medicines given by the former.

As the most singular part of the *Cbinese* Medicine is the Ingenuity of the Physicians in judging of Distempers by the Beating of the Pulse, and in knowing the Nature of the Simples, of which they compose their Remedies, it will be doubtless very agreeable to learn of the *Cbinese* themselves in what the Secret of the Pulse consists, and what Use they make of their Simples.

This will appear first by a Treatise on the Pulse made by an ancient *Cbinese* Author; in the second place by an Extract that I shall give of the *Cbinese* Herbal; in the third place by divers Receipts employed by the Physicians for different Distempers.

All the *Cbinese* acknowledge the Author of this Treatise of the Pulse to be *Ouang chou bo*, who lived under the Dynasty of *Tsin*, that is several hundred Years before the Christian Æra: *P. Hervieu*, an ancient *Cbinese* Missionary, who has taken the pains to translate it, thinks it rather to be a Collection than a Treatise made by one and the same Author.

However

However it is certain that this is the best and most ancient thing of the kind, in all *Cbina*: There are several Omissions of some parts of the Text, because they contain nothing but what is expressed elsewhere more plainly, or because they would require long Comments to make them intelligible without any Advantage.



The SECRET of the PULSE:

PART I.

Translated from the *CHINESE*.

The TEXT.

TO understand Diseases, and to judge whether they are mortal or not, the best way is to examine the Pulse.

In Diseases of the Heart it is necessary to consult the Pulse of the left Wrist.

In Distempers of the Liver the left Hand must likewise be taken; but it must be examined precisely at the joining of the Wrist with the Bone of the Cubit.

In Distempers of the Kidneys the Pulse must be examined a little higher than the Joint towards the End of the Cubit; the right Hand for the right Kidney, and the left Hand for the left Kidney.

COMMENTARY.

The right Kidney is otherwise called *Ming men*, the Gate of Life.

REMARK.

The *Cbinese* Physicians commonly suppose, and often say that the right Kidney is the seminal Reservoir, and this is the Reason of its being called the Gate of

of Life: I have read one who explains the Origin of this Name in another manner, and pretends that it is chiefly the right Kidney which changes the Blood into the feminal Liquor.

The T E X T.

Nothing is more easy than the Distinction of the different Places, wherein the Pulse is to be felt in the Distempers of these five different noble Parts: But the Examination of the Pulse is, notwithstanding this, in some Places very difficult: The continual Motion of the Circulation, wherein the Captain and his Train are continually Night and Day, is in reality determined to a certain number of Circulations; but yet there are in the Pulse a thousand Differences, according to the Difference of Sex, Age, Stature and Seasons.

C O M M E N T A R Y.

The Captain is the Blood [*Hiné*] his Train are the Spirits, [*Ki*] the Blood runs within the Vessels, and the Spirits without; they are in a perpetual Motion of Circulation, and ought to make in the space of a Night and Day fifty Rounds: This is the determinate Number spoken of in the Text.

R E M A R K.

In the time while the Person is breathing, that is in the space of an Expiration and Inspiration, the Pulse commonly beats four times, and the Blood and Spirits move forwards six Inches: As in twelve *Chinese* Hours, which contain a Day and a Night, they reckon thirteen thousand five hundred Respirations, it must move in one Day eight hundred and ten *Tchang*, a Measure containing ten *Tché* or Foot of ten Inches each: Then the longest Road of the Blood and Spirits in a Human Body is but sixteen *Tchang*, two Foot; and consequently the Blood must make fifty Circulations in one Day and Night: This is taken from a
Chinese

Chinese Book, but not from this that is now translated.

Tho' it is translated the continual Motion of Circulation, there is no Assistance given to the Expression, for the *Chinese* Words mean the same thing; whence it seems natural to conclude, that the Circulation of the Blood discovered so lately in *Europe* has been known by the *Chinese* at least two thousand Years: However I am very far from venturing to warrant this Conclusion; I do not find that the *Chinese* Physicians distinguish exactly between Arteries and Veins, nor the Road that the Blood takes in flowing from and returning to the Heart.

Some of the Learned, among the *Europeans*, in translating their Dictionaries have found Words that signify, according to them, Arteries, Veins, and Nerves: But tho' I have read the *Chinese* Books of Physick, and endeavoured to inform myself from living Authorities, I do not find that these Words contain exactly the same Ideas that we have at this Day; and it may be said that if *Cbina* formerly had such a Knowledge, as certain Expressions incline one to think, they have been lost for some time.

In translating the *Chinese* Commentary I have put *Its Train are the Spirits*; I thought that of the various Senses of the Character *Ki* none was more agreeable to this Place: However it is proper to inform the Reader, that this Character may likewise signify Air, Vapour, Humour, &c.

The T E X T.

Every Season of the Year has its proper Pulse.

In the first and second Moon, the Season when Wood is predominant, the Pulse of the Liver which answers to Wood is *Hien*, that is a long tremulous Motion, not unlike that of the Strings of the Instrument called *Tçeng*.

In

In the fourth and fifth Moon the Pulse of the Heart, which answers to Fire, is as it were overflowing, *Hong*.

As for the Stomach, which answers to the Earth, its Pulse at the end of every Season, that is the third, sixth, ninth, and twelfth Moon, ought to have a moderate Slowness, *Ouan*. In the seventh and eighth Moon, which is the Reign of Metal, the Pulse of the Lungs, which answers to it, is slender, *Sië*; superficial, *Feou*; short, *Toan*; and sharp, *Sæ*.

In the tenth and eleventh Moon is the Reign of Water, to which the Pulse of the Kidneys answers, and is deep, *Tchin*; and slender, *Sië*.

COMMENTARY.

That is, if the Pulse of the Heart is deep and slender, *Tchin* and *Sië*; that of the Liver short and sharp, *Toan* and *Sæ*; that of the Kidneys slow, *Ouan*; that of the Lungs overflowing, *Hong*; and that of the Stomach long and trembling, *Tchang* and *Hien*.

The TEXT.

If the Alteration is such as an Infant may undergo from his Mother, the Distemper is not great.

COMMENTARY.

For instance if the Pulse of the Heart is slow, *Ouan*; that of the Stomach full and overflowing, *Hong*; that of the Lungs deep, *Tchin*.

The TEXT.

But if the Mother loads the Infant, the Distemper will be long.

COMMENTARY.

For instance if the Kidneys communicate their Disorders to the Liver, or the Liver communicates its Distemperature to the Heart.

REMARK.

The Commentator does not seem to express himself very exactly, but he is translated literally.

The TEXT.

In short if the Husband and Wife do not keep themselves in order, there are Rules to judge if the Disease is mortal or not.

COMMENTARY.

For example, if the Heart has the Pulse of the Lungs, it is the Husband that has the Pulse of the Wife.

The TEXT.

In the Spring-Season to have the Pulse of the Lungs is mortal; for the Pulse of the Heart is set aside, and the Heart is the Son of the Liver, which has the Kidneys for its Mother, and the Stomach for its Wife.

COMMENTARY.

Wood, Fire, Earth, Metal, Water; this is the Order of the Generation of the five Elements: Earth, Wood, Water, Fire, Metal; in this Order they destroy each other: Of the five *Tsang*, or noble Parts abovementioned, the Lungs answer to Metal: Metal destroys Wood. Thus in the Spring, which answers to Wood, to have the Pulse of the Lungs is mortal.

The TEXT.

In the Spring to have the Pulse of the Stomach, in the Winter the Pulse of the Heart, in Summer that of the Lungs, in Autumn that of the Liver, are all very bad.

Thus

Thus you have what relates to the different Pulses proper to the different Seasons, with regard to the Order of the Generation, or the Opposition of the five Elements.

COMMENTARY.

It is said in a Passage of this Book, that when in the Spring one has the Pulse at the end of the four Seasons, otherwise called the Pulse of the Stomach, which answers to the Earth, the Distemper generally is not dangerous, and is often got over without taking Medicines.

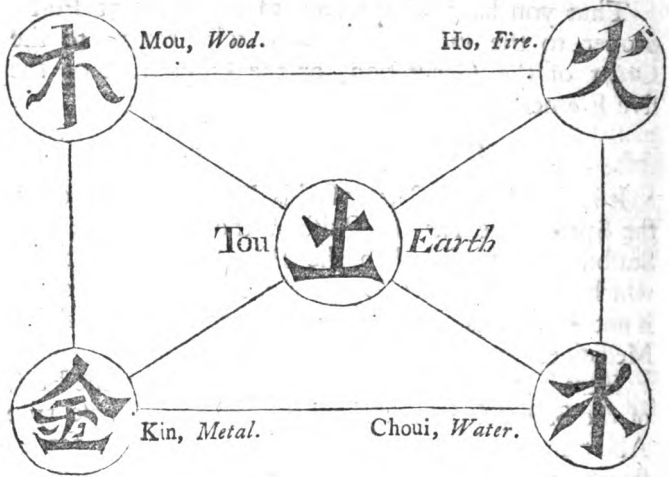
Here it is said, that in the Spring to have the Pulse of the Stomach is mortal; how then can these two Assertions agree? In the manner following; for instance, when in the Spring the Pulse of the Liver is slow and tremulous, tho' it has this Slowness proper to the Pulse of the Stomach, if it preserve the Tremulousness proper to it, the Alteration is not great, but if it loses the tremulous Quality, and has nothing but the Slowness proper to the Pulse of the Stomach, which answers to the Earth, the Disease will then be dangerous.

The Earth, when it is predominant, generates Metal: Metal destroys Wood, which answers to the Liver and Spring: This is the Solution of the proposed Difficulty, and the Sense of the Place where the Text says, When the Husband and Wife are not kept in order, &c. Apply this to the proper Pulses of the rest.

Here follows a Figure of the Five Elements.

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Mou,



R E M A R K :

When the *Chinese* talk of the Seasons of the Year, they refer the two first Months of the Spring to *Wood*; the two first Months of the Summer, to *Fire*; those of the Autumn, to *Metal*; and those of the Winter, to *Water*: To the *Earth*, which is in the middle, and as it were partakes of the Nature of the rest, they refer the last Month of every Season.

If they treat of the noble Parts of a Human Body the Physicians have reference to this Figure, and make the Liver answer to Wood, the Heart to Fire, the Lungs to Metal, the Kidneys to Water, the Stomach to Earth, finding an Analogy therein, such as it is.

If they talk of the five Planets, *Saturn* is called the Planet of the Earth; *Jupiter* the Planet of Wood; *Mars* the Planet of Fire; *Venus* the Planet of Metal; and *Mercury* the Planet of Water.

But whether the five Elements have given Names to the five Planets, or the number of Planets have been determined by the five Elements, I am not able to say.

The

The TEXT.

We must take great care not to confound the different kinds of the Pulse, which have some Resemblance between each other; for instance the Pulse, that we call *Hien*, and that which we name *Kin*; the Pulse *Sæ*, and the Pulse *Ouei*; the Pulse *Feou*; and the Pulse *Kong*; the Pulse *Hong*; and the Pulse *Cbé*, have some relation to each other; and yet their Indications are very different, and often contrary. The Pulse called *Tchin*, and the Pulse named *Fou*, come to the same end by divers ways: As for the two Pulses, *Siu* and *Yü*, they have a sort of relation even in their Indications.

REMARK.

The Explanation of these various Names you will have in the Text more than once: However, as a regular Method requires that all the Terms should be explained in the same Order they are mentioned, that the Defect of the Compiler may be supplied, I shall explain the several kinds of Pulses of which he speaks.

The Pulse is called *Hien*, when it has a long tremulous Motion, not unlike the Strings of the Instrument *Tçeng*.

The Pulse is called *Kin*, when it has a tremulous Motion, short and quick, like that of the Cords of the Instrument named *Kin*.

The Pulse is termed *Sæ*, sharp or rough, when it raises a Sensation in the Finger, resembling the Motion of a Knife when it scrapes a *Bamboo*.

The Pulse is called *Ouei*, Small, when it is in reality small, much like a filken Thread.

The Pulse is named *Feou*, Superficial, when laying the Finger gently on it, it is sensible, but disappears when pressed more closely.

The Pulse is *Kong*, when it seems under the Finger much like a Hole of a Flute, leaving a kind of empty Space in the middle of two sensible Extremities.

Hong signifies Overflowing, and *Cbé* signifies Full; *Tchin* signifies Deep, Low; *Fou*, lying low, and concealing itself; *Siu* is when it is perceived by the Finger to be like a Drop of Water; *Yo* is Weak.

The T E X T.

It is necessary to apply one's self diligently to understand the Properties of the Pulse, and to draw proper Consequences from it; after which, by a sufficient Knowledge of Drugs, the Cure of Diseases may be undertaken.

If the Pulse of the Wrist is *Kie*, quick, then there is certainly a Pain in the Head; if it is *Hien*, long and tremulous, it is a sign of the Heart-burn; if it is *Kin*, short and tremulous, it indicates the Colick; if it is *Ouan*, moderately slow, the Skin is as it were in a sleepy State; if it is *Ouei*, small, the Breast has taken cold; if it is *Sou*, in a great hurry, there is extraordinary Heat at the Orifice of the Stomach; if it is *Hoa*, slippery, Blood is predominant; if it is *Sæ*, sharp or rough, there is a Failure in the Spirits; when it is *Hong*, overflowing, the Breast and Sides are too full, and the Patient perceives an Oppression there; when the Pulse of the Wrist is *Tchin*, deep and low, it is a sign of a Pain in the Back.

When precisely at the joining of the Wrist with the *Cubitus*, the Pulse seems to be *Feou*, superficial, and *Ouan*, moderately slow, there is a *Nausea*, or want of Appetite.

If it is *Kin*, short and tremulous, there is an Oppression and Fulness of flatulent Matter, which is very difficult to cure.

If the Pulse is *Yo*, weak, and *Sou*, in a hurry, there is great Heat in the Stomach; if it is long and tre-

tremulous, *Hien* and *Hoa*, slippery; the Stomach has suffered from Cold.

If it is *Ouei*, small, the Heart is as it were oppressed with Fulness.

If it is *Tchin*, deep, low, there is a weight and dull Pain in the Region of the Diaphragm, and this proceeds from a Plethora; whereas if it be *Siu*, soft, and as it were moist, tho' there is a Swelling in the lower Parts, from the Reins to the Feet, it proceeds from Emptiness, and being exhausted, it will be therefore necessary as soon as possible to dissipate the watery Humours: In short, if the Pulse at the Joint is *Fou*, lying very low and concealing itself, there is a Disorder at the Orifice of the Stomach, which requires nothing but Purgation.

As to the Pulse at the extremity of the *Cubitus*, if it is *Hoa*, slippery, and belongs to a Woman, it is plain that her *Catamenia* are not regular; if a Man, the last Digestions are imperfect.

If it is *Fou*, lying very low, the Digestions are imperfect in the *Primæ Viæ*.

If it is *Ouei*, small, there is a violent Colick: If it is *Yo*, weak; and *Ouan*, moderately slow, there is an Excess of Heat in the Ventricle, and a Disorder in the Orifice of the Stomach.

If it is *Tchi*, sluggish, very slow, the *Tsiao* or lower Fire-place and Stomach have suffered from Cold, there is a *Nausea*, and sometimes a Vomiting.

If it is *Sæ*, sharp or rough, there is a Tension in the Belly, sometimes of the *Scrotum*.

If it is sometimes *Hien*, long and tremulous; sometimes *Kin*, short and tremulous; the Pain is in the Belly itself.

If it is *Tchin*, deep, the Disorder is in the Kidneys.

In short if it be *Siu*, soft, and as it were moist; *Sou*, in a hurry; *Feou*, superficial; or *Kong*, empty in the middle, as the Belly of a Flute, the Urine is red and

sharp : Thus examining every thing exactly it will be hard for any material Point to escape notice.

R E M A R K .

The *Cbinese* distinguish in the Body, or that which we call the Trunk, three *Tfiao* or Fire-places of natural Heat: The Commentary will speak of them hereafter.

The Text explaining in this Place the various Pulses that may be found at the Wrist, the Joint of the Wrist with the *Cubitus*, or the extremity of the *Cubitus*, and specifying their Indications, does not make a Distinction, as in other Places, between the left Hand and the right, but only the Distinction of the three different Places where the Pulse is felt in each Hand,

It must be supposed, according to his Notion, that the Distinction of right and left, which is so important on so many other Occasions, has nothing to do with the Indications abovementioned.

The T E X T ,

When the Pulse of a Woman is felt at the extremity of the *Cubitus*, and is found to be constantly *Hoa*, slippery, it is a sure Sign that she is pregnant.

If it is at this Place of the right Hand that you feel the Pulse, and find it at the same time *Hong*, overflowing, she is with child of a Daughter.

If it is at the left Hand that the same is found, she is with Child of a Son.

If the Pulse at the same time is found the same in both Arms, the Woman is pregnant with two Children. He who understands this Method will never be deceived.

To know if a Patient will recover of his Distemper, you must carefully examine the Motion and Space of Time between each Pulse.

If

If the Motion is hard and keen, and at the same time very quick as if the Beatings were so many Strokes of an Arrow or Stone repeated with great Quickness: If on the contrary it is loose, not unlike a String which is spinning; if it as it were pricks like the Beak of a Bird, and this Motion is interrupted all of a sudden; if it is slow and like Drops of Water which sometimes fall through a Crack, infomuch that it seems sometimes to be quite gone, and then begins anew; if it is embarrassed much like a Frog in certain Weeds, infomuch that it seems unable to get backward or forward; if it frisks like a Fish that dives every Minute, and then comes up again so slow that one would think she was held by the Tail, and yet makes its Escape; why then the best of these Pulses is worth nothing at all: If a Physician had the Philosopher's Stone, he could not recover such a Patient from his Distemper, he must necessarily resolve to submit to Fate.

But there are certain Distempers wherein the Patient, without having such a Pulse as we have just mentioned, has his Hearing disturbed, loses his Speech, or has a small squeaking Voice, sometimes one cannot even discover any Motion of the Pulse either at the Wrist or Joint: If however at the extremity of the *Cubitus*, the Pulse is still sensible, if the Beating and the Spaces between have much the same Extent, and if the Motion continues pretty regular for some time, tho' the Patient seems to be at the last extremity, he will not die; at least a good Physician may save him. It is the Sense of an ancient Text that says, The Tree is without Leaves, but the Root is still alive.

The manner of feeling the Pulse.

On the left the Heart, the small Intestines, the Liver, the Gall, the left Kidney: On the right the Lungs,

Lungs, the large Intestines, the Orifice of the Stomach, the Stomach itself, and the right Kidney.

C O M M E N T A R Y.

The Pulse of the Wrist belonging to the left Hand hath relation to the Heart and small Intestines; the Pulse of the Joint of the same side shews what relates to the Liver and Gall; the Pulse at the extremity of the *Cubitus* of the same side has reference to the left Kidney and the Bladder; for if the Text has not expressed the Bladder, 'tis because he could not bring it into the Verse.

R E M A R K.

It is necessary to know that not only this Place but almost all the Book is in Verse, and it is nothing else properly but an indigested Collection of Poems in Technical Verses.

The T E X T.

On the right [at the Wrist] the Lungs, the large Intestines; [at the Joint] the Orifice of the Stomach, and the Stomach itself; [at the extremity of the *Cubitus*.]

C O M M E N T A R Y.

It is proper to add to the left Kidney the three *Tsiao*, or Fire-places; if it is omitted in the Text it was because it would not agree with the Verse.

R E M A R K.

We shall see hereafter what these three *Tsiao* are.

The T E X T.

Let us pursue this Doctrine in examining Women's Distempers, with this Exception, that in Women the Pulse of the *Cubitus* in its natural Condition is contrary to that of Men.

C O M-

COMMENTARY.

It is strong in Women, and weak in Men; when otherwise, it is a Distemper.

The TEXT.

It is necessary to be attentive and exact in examining and following each of these Pulses, and the Physician likewise himself should be healthy, and in a State of Tranquillity: As for the Situation of the Hand, it depends on the Situation wherein the sick Person is; if the latter hath his Hand so placed that the Back appears, and not the Palm, it is necessary for the Physician to turn his own.

From these three Pulses result nine *Heou*: It is necessary that you should be accustomed to distinguish the Pulses rightly beneath the Fingers, and to receive, at the same time, the Impression upon the Mind as distinctly as from a Seal.

COMMENTARY.

The Wrist, the Joint, the Extremity of the *Cubitus*, are the three Places where the Pulse is felt, by applying the three longest Fingers to them, and these are called the three *Pou*.

In these three Places the Pulse is either very superficial, or very deep, or between both; now three times three makes nine: These are what the Text calls *Heou*.

The TEXT.

The Function of the large Intestines, and the Lungs, has a tendency to proceed, conduct, and evacuate: The Function of the Heart, and small Intestines, tends to receive, contain, and amend.

COMMENTARY.

The large Intestines thrust forward, and evacuate the gross and impure *Fæces*: As for the Lungs they neither

neither thrust any thing forward nor evacuate; but as there is a relation between the large Intestines and the Lungs, therefore the Text joins them together.

R E M A R K.

What the *Chinese* Commentator says is true, that according to the *Chinese* Art of Medicine the Lungs and large Intestines sympathize, as well as the Heart and the small Intestines; but I think he is in the wrong to say that this Relation is the only Reason for which the Lungs are mention'd, as though they neither thrust forward nor evacuate: Do not the Lungs send forward the Blood, and evacuate Phlegm, and other Matter?

The Commentator is still more mistaken in what he says of the Heart, and the small Intestines: The Text may admit of this Sense, *viz.* That the Function of the small Intestines is to receive the Aliments in order to digest them, and convert them into Chyle; the Function of the Heart is to receive the Chyle, to digest it, and turn it into Blood.

The T E X T.

The Function of the Orifice of the Stomach and Ventricle, which are contiguous to each other, is to yield mutual Assistance for the Administration of the five Grains [that is to say the Aliments] the Function of the Kidneys and Bladder is to filtre, and evacuate the liquid Matters.

What they call the three *Tsiao*, or the three Hearths or Fire-places, are not sensible and distinct *Viscera*: They assign their Situation with reference to the other Parts, to which they answer.

C O M M E N T A R Y.

There are said to be three *Tsiao*, the superior, the middlemost, and the inferior.

The

The Superior is the Region of the Heart; its principal Effect is to retain and contract, without which how could the Heart govern the Blood and Spirits? Or could they otherwise govern the Blood and the Air? For the Character admits of both these Senses.

That of the Middle is the Region of the *Sternum*; it neither retains nor sends forward; its Effect is to cook, for without it the Stomach could not digest the Aliments.

The Inferior is the Region of the Navel, and an Inch beneath: Its Effect is to separate and send forward, without which the Liver and Kidneys could not filtre and separate the Liquids as they usually do.

The T E X T.

The Liver and Bladder both assist in the Filtration of Humours; they have a considerable Communication with the Eyes, which depend very much upon these *Viscera*: A Man of Understanding, who has well considered the natural Situation, the just Temperature, and the Relation of the five noble Parts, will very easily attain the Knowledge of Distempers.

There is a Bone which arises from the joining of the Arm with the Hand; it is there the Pulse ought to be felt, which is called the Gate, or the Joint; before this Joint is that which is called the Socket of the Thum, *Tsun keou*, the Wrist; behind the same Joint is what we call the *Cubitus*, *Tché*; the Wrist is called *Yang*; the *Cubitus*, *Yn*, in the Language of Physicians.

In feeling the Pulse of these three Places it requires some Attention and Exactness to place the Fingers precisely upon the Vessels where they ought to be.

R E M A R K.

Tché signifies the Bone which goes from the Hand to the Elbow; the same Character likewise signifies a Foot

a Foot or a Cubit, because the one is the Measure of the other.

The Wrist is called *Tsun keou*, which signifies a Mouth or Socket, or Passage of the Length of an Inch, because it is the tenth part of the *Cubitus*, and they call an Inch the tenth part of a Foot or Cubit: This is taken from the *Chinese* themselves.

Yang and *Yn* are two Terms applicable, and applied by the *Chinese* in almost every Distinction of two things, wherein one gives place to the other in some particular matter; for instance, in Perfection, Rank, &c.

The T E X T.

If you discover at the *Yang* [the Pulse of the Wrist] what is called *Hien*, [a long tremulous Motion, as in the Strings of the Instrument *Tcheng*] you may be certain that there is a Pain in the Head.

If you find the same Motion at the *Yn*, [the Pulse at the extremity of the *Cubitus*] there is a Pain in the Belly.

If the *Yang* is in a hurry there is an Inclination to Vomit, and a Pain in the Head: If the *Yn* is then very slender, and very small, there is a Motion of the Entrails, and a Diarrhoea: If the *Yang* is full you may observe the Face red, and puffed up: If the *Yn* is at the same time small and slender there will be malignant Sweats come as it were unawares, and a Consumption of the Lungs will ensue.

When the *Yang* is full, strong, and slippery, there is a difficulty in Speaking.

If the *Yn* is then in a hurry there is a great Heat in the Stomach, and the Breath has an ill Smell.

When you find the *Yang* small, superficial and weak, there is a want of Warmth in the Heart.

If at the same time the *Yn* is slippery, the Aliments are ill digested, and the Stomach is out of order.

Before

Before and behind the Joint you may, by this simple Distinction of *Yn* and *Yang*, find out the different Indications of the Pulse, and this is a pretty good Method.

R E M A R K.

The Commentator gives to these three Lines a different Sense from that of the Translation: He pretends that we must consider the fore and the hind part of the Joint together, meant by *Yang* and *Yn*, and to see if this *Yang* and *Yn* are both *Yang*, or both *Yn*; and he understands, by this second *Yang*, a high superficial Pulse, and by this second *Yn* a Pulse lying very deep; if both are *Yang*, that is if at the Wrist, or at the extremity of the *Cubitus*, the Pulse is superficial, the Source of the Distemper is in what is called *Piao*, the Exterior, the Skin, the Flesh, &c. if on the contrary they are both *Yn*, that is if at the Wrist, and the extremity of the *Cubitus*, the Pulse lies very deep the Disease is in what they call *Li*, that is in the five noble Parts, &c.

I cannot determine whether the Commentator says true or not, but the Text has not these two sorts of complicated *Yn* and *Yang*, nor has he spoke of the *Piao* or *Li*, nor of the Superficial or the Deep, and these Lines seem to me to be nothing else than a general Conclusion of what went before.

The T E X T.

When the Pulse is natural, and the Health perfect, in the space of one Respiration, which consists of an Inspiration and Expiration, there are four Pulses; one Pulse more presages nothing bad, but if there wants one it shews a Defect of natural Heat, and if there be two wanting it is very bad.

If in the same space there are six Pulses there is an Excess of Heat, if there are seven the Excess is considerable, but if they arise to eight the Danger is very great, and if more the Patient is a dying.

If

If in the space of one Respiration the Pulse beats but once, the Distemper is then considerable and dangerous; but it is much worse if it beats but once in the space of two, for it prognosticates the approach of Death.

Too many Beatings of the Pulse proceed from Excess of Heat, and too few from Excess of Cold: This is a constant Tradition of all Ages; the divers Degrees of it are set down in the Book of the eighty-one Difficulties.

In the Spring the long tremulous Pulse *Hien*; in the Summer the overflowing *Hong*; in Autumn Softness of Hair or Feathers; in Winter Hardness of Stone: It is necessary to subdivide these Seasons into *Tsie ki*.

COMMENTARY.

By the Character *Tsie* is understood the Subdivisions which are made of the four Seasons: Every Season has six *Tsie*: By the Character *Ki* is understood the different Temperatures of the Air.

The TEXT.

A soft Motion, and somewhat slow, not unlike that of the Branches of a fine Willow-tree agitated by the Breath of a gentle Zephyr in the Spring of the Year: This is the Property of the Pulse which is called the Pulse of the Stomach, which answers to the end of every Year: However nice these Distinctions are an experienced Physician will not only perceive them, but will be able at length not to forget one.

The Explanation of the Pulse called The Seven Piao.

REMARK.

[That is to say, *The Seven Externals*] because they are in reality more external, and more sensible than the rest, which will be spoken of hereafter.

The

The T E X T.

Feou is when, laying the Finger gently without supporting it, the Pulse is perceived; and gives a Sensation like that of the Blade of a small Onion.

R E M A R K.

I call it in the Translation, Superficial.

The T E X T.

Kong is when we distinguish, as it were, two Extremities, and an empty Space in the middle.

R E M A R K.

As if the Finger was put upon a Hole of a Flute; this Comparison is taken from the *Chinese* themselves.

The T E X T.

Hou is as if one touch'd or put ones Fingers among Pearls: They move backward and forward very quick, being smooth and slippery.

R E M A R K.

This is the same that is called in the Translation a slippery Pulse.

The T E X T.

Cbé is, as it were, a Property of the *Feou*, Superficial; and as if the Blade of a small Onion was full and solid within.

R E M A R K.

I call it in the Translation a full Pulse.

The T E X T.

Hien is like the Strings of *Tçeng*.

R E M A R K.

I call this a long tremulous Pulse.

The T E X T.

Kin is like the Strings of the Instrument *Kin*.

R E M A R K.

I call it a short tremulous Pulse.

The T E X T.

Hong is when the Pulse rises the highest, and the Beats are very strong.

R E M A R K.

I call it Overflowing; the *Chinese* Character admits of this Sense.

The T E X T.

These are the Seven *Piao*, which are *Yang*, like the best Side of a Stuff with relation to the eight following called *Li*, which are like the wrong Side, and consequently *Yn*.

An Explanation of the Pulses called The Eight Li.

R E M A R K.

That is to say the Internal, because they are in effect more inward, and less sensible than the Seven above explained.

The T E X T.

Tchin is when there is a Necessity of pressing hard to find the Pulse.

R E M A R K.

I call this a deep Pulse.

The

The TEXT.

Quei is when the Pulse feels under the Finger as small as a Thread.

REMARK.

I call it the small Pulse.

The TEXT.

Ouan is when it is moderately flow.

Sæ is when the Beats make an Impression, which has some relation to that of a Knife scraping a Bamboo.

REMARK.

I call it sharp; the *Chinese* Character properly signifies rough.

The TEXT.

Tchi is when it comes very slowly, and as it were concealing itself.

REMARK.

I call it the sluggish, or slow Pulse.

The TEXT.

Fou is when it flies, if I may so speak, very low, and is as it were concealed under the Bone, insomuch that you must press very hard to discover it, and even then is not very distinct.

REMARK.

I call this flying low; the *Chinese* Character signifies to bow down.

The TEXT.

Siu is when it yields a Sensation like a Drop of Water when touched.

REMARK.

I call it the soft, and as it were the fluid Pulse.

The TEXT.

Yo is when pressing moderately one perceives it, but not in a distinct manner, and which yields a Sensation not unlike an old Piece of Stuff when it is touched; and when pressing a little harder 'tis not perceived at all.

An Explanation of the Pulses called The Nine Tao, or The Nine Manners.

Tchang is when it yields a Sensation like a Staff, or the Handle of a Spear.

REMARK.

I call it long, which is the Sense of the Character.

The TEXT.

Toan is when it is perceived almost like an indivisible Point.

REMARK.

I call it short, which is the Sense of the Character.

The TEXT.

Hiu is when the Finger is laid on gently, and the Beating of the Pulse is not discovered.

REMARK.

The Character *Hiu* signifies empty, and therefore I call it so.

The TEXT.

Tsou is when it seems confined, and moves with difficulty, especially at the Wrist.

Kié

Kié is when, being otherwise a little flow, it seems now and then to stop.

R E M A R K.

I call it the embarrassed Pulse.

The T E X T.

Tai is when it is found to stop all on a sudden, and returns with difficulty.

R E M A R K.

Elsewhere this *Tai* is differently explained.

The T E X T.

Sié is when it is very fine and slender, and seems like a single Hair.

R E M A R K.

I call it the slender Pulse.

The T E X T.

Tong is when the Sensation that it yields has relation to that made by Stones when they fall into the Water.

R E M A R K.

I call it the moveable Pulse, which is the Signification of the Character *Tong*.

The T E X T.

Ké is when it is found hard and smooth, like the Head of a Drum.

R E M A R K.

Elsewhere this Pulse is called hard, and that is the Term which I give it.

The TEXT.

These nine different Manners must be carefully distinguish'd, which is not very easy to do.

REMARK.

I have been assured that at present scarce any *Chinese* Physician examines after these nine Ways, being contented with the seven Pulses called *Piao*, and the eight named *Li*; nay there are some who neglect them all, being content to judge, as well as they can, concerning the Nature of the Distemper by the Height and Depth of the Pulse, and by its Slowness and Quickness.

In the Sequel of this Book all these Pulses are explained over again, and some of them have a different Name from what they have here, and a different Explanation, with respect to the Terms, tho' very near the same as to the Sense; these Differences and Repeitions give reason to believe that the Book was not written by one Hand, but is a mere Compilation.

Indications of these several Pulses.

The superficial *Feou* indicates Windiness: The *Kong*, which has two sensible Extremities, and a Space in the middle, indicates a want of Blood.

REMARK.

The Text does not express whether there is a want of, or too much Blood: It is after the Commentary that I determined the Sense.

The TEXT.

The slippery [*Hoa*] indicates abundance of Phlegm.
 The full [*Cbé*] signifies Heat.
 The long tremulous [*Hien*] Weariness.
 The short tremulous [*Kin*] sharp Pain.

The

The overflowing [*Hong*] Excess of Heat.

The small [*Ouei*] too much cold; they both indicate Obstructions in the lower Belly.

The deep [*Tchin*] indicates Pain proceeding from intercepted Air, or else from the Interruption of the course of the Spirits: The Chinese Word admits of both Senses.

A slow Pulse [*Ouan*] when it ought not to be so, indicates a kind of Rheumatism in the Breast.

The sharp Pulse [*Sæ*] indicates Barrenness, or a Disposition to it both in Men and Women.

The sluggish [*Tchi*] shews a Defect of internal Heat.

The flying-low [*Fou*] indicates a considerable Obstruction, which shuts up, as it were, the Passages of the Blood.

The soft or fluid [*Siu*] indicates spontaneous Sweats, and a Disposition to a Consumption.

The weak [*Yo*] shews a great Wasting, and dull Pains as it were in the Bones.

The long [*Tchang*] shews that the Spirits are in good Quantity and good Order.

The short [*Toan*] shews that they fail, or are troubled.

When the Pulse is slender, like a Hair, 'tis a sign of the Failure of the Spirits.

When it is [*Tai*] variable, they are in Disorder.

The Pulse embarrassed, confined, and as it were in a Strait [*Tsou*] indicates Excess of Heat.

The empty Pulse [*Hui*] commonly follows a great loss of Blood: It is accompany'd with vain Fears and convulsive Motions.

The hurrying Pulse [*Sou*] which was not placed before among the nine Manners, indicates Inquietudes of another kind, and a Delirium, at which time the Disease is considerable and dangerous.

The hard Pulse [*Kie*] indicates a loss of the Seminal Liquor in Men, and of Blood in Women.

REMARK.

There is omitted in these Indications the embarrassed Pulse [*Kié,*] and the moveable [*Tong*] I know not for what reason.

COMMENTARY.

When a sick Person has a long Pulse [*Tchang*] especially if it is a little slow at the same time, the Distemper is commonly easy to be healed; on the contrary in almost all Diseases the short Pulse [*Toan*] indicates Danger and Difficulty of Cure.

The TEXT.

The Resemblance and Difference of various Pulses.
The superficial Pulse [*Feou*] resembles the Pulse called [*Kong,*] with this Difference, that the latter seems empty in the middle, the former not: The superficial [*Feou*] is also like the overflowing [*Hong,*] the Difference lies in one's being stronger than the other; the overflowing having much Strength, the superficial but little: The superficial [*Feou*] has some sort of relation with the empty Pulse [*Hiu,*] they both yielding a slight Sensation under the Finger; but this proceeds from very different Causes; it is want of Strength in the empty Pulse, whereas in the superficial it proceeds from not being sufficiently pressed; the Nature of this Pulse being such, that in laying the Finger on without pressing it is perceived, and disappears if it be pressed.

The slippery Pulse [*Hoa,*] and the moveable [*Tong,*] have a Relation very like that of Pearls being moved in a Vessel, and Stones moved in the Water, one is more distinct than the other. The slippery [*Hoa*] has also a relation with the hurrying [*Sou*]; but the hurrying [*Sou*] has more Beats in the same space of a Respiration.

The

The full [*Cbé*] resembles very near the hard [*Kié*,] but the hard never changes by being more or less pressed; whereas the full becomes stronger and longer, if the Fingers be laid on more hard.

The long tremulous [*Hien*,] and the short tremulous, have relation to each other; the latter expresses the essential Character of Tremulousness, which is common to 'em both; the former expresses its Condition with much greater Strength.

The overflowing [*Hong*,] and the large or strong [*Ta*,] greatly resemble each other; but the overflowing [*Hong*,] tho' pressed hard always preserves its Strength, which does not happen every time when the Pulse is strong [*Ta*.]

The small [*Houei*,] and the sharp [*Sæ*] have some relation, but the sharp is more short and sluggish than the small: [*Sié*] the slender or fine is properly the small, [*Ouei*] becomes fine as a Hair or Down.

The deep [*Tchin*,] and the flying [*Fou*] have a nigh relation; the latter is only more deep, and is with more difficulty discover'd.

The slow [*Ouan*,] and the sluggish [*Tchi*,] differ only in this, that the first is moderately slow in comparison of the other: The sluggish [*Tchi*,] and the sharp [*Sæ*] have some Resemblance; but the sluggish [*Tchi*] has but three Beats in the space of a Respiration, whereas the sharp [*Sæ*] has a fourth, tho' a little embarrassed.

The weak [*Yo*,] and the soft [*Siu*,] are very much alike; the latter is small, soft, and seems moist; the former has nothing but what is necessary to its being felt under the Finger.

The three Pulses abovenamed, *Kié*, *Tsou*, *Tai*, the embarrassed, the confined, the variable, tho' they resemble each other, have likewise their Difference; the first has a just Slowness, whereas the second is in a hurry; the Spaces between the Beats of the second are not regular, and those of the third are; the scattered Pulse

The GENERAL HISTORY of

Pulse [*San*] resembles the Pulse called [*Ta*] the Great: The Difference is that the first is more loose, slow and superficial, whereas the second has even some Consistency in it.

REMARK.

The Exposition of the Pulse, which is above, has no Pulse named [*San*,] scattered, which makes it plain to me that these Verses were made by different Authors.

The TEXT.

Seven Cautions to a Physician when he is about to feel the Pulse.

1. He must be in a calm Disposition of Mind.
2. He must be as attentive as possible, laying aside even the smallest Disorder or Absence of Mind.
3. With respect to his Body he should also be in a State of Tranquillity, insomuch that he ought to find his Respiration free and regular.
4. He should, after he has laid his Finger softly, and touched lightly the Skin at the Places undermentioned, examine that which regards the six *Fou*.
5. This done let him lay on his Fingers more hard, moderately pressing the Flesh to examine how the Pulse is, which is called the Pulse of the Stomach, the Situation whereof, says the Commentary, ought to answer to the moderate Temperature of the four Seasons.
6. Then let him press so hard as to feel the Bone, and let him examine what relates to the five *Tsang*.
7. Let him examine the Quickness and Slowness of the Pulse, and if the number of its Beats be more or less than it ought to be in the space of a Respiration.

RE-

REMARK.

The five *Tsang* are the Heart, the Liver, the Orifice of the Stomach, the Lungs, the Kidneys; the six *Fou* are the small Intestines, the Gall-bladder, the Stomach, the large Intestines, the Bladder, and that which they call the three *Tsiao*, the three Fire-places or Stoves.

The TEXT.*Seven sorts of Pulses which indicate Danger of Death.*

When the Pulse is perceived, under the Fingers, to bubble irregularly like Water over a great Fire; if it be in the Morning when the Pulse is felt one may affirm that the Patient will die in the Evening, that is that he has very little time to live.

Death is no farther off if the Pulse seems like a Fish whose Head is stopp'd in such a manner that he cannot move, but has a frisking Tail without any Regularity; the Cause of this Distemper lies in the Kidneys.

When the Pulse, after having been in a hurry, changes all of a sudden, and becomes slow and sluggish, there is likewise danger of Death, but it is not so very near.

If the Pulse, by the Hardness of its Beats, resembles in some sense a round Stone, or dry Earth shot out of a Cross-bow, the Lungs and the Stomach want Spirits, and this is not a slight Failure, but a rooted Distemper.

In like manner if the Pulse seems like Drops of Water that fall into a Room through some Crack, or any little Hole in the Roof, and when in its Return it is scattered and disordered much like the Twine of a Cord which is unravell'd, the Bones are dried up even to the very Marrow.

Like-

Likewise if the Motion of the Pulse, at the extremity of the *Cubitus* in both Arms, resembles the Pace of a Frog when he is embarrassed in the Weeds, or that of a Toad, Death in all these Cases is certain.

If the Motion of the Pulse resembles the hasty Pecking of the Beak of a Bird, there is a Defect of Spirits in the Stomach, and one may conclude the Heart performs its Functions but ill, and that the Blood is not in a right Condition.

COMMENTARY.

The Pulses that indicate Danger of Death are not confined to Seven, for there are many more: I shall make them plain for the more ample Instruction of those who apply to these Matters.

The first of these Pulses is called *Fou foe*, the Bubbling of the Kettle, otherwise *Yong Siuen*, a bubbling Spring: This is when the Pulse always seems to throw itself outward, not unlike the Bubbles which arise upon a boiling Liquor; when the Pulse of a Patient is in this Condition he will not live a Day, and it is useless to give him any Remedies.

The second is called *Feou bo*, a Union or Continuity of Waves; that is when the latter Beat incroaches upon the former, much like one Wave's getting ground of the other before the first is levelled.

The Third is called *Tan che*, the Stone or Bullet of a Cross-bow, that is when the Pulse, coming from between the Bones, beats hard and dry against the Fingers.

The fourth is called *Tchio tso*, the Pecking of a Bird; that is when the Pulse beats three or four times in a hard and sharp manner against the Fingers, then ceases a while, and returns in the same manner like a Bird picking up Grain.

The fifth is called *You leou*, a Crack by which the Water drops into a House; and when it has ceas'd for some time the Pulse beats feebly again, like a
small

small Drop that slides thro' a Crack : This Pulse, and the precedent, indicate that the Stomach, Heart, and Lungs are in a very ill State.

The sixth is called *Kiai so*, a String that is unravell'd ; that is when the Pulse is dispersed and disordered in such a manner that one cannot perceive the Return of any regular Motion : Then the five *Tsang* are in a bad condition.

The seventh is called *Yu tsiang*, the Frisking of a Fish ; that is when the Beating of the Pulse being generally superficial there are deep ones mix'd with them ; it is felt, and then disappears, nor is it known what is become of it ; the Kidneys cease to perform their Functions.

The eighth is called *Hia yeou*, the Gatt of a Toad ; and is when the Pulse being felt softly 'tis not perceived for some time, because it is deep, [*Tchin*] and suddenly there appears a superficial Beating, [*Feou*] but weak, which presently ceases, and after some time performs the same over again : The Stomach and its Orifice are in a very bad State at that time.

The ninth is called *Yen tao*, and sometimes *Siun tao*, the Strokes of a Knife following each other : This is when the Pulse being fine and slender, like a filken Thread, has nevertheless hard and cutting Beats, like the Strokes of the point of a Knife or a Needle.

The tenth is called *Tcheouen teou*, rolling Peas ; this is when the Beats are pretty strong, very short, hard, and sharp ; the Spirits of the [*San yuen*] three Principles absolutely fail.

R E M A R K.

I have not yet seen in any Book what is to be understood by these Principles [*San yuen*.]

The Sequel of the Commentary.

The eleventh is called *San yé*, scattered Leaves ; that is when the Motion of the Pulse imitates the Leaves that fall from the Trees by irregular Intervals.

The

The twelfth is called *Onei tou*, Earth thrown thereon; that is when hardness and emptiness at the same time is found in the Motion of the Pulse.

The thirteenth is called *Huen yong*, a deep and dangerous Imposthume; that is when in feeling the Pulse it feels, under the Fingers, like the prickings of an Imposthume that grows ripe with difficulty.

The fourteenth is called *Yu yuen*, like a little round Ball; that is when the Pulse is so slippery that if the Fingers are not pressed hard it will escape.

The fifteenth is called *Yu kiong*, resembling a Pestle; that is when the Beats are at the same time very high and full.

The sixteenth is called *Ju tcboui*, like the Breath of a Man who puffs and blows; that is when the Pulse seems always to thrust outwardly without remitting.

The seventeenth is called *Pié lié*, the rolling of Thunder; that is when the Pulse, being at first pretty still, falls immediately into a hurry of Beatings, and afterwards disappears, not unlike a slight Storm that is dispersed.

There is yet another Pulse named *Y*, overflowing; that is when at the Wrist the Blood, instead of proceeding forwards, seems to turn back and get upon what is called *Yu tsi*, which is the extremity by which the first and largest Bone of the Thumb is joined to the Wrist.

Lastly there is the Pulse *Fou*, turning back; that is when the Blood, instead of passing freely the usual way by the Joint of the Wrist and *Cubitus*, returns as it were backward, and renders the Pulse slippery at the extremity of the *Cubitus*.

Instructions for feeling the Pulse.

The T E X T.

He who is to feel the Pulse, being himself in a calm Situation of Body and Mind, takes the left Hand of the Patient if a Man, the right if a Woman.

R E-

REMARK.

I have seen several Physicians feel the Pulses of Men at both Arms.

The TEXT.

He begins by placing the middle Finger exactly upon the Joint of the Wrist with the *Cubitus*, then the two next Fingers, one on each side: At first he must press very gently, then a little harder, and then very much so; but he must be sure that his Fingers are adjusted as they ought to be, after which he may proceed to examine the Pulse in the three Places appointed, laying it down for a Principle, that when the Pulse is regular there are four Beats in the time of an Inspiration and Expiration, or five at most.

He must also remember well what ought to be the natural and healthy Situation of the capital Pulses, *viz.* The Pulse of the Season, the Pulse of the Stomach, and the Pulse proper to each of the five *Tsang*, and the six *Fou*, to pass the Examination of the Pulse of the Distemper.

In all the Spring-season the three Pulses of each Arm naturally incline to the long tremulous: In the Summer they incline to the overflowing: During the Autumn they incline to the superficial, and in the Winter to the deep.

As to the Pulse at the end of every Season, commonly called the Pulse of the Stomach, it is a Pulse of an equal and moderate slowness, and is perceived by a moderate Pressure.

As for the natural and healthy Pulses of every one of the *Tsang*, and every one of the *Fou*, they are as follow; that of the Heart superficial, strong and spreading; that of the Lungs superficial, sharp and short; that of the Liver long, tremulous, but equal enough; that of the Stomach moderately slow, strong and hard; that of the Kidneys deep, soft, and slippery: These are the natural Properties of these Pulses.

When

When they are found in this State, and in a just Temperament, it is a sign of Health; if there be any Excess or Defect it is a Distemper.

When there is an Excess found, and the Pulse beats with Violence and Plenitude, 'tis then an outward Distemper; when there is a Defect, and the Pulse becomes as it were small and empty, the Disease is inward.

R E M A R K.

Neither the Text, nor the Commentator, determine what we are to understand in this Place by outward and inward: I thought it proper to mention it here, because we shall meet with it hereafter.

The T E X T.

When the Patient has a long Wrist it is not necessary to apply the Finger several times; but there must be several Trials, very near each other, when the Patient has a short Wrist.

Every time the Finger is applied there are three manners of distinguishing it; for either the Pressure is very gentle, or very strong, or between both: In all these Circumstances examine the nature of the Pulse in order to discover the seat of the Distemper.

We must likewise examine in the Pulse what is called ascending, descending, coming, retiring, beating, ceasing: When the Pulse goes from the extremity of the *Cubitus* to the Wrist it is called ascending; from the Wrist to the *Cubitus* is called descending: In the first *Yn* produces *Yang*, and in the second *Yang* produces *Yn*.

R E M A R K.

I have translated it word for word, but I acknowledge I cannot understand this Place thoroughly.

The

The TEXT.

To proceed as it were from between the Bone and the Flesh to the Skin, is called Coming; from the Skin to return between the Bone and the Flesh, is called Withdrawing: In short to make it self felt, is called Beating; not to make it self felt, is called Ceasing.

Besides 'tis necessary to have respect to what is called *Piao*, the Outside, which is sensible; and *Li*, the Inside, which is less sensible; to what is called *Hiu*, Inanition; and *Cbe*, Repletion.

That which is called *Piao*, the Outside, or most sensible, is *Yang*, with reference to what is called *Li*, the Inside, or less sensible; such are the six *Fou*, for instance, with respect to the five *Tsang*.

Every Alteration and Irregularity in the Vessels, and in the carnous Parts, without affecting the Stomach one of the six *Fou*, or the *Tsang*, is likewise reduced to what we call *Piao*, an outward Disease, and more apparent and more sensible.

But the Irregularity of the Spirits caused by the seven Passions, which are, as it were, concentrated in the Heart, and the Belly, without being able to surmount and appease them, as well as all the Distempers caused by the quantity or quality of the Elements which abide in the *Fou*, and the *Tsang*, without being well evacuated by the ordinary Ways; all this is reduced to what is called *Li*, the Interior, that which is less apparent and less sensible.

That which is called, [*Hiu*] Inanition, is when the vital and primogenial Spirits being, as it were, entirely dissipated, no Strength remains.

That which is called, [*Cbé*] Repletion, is not the Vigor and Abundance of the vital and primogenial Spirits; so far from that, that it is the Abundance of peccant Humours, which overpower the Spirits.

Thus in what is called, [*Hiu*] Inanition, there must be an Endeavour to restore the Spirits, and in what is called, [*Cbé*] Repletion, there must be an Attempt to evacuate whatever is hurtful, and occasions the Disorder.

It is necessary to have Judgment in feeling the Pulse; the usual Rule is to press but little, when regard is had to the six *Fou*, and to press much harder in the Examination of what relates to the five *Tsang*: According to this Rule, taken rigorously, the Pulses *Yang* have all relation to the five *Tsang*.

R E M A R K.

By *Yang* is to be understood here the exterior, superficial, sensible; and by *Yn* the deep, concealed, and less sensible.

The T E X T.

But in this, as in almost all the rest, there is often in the *Yn* a little of the *Yang*, and in the *Yang* a little of the *Yn*: There are Pulses *Feou*, superficial, high, sensible, which have relation to the *Tsang*; and there are *Tchin*, deep, concealed, less sensible, which have relation to the *Fou*: For this reason it is necessary to proceed with a great deal of Judgment.

Prognosticks by the Pulse in various Diseases.

In hot, malignant and contagious Distempers, when the Patient perceives a burning Drought, accompanied with Anxiety, and violent, but irregular Motions, if the Pulse is [*Feou ta*] superficial and strong it is a good Sign, and the Patient is likely to get over it.

If it happens that he is delirious, has a *Diarrhœa*, and the Pulse is [*Hiu siao*] empty, and small, 'tis a Sign of Death.

In Swellings of the Belly the Pulse superficial and strong is good, but if empty and small it portends Death. In

In malignant Fevers, either proceeding from Heat or Cold, the Pulse overflowing and strong is good; the deep and slender is mortal.

In the Distemper [*Siao ko*] immoderate, Hunger and Thirst, the Pulse hurrying and strong is good, but empty and small mortal.

In *Hemorrhagies* of the Nose the Pulse deep and slender is good, but superficial and strong is mortal.

In shortness of Breath the Pulse superficial and slippery is good, but short and sharp is mortal.

In Diarrhoeas and Dysenteries the Pulse small is good, but superficial and overflowing is mortal.

In aqueous Dropsies the Pulse superficial and overflowing is good, but deep and slender is mortal.

In Cardialgias the Pulse deep and slender is good, but superficial and strong is mortal.

In superficial Swellings, perhaps such are meant that are caused by the Air or intercutory Wind, the Pulse superficial and clean [*Feou Tsin*] is good, but small and slender is mortal.

In spitting of Blood the Pulse deep and weak is good, but full and strong is bad.

In vomiting of Blood the Pulse deep and slender is good, but superficial, overflowing, full and strong is bad.

In a Cough the Pulse superficial and flabby is good, but deep, and flying low, is bad.

In a Woman, newly brought to bed, the Pulse moderately slow and slippery is good, but very tremulous and hurrying is mortal.

In internal Repletions the Pulse overflowing and full is good, but deep and slender is bad.

In Diarrhoeas and obstinate Fluxes the Pulse small and slender is good, but superficial and overflowing is mortal.

In excessive Sweats the Pulse empty and small is good, but tremulous, confined and hasty is bad.

In hot Indispositions after Child-bearing the Pulse moderately flow and slippery is good, but tremulous and quick is mortal.

When a Person is internally exhausted the Pulse deep and slender is good, but overflowing and strong is bad.

When a Person is exhausted both inwardly and outwardly, at the same time, the Pulse full and slippery is good, but deep and slender is bad.

In the Distemper called Ho loan.

[Tis a violent Colick greatly resembling that which is called in the *East-Indies, Modechin*] the Pulse superficial and overflowing is good, but slender and slow is mortal.

In Wounds by Steel the Pulse small and slender is good, but confined and quick is mortal.

In a Consumption of the Lungs the Pulse superficial and slippery is good, but confined and strong is mortal.

In a sudden Apoplexy the Pulse tremulous, short and slender is good, but superficial and strong is mortal.

In considerable Obstructions of the Intestines the Pulse slippery and strong is good, but short and slender is bad.

You may judge, by an Examination of the three Pulses of each Arm, if the Disease proceeds from Inanition, or a Defect of the Spirits and Blood, or if it arises from a Plenitude of the peccant Humours; and if it resides in what is called *Piao*, the upper-part, the Outside, [the Skin, the Vessels, the Muscles] or if it lies in what is called the interior [the noble Parts, &c.]

In this Examination there is no use made but of the Distinction of two sorts of Pulses, the superficial and the deep: The first will answer to what is called *Piao*, the second to what is called *Li*: They make the

the Pulse of the Wrist to preside over the Region of the Heart and Lungs as superior; the Pulse of the Joint over the Region of the Liver and Stomach; the Pulse of the Extremity of the *Cubitus* over the Region of the Kidneys, Intestines, as well great as small, &c.

According to this Method they then explain what Parts are subject to the Pulse of the Wrist of the left Arm.

When the Distemper proceeds from *Hiu*, [this Word has been explained above] and it resides in what is called *Piao*, the Outside, the Pulse of the Wrist at the left Arm is superficial, but without Strength; the Skin has not its natural Consistence, the Person has involuntary Sweats, is fearful of the Wind and Air, and is very sensible of Cold.

On the contrary if the Distemper comes from [*Cbé*] a bad Repletion in what is called *Piao*, the Outside, the Pulse of the left Wrist is outwardly superficial, but at the same time strong; there are Pains in the Head, and Heat throughout the Body, and sometimes the Mouth is dry.

When the Distemper arises from Inanition, [*Hiu*] and resides in what is called *Li*, the Inside, the Pulse of the left Wrist is deep and weak, attended with unreasonable Fears, panick Terrors, loss of Memory, trouble of Mind, want of Sleep, and a dislike to hear any Body speak.

If on the contrary the Distemper arises from [*Cbé*] a bad Repletion, and resides in what is called *Li*, the Inside, the same Pulse of the left Wrist is likewise deep, but it is strong at the same time: Then there is Anxiety, Agitations, Fretfulness, internal Heat, Madness, Raving, an Aversion to every thing that is hot, Thirst.

According to the same Method they explain what relates to the Pulse of the Joint of the left Wrist.

When the Distemper proceeds from Inanition, [*Hiu*] and resides in what is called *Piao*, the Outside, the Pulse of the left Joint is superficial but weak; the Eyes have a wild Look, and the Sight is disturbed.

If the Distemper comes from [*Cbé*] a bad Repletion, and resides in what is called *Piao*, the Outside, the Pulse is likewise superficial, but then it is strong: The Patient perceives a Pain in the Hypochondria, with a Tension of the Belly, the Eyes are swelled and disordered.

When the Distemper arises from [*Hiu*] Inanition, and resides in what is called *Li*, the Inside, the Pulse of the left Joint is deep and without Strength, the Patient is fearful and suspicious, and his Complexion turns yellow,

If the Distemper comes from [*Cbé*] a bad Repletion, and resides in what is called *Li*, the Inside, the same Pulse is still deep, but it has Strength withal: Such People have abundance of gross, viscous Humours, are subject to fall into a Passion, have Contractions of the Nerves, with Pains in the Groin, and in the Scrotum.

According to the same Method they explain that which relates to the Extremity of the left *Cubitus*.

When the Distemper proceeds from Inanition, [*Hiu*] and resides in what is called *Piao*, the Outside, the Pulse of the Extremity of the left *Cubitus* is superficial, but without Strength; there are spontaneous and malignant Sweats, Deafness, a painful Weight in the Bladder, and an extraordinary Contraction of the Urethra.

If the Distemper comes from [*Cbé*] a bad Repletion, and resides in what is called *Piao*, the Outside, the same Pulse is still superficial, but at the same time it is likewise strong: Then there is a Difury or Difficulty of making Water, a Pain in the Urethra, and the Urine is red and thick.

When

When the Distemper comes from Inanition, [*Hiu*] and resides in what is called *Li*, the Inside, the same Pulse of the left *Cubitus* is [*Tchin*] deep, and without Strength; the Kidneys want Spirits, Cold is predominant; there is a Gout or a painful Rheumatism, especially in the Region of the Loins, and in the Knees, with a Pain at the Scrotum.

R E M A R K.

They have not mentioned here the Case of a Disease proceeding from [*Cbé*] and resident in what is called *Li*, the Inside: I believe that in the Copy from which this Book was printed the Writer had omitted a Line.

The T E X T.

According to the same Method they explain what relates to the Pulse of the right Wrist.

When the Disease comes from Inanition, and resides in what is called *Piao*, the Outside, the Pulse of the right Wrist is superficial, but without Strength: There are spontaneous Sweats, a Dread of Cold and Wind, the Back especially is sensible of Cold, there is an Itching in the Skin, and the Nose runs very much.

If the Distemper comes from [*Cbé*] a bad Repletion, and resides in what is called *Piao*, the Outside, the same Pulse of the right Wrist is still superficial, but it is likewise strong: The Patient perceives a great Heat throughout the Body; there is a great Pain in the Head, attended with a Stupor, and every thing seems to turn round.

When the Distemper proceeds from Inanition, [*Hiu*] and resides in what is called *Li*, the Inside, the Pulse of the right Wrist is deep and without Strength.

If the Distemper comes from [*Cbé*] Repletion, and resides in what is called *Li*, the Inside, the same Pulse of the Wrist is likewise deep, but it is likewise

strong : The peccant Humours abound in the *Viscera*; there are frequent fits of Coughing, a great deal of Phlegm that cannot be brought up, a Shortness of Breath and Oppression.

According to the same Method they explain what relates to the Pulse of the Joint of the right Wrist.

When the Disease comes from Inanition [*Hiu,*] and resides in what is called *Piao*, the Outside, the Pulse of the Joint of the right Wrist is superficial, but without Strength: The Patient can neither move his Arms nor Legs, has a spontaneous Lassitude, and is exceeding sleepy; sometimes the Face and Eyes are swelled.

If the Distemper comes from [*Ché,*] a bad Repletion, and resides in what is called *Piao*, the Outside, the same Pulse is likewise superficial, but it has Strength withal: The Belly is swelled, and there is a great Oppression in the Breast and Diaphragm.

When the Distemper arises from Inanition [*Hiu,*] and resides in what is called *Li*, the Inside, the Pulse of the Joint of the right Wrist is deep, and without Strength; there is an Emptiness in the Kidneys, they not performing their Functions as they ought, and secreting but little Urine; sometimes an enormous Weight in the Region of the Loins; sometimes a sharp Pain, and the Patient is not able to turn himself about.

If the Distemper comes from [*Che,*] a bad Repletion, and resides in what is called *Li*, the Inside, the same Pulse is still deep, but it has likewise Strength; the Patient cannot bear Cold, there is a Pain in the *Scrotum*, which extends even to the Loins, and sometimes a Lientery.

R E M A R K.

There seems to be something wanting here, for there is nothing said that relates to the Pulse of the Extremity of the right *Cubitus*.

The

The Pulses of the Seven Passions or Affections of the Mind.

In Joy the Pulse is moderately flow ; in Compassion it is short ; in Sadness it is sharp or rough ; in Anxiety it is in Disorder ; in Fear it is deep ; in a sudden Fright it is in a flutter ; in Anger it is confined and in a hurry.

The Difference of the Pulses according to the Sex.

In a Man the Pulse of the Wrist should always be more strong than that of the *Cubitus* ; if the contrary happens it is unnatural, and indicates a Defect in the Kidneys.

On the contrary the Pulse of a Woman at the *Cubitus* ought always to be more strong than that of the Wrist ; if it happens otherwise 'tis unnatural, and this indicates a Defect in the *Tsiao*, the superior Stove or Fire-place.

The Difference of the Pulses according to different Ages.

In an old Man the Pulse is naturally pretty flow and feeble ; if the contrary happens it is a Disease : In the bloom of Age the Pulse is naturally hard and full ; if the contrary happens it is a Disease : However, with relation to this, there are two Observations to be made.

1. There are some old Men whose Pulse is strong and pretty quick, but at the same time hard, and not frisking : It is a natural Pulse that indicates the robust Constitution they are blest'd with : This Pulse is likewise called The Pulse of Long Life : But when the Pulse of an old Man is strong, and likewise at the same time frisking or skipping, and as it were disturbed, all the Strength that remains to this Man is outward ; he has not much within, nor can he last much longer.

2. A

2. A Man in the Flower of his Age sometimes has a Pulse that is slow and slender, but in a manner gentle and equal, and pretty uniform in the three different Places where it is usually felt: This is not much amiss; it is a natural Pulse and proper to Persons that have been brought up tenderly; but if in the Flower of the Age the Pulse is so fine and slender, that it seems to rise up and grow hard by Intervals; if it is not the same at the Wrist as at the Extremity of the *Cubitus*, but very different, this Pulse is mortal.

There must be respect had to the Constitution and Stature.

In feeling the Pulse one ought to have regard to the Stature and the Corpulence of the Subject, and its being naturally more dull or active; if the Pulse answers thereto it is good, but if otherwise it is bad.

R E M A R K.

Neither the Text nor the Commentary discover in what this Correspondence consists.

The T E X T.

The Complexion of the Patient ought to agree with the Pulse.

If the Complexion of the sick Person does not quadrate with the Pulse it is a bad sign: But there is this Observation to be made, That if the Colour which according to its kind overpowers the Pulse opposite thereto, if the sick Person dies it will be suddenly; whereas if the Pulse, according to its kind, overpowers the Complexion contrary thereto, if the sick Person dies it will be after he has lingered for some time.

But if the Patient escapes there is this Observation to be made, That if it is the Pulse which changes, and submits to the Complexion, the Cure will be speedy: On the contrary it will be slow if the Complexion

plexion changes and becomes agreeable to the Pulse while the Pulse continues the same; but when once the one and the other quadrate as they ought the Danger is over.

When it is known in what noble Part the Disease lies, one may judge by the Patient's Pulse when he will die.

When the Distemper is in the Liver the Pulse is commonly tremulous; but if this Tremulousness is hard, strong and quick, like so many repeated Strokes of a Blade when it is whetted at the Place mark'd for the Pulse of the Liver, the Patient in this Case will not live above a Day: He'll die the next Day, between Three and Seven in the Evening.

R E M A R K.

This Place is the Joint of the *Cubitus* with the Wrist of the left Arm. See the Place where the Pulses proper to each of the Entrails are mentioned.

The T E X T.

In Diseases of the Heart the Pulse proper to this Viscus is overflowing: If you find at the same time the Skin leap, like the Head of a Drum when it is beating, knowing from other Signs that the Distemper is in the Heart, you may be certain that the Patient will die the next Day between Nine in the Evening and One in the Morning.

When the Disease is in the Stomach the Pulse generally proper to this Viscus is feeble: If besides you find the Motion like that of Water falling Drop by Drop through a Crack, or if without the least Frisking or Skipping it is flabby, like a small Stream of Water, the Patient will die the next Day between One and Five in the Morning.

When the Disease is in the Lungs the Pulse proper to this Viscus is generally sharp or rough; but if you find

find it mixt with a certain slight short Motion, such as is that of the Feathers or Hairs of Animals when they are put in Agitation by the Wind, the Patient will die the next Day between Nine in the Morning and One in the Afternoon.

When the Disease is in the Kidneys the Pulse generally belonging to these Viscera is hard; but if you find, over and above, that its Motion imitates that of the Beak of a Bird in Pecking, the sick Person will die the next Day between Nine and Eleven in the Morning, or else between One and Three in the Afternoon, or between Seven and Nine in the Evening, or between One and Three in the Morning.

If there are sick Persons who, in such like Cases, pass the Terms that are fixed, they are Persons whose Stomach is naturally good, and are able to eat to the very last.

That Aphorism ought to be rejected that says any one of the five noble Parts being destitute of Spirits the Person will die at the end of four Years.

An ancient Book says, that if in the Pulse of any Person after forty successive Beats there is a Failure of one, it is a sign that one of the noble Parts, called *Tsang*, is destitute of Spirits, and Death will follow four Years afterwards, when the Spring-season shall send forth Grass and Herbs.

Those who since that time have treated of the Pulse unanimously say, that when the Pulse beats fifty times successively, without stopping, the Person is in perfect Health, and his Constitution is sound: If after fifty successive Beats there is a Failure of one it is a sign that one of the noble Parts is destitute of Spirits, and Death will follow five Years after: Alas! if every thing asserted in these Books was to be credited several other things might be mentioned more strange than these.

If the Liver is able to perform its Functions no longer, Death will ensue in eight Days; if it is the Heart,

Heart, a Day will be the outside ; if the Lungs one may survive three Days, and even to five if it be the Stomach ; if it be the Kidneys, four Days is the longest : This is asserted in Books to which one may safely give credit.

But when we read that when one of the noble Parts, *Tsang*, is destitute of Spirits, Death will not follow till four Years after, and that in the Spring-season : This is not at all credible ; common Physicians and Men of small Understanding usually adhere to Books without any Discernment, by which they deceive themselves and impose upon the Publick ; I know nothing more contemptible.

R E M A R K.

I am not able to say to whom this Scrap of Criticism belongs, it is put into the Text with the rest, and consequently is attributed to *Ouang tchou bo*, who is said to be the Author of this Book : The Critick says, very properly, that we ought not to follow every thing that is asserted in Books without Distinction, not even the most ancient and most valued ; and whether he has reason or no to adopt what he has adopted I shall not examine in this Place.

I shall only observe that the Refutation of the Aphorism, which he rejects, supposes that the Author of the ancient Book has asserted that one may live four Years, tho' one of the noble Parts called *Tsang* was intirely destitute of Spirits : This is to take it strictly according to the Rigor of the Letter ; it may be explained more favourably, and the Author might only mean that the Intermision of one Beat at the end of forty was a sign that one of the noble Parts, called *Tsang*, was in an ill State, and scarcely admitted any Spirits ; insomuch that Proceeding still, from bad to worse, Death would follow at the end of such a number of Years : But to say that this Term shall be just four Years, and no more, is being too particular ; our Critick

Critick has overlooked this Circumstance, for he himself is as exact in his Determination, tho' for a much shorter time, as may be seen in the preceding Article.

The T E X T.

There are Occasions, that regard being had to the Cause and Nature of the Disease, will admit of a Deviation from the common Rules of the Pulse.

When the Pulse is externally superficial, and easy to be felt when the Finger is laid gently on it, it is usual to prescribe a Sweat; however there are Occasions in which, tho' the sick Person has such a Pulse, it will be proper to procure an Evacuation by Stool.

Tchong king gives us an Example; Tho' the Pulse be superficial and high, says he, if the Patient feels an Oppression at the Region of the Heart, and a Heat in one of the noble Parts, named *Tfang*, let an Evacuation be procured by Stool, and not by Sweat.

There are several other such like Cases, and 'tis a great Error always to follow the common Rules relating to the Pulse, without regarding the Cause and Nature of certain particular Distempers.

There are also Occasions wherein, regard being had to the Situation of the Pulse, there must be a Deviation from the common Rules laid down for some Diseases.

When the Disease is external the common Rule is to procure a Sweat; but sometimes, according to the Indication of the Pulse, this Rule must be neglected: For instance, says *Tchong king*, in a Pain of the Head with Heat, if you find that the Pulse is more deep than usual, and the Pain is in the Head only, and not in any other part of the Body, there must be Provision made for the internal Parts, there must be no Sweating Medicine administred, but a Potion called *Su nbi*, regard being had to the Indication of the deep Pulse.

Like-

Likewise in internal Diseases the common Method is to give Catharticks: However when there is an internal Heat which came on in the Afternoon, and the Pulse is superficial and empty at the same time, do not purge at all, but procure a Sweat, and for that purpose make use of the Decoction of the Tops of the Tree *Kouci*.

Likewise, when there is a Stoppage at the Stomach, 'tis common to give a certain Potion which, carrying the Humours downward, opens the Passages of the Breast, and on this account is called a Pectoral: However, tho' there be a Stoppage in the Stomach or Breast, if the Pulse is high and superficial, forbear Purging, because it will prove mortal.

Likewise, in certain wandering Pains throughout the Body, it is usual to administer a Potion composed of *Ma hoang*, and the Tops of the Tree *Kouci*, by this means a Sweat is procured which commonly removes the Pains: However, if in these Pains you find the Pulse at the extremity of the *Cubitus* evidently slow, take heed of Sweating; take special heed to the Indication of the Pulse, and endeavour to re-establish the Spirits and Blood which are defective.

An important Observation relating to the Prognosticks of malignant Fevers in the Winter.

Tchong king says, If the Pulse be superficial, moveable, strong, hurrying, slippery, it is *Yang*.

R E M A R K.

That is it indicates Heat, if not excessive at least that which is sufficient.

The T E X T.

A deep, sharp, tremulous weak Pulse is *Yn*.

R E-

REMARK.

That is it indicates Cold, or at least a Defect of Heat.

The TEXT.

If the Cause of the Distemper is *Yn*, and the Pulse is *Yang*, if the Patient be taken proper care of he will not die: If the Cause of the Distemper is *Yang*, and the Pulse is *Yn*, he will certainly die.

This is the most important Observation relating to the Prognosticks of malignant Fevers in the Winter, and whoever understands these few Words knows more than half of the 397 Methods laid down by some for this purpose.

Of Women's Pulses.

Women have generally a pretty full Pulse at the extremity of the *Cubitus*, but stronger in the right Arm than in the left; and if you find in them the Pulse of the Kidneys it is that of the extremity of the *Cubitus*, small, sharp, and superficial withal; or if the Pulse of the Liver, [it is the Pulse at the Joint of the left Wrist] sharp, hurrying, there is an Obstruction, and the Catamenia are not regular: Likewise when the Pulse at the extremity of the *Cubitus* is slippery and interrupted, or small and slow, the Catamenia are not regular, they come but once in the space of three Months.

When a Woman, who otherwise is in good Health, has a Pulse regularly superficial or deep, as it ought to be in the three different Places where it is usually felt; in this Case if the Catamenia fail, 'tis only when she is with child: Another sign, likewise, is when the Pulse at the extremity of the *Cubitus* is high, and more vigorous than usual.

If the Pulse at the extremity of the left *Cubitus* happens to be overflowing and high, or overflowing
and

and full, she is with child of a Son: If at the extremity of the right *Cubitus* the Pulse is overflowing and high, or slippery, she is with child of a Daughter.

Others give another Rule: When a Woman is of a weak and tender Constitution, if when the Finger is pressed hard upon the Pulse of the *Cubitus* the Beats continue to be felt, and she then has not her Catamenia, it is because she is pregnant; the same thing may be said of a Woman whose Catamenia cease, and whose six Pulses are in their natural Situation, for if it were otherwise she would be sickly.

This is the Sense of the ancient Book concerning the Pulse, that when the Pulse is superficial or deep, as it ought to be in the three different Places of each Arm, and when the Finger is pressed upon it the Beats still continue to be felt, the Woman is with child, and there is no occasion, in judging of it, to have recourse to the Difference of the Pulses, such as overflowing, slippery, &c.

In the first Months of being with child the Pulse of the Wrist is often small, and that of the *Cubitus* quick; if in pressing the Finger upon it, it seems to disperse she is three Months gone; but if when it is pressed it does not disperse, but keeps its usual Consistence, she is five Months gone.

When the Catamenia cease after a Woman has conceived, if then the Pulse is long and tremulous her Fruit will not come to Maturity, but a false Conception will follow.

When in the seventh or eighth Month of Pregnancy the Pulse is full, hard, and strong, 'tis a good sign; if it is deep and slender the Woman will have a difficult Time, and will die in Childbed.

The ancient Book of the Pulse says that when a Woman with child, who is otherwise in good Health, has a deep Pulse but full in the left Arm, she is big with a Son; when she has a Pulse superficial and high in the right Arm, 'tis a Daughter: If the Pulse

is deep, but full in both Arms, she is big with two Boys: If the Pulse is superficial and high in both Arms, 'tis with two Daughters: The ancient Book of the Pulse stops here.

Some of the Moderns have prescribed Rules to discover if a Woman is big with three Boys or three Girls, or with a Boy and a Girl: If in observing this Rule they sometimes happen to be right, it is mere Chance; but as for myself I never follow such ridiculous Whimsies.

R E M A R K.

Ouang chou bo, who lived under *Tsin chi hoang*, that famous Burner of Books makes mention here of several Treatises of the Pulse, which at the same time he distinguished into ancient and modern: At present *Ouang chou bo* is himself the most ancient Author that we have upon this Subject.

If a Woman generally has the Pulse at the extremity of the *Cubitus*, small, weak and sharp, the Abdomen is generally cold, and subject to violent Shiverings tho' she be ever so young, and she may be certain she will never have a Son; but if she is advanced in Years she will have neither Son nor Daughter.



The SECRET of the PULSE:

P A R T II.

Translated from the *C H I N E S E*.

Of the Pulse of the Heart.

IN the Examination of the Pulse, with relation to the Heart, it is necessary to have a close Attention and a just Discernment: If the Heart is attacked,
and

and the Distemper proceeds from a bad Repletion of peccant Humours, the Patient is troubled with frightful Imaginations, and disturbed with monstrous and dreadful Figures: If the Disease proceeds from Inanition the Patient raves of Smoke, Fire, Light, and such like things.

When the Pulse is quick in the three Places where it is usually felt, [it is the left Arm only that is treated of here] the Heat is extraordinary in the Heart; in this Case there commonly arise small Ulcers on the Tongue, and Chops in the Lips; the Patient utters idle things, sees Spirits, and would drink without Intermission if he was permitted.

When the Pulse of the Heart is [*Kong,*] that is when it feels like a hole in a Flute, having two sensible Extremities, and a void Place in the middle, there is a loss of Blood either by Vomiting or Urine, and sometimes by both.

When the Pulse of the Wrist of the left Hand, called otherwise the Pulse of the Heart, being thus, flows back, if I may so speak, upon the Joint, the whole Body is full of Pain which seems to pierce to the very Bone: The Heart perceives a parching Heat, causing great Anxiety, and the Head, especially the Face, is all in a Flame.

When the Pulse of the Heart is high and full it is still a sign of extraordinary Heat; the Fire withheld, and as it were embarrassed, produces Wind: These are the parching Vapours which cause Pain and Anxiety, and communicate to the Face the proper Colour of the Heart.

When the Pulse of the Heart is small there is a Defect of Heat, and a kind of Inanition; the Patient being then subject to panick Fears, and Alternatives of Heat and Shivering: If the Pulse is in a hurry, there are Pains in the Entrails, and Suppression of Urine.

If at the same time it be full and high, and more slippery, there is Terror, disorder in the Tongue, and difficulty of speaking; if only slippery it is a sign only of simple Heat, which has nothing very morbid; but if it is sharp, there is wanting at the Heart a proper degree of Strength; then there is likewise a difficulty of speaking.

If the Pulse of the Heart is deep and confined a cold Humour is the occasion of the Disorder, whence proceeds a *Cardialgia*; but if the Pulse is tremulous, there ensues a Palpitation, and a canine Appetite.

When the Patient has an inflamed Visage, an anxious Heart affecting to laugh much, there is an excessive Heat in the Palms of the Hands, and a great Driness in the Mouth; the Pulse likewise agreeable to this State is a Pulse confined, full, and inclinable to be quick; if on the contrary it is deep and flabby, the Disease is very difficult to heal.

Of the Pulse of the Liver.

R E M A R K.

The Pulse proper to the Liver is the Pulse at the Joint of the left Wrist, as was mentioned at the beginning.

The T E X T.

The Pulse of the Liver in its usual and healthy Condition is long and tremulous; when it is superficial and short the Liver undergoes an Alteration, and one is subject to Emotions of Anger.

When the Pulse of the Liver is full one dreams of Mountains, Trees and Forests; when it is empty one dreams of Herbs and Bushes.

The Distemper, called *Fei ki*, proceeds from an Obstruction of the Liver; it is a sensible Swelling lying under the Ribs.

COM-

COMMENTARY.

This Tumour generally happens in the Spring: This Distemper commonly has its rise in the Lungs; but the Liver not being able to get rid of the vitiated Humour that it receives, collects it together and forms a Tumour; whence often proceeds a troublesome Cough, and a Quartan Ague of long continuance.

The T E X T.

When the Pulse is long and tremulous in the three Places of the left Arm, where it is usually felt, the Liver is not then in a natural State, but is faulty thro' excess; upon which is generally felt a Pain in the Eyes, and large Tears are shed by intervals: The Patient is fretful, easily provoked, and very subject to be clamorous.

If the Pulse of the Liver, being soft, inclines never so little to long Tremulousness, it presages nothing amiss; but if it inclines to the short Tremulousness, there is an Alteration in the Liver, but not considerable.

If the Pulse of the Liver, being superficial and strong, is at the same time full the Alteration of the Liver is considerable; then generally the Eyes are red and full of Pain, the Patient does not see clear, but imagines his Eyes are covered with something that prevents his seeing.

When the Pulse of the Liver is, as it were, empty in the middle, having two sensible Extremities like the hole of a Flute, the Sight becomes dim, the Patient sometimes vomits Blood, and the Arms and the Legs lose their motion.

If the Pulse of the Liver is sharp or rough there is a wasting of this Viscus, and a solution of the Blood; the Sides are commonly puffed up or swelled, and the swelling is perceived as far as the Armpits.

If the Pulse of the Liver is slippery the Liver is too hot, and this heat communicates it self to the Head, particularly to the Eyes.

The Indication is quite otherwise when the Pulse is either short and tremulous, or full, or long and tremulous, or deep; then there is an Obstruction, and a Swelling to be feared: When this Pulse is small, weak, superficial, and as it were dispersed, either there is a failure of the Spirits, or they have not a free course; then the Sight fails, they see as they commonly say Stars, and they are scarce able to distinguish any thing exactly.

When the Pulse is superficial to the last degree the whole Body is feeble, and there is a danger of a Palsy.

In short in Distempers of the Liver the Face has generally a blueish cast, there is Weakness or Pain in the Joints, the Patient has an angry Look, the Eyes are often shut, as if unwilling to see any Person whatever.

If the Pulse of the Liver is quick, and likewise long and tremulous, there is still some hope of a Cure; but if when it changes it becomes superficial, and at the same time short and sharp, the Distemper is then incurable.

Of the Pulse of the Stomach Pi.

When the Stomach is sound the Pulse proper to this Viscus is moderately slow. [It is the Pulse at the Wrist of the right Hand.]

R E M A R K.

The *Chinese* distinguish the Orifice of the Stomach from the Stomach it self; they call the first *Pi*, and the second *Ouei*; there is nothing to be said to this, but they reckon the first among the five *Tsang*, and the second one of the six *Fou*.

This

This appears contrary to Reason, especially if we adhere to the Interpretation of some of the Moderns, who explain the first Character by another which signifies to retain, to shut up; and the second Character by another which, according to the same Interpreters, signifies Gate, Passage; for it is plain that the Stomach may be said more properly to retain the Aliments than the superior Orifice.

Thus, according to this Interpretation, there is reason to place the Stomach among the five *Tsang*, and the Orifice among the six *Fou*; but let this be as it will, the Physicians in their practice and usual way of speaking almost always join the *Pi* and *Ouci*.

The T E X T.

If the Motion of the Pulse of the Stomach resembles that of Liquor swallowed without interruption, the Stomach has lost its sound and natural Constitution.

This may proceed from two different Causes, either Fulness, upon which they dream of Musick and Diversions; or Inanition, when they dream of Feasts.

The Stomach dreads Moisture very much, and when it suffers by that there is heard a Motion in this Viscus, and in the Intestines, and there ensues one of the five Fluxes.

C O M M E N T A R Y.

The five Fluxes are the Flux of the Stomach, the Flux of its Orifice, the Flux of the large Intestines, the Flux of the small Intestines, the Flux called *Ta kia*: In the first the Aliments are not digested; in the second there is a Tension of the Belly, in consequence whereof the Aliments taken in are returned by the Mouth; in the third there is a Motion and Pain in the Entrails, and the Stools are of a white Colour; in the fourth there is likewise Pain in the Entrails, but not violent; there comes away Blood, and sometimes a purulent Matter with the Urine; in the fifth there

is a strong Motion to go to Stool, and the Patient goes several times to no purpose.

R E M A R K.

This last is called a *Tenesmus* in *Europe*: The Commentator calls it *Ta kia*, a Name the Origin of which I am unacquainted with: The Physicians of the present Age generally term it *Ge tchang*, a Name which shews that they ascribe this Distemper to too great a heat of the Intestines.

The T E X T.

The Stomach is subject to a Distemper called *Pi ki*; it usually begins in the Winter, and it is a Defluxion like to a Tumour: This Distemper, if it be lasting, is followed with a Jaundice, and a general falling away of the whole Body.

C O M M E N T A R Y.

This Swelling answers to the Pit of the Stomach, and appears there oftentimes of the bigness of a small Plate turned upside down.

R E M A R K.

There are small Plates in *China* not above three Inches in Diameter.

The T E X T.

If the moderate Slowness which agrees to the Pulse of the right Wrist, proper to the Stomach, is like that of the Joint at the Extremity of the *Cubitus* of the same right Arm, and at the same time the Stomach suffers from excess of heat, the Mouth then has an ill smell, the Patient is subject to troublesome *Nauseas*, but never vomits; the Gums are eaten away, the Teeth are left bare, the Hair turns dark, Cold and Heat often succeed by turns, and the Strength continually decays.

If

If the Pulse proper to the Stomach is full, and at the same time superficial, the Digestion is not good ; the Mouth is generally dry, and tho' the Patient eats and drinks never so much he still is weak, and seems to be empty : But if this Pulse is only full there is too much heat in the Stomach, from whence proceed Vapours that produce a stinking Breath.

If this Pulse is sharp it is to no purpose to eat, for it does no good, nor does it ever cause the Person to thrive.

If the Pulse is short and tremulous there is a Pain at the Stomach, and dolorous Shrinkings at the Joints ; the Patient is troubled with continual *Nauseas*, and has a desire to vomit, but cannot.

If this Pulse is long and tremulous there is an excessive heat in the Liver, which renders imperfect and spoils the Digestion of the Stomach.

If the Pulse is extraordinary full the Patient is troubled with inward Pains and dreadful Anxieties, as if he were possessed with a Demon : But you ought not on this account to have recourse to Conjurers and their Tricks to dispossess him.

COM M E N T A R Y.

Extinguish, by an Evacuation, the too great heat of the Heart, and the Disease will disappear of it self.

The T E X T.

In certain Diseases of the Stomach, which are pretty often accompanied with Pains at the Joints, wherein the Countenance becomes yellow, and the Body heavy, there is an Indigestion and a Diarrhoea : As troublesome as this Condition is if the Pulse be deep, moderately slow, slender, fine and small, there is hopes of Recovery ; but if it is short, tremulous and strong, Death is unavoidable.

Of

Of the Pulse of the Lungs.

As the small Intestines sympathise with the Heart, in like manner the large sympathise with the Lungs; to speak too much and drink too much Wine, are hurtful to the Lungs; too much speaking often causes a Cough, and drinking too freely does the same, whence the Face is puffed up or swelled, and even sometimes is full of Pimples.

There is a Distemper of the Lungs called *Sië puen*; it begins in the Spring, and is commonly perceived near the right Armpit.

C O M M E N T A R Y.

It is a Defluxion which forms a Swelling at the Place mentioned in the Text; this Tumour sometimes appears as large as a small Cup turned upside down.

R E M A R K.

Those Cups which are used in *Cbina* to drink Wine in are very small.

C O M M E N T A R Y.

The Origin of this Distemper is a bad sort of Blood sent from the Heart: The Lungs make an effort to throw it off either to the Liver, or back to the Heart; but if the Lungs, being weaker than these two *Viscera*, cannot get rid of it, there arises an Obstruction and a Swelling; if Nature or Medicines do not quickly disperse it, it will be followed by a Fever, which will be hot and cold by fits; and this will be attended with an Ulcer of the Lungs.

The T E X T.

When the Lungs are sound the Pulse proper to this *Viscus* [which is that at the Joint of the right Wrist] is superficial, sharp and short; when it is strong, overflowing, long and tremulous, the Lungs are not then perfectly

perfectly found; if it is disordered by a bad Repletion the Patient dreams of Arms, Soldiers, Guards and Centinels; if it is by Inanition he dreams of marshy Lands and difficult Roads.

If at the three Places of the right Arm, where it is usually felt, it is found to be superficial, the Lungs have suffered, and do suffer from the Air or Wind; hence proceeds running at the Nose, viscuos Spittle mixt at length with *Pus*; then the Patient is afraid of Cold, keeps himself as warm as possible, feels a superficial Pain almost throughout the Body, but especially a dry Tension of the Forehead, and a painful White in the Eyes, from whence proceed Tears by fits.

When the Pulse proper to the Lungs is at the same time superficial and full, the Throat becomes dry, and is sometimes inflamed; the Body is bound, and the Stools are sharp, the Nose generally losing the sense of Smelling.

But if this Pulse is at the same time full and slippery, then the Skin and the Hair shrink and become withered; the Eyes are full of Tears, the Spittle viscous, the Throat dry and disposed to be inflamed: All this is increased in the Autumn, if there is not care taken in the Summer; for this purpose Bleeding is proper.

R E M A R K.

The Text says that [*Pien*] a sharp Stone is proper; and the Commentary, enlarging a little upon the Text, says in such a Case it is necessary in the Summer to use a sharp Stone to evacuate what the Heart has too much of, that is the excessive heat that it has; for according to what is said elsewhere the Heart, among the five *Tsang*, answers to Fire among the five Elements.

From this Place alone it is clear that Bloodletting was known to the *Chinese* a long time ago, as a means
to

to prevent the bad Consequences of an excess of heat, and it is actually used in *Cbina* very frequently for Horses and Asses.

With respect to Men it is frequently practis'd, but commonly in a manner which can have no great effect the Orifice is so small, and the quantity of Blood taken away is so little; generally speaking it is but the third of a Porringer, and sometimes less; it must likewise be owned that the frugality of the *Cbinese*, and the slightness of their Nourishment, makes this Remedy less necessary than in *Europe*.

However there are Occasions wherein the *Cbinese* look upon it as the only Remedy, and at the same time an infallible one: A Man is sometimes seized with a kind of a fit of the Gravel, which causes insupportable Pains; he cries out aloud, but his Voice is soon interrupted by the violence of the Distemper, the Eyes are distorted, the Visage becomes livid, the extreme Parts are cold, and the Patient is almost at his last gasp.

The *Cbinese* commonly attribute this Disease to the Gravel, without determining where it resides: A Christian of the Age of twenty-five was one Evening seized with this Distemper; they could not come to give me notice of the danger he was in, because his House was in the Suburbs, and the Gates of the City were shut: Every one said, when they saw the Patient, that his Distemper was the Gravel, and that it was necessary to send for a Person to bleed him; this Person was neither Physician nor Surgeon, however being sent for he came, tied the Patient's Arm above the Elbow, washed and rubbed the Arm under the Ligature, and then with a Lancet, made upon the Spot with a bit of broken *Cbina*, he opened the Vein in the usual Place, that is at the bending of the Arm; the Blood spurted out very high, upon which the Ligature was untied, and the Blood suffered to run and

and stop of it self, and they did not so much as bind up the Wound: I was informed that instead of binding up the Orifice made by the Lancet, they generally apply a grain of Salt; the Patient was cured, and the next Day in the Evening he came to the Church.

I was curious to see the Place where he was let Blood, and I found it to be the same where it is generally done by the *Europeans*; the Orifice was already almost entirely healed, being but very small at first; the Christians assured me that the quantity of Blood would fill two Cups, such as they usually drink Tea out of.

The T E X T.

If the Pulse proper to the Lungs is deep, short and tremulous, and inclinable to be slippery at the same time, 'tis a certain sign of a Cough.

C O M M E N T A R Y.

This Cough proceeds from Cold.

The T E X T.

If the Pulse being small, superficial, and is at the same time as it were dispersed, then the Lungs are as they ought to be; it is in its natural and sound State.

R E M A R K.

The Commentary expresses the Character of this Pulse, mixt with the three expressed in the Text, by the Comparison of the Motion which is made by a heap of Feathers when it is blown upon by a small Wind.

The T E X T.

But if the Pulse proper to the Lungs is at the same time superficial and overflowing, the Breast is oppressed with some Defluxion, and there is at the same time a Motion in the large Intestines.

If

If the Pulse be long and tremulous the Cold has caused Ventosities in the Breast, which is commonly accompanied with a Constipation.

If the Pulse seems to be empty in the middle, like a hole in a Flute when the Finger is laid upon it, there is a Hemorrhagy, and a Dissipation of the Spirits.

If the Pulse is deep, slender, and inclinable to be slippery, the Bones are as it were stewed *in Balneo Mariae*; the Skin and the Hair become rough, and there is a Succession of Heat and Cold.

In short when a Man who has distempered Lungs spits Blood, or bleeds at the Nose, coughs violently by intervals, is melancholy and full of Complaints; if the Pulse in such a Case is superficial, and never so little sharp, the Sign is not quite so bad, nor is the Disease absolutely incurable; but if it is overflowing, strong, and bordering upon the hard, there is no possibility of a Cure.

Of the Pulse of the Kidneys.

If the Pulse proper to the Kidneys be deep and slippery in the Winter it is in its natural State.

R E M A R K.

The Pulse at the Extremity of the *Cubitus* of the right Arm has reference to the right Kidney, and the same in the left Arm to the left Kidney: Here the Text speaks of both confusedly.

The T E X T.

If the Pulse is superficial and slow the Kidneys are disordered, and the Cause of the Distemper is in the Stomach.

It happens thro' Cold that some Persons are always spitting, and this draws off the Humidity necessary for the Kidneys, from whence ensues a troublesome Driness.

There

There is a Distemper called *Puen tun*, a kind of Tumour or Swelling which is perceived in the umbilical Region, the Cause whereof is an Obstruction, and which commonly ends in a universal Palsy.

When the Kidneys are in a diseased State, if it happens thro' Repletion, there is perceived a Weight in the Region of the Loins, especially in the Night when the Person comes to lie down; if it is caused by Inanition or Weakness, the Urine is apt to come away insensibly when the Person is asleep.

If at the three Places where the Pulse is usually felt it is found to be sluggish, the Kidneys are disordered with Cold, and there is Heat and Roughness in the Skin; the Patient when asleep often dreams that he is falling into the Water, and when he is awake is thoughtful, anxious and melancholy.

If the Pulse proper to the Kidneys seems to be disordered, or if the Person makes water too often, or too plentifully, or if there is a simple Gonorrhœa, then there is a Pain in the Region of the Loins, and in the Knees; there even sometimes arise sudden and cold Sweats without any apparent Cause: In short the Pulse above-mentioned is so much the worse, if it does not exactly indicate any of these Distempers in particular.

If the Pulse proper to the Kidneys is full and slippery, it is an infallible sign of a Dysury or difficulty of making water; the Urine is reddish and very hot.

If the Pulse be sharp it is a sign of a troublesome Gonorrhœa, the Patient is subject to a thousand extravagant Dreams, especially often imagining himself to be walking over great Waters; besides there frequently happens a Swelling in the Scrotum and the right Testicle.

If the Pulse is at the same time full and strong there is a heat in the Bladder, whence ensues a Suppression of Urine, or at least a difficulty of making water.

If

If the Pulse is at the same time slippery, tremulous and long, or else deep, short and tremulous, in both these Cases there is a Pain in the Loins, and a Swelling in the Feet; but in these two Cases the Cause of the Pain is not entirely the same.

C O M M E N T A R Y.

In the first Case the Pain is caused by humid Winds, but hot withal; in the second Case by cold Winds.

The T E X T.

When the Pulse proper to the Kidneys is superficial, short and tremulous, the Alteration in the Kidneys is perceived in the Ears, for they become deaf.

When the Kidneys are so affected that the Countenance becomes livid, and the Cold seizes the Legs and Feet, the Disease is very dangerous; however if the Pulse is then deep, slippery, and inclinable to be long and tremulous, the Distemper is not incurable; but if the Pulse be then slow and strong, there is little hope left.

General Observations on the Pulse wherever it is felt.

1. In whatever Arm and Place the Pulse is felt there ought to be regard had to the Season.

2. The Pulse of a healthy Person beats at least forty five times successively, without any considerable Intermission.

3. When the Pulse is perceived under the Fingers to be long and tremulous, or in a hurry, or overflowing, or short and tremulous, one may judge in general that there is an excess of Heat and Ventosities.

4. When the Pulse becomes deep and slender all of a sudden, and as it were by stealth, the Cause of the Disease is Cold, and it preys upon the Spirits.

5. When the Pulse imitates the Motion of Water that falls drop by drop through a Crack in the Ceiling,

ing, or the Motion of a Bird's Beak when it pecks any thing, we may judge that the Disease is incurable.

Observations on the Pulse of the left Wrist, which is proper to the Heart.

1. If after forty-five usual Beats it alters or ceases, for a short time only, it is no very dangerous matter.
2. When after thirty-one Beats it sinks, and is remarkably backward in returning to its first State, if it be the Spring-season in which this happens, the Patient will die the following Summer; the same may be said in proportion with respect to the other Seasons.

Observations upon the Pulse of the Joint of the left Wrist, the Pulse proper to the Liver.

1. If the Pulse beats fifty times in the usual manner, or at least forty-five times, without any remarkable Interruption, the Liver is sound.

2. If after twenty-six proper Beats it sinks and becomes deep, but returns quickly to its former State, there are excessive Heats and Ventosities in the Liver.

3. If after twenty-nine proper Beats it becomes sharp, and seems to conceal it self, the Liver is in a bad State, and there is a remarkable Obstruction; the Joints of the Body are affected with it, and it commonly proceeds from bad to worse till it terminates in Death.

4. If after nineteen proper Beats it sinks, rises, then sinks again, the Liver is quite spoiled; and is not able to perform its Functions; in which case all Human Assistance is to no purpose.

Observations upon the Pulse of the Extremity of the left Cubitus, the Pulse proper to the left Kidney.

1. If there is forty-five proper Beats without Interruption the Kidney is sound.

2. If when pressed by the Finger it seems to be in a hurry, or long and tremulous, the Kidney suffers from Heat and Wind.

3. If it becomes very slow all of a sudden the Disease is exceeding dangerous, and requires speedy Assistance; it generally proceeds from Cold, and will require a great deal of Trouble and Expence to get rid of it.

4. If after twenty-five proper Beats it sinks the Kidneys are depraved, and not able to perform their Functions; all the Physician's Skill will not be sufficient to save the Patient, and the most that can be expected is a Reprieve, which can be but for a short time.

Observations upon the Pulse of the right Wrist, which is proper to the Lungs.

1. If there are forty-five proper Beats without Intermission the Lungs are sound.

2. If this Pulse is in a great hurry the Lungs have been disordered by the external Air.

3. If when you continue to count the Beats, and observe the Pulse, you find it becomes considerably slow after twenty Beats, the Lungs are void of the necessary degree of Heat; do not say this is a trifling matter, but get a Cure as fast as you can; without which you will find that the Pulse will sink, and sink again, that the feeble Patient will in a short time not be able to quit his Bed; you will then perceive that the Lungs will no more be able to perform their Offices, and you will repent in good earnest of having said that it is a trifling matter.

4. If after twelve Beats of the Pulse it then disappears, or undergoes any remarkable Change, the sick Person will soon be tormented with a troublesome Cough, accompanied or followed with spitting purulent matter; the Strength will fail, the Hair decay, and tho' the famous *Tsin pien tsi* should arise again from

from the Dead to administer Physick, it would be without Success.

Observations on the Pulse at the Joint of the right Wrist, which is proper to the Stomach.

1. If the Pulse beats forty-five times in a proper manner, without Intermission, the Stomach is found.

2. If the Pulse falls into a great hurry, the Excess of Heat in the Stomach will disturb the Concoction of the Aliments.

3. However this Viscus most commonly suffers through defect of Heat, which will appear from the extreme Slowness of the Pulse.

When it is in this condition, which is common enough, there are Nauseas and Vomitings, and the Patient cannot live above ten Days.

Observations on the Pulse at the Extremity of the right Cubitus, which is proper to the right Kidney.

1. If during forty-five proper Beats there happens no Intermission this Viscus is found.

2. If after nineteen healthy Beats it sinks, then rises and sinks again, it is a sure Prognostick of Death, for one out of a hundred does not escape.

3. If this Pulse is strong, hurrying, and inclinable to be tremulous, this Viscus is disordered with Ventosities, which may be cured by proper Medicines.

4. If after seven agreeable Beats the Pulse sinks, rises and sinks again, without rising till some time after, the Patient has but a few Hours to live.

Observations upon the seven Pulses called Piao, that is the external and more sensible in-comparison of the rest.

Upon the Pulse called [Feou] superficial, and its different Indications.

1. The superficial Pulse is that which when pressed hard by the Finger is not felt at all, or but very little,

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and

and which on the contrary is very sensible when gently pressed.

2. In general when the Pulse is superficial at times and places when it should be otherwise, as has been explained elsewhere, there is either a Cough or difficulty of breathing, or cold Sweats, or Lassitude and Weight in the Loins, or unquiet Sleep, or else a Complication of these different Symptoms.

3. When upon pressing with the Finger the Pulse becomes very little sensible, and then upon feeling exceeding lightly it becomes very sensible, and if upon repeating this twice the same thing happens exactly, then the Blood is too hot, and yet the noble Parts have not that degree of Heat that they require: What Method must then be observed in the Cure? It must be by restoring the Spirits, and reducing the Heat and Cold to a just Temperature.

4. When the Pulse is superficial both in the right and left Wrist, the Patient is disordered by the external Air, and there is Pain and Heat in the Head.

5. If this Pulse is the same at the Joints of the Wrist, the Stomach is as it were exhausted, and a Swelling or at least a Tension of the Belly ensues.

6. If it is the same at the Extremity of the *Cubitus* the Wind or Air has hurt the Lungs, whereupon there ensues Driness or Roughness in the great Intestines, and consequently a Constipation.

Of the Pulse called Kong, and its Indications.

1. The second of the Pulses, called *Piao*, is the *Kong*; it yields a Sensation under the Finger like that of a hole of a Flute, leaving an empty space between two Extremities; this Pulse appearing at a time, and in places not agreeable to its Nature, generally indicates a Tension of the small Intestines, a constant desire to make water, and yet making drop by drop with pain; however by the help of proper Medicines these Disorders may be cured.

2. If

2. If this Pulse is perceived at the Wrist there is an Obstruction, Stoppage, and perhaps a Defluxion in the Breast.

3. If this Pulse is found at the Joints of the Wrist, it indicates an Abscess in the Intestines.

4. If it is found at the Extremity of the *Cubitus* there is an Inanition in the Kidneys, a sharp Blood is secreted by the urinary Passages, or even thick purulent Matter.

Of the Pulse called [Hoa,] and its Indications.

1. If in the Places where the Pulse is usually felt be perceived, under the Finger, somewhat like a Pearl, and if when pressing a little harder it sinks without going backward or forward, this kind of Pulse is called slippery; when it is found at the three Places usually felt, the Kidneys are disordered, there is a Tension in the small Intestines, a Weakness in the whole Body, and hot and cold Fits by turns, the Urine is sharp and reddish, all which proceeds from too much Heat: The Cure is perform'd by a Mitigation of the Heat, in which if you succeed these Disorders cease.

2. When this Pulse is only found at both Wrists it indicates frequent Nauseas.

3. When it is the same at both Joints the Stomach is cold, and cannot digest the Aliments.

4. When it is found at the Extremity of the *Cubitus*, the Belly in the umbilical Region is as cold as Ice, and in a condition which, according to the Commentator, makes the Patient thirsty, and yet he never drinks, but a grumbling in the Belly is heard.

Of the Pulse called [Ché] full, and its Indications.

1. The fourth of the external Pulses is said to be full: It differs from the superficial in that being pressed hard it still continues to be sensible, tho' it is more so when but slightly pressed.

F f 3

2. If

2. If this Pulse is found the same in the three usual Places of feeling it in each Arm, it indicates excessive internal Heat, which causes Inanition in the Stomach and its Orifice, and tho' the Patient eats sufficiently he still feels a Lassitude and constant Lowness of Spirits; in this Case he must use temperate Cordials, which are neither too hot nor too cold.

3. When this Pulse is found in the Wrist at improper times, there is an Excess of Heat in the Breast.

4. If it is found at the Joints of the Wrist there is a Pain in the Hypochondria, and the second of the three *Tsiao*, or Stoves, is in disorder.

5. If it is found at the Extremity of the *Cubitus*, and feels under the Finger like a Cord, it indicates a Swelling in the Belly and a Dyfury.

Of the Pulse called Hien, or long and tremulous, and its Indications.

1. The fifth Pulse of the *Piao*, or external, is called long and tremulous: It has this in common with the superficial, that when it is pressed hard with the Finger it is scarcely sensible, whereas when the Finger is laid on gently it is as sensible as the rest; but it differs from the merely superficial in that there is observed in it every now and then a kind of Inequality or Trembling, much like that of the Strings of the Instrument called *Tseng*.

2. If at the three Places where the Pulse in each Arm is felt this sort of Pulse is found, it indicates spontaneous Sweats, Lowness of Spirit, and forebodes a Consumption; the Hands and the Feet seem as if they were benumm'd, and are sometimes full of Pain; the Skin likewise feels dry: The Indication of Cure in this Case is to maintain the natural Heat in the *Tan tien*; [this, says the Commentator, is three Inches below the Navel].

3. If this Pulse is found in the Wrists there is a sharp Pain in the Region of the Breast; if it is found at

at the Joints the Stomach is affected with Cold, and the natural Heat of the lowest Stove [*Tfiao*] is as it were extinguish'd by the Waters which stagnate in the Region of the Abdomen.

Of the Pulse [Kin,] short and tremulous, and its Indications.

1. The sixth Pulse of the external [*Piao*] is called short and tremulous, it is something of the Nature of the Superficial and Overflowing; it has however this proper to itself, that when the Finger is pressed hard it is still sensibly felt, but in laying on the Finger lightly there is a considerable Acceleration perceiv'd.

2. When in those Places, where the Pulse is usually felt, it is found as has been described, there are malignant Vapours put in motion by internal Heat, and Madness is not far off; if it has not yet appeared it will soon discover itself by extravagant Words, foolish Threats, Songs and irregular Motions, and unless a skilful Physician be called in there is no hopes of a Cure.

3. If this Pulse is only found at the Wrists there is a Pain in the Head.

4. If it is only at the Joints the Pain is perceived, and increases, by little and little, at the Region of the Thorax.

5. If this Pulse is at the extremity of the *Cubitus* the Pain is in the Abdomen, and so violent that the Patient keeps his Hand there incessantly.

Of the overflowing Pulse [Hong,] and its Indications.

1. The seventh and last of the Pulses called *Piao*, external and more sensible, is the Overflowing; it is always found to be very sensible tho' pressed ever so hard, tho' it is more so when it is touched but gently.

2. When this Pulse is found at the three usual Places of the left Arm, there is a superficial Heat

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through-

throughout the Body, driness of the large Intestines, Constipation, Thirst, uneasy Pain throughout the Body.

3. If this Pulse is predominant in the middle of the Summer it indicates Excess of Heat, but not at all dangerous, for it will grow temperate of itself; but if it is in the middle of the Autumn, or in Winter, the Distemper requires a Remedy; the Patient ought first of all to have a Sweat, and then, after taking a laxative Medicine, the Excess of Heat will cease.

4. If this Pulse is only at the Wrists the Excess of Heat is in the upper Parts, from the Head to the Breast.

5. If this Pulse is only at the Joints, the Stomach is overloaded, and there succeeds a Nausea and Vomiting.

6. If this Pulse is only at the extremity of the *Cubitus*, the Heat is in the small Intestines, which is communicated to the Kidneys; the Urine is sharp and reddish, and there is an obtuse Pain in the Legs.

OBSERVATIONS *upon the Eight Pulses called Li, more internal and less sensible.*

Upon the Pulse called [Ouei,] Small, and its Indications.

1. This Pulse is the first of the eight, *Li*: It is distinguished by pressing moderately when the Beating is discovered, but is very small; then pressing somewhat harder a second time it is still perceivable, but so small that all one can say is that it is not quite gone.

2. If it is found in the three usual Places of each Arm, it indicates that the Spirits are greatly exhausted; and when it continues so long, it is followed with a simple Gonorrhoea, the Visage becomes livid, and in length of time the Bones grow quite dry.

3. If

3. If this Pulse is found at the Wrists, a malignant Humour attacks the Head and the Breast.

4. If it is only at the Joints, then the Heart is attacked,

5. If it is at the extremity of the *Cubitus* only, the malignant Humour has its Seat in the Abdomen: The Patient perceives a kind of Shivering throughout the Body, and when he drinks there is a grumbling of the Intestines.

Of the deep Pulse [Tchin,] and its Indications.

1. The second of the eight Pulses, called *Li*, is deep or profound, and is known by this Mark, that if you press very hard it becomes sensible, but slow and loose like a piece of old worn-out Stuff; and if the Finger does not press hard it is not at all perceptible.

2. If this Pulse is found at the three usual Places in each Arm, it is a sign of a Swelling or Oppression in the Region of the Armpits, and of Cold at the extremities of the Body; the noble Parts are exhausted, and the natural Heat of the three Stoves are not communicated as they ought, which is the cause of Obstructions.

3. When this Pulse is only at the Wrists the Breast is loaded with Phlegm.

4. If it is only at the Joints there is an Oppression, and a lively Pain from the Breast to the Navel, with a great difficulty of Breathing, which is sometimes ready to stifle the Patient.

5. If this Pulse is only at the extremity of the *Cubitus*, there seems to be a weight in the Loins and Legs, the Urine becoming very thick and whitish by turns.

Of

Of the Pulse [Ouan,] moderately slow, and its Indications.

1. The third of the internal Pulses called [*Li,*] less sensible, is the moderately Slow: The only Difference between this and the Sluggish lies in the Degree; the slow Pulse generally indicates Lowness of Spirits and Lassitude, accompanied with Anxiety, which shews that the Motion of the Spirits is not free.

2. When this Pulse is found at the three usual Places of each Arm the Kidneys are affected; there is a viscous Humour, and a malignant Vapour extends itself to the Head, and particularly to the Ears, which then are troubled with a great Humming: Make an Aperture with a Needle behind the Head overagainst the lower part of the Brain, repeat it three times, and the Pains will cease.

3. If this Pulse is found at the Wrists there is a Pain in the Joints.

4. If it is felt only at the Joint of the Wrist there is a difficulty of standing upright, for the Extremity of Pain renders the Body crooked.

5. If it is found only at the Extremity of the *Cubitus*, and is at the same time slow and inclinable to be small, there is an Obstruction caused by cold Humours, the Patient's Sleep is disturbed in the Night-time, and he imagines himself haunted by a Ghost.

Of the Pulse [Sæ,] sharp, and its Indications.

1. This is the fourth of the Eight called [*Li,*] the more internal and less sensible: It is necessary to press hard to perceive it, and its Motion has something like that of a Knife-blade scraping a *Bamboo*: When this Pulse is found at improper times, if the Patient be a Man, it indicates a *Virus*; if it be a Woman with child her Fruit will be disorder'd, and she herself will be perhaps intirely carry'd off: If a Woman

man not with child has this Pulse, it indicates a Corruption infecting the Mass of Blood.

2. If this Pulse is only found at the Wrists the Stomach has but little Strength.

3. If it be at the Joints of the Wrist the Blood is spoiled, and unfit to nourish the noble Parts.

4. If it be only at the Extremity of the *Cubitus*, there is a malignant Sweat over the whole Body, and frequent Dejections of the Fæces.

Of the Pulse [Tchi,] sluggish, and its Indications.

1. This Pulse is the fifth of the Eight, *Li*, the more internal and less sensible; besides that it requires pressing hard to find it, its Characteristick is a great Slowness of Motion, insomuch that in a space of Inspiration and Expiration there is but three Beats; this indicates a general Inanition in the Kidneys.

2. If this Pulse is inclinable to the following Pulse, called *flying downwards*, the Disease is difficult to cure; but if this is met with in the Summer it is still worse, the Disease is as it were incurable.

3. If this Pulse is found at the Wrists the Heart is disordered with Cold.

4. If it is at the Joints of the Wrist there is a Pain in the Belly, and Liquids pass with difficulty.

5. If it be at the extremity of the *Cubitus*, there is a Coldness and Weight in the Loins and Feet, and 'tis in vain to cover them, for they cannot be kept warm.

Of the Pulse [Fou,] flying downwards, and its Indications.

1. This Pulse is the sixth of the *Li*, and seems when felt to fly away and hide itself, becoming insensible for a moment; then if you press anew with the Fingers, and still harder, it is met with again, and does not vanish, but is low and deep; if it is found at the three usual Places it indicates occult Poison and concealed

concealed Malignity, the Body is weakened, and the Extremities are cold; there is an internal Pain, and a secret Poison disturbs the Temperament of the Blood and Spirits; in whatever Season this is found it is necessary to procure a speedy Sweat, and from thence to begin the Cure of the Disease.

2. If this Pulse is only at the Wrists there is an Obstruction in the Breast.

3. If it is found only at the Joints of the Wrist, there is an Obstruction in the Intestines, which affect the Eyes.

COMMENTARY.

If it be at the Joint of the left Wrist this is true; but if it be at the right Wrist 'tis the Stomach that is disordered, and the Distemper called the Piles ensues.

The TEXT.

4. If it is only at the extremity of the *Cubitus* that this Pulse is met with, there is a want of Digestion, and the Patient cannot rest sitting or lying; it is besides attended with a Diarrhœa.

Of the Pulse [Siu,] moist or very liquid, and its Indications.

1. The seventh of the Eighth *Li* is called *moist or liquid*, and seems like Water pressed under the Finger: It is commonly accompany'd with troublesome Heat, a violent Pain in the Head, a great Noise in the Ears, and an external Cold in the private Parts: All these troublesome Accidents proceed from things still more troublesome; the Brain and the Marrow of the Back are dried up, and likewise the *Vesiculæ Seminales*: A malignant Fermentation boils, if I may so speak, the Bones in *Balneo Mariæ*; in a short time the five *Tjang* are disordered, and certain Death ensues.

2. If

2. If this Pulse is met with only at the Wrist, the Feet are subject to sweat.

3. If at the Joints of the Wrist the Spirits fail, and there is a Barrenness, or a Disposition thereto.

4. If at the extremity of the *Cubitus* it is at the same time slender like a Hair, there is a malignant Cold throughout the Body; the Flesh and the Bones are ready to separate, and do not any longer support each other.

Of the Pulse [Yo,] weak, and its Indications.

1. This Pulse is the eighth of the *Li*, and is compared to the Sensation caused by a bit of old Cotton, having this in common with the rest, that after it is discovered, and is more strongly pressed, it disappears; besides its Motion is slow, and commonly embarrassed.

2. If it be found such at the three Places where it is usually felt, 'tis a sign of malignant and excessive Venosities: If it be found in a young Man the Disease is mortal, if in an old Man it is curable.

3. If this Pulse is only at the Wrist there is an Inanition.

4. If it be only at the Joints of the Wrist there is a difficulty of Respiration.

5. If it is only at the extremity of the *Cubitus* the Blood is spoiled: There is an internal Pain which is soon felt outwardly, and the Commentator says that the Patient will die of it.

Observations upon the Nine Pulses called Tao, and their Indications.

R E M A R K.

The Character *Tao* signifies, among other things, Fashion, Manner, Road, &c. Perhaps the Intention is here to examine the Nine Manners, or Nine Properties, which may be indifferently found in the more and less sensible Pulses.

The

The first of these Nine Pulses is called [*Tchang,*] long; that is when the three Fingers being applied to the three usual Places it seems to be one continued Pulse, the Pulse of the extremity of the *Cubitus* passing beyond its usual Bounds, as also that of the Joint: This Pulse in general indicates excessive Heat and Anxiety, as well asleep as awake: The Poison or Malignity of the Heat is communicated to the noble Parts, and arises from the Intemperies of the three Stoves; this ought to be dissipated by Sweating.

The second of these Pulses is called [*Toan,*] short, that is when the three Pulses do not exactly fill their usual Places: This indicates Inanition, whence proceed malignant Shiverings, cold Humours in the Belly, which hinder the natural Heat from spreading as it ought, and keeps it as it were in Prison, whence proceed very imperfect Digestions; the Method of Cure is to evacuate these Humours.

The third of these Pulses is called [*Hiu,*] empty, or exhausted: This is when the Fingers are pressed hard or are laid on gently, the Pulse seems insufficient, and as it were empty or exhausted: It indicates great Weakness, Fears, fainting Fits, a Disposition to be epileptick, especially in Children; but in whatever Person it is found, if it is in the three usual Places, the Blood cannot attain the necessary Perfection for the Nourishment of the internal and more essential Parts of the Body, which, wanting their necessary Supplies, undergo malignant and troublesome Fermentations: The Method of Cure is to re-establish, if it be possible, or at least to sustain the natural Heat of the three Stoves.

The fourth is the Pulse called [*Tsou,*] the confined: This is, when pressed by the three Fingers it seems in a hurry, but stops as it were at the Wrist in such a manner that it omits, through Precipitation, a single Beat,

Beat, and then begins again: This Pulse prefaces a dangerous Event; if it changes soon for the better, the Patient may recover; but if it continues in this Condition Death is at hand; at least there is no human Remedy to be found, nothing but Heaven itself can save the Life.

The fifth is the Pulse called [*Kié,*] embarrassed: That is when the Pulse is moderately slow, fails in one Beat, then returns again with an irregular Impetuosity, as if it could not have proceeded without stopping, if I may so speak, to take Breath, and disentangle itself, it indicates an Obstruction in the Region of the Stomach, whence follows a Weight and Numbness of all the Limbs, and often a violent Colick: The Distemper arises from an Excess of Heat in the three Stoves; correct this Intemperies gently, and the Disease will vanish.

The sixth is called *Tai*, which signifies Succession, change of Generation, Substitution, &c. This is when the Pulse is felt to be irregular under the Fingers, and then rises of a sudden, and seems to move back instead of proceeding forward: In this Case the Visage becomes livid and sickly, the Patient is not able to speak because the Vital Spirits are almost intirely exhausted; a malignant Air has quite dispersed them; the Soul, adds the Commentator, has no longer any Place to lodge in.

The seventh is called [*Lao,*] hard; that is when it cannot be felt with a gentle Pressure, but is discovered afterwards by pressing hard, but so irregular and indistinct that it sometimes seems to incline to the Deep, and flying sometimes to the Full and Long; sometimes to the Small, but tremulous at the same time, retaining always a certain Tension or Hardness, which is its proper Characteristick.

REMARK.

This is otherwise named *Ké*, and is compared to the Sensation which arises from the Head of a Drum when it is touched.

The TEXT.

It indicates an internal Plethora kept in by the troublesome Impression of external Cold on the outward Parts, which were too much exhausted to resist it, whence proceed internal Pains as in the Bones: Soon after the Skin changes colour, and a difficulty of Breathing ensues; at length a continual Oppression in the Breast, caused by the Combat of the internal Heat and external Moisture: Lay all Medicines aside, for if Heaven does not work a Cure there is nothing to be hoped for.

The eighth is the Pulse called [*Tong*,] moveable, not that it has any great Motion, but because it yields a Sensation under the Fingers not unlike that of smooth Stones when they are felt under the Water: This Pulse is not discovered but by pressing hard, upon which it resists the Fingers a little, and when you repeat the Feeling of it two or three times it seems to beat without pressing forward, as if it was fixed in the same Place: This indicates a weak and exhausted Body; there ensues a Flux and loss of Blood of long duration, especially in Women; and if the Patient does not meet with a very skilful Physician he falls into a Consumption of the Lungs, and dies very soon.

The ninth is the Pulse [*Sie*,] fine, slender, which is when it seems under the Fingers like a very fine Hair: This Pulse shews an accidental cooling of the Brain and Spinal Marrow: The Body is feeble, and the Legs seem to be asleep; there sometimes happens a troublesome Gonorrhœa of the simple kind; the Countenance changes colour, and grows meagre; the
Hair

Hair both on the Head and Body decay and perish ; and this Disease has its beginning towards the end of Winter, which sometimes disappears in the following Spring without taking any Medicines.



The SECRET *of the* PULSE:

PART III.

Translated from the Chinese.

WHATEVER relates to the Heart, the Liver, and the left Kidney, is examined from the Pulse of the Wrist, the Joint, and the extremity of the *Cubitus* of the left Arm: In the same Places of the right Arm, and in the same Order, they examine what regards the Lungs, Stomach, and right Kidney, otherwise called The Gate of Life.

This is the Correspondence of the five *Tsang*, and the six *Fou*: The Heart, which is the first of the five *Tsang*, and the small Intestines one of the six *Fou*, have a Correspondence with each other: There is likewise another between the Liver one of the five *Tsang*, and the Bladder of the Liver one of the six *Fou*: Likewise between the Stomach one of the five *Tsang*, and the * Ventricle one of the six *Fou*, to which it is contiguous: In like manner between the left Kidney and the Bladder, the right Kidney and the three Stoves, and between the Lungs and large Intestines.

The Pulse is usually felt in three Places of each Arm; at each of these Places it may be distinguished into superficial, deep and mean, which yield nine different Combinations in each Arm; but the mean or

* *The English Translator confesses this to be unintelligible, but would not venture to alter it upon his own Authority.*

middle Pulse is that which ought to direct the Judgment, with regard to the rest.

He who feels the Pulse ought to be in perfect Tranquillity, both of Body and Mind: He should likewise be very attentive without suffering his Thoughts to ramble, and even the Motion of the Systole and Diastole ought in himself to be regular and just; then applying the Fingers gently to the Skin, without pressing, he is to examine what relates to the six *Fou*; then pressing a little harder, but not so as to feel the Bone, he is to examine if he finds the Pulse that he feels in a just Moderation; then pressing harder, so as to feel the Bones of the Arm, he must examine the Pulses of the five *Tsang*; afterwards he is to examine whether the Pulse has any Intermiſſion or not, if it be quick or slow, and how many times it beats in the space of Inspiration and Expiration.

If there is found in the Pulse fifty successive Beats, without any Intermiſſion, this is Health; if it stops before it has beaten fifty times, this is a Disease; and the Distemper is judged more or less dangerous, according to the number of Beats before it stops.

If at the end of forty Beats the Pulse stops, one of the five *Tsang* is spoiled: Those to whom this happens seldom live more than four Years; if after thirty Beats the Pulse stops then three Years is the longest Period; if the Pulse stops at the end of twenty Beats the Patient cannot live above two; but if it stops sooner than this it is still worse, and is a sign of a dangerous Distemper.

But tho' in this last Case there be great Danger, yet it is sometimes more and sometimes less: For instance, if the Pulse stops after two Beats the Patient generally dies in three or four Days time; if the Pulse stops after three Beats the Patient may live six or seven Days; and if the Pulse does not stop till after four successive Beats the Patient generally lives eight Days, and so of the rest in Proportion.

The

The Prognosticks of the Pulse are likewise founded upon its opposition to the present State of the Health of the Person at the time of feeling; for instance a Man may feel no Disorder, and even seem hail and strong, and yet have the Pulse of a sick Person, that is superficial, short and tremulous, and according to the Commentator be walking hastily toward the Grave: He adds that in a short time he will fall sick, and very probably die.

Likewise if when the Pulse of a Man who is actually sick is felt, you find it like that of a robust Person strong and overflowing, he is a dead Man, says the Commentator.

It is proper to know that fat People generally have the Pulse deep, and a little embarrassed, but lean Persons on the other hand superficial and long: In People of a low Stature it is confined, and as it were pressed; on the contrary it is somewhat loose in People of a large Size.

Of the Distemper called Chang han.

R E M A R K.

Chang signifies to wound, to hurt; and *Han*, cold; as if one should say a malignant and dangerous Cold: This Distemper is very frequent in *China*; it is a malignant Fever to which they give the Name of *Chang han* in Winter, and which has other Names in the other Seasons of the Year.

The T E X T.

In this Disease, notwithstanding the Name that it bears, the Physician in feeling the Pulse, and in judging of its Indications, should follow the same Rule as in Distempers proceeding from Heat: Thus when in the Disease called *Chang han*, the Pulse is at first superficial, short and tremulous, and becomes by little and little strong and overflowing, and is per-

G g 2

ceived

ceived to be so in the three usual Places of feeling, it is a good sign; the Malignity seems ready to be dissipated, and there is room to hope the Patient will be out of danger in seven Days time.

But if on the contrary the Pulse is small, slow, and yet a little frisking at times, and then as it were flying downwards, the Patient is in great danger: In this Case there must be an exact knowledge gained of the Day and Hour that the Distemper began, that its Progress may be judged of by examining carefully the Changes that happen to the Pulse, either with respect to its height or smallness, or with relation to the slowness or swiftness of its Motion.

Generally speaking in the Distemper *Chang ban*, as in those proceeding from Heat, the Pulse ought to be high and overflowing; and when it is small, slender and almost imperceptible, all human Means are useless.

When after Sweating, which is to be procured at the beginning of the Distemper, the Pulse becomes tranquil, and the Fever ceases, all goes well: But if after Sweating the Heat and Anxiety continue, and the Pulse is as irregular as before, there is no hope left.

There are Diseases [malignant Fevers,] caused by a Poison or malignant hot Ferment in the Blood; and there are others which proceed from a Poison of a cold nature: These are the different Diagnosticks and Prognosticks; in those which are caused by a hot Poison the Patient appears to be strong, is troubled with unquiet, violent, and convulsive Motions; the Face becomes red, and red Spots appear in other Parts; the Patient grows delirious, and while he is so says a thousand extravagant things, and sometimes thinks he sees Apparitions: These Accidents are generally accompanied with a continual Looseness, and sometimes with profuse Sweats; the Patient opens his Mouth from time to time in such an extraordinary manner that one would think he was ready to expire:

pire: However dangerous his Condition seems to be let him not be given over, but make use of harmless Medicines that are proper to his Distemper; if he gets over the seventh Day he will recover by degrees.

When the Poison is of a cold nature there is a weight over the whole Body; the Back is stiff, the Patient feels insupportable Pains in his Eyes, and Abdomen; the Lips are of a dusky Blue; the Heart is seized with a malignant Poison, which it cannot expel; the extremities of the Body become cold; there is a Nausea, Diarrhoea and rattling in the Throat, and the Pulse is generally deep and slender: In this dangerous extremity the best thing that can be done is to endeavour speedily to maintain the natural Heat three Inches under the Navel: If the Patient gets over six Days, without dying, he is safe.

The Prognosticks of several Diseases by the Pulse.

In the Swelling of the Belly if the Pulse is high and strong the Distemper will disappear, but if it be empty and small the danger is great, and to make a successful Cure requires a great deal of Judgment and Attention.

In Dysenteries a small Pulse is good, but a strong and overflowing one very bad.

In Ravings and Madness a full and strong Pulse is good; but if it be found deep and slender in the three usual Places, it is a very bad sign: I never heard that any Physician was able to cure such a Disease.

In the Distemper called [*Siao ko,*] continual Thirst, the Pulse quick and strong is good; but if it be small and empty it is dangerous, and difficult to be cured.

In the aqueous Dropsy, when the Pulse is strong and high, if the Disease will not yield to Medicines, yet the Patient will not die very soon; but if the Pulse is small, and scarcely sensible, the Patient must take his leave, for Death is at hand.

After the Accidents of the Distemper called *Kio loan*, if the Pulse is small and very slow there is a failure of the Spirits, the Patient is very low, and neither can nor will speak a Word: In this Case the Distemper is very difficult to cure; on the contrary if the Pulse is high and overflowing the Cure is easy, according to the Experience of all Ages.

COMMENTARY.

The Distemper *Kio loan* is a Confusion, and a War between Heat and Cold in the Intestines; this Confusion is caused either by some Irregularity in Eating and Drinking, such as a debauch with Wine, an excess of Cold and raw Food, or else a Cold taken by sleeping on the Ground, and being exposed to too great a Wind, &c.

When the Accidents of this Disease begin by a Pain at the Heart, a Vomiting follows soon after; when the Pain first appears in the Intestines it is succeeded by a Diarrhoea, and as sometimes the Pain at the Heart and in the Belly begin together, then there follows a Purging both upwards and downwards: During the time of these Accidents and violent Pains the Pulse is very irregular, variable, and yet inclinable to that called the Flying downward.

The most violent Accidents being over, if the Pulse is strong and overflowing, the Disease is easy to cure; but if it be slow, small and slender, the Disease is very dangerous and hard to cure.

The T E X T.

In Fluxes of Blood, whether by the Nose or Mouth, a deep and slender Pulse is good: A high, strong and tremulous Pulse shews that the danger is great; but if it is hard withal, the Commentator says that the Patient will die.

In Cardialgias and Colicks a deep and slender Pulse is good; but a high tremulous and strong one is mortal.

COM.

COMMENTARY.

Upon this one of the Commentators says, that the **Cardialgias** or **Colicks** may proceed from very different Causes, and the Rule just now laid down is not infallible.

The T E X T.

There are several sorts of **Epilepsies**, 'but it may be said in general that a Pulse superficial and slow is proper to this Distemper; a confined, full, strong and hurrying Pulse is a very bad sign, especially if the **Epilepsy** is of this kind that the Patient, whether he will or not, sets his Teeth strongly together, and shuts his Mouth; for when this last Symptom is found complicated with the Pulse abovementioned, the three Souls are destitute of help, and Death is at hand.

There are **Epileptical Persons**, who are not troubled with this Symptom, but on the contrary open their Mouths, and emit their Breath like a thick gross Vapour, their Faces appearing as red as if coloured with Vermilion; these, tho' difficult to cure, may linger on for some time.

As for those whose Hair stands on end, and who frothe at the Mouth, without being able to swallow any Medicine; who are melancholy, disconsolate, anxious, rattle in the Throat, and make a Noise like the cry of a Moor-hen, being likewise troubled with violent and convulsive Motions; these Persons are incurable, especially if besides the preceding Symptoms you observe that they have a blueish Visage, with the Orb of the Eye contracted, and the Pupil enlarged, and if there happens a certain Sweat, which adhering to the Hair of the Body forms a kind of tenacious Drop that will not run off; but it is worst of all when these Sweats are oily, 'tis but labour lost to assist these Patients,

In a certain Distemper, occasioned by the abundance of internal plenitude of malignant Humours, the Belly swells, and there is a Tension and Pain; at the

Region of the Stomach there is perceived a hardness, straitness and driness, accompanied with Nauseas and Vomiting; at the same time there is felt in the Hands and Feet a malignant and troublesome heat.

If in this Case the Pulse is deep and slender it is a very bad sign, and the Patient commonly dies, especially when the Stool and Urine are sharp.

In certain other Distempers, caused by the abundance and external plenitude of Humours, and by an internal heat, there generally happens a Vomiting, which is no ill Prefage; but if there is at the same time a Diarrhoea, and the Stools are very liquid, the Distemper then is very great; and if the Patient does not die, he will with great difficulty recover a good state of Health. But if with a Vomiting and Diarrhoea together you find a strong and overflowing Pulse you need not attempt a Cure, for if you do your labour will be lost.

In a certain Dropsy, which is a superficial Swelling, caused by a Humour or rising Vapour that generally renders the Breathing difficult, a Pulse superficial and slippery is agreeable thereto: If it becomes all of a sudden small and slender the Disease is mortal; you will employ your Skill to no purpose, for the Patient will not escape.

In a certain Distemper, wherein the Patient has a dry Cough, makes bloody Water, and is dry and very lean, if you find the Pulse strong consider well before you undertake the Cure, for it will be very difficult.

In spitting of Blood a deep and weak Pulse is good; if you find it full and strong it is mortal,

In an Oppression of the Breast, caused by any Intemperies whatsoever, the slippery Pulse is good; but if on the contrary it is sharp there is no Cure.

In the Distemper, called *Tchoñg ngo*, wherein there is a sudden Swelling of the Belly, the Pulse short, tremulous and slender is good, but superficial and strong is very bad.

COM-

COMMENTARY.

According to the Book the Title whereof is *The Sources of Diseases*, the *tchong ngo* is when a Man having a good Constitution, and by a bad Regimen and Excesses becomes very weak, and from thence very susceptible of foreign Impressions, is struck with some malignant Impression which makes his Belly to swell suddenly, causes violent Pains, and brings him to the brink of the Grave.

The TEXT.

In Wounds attended with great loss of Blood a Pulse slender and empty is good, but the full, strong quick one is bad.

When at the extremity of the *Cubitus*, and at the Wrist, the Pulse is so short and tremulous that the Beats are like the Pricks of a Bodkin, and the Patient has fits of Vomiting by intervals, the Distemper arises from certain Worms called *Kou*, and requires a speedy Remedy: Use quickly the most efficacious Medicines says one Version; the Life is in great danger: Another Version says, if the Pulse is so quick that it is soft at the same time, the Patient may be kept alive a good while longer.

COMMENTARY.

The Book which is intitled, *The Source of Distempers*, says; in the Composition of the Character, which is read *Kou*, there are three *Tchong*, that is to say three Worms that are in the same Vessel *Min*, where they make war and feed upon each other; that which vanquishes the rest is very dangerous, and gnaws the *Viscera* of the Patient; those who are attacked with it have frequent Cardialgias, and something seems to gnaw them at the Heart, the Visage often becomes blueish, and the Eyes yellow, and several other extraordinary and irregular Accidents of the same nature happen: This Animal generally attacks the

the Midriff first, whence ensues spitting or vomiting of Blood; and if not prevented he'll devour the *Vescera* called *Tsang* and *Fou*, and bring on Death.

The T E X T.

In the Attacks of Poison the Pulse strong and overflowing is good, but if it is small and slender the danger is great, especially if attended with vomiting of Blood, for it is difficult to stop it perfectly, and Death commonly ensues.

COMMENTARY.

In other vomitings of Blood the Pulse deep and slender is good; there is none, but that occasion'd by Poison, where the strong and overflowing is thought to be good.

The T E X T.

In short, generally speaking, to judge and pronounce more certainly if the Patient will die of his Disease or not, there is nothing can be done better than to consult the Pulse *Tai chang*; if it is found to have Motion and Vigor the Patient will escape; but if in this Place the Pulse is languishing and stops he will then die.

COMMENTARY.

This is an Inch and a half distant from the Joint of the great Toe.

R E M A R K.

At this day the *Chinese* Physicians never consult the Pulse in this Place, not even in Men.

Prognosticks taken from the Inspection of the Patient.

If the Patient has the inward Corner of the Eyes yellow it is a good sign, he commonly recovers; the Stomach is good, says a Commentator.

If the Eyes having been swelled fall of a sudden he is a dead Man; the five *Tsang* are spoiled, says the Commentator.

When you perceive a blackish Colour spread it self over the Eyes, Ears and Nose of the Patient, the Distemper

Distemper is very difficult to cure ; and if this Colour reaches as far as the Mouth scarce three out of ten will recover ; the Stomach is oppressed with the too great Humidity of the Kidneys, says the Commentator.

When the Face is yellow, the Eyes violet or blackish, and the Patient moves his Arms in an unquiet and irregular manner, a malignant Air has seized the Stomach, and produced a mortal Fermentation throughout the Body ; the Stomach, says the Commentator, is oppressed by the Liver.

If when the Face is blackish, the Eyes are white, the right Kidney, called The Gate of Life, is absolutely spoiled, and the Patient has not above eight Days to live.

When the Face of a Patient is observed to change suddenly to a purple Colour, and becomes more black by little and little, the Liver and the Kidneys no longer perform their Functions, says the Commentator.

When the Face becomes red, the Eyes white, and there is at the same time a difficulty of breathing, the Fate of the Patient will be determined in ten Days time : If he gets over them safely he will recover ; they are the Lungs that suffer here, says the Commentator, and the heat of the Heart is too great.

When the Eyes become inwardly yellow, black or white, and this reaches as far as the Nose and Mouth, it is a bad Sign : The Stomach, says the Commentator, suffers from the moist Intemperies of the Liver.

When, while the Face is purple, the Mouth becomes yellow, the Patient generally dies in twelve Hours time.

When the Eyes are disturbed, and the Teeth break, and grow black, or when the Countenance becomes of a sickly white, and the Eyes turn black, these are all bad Signs.

When the Patient opens his Mouth like certain Fish, and cannot shut it again, and the Expiration is strong while the Inspiration is very little, he is a dead Man.

When

When the Patient has his Back so stiff that he cannot move it, his Eyes fixed and immoveable, looking only one way, and his Lips dry and as it were parch'd, his Face swelled, and at the same time blueish or black, the Disease is very dangerous, and will be difficult to cure: If moreover there is a Delirium, unquiet and convulsive Motions, followed with the loss of Speech, and accompanied with a certain cadaverous Smell, all hopes are gone.

When the Patient perceives an entire Replétion throughout the Body, and his Back becomes of a purple Colour, he will not get over three Days: The Stomach, says the Commentator, is oppressed by the Interperies of the Liver.

When the Feet and Legs fail under a Man, and the Knees are greatly swelled, the Distemper is very dangerous; the Patient commonly dies in ten Days time.

When the Joints lose their Motion, and become stubborn, the Disease is mortal.

When the Lines in the Palms of the Hands are effaced, the Patient has but a short time to live.

The Lips blackish, a cold Sensation throughout the Body, involuntary loss of Urine, aversion to all Nourishment, are bad Signs: If they meet at the same time the Patient will live but four Days.

When the Nails of the Patient, as well of the Toes as Fingers, become of a purple Colour, and afterwards black, it is a bad Sign: If this remains for eight Days the Patient dies, at least the Distemper is difficult to cure: The Commentator says that the Liver is decayed.

When the Patient perceives a Weight in the Loins, Pain in the Back, Uneasiness throughout the Body, the Disease is in the Bones, the Patient will live but five Days.

When a sick Person finds a great Heaviness throughout the Body, and has red Urine, if these Symptoms continue the Disease lies in all the Muscles; in six Days the Patient will die, When

When the Nails of the Fingers and Toes become blackish, and the Patient is fretful, finding fault with every one that comes; when the Joints lose their Motion, the Patient will hardly get over nine Days; but if the Hairs stand on end, and become like Hemp, he has but half a Day to live; in short when the Patient seems to grope for his Garments, and talks of Death, it is in reality very near.

Diagnosticks and Prognosticks of the Distempers of the five T'iang, independent of the Pulse.

Of the Liver.

The Face swelled with blackish Pimples, the Tongue crooked and of a purple Colour, a Weakness throughout the Body, and especially in the Arms and Legs, a remarkable Dimness of Sight, Tears falling without ceasing, and without reason; all these indicate the Liver to be decayed, and the Patient will die on the eighth Day.

A Pain in the Region of the Armpits, red Eyes, frequent Passions, Vertigoes, Deafness, shew the Liver to be disordered with Repletion: This Viscus must be unloaded by Evacuations, and the Cure may succeed.

A Stiffness in the Joints, and in the Region of the Armpits, Dimness of Sight, Fears, and Sighs without any evident Cause, shew the Liver to be disordered through Inanition: The Intention must be to strengthen it, if a Cure is designed.

Of the Heart.

The Countenance becoming yellow, but of a deep Colour, and mixed with black, a Stiffness at the Shoulders, the Eyes fixed upon one Place, the Hands swelled, the Lines of the Hands effaced, the Talk extravagant, and without ceasing, indicate an Oppression at the Heart, which is as it were suffocated with Heat, in which Case the Patient will hardly live a Day.

When

When the Patient perceives a Numbness and obtuse Pain in the Back, and yet laughs without a Cause, perceiving from time to time an extraordinary Driness in the Tongue; all this indicates a bad Repletion which disorders the Heart; Evacuations are necessary, and a Physician ought to take care that he is not deceived in attributing the Disease to Inanition.

But if the Patient is melancholy and troubled, easily frightened, and pale; If he perceives a Stiffness at the Root of the Tongue, and a Pain reaching from the Loins to the Back, the Disease proceeds from Inanition, in which Case Cordials and comforting things are necessary.

Of the Stomach.

When the Feet of a Patient are swelled; and the Belly likewise at the umbilical Region, when he has at the same time the Face yellow and puff'd up, when his Excrements come away involuntarily, when the Skin of the whole Body is rough, and the Position of the Lips changed; all this shews a Stomach entirely spoiled, and the Patient will not live twelve Days.

When there is a Swelling in the Belly, accompanied with a Constipation, a Palsy in the Feet, a Weight throughout the Body, when the Patient eats much without being refreshed; all this shews a Stomach disordered by a vitious Plenitude, and makes Evacuations necessary.

But when a Swelling of the Belly is attended with a Motion of the Entrails, Vomiting, continual Indigestion, and a Looseness, 'tis a Sign the Stomach is weak, and stands in need of strengthening Medicines.

Of the Lungs.

When the Expiration is great, and little or no Inspiration, when the Lips are decayed, and the Lines of them disappear, when they become black, and like a Match half burnt, when the Skin, Hair, and Nails are

are become dry ; all this shews an entire decay of the Lungs : The Patient has nothing to do but to take Directions for his Journey, for he must depart very soon.

When there is a Pain in the Shoulders, Back, Thighs, a Cough, a difficulty of breathing, and Windiness making its way upwards, then the Lungs are affected with a bad Plenitude, and it will be necessary to relieve them by Evacuations as soon as possible, for all Delays are dangerous.

When the Respiration is weak, the Voice small, attended with fits of Coughing, and the Spittle is mixed with Blood, there is a great Weakness and Oppression, and it will be necessary to support and strengthen them before any other Method is used.

Of the Kidneys.

When the Visage of the Patient becomes black, the Teeth ake, the Sight grows dim, when there are spontaneous and plentiful Sweats with a Shooting in the Loins, when the Skin is always moist, at the same time that the Hair becomes dry, the Kidneys are absolutely decayed, and four Days will bring the Patient to the Grave.

When there is a puffing up of the Belly, a Weight throughout the Body, extraordinary Sweating at Meals, or immediately after, when the Patient is very sensible of the least Air, and the Face and Eyes become black and livid, when he has no mind to speak, and when he does speak in a languishing manner ; this shews that the Kidneys are oppressed with a bad Plenitude, therefore empty them as soon as possible.

When the Patient feels extreme Cold in the Hypochondria, and a Pain down the Back, when there is at first a Noise in the Ears, and then a kind of Deafness, when the Urine is greatly changed, either in quantity or quality, they ought to be strengthened, for they stand in need of it.

Of

When the Pulse of the Wrist is small, that of the Joint slippery, that at the extremity of the *Cubitus* quick, and they remain so for a time, and without any other Variation than what may be discovered at some Intervals, when a few Beats seem like the Pecking of a Bird that is feeding, the Woman is with child, tho' it does not appear outwardly.

When pressing very gently with the Fingers the Pulse is slippery and quick, and then pressing more strongly, if it appears to be small the Woman is three Months gone.

When the Pulse is found to be simply quick without Relaxation, the Woman is then five Months gone: If it be in the right Hand, the Woman is big of a Daughter; this is spoken of the Pulse of the Wrist, and this Distinction of the right and left Hand ought to be applied to the slippery Pulse of the Joint before-mentioned: As for that at the extremity of the *Cubitus* it is sufficient to mind that there be no Interruptions in its Beats; this Circumstance, joined to that which was said of the Pulses of the Wrist and Joint, indicate being with child.

Another Copy of this Book says, when the Woman is four Months gone, if you would know whether it be a Son or a Daughter that she is with child of, you may distinguish it two several ways.

1. If the Pulse is quick in the left Hand, the Woman is big with a Son; if the Pulse is quick in the right Hand, it is a Daughter.

2. If in the left Hand the Pulse is deep but full, the Woman is big with a Son; if in the left Hand the Pulse is superficial and strong, it is a Daughter; if in both Hands the Pulse is deep but full, she will have two Boys.

When a Woman, who is pregnant, is gone her full time, and has a wandring Pulse, and perceives Pain
in

in her Belly and Loins at the same time, she will be delivered in twelve Hours. [This Pulse, says a Commentator, is when there are three Beats in the space of one Inspiration: Another says it beats but once during an Inspiration, and pretends that this happens when the Pulse is at the same time deep, slender and slippery.]

When a Woman in Labour feels an extraordinary Weight, and has sometimes a Shivering, sometimes Heat, and the under part of the Tongue is hot, the upper part being cold, the Infant is dead or dying, and the Mother will die also without being delivered.

When a Woman in Labour has a red Face, and a purple-colour'd Tongue, she generally brings forth a dead Infant; and when her Mouth and Lips are purple, and there is Froth at her Mouth, she dies also.

When the Face is purple, but the Tongue red, and she frothes at the Mouth very much, the Infant will live, and the Mother die.

When a Woman newly delivered has a Pulse moderately slow and slippery it is good; but if it be full, strong, tremulous and close, Death is at hand: In like manner if the Pulse be small and deep, it is good; if hard and firm, it is a bad Sign.

Likewise when the Pulse of the Wrist is very quick, all in a Flame and irregular, she will die: If it is slender and deep, insomuch that when you press with the Fingers so as to feel the Bone, the Pulse continues still sensible, she will get over it.





An EXTRACT of the Pen tſao cang mou,
that is The Chineſe Herbal; or,

The Natural Hiſtory of *China* for the
Uſe of Medicine.

This Work was undertaken and compoſed by a Doct̄or of the Family or Dynaſty of Ming, called Li che tchin: But Death preventing this Author from putting the laſt Hand to it, his Son, after having reviſed and augmented it, preſented a Petition to the Emperor Van lie, the twenty-fourth Year of his Reign, in conſequence of which the Emperor gave Orders to the Tribunal of Rites to publiſh the Work, which has been reprinted the twenty-second Year of the Reign of the late Emperor Cang hi.

The PREFACE, which contains a general View
and Division of the whole Work.

THIS Hiſtory comprehends in all Fifty-two Books: The two firſt Books treat of the *Pen tſao*, or Her- bals which have been compiled ſince the time of the Emperor *Cbin nong*, till the time when this Author lived.

The firſt Herbal, of which mention is made in the *Chineſe* Books, is that of the Emperor *Cbin nong*, which being divided into three Parts contains three hundred and ſixty ſorts of Plants or Medicinal Drugs diſtributed into three Claſſes: Afterwards there are added as many more to the former, and this was ſtiled, *The Second Herbal*, or *Pen tſao*.

After

After these two first appeared several others at different times, especially under the Family of the *Tang*, and under that of the *Song* much more ample ones: But because these sort of Works, while they multiplied so greatly, became confused and full of Faults, and wanted a proper Order, *Li che tchin*, instigated by a Desire of serving the Publick, composed this, wherein is comprised every thing that was good in the former, and to which he has added a great deal of his own.

But with intent to reduce it into a fit Order, that it might be readily consulted, he brought all sorts of Plants that he treats of under Sixteen Classes, which he subdivides into sixty different Kinds; then all the Kinds of Plants, which are contained under the first Classes, he distributes into three Orders, according to the Strength and Virtue of each.

And because Fire and Water are the two principal Elements, and as it were the two first Principles of all other Productions, this Work begins with these two Elements.

In the second Place he treats of the Earth, because the Earth is as it were the Mother of all things.

In the third Place of Metals and Stones generated in the Bosom of the Earth, and which are as it were Parts of it.

In the fourth Place of Plants, Grain, Pulse, Roots and Trees that it produces out of its Bosom.

In the fifth Place of old Garments and Utenfils, the Matter of which is taken out of the preceding Kinds.

In the sixth Place of Insects, Fish, and other Kinds of Scaled-Animals, or such as are defended with Armour; of Birds and Quadrupedes.

In the last Place of the Body of Man, insomuch that this Class begins with that which is most vile and most common in Nature, and ends with that which is most exalted and excellent: As for the Order, which the Author has kept in treating of every Kind, he begins with the Explanation of the Name; and as se-

veral sorts of things have had different Names, according to the different Ages and Authors that have written about them, *Li che tchin* has taken care to distinguish them very exactly, and to place them after that which was most common in his time, in order to preserve the Original of the *Pen tsao* or Herbal.

Afterwards he makes and gives a Description of each, speaks of the Place and Manner of its Growth, and how it is to be kept or gathered.

In short he shews whatever has been controverted and uncertain in each; then he speaks of the Manner of its Preparation, Preservation and Use, treating afterwards of their Nature, Qualities, Smell and Taste; after which he speaks of their Virtues and Uses, or their Effects and Ends, by giving the Receipts and Doses of each: There is therefore in the ancient *Pen tsao* reckoned 2935 different Receipts, to which they have added 1161 that are more modern.



*Extract of the Pen tsao of the Emperor
Chin hong.*

The T E X T.

TH E R E are a hundred and twenty sorts of Drugs or Remedies of the highest Class; these are of the Nature of Aliments, and by their nourishing Juice serve to support Life, by which Faculty they resemble Heaven.

As these Remedies have no venomous or malignant Quality, whatever Quantity you take, or how long soever you use them, they do no harm: In a word, if you would have the Body active and nimble, preserve the Spirits in a just Equality, and keep yourself in a healthy Disposition, even in old Age make use of the Remedies contained in this first Book.

There

There are likewise a hundred and twenty sorts of Drugs of the second Class, which in Medicine perform the Function of Servants or domestick Officers: These Remedies give the Body a Disposition which renders a Man more capable of performing the Functions of his Nature, which they in some sense preserve.

Among these Remedies there are some which have a malignant Quality, and others which are quite innocent and harmless; in short if you would lessen the violence of Distempers, and re-establish decayed Strength, make use of the Remedies contained in the second Book.

As for the Remedies or Drugs of the lowest Class, there are a hundred and twenty five sorts, which in Medicine perform the Function of Officers not belonging to the House, and these are particularly useful in curing Distempers: They partake of the Nature of the Earth, and have all great Malignity, or some poisonous Quality; they ought not to be used long together without Intermiffion: In a word if you would drive Cold out of the Body, unnatural Heat, bad Air, or a certain Malignity that may affect the Spirits, or if you would open Obstructions, dissipate a Collection of Humours, and heal Diseases, you must have recourse to the Remedies of the third Book.

Among Medicines there are some which are in the Place of *Kiun*, or Sovereign; there are others that are in the room of *Tchin*, or domestick Servants; and there are others who hold the Place of *Tso ché*, or Officers that live without; and the goodness of a Medicine arises from a just Proportion and Temperament of these several sorts of Remedies: The *Kiun*, or Sovereign, ought to be chief; there should be two *Tchin* or domestick Servants; three *Tso*, or general Officers residing abroad, and five *Ché* or subaltern Officers; one *Kiun*, three *Tchin*, and nine *Tso ché*, is likewise a just Proportion.

Among the Remedies there are some which partake of the Nature of *Yn*, and others of *Yang*, to which
great

great regard should be had when they are mix'd together: Certain Remedies have likewise Relations among themselves like that of the Mother and Child, and the eldest Brother and younger.

The things made use of in Medicines are of several sorts: Those taken from Vegetables are the Root, the Stalk, the Flower, the Fruit and the Leaves; those taken from Animals are the Skin, the Bones and the Flesh.

COMMENTARY.

The Physician *Yuen sou* says that in all kinds of medicinal Things, which have the Root in the Earth, that Part which is above Ground is formed by the Heat and Spirits which ascend into the Body of the Plant, and the Stalks from whence the Leaves proceed are called *Ken*, or Branches; and that Part which is within the Earth is formed by the Juice and Spirits, which descend from the Body of the Plant, and its Branches which penetrate the Earth are called *Tchao*.

With respect to Patients, whose Distemper lies in the *Chang tsiao*, or *Tchong tsiao*, that is in the superior Cavity of the Body, it is necessary to make use of the *Ken* or Branch, that is the superior Parts of the Plant; and with respect to those whose Disease lies in the inferior Cavity, or *Hia tsiao*, which is the lower Belly, it is proper to make use of the *Chao* or Branches of the Roots, that is the interior Parts of the Plant: The *Ken* or Branches of the Plant ascend upwards, and the *Chao* or Roots have a tendency downwards.

The upper half of the Body partakes of the *Yang*, and the Nature of the Heaven; thus the Medicines suitable to that Part of the Body are the Head or Tops of the Plants; the Body of the Plant, that is the Trunk, is for the Diseases of the *Tchong tsiao* or middle Cavity; the inward Half of the Body of Man partakes of the *Yn*, and is of the Nature of the Earth, and consequently the *Tchao*, or Roots of the Plants, are proper for Distempers lying in the lower Parts.

The

The TEXT.

Medicines are distinguished into seven sorts; there are Simples which are not joined to any other, and there are Compound: Among the Compound there are those which ought not to be separated from each other, but require to be always together; there are some which lend each other mutual Assistance, and some again that lay hold on each other, while between others there is a great Antipathy; some are opposite, and others are contrary, whilst some destroy or kill each other.

There must be great care taken in the mixing or blending these sort of Medicines: The best way will be to make use of such Remedies which cannot be without each other, and of such which lend mutual Assistance; but take great heed of using those which have an Antipathy among themselves, and which are of a contrary Nature: You may venture to use those that have a malignant or venomous quality, provided they are joined with such as have the Virtue to subdue this Malignity; but as for those between which there is an Antipathy, and which destroy or kill each other, never join them together.

COMMENTARY.

Pao ching says; in the *Pen tsao* of *Chin nong* there is mention made of three hundred and sixty five sorts of Medicines or Drugs, among which there are seventy-one sorts which are simple, and admit of no Mixture; there are twelve sorts of such as cannot be without each other; there are ninety sorts of those which lend mutual Assistance; seventy-eight that have a mutual Aversion; sixty that have an Antipathy; eighteen of the contrary and opposite; and thirty-six of those that kill or destroy each other.

Li ché tching says there are seven sorts of Remedy or different Qualities.

The first is the Simple sort, that is those which are never compounded, but are taken alone. The

The second are such as cannot be without each other, and must be always joined together; such are the *Gin seng*, Liquorice, the *Hoang ki*, the *Tchi mou*, and such like.

The third sort is such as lend each other mutual Assistance.

The fourth is of those which have a reciprocal Antipathy, and which reciprocally render their Virtues useless.

The fifth are those that fear or hurt each other.

The sixth is such as are contrary or incompatible.

The seventh is of those that destroy or kill each other.

In the ancient Receipts they commonly used the fourth and sixth sort; the second and third take place in the Emperor's Receipts; the fifth and seventh are used in the Receipts of the Princes; and the fourth and sixth in the Receipts of Tyrants or barbarous Princes.

The T E X T.

They distinguish their Drugs or Medicinal Things by five several Tastes; thus there is the Sharp, the Salt, the Sweet, the Bitter, and the Strong: They are likewise distinguished by the four Qualities of the Air, according to which they are cold or hot, temperate and fresh.

C O M M E N T A R Y.

Tsong che distinguishes the Drugs, with relation to the Spirits, that is the small spiritual Bodies that proceed from them, and are the Vehicles of Smells, and are divided into two Classes; those which have a good, and those which have a bad Smell.

The T E X T.

They are farther distinguished into two other general Kinds; those that have a poisonous or malignant Quality, and those which are free from them.

C O M M E N T A R Y.

The Physician *Ki pe cao* says, There are inveterate and new Distempers, as likewise great Receipts and small:

small: According to the Nature or Quality of the Diseases, either innocent Medicines are to be used, or such as have a malignant Quality; when to heal Diseases Medicines are used which have great Malignity, if the Disease has ten degrees of Enormity, these Medicines may diminish six: Medicines which have a moderate Malignity will diminish seven, and those which have very little Malignity will diminish eight: When Medicines are used which have no malignant Quality, out of ten degrees of the Distemper they will take away nine.

As for those kinds which are merely of the Nature of Aliments, such as Grain, the Flesh of Animals, Fruits, Herbs and Pulse, provided a Person does not run into Excess, there is no Danger to be feared from them.

The same Author says likewise, that with respect to Distempers which have some poisonous or malignant Quality, if the Patient has a Constitution able to resist strong Remedies, a stronger Dose may be given, but to such as cannot bear them, but with difficulty, the Dose administered should be small.

The T E X T.

There are Seasons proper to gather and prepare Medicinal Things, some of which are to be dried in the Sun, and others in the Shade.

C O M M E N T A R Y.

Hong king says, That the time of gathering the things that enter into the Composition of Remedies is the beginning of the Year, and that this Custom has been established ever since the Reign of *Han*: The reason why the greatest part of Medicinal Roots are gathered in the second and eighth Moon is, that in the beginning of the Spring the Sap, rising in great abundance, is in its full Strength, and then only beginning to cause the Plants to bud, it is not yet dispersed nor consumed as it is afterwards in the Production of the Branches and

and Leaves: As for the Autumnal Season the Leaves and Branches being withered, then the Juice or Sap falling downwards returns to its Origin.

In short if Roots are gathered in the Spring it should generally be done in the Morning, and if in the Autumn it should be in the Evening for the same reason.

As for the time proper for the gathering Flowers, Fruits, Leaves, and the Stalks or Trunks of Plants, this general Rule is to be observed, which is that they be cropt in their perfect Maturity.

Sing Jsee miao says, That the ancient Physicians, following this Passage of the Text of *Chin nong*, which relates to the manner of gathering and preparing the Drugs and Medicinal Simples, and using them according to the prescribed Method, out of ten Patients to whom they administred Physick they cured eight or nine.

But the modern Physicians being ignorant of the time of gathering and collecting Simples, as well as of the Nature of the Soil wherein they grow, and not knowing whether they are old or new, full of Juice or empty, out of ten Patients that they take in hand they cannot set one half on their Legs.

Ma tchi says there are a great many People who abuse the Practice of drying Drugs in the Shade: For instance if they take the tender Horns of a Deer which just begin to sprout, and dry them in the Shade they will corrupt, but if they are dried at the Fire they will succeed.

In short the Roots of the Trees and Herbs, which are gathered before the ninth Moon, ought to be dried in the Sun; and those which are gathered after that time ought to be dried in the Shade.

Li che tchin says, That as the same Plants are different among themselves, on account of the diversity of the Soil, or growing in the North or South, and according to the different times in which they spring up, and with reference to the Roots and Stalks, so the times and manner of gathering and preparing them ought to be different, which is according to the Opinion of *Cong tchi* 30, which he cites in this place.

With

With regard to this there is a common Proverb in the Market of *Kia mou*, the sense of which is very just, *viz.* That those who purchase Drugs and Medicines ought to have two Eyes, and that one is sufficient for those that administer them, that is the Physicians; and that those who take them from the hand of a Physician have need of none at all.

The T E X T.

With respect to Drugs and Medicines there is a method of knowing the Quality of the Earth or Soil in which they grow, and to discern the true from the false, the new from the old.

C O M M E N T A R Y.

Hong king says, That all sorts of Drugs or Medicinal Simples have a particular Soil in which they grow.

Tsong ché says, That when you make use of Drugs you must have a regard to the Nature of the Land from whence they are brought, and then you may use them with greater Judgment.

Cao, speaking of Drugs new and old, mentions six sorts which ought to be kept long to have a good effect in Medicine; and says afterwards that all the rest ought to be fresh and new, according to the Opinion of *Hong king*; but he mentions several others, among which is the *Tai boang*, or Rhubarb, which he pretends to be better, and to have greater strength when it is old than when it is new.

The T E X T.

Drugs and Medicinal Simples, as their Nature is different, ought to be prepared in different manners; on this account some are proper to make Pills, and others only fit to be pounded and reduced into Powder; some kinds are to be boiled in Water, and others infused in Wine; others again are to be fried in Oil or Fat; for instance the Uterus of a Sow, some kinds may be prepared several ways, and others ought never to be given with Wine or any other Potion: In short, to avoid errors in this matter, there must be regard had to the Nature of each kind.

C O M.

Hong king says, That according to the diversity of Distempers Medicines must be administered either in Pills, Powder, or Potion, or mixed with Wine, or in the form of an Electuary that is prepared and boiled, or fried with Fat.

Hoa to says, That among Distempers some are to be cured with liquid Medicines, others with Powders, others again with Catharticks, and others with Emeticks; and lastly that some are cured with the Assistance of Sudorificks.

Liquid Medicines are proper to cleanse the Entrails, and give a freedom to the Motion of the Blood, putting *yn* and *yang* into a just Temperament: Pills serve to dissipate Wind and cold Indispositions from the Body, to open Obstructions, and to convey the nourishing Juice into all Parts.

Medicines given in Powder drive away the Malignity of the Air, Cold, Heat, and Humidity; they cure the Obstructions of the *Viscera*, keep the Body open, and are friendly to the Stomach.

In Distempers which require Catharticks, the neglect of them causes a Fulness of the Belly and Intestines, and a Swelling near the Region of the Heart.

In those where Sudorificks are used, if the Patient is not made to sweat all the Pores of his Body will be shut up; he will be very uneasy, the Motion of the Spirits will be interrupted, and he will certainly die.

When Emeticks are necessary, and the use of them is omitted, this neglect puffs up the Region of the Breast, makes Respiration difficult, hinders the Nourishment from being conveyed to all Parts of the Body, and at length is the cause of Death.

Cao says that liquid Medicines or Decoctions are proper for curing dangerous Distempers: Medicines in Powder are proper for sudden Diseases: Pills are for the Cure of slow Distempers, which are a long time in breeding.

Medicines

Medicines prepared by Mastication were formerly in vogue, that is before proper Instruments were invented to cut and reduce them small : They then chewed with their Teeth the Simples they designed to use, squeezed out the Juice and gave it to the Patient : This sort of Preparation served to facilitate the motion of the Humours upward, and to distribute them more easily throughout all the Vessels.

As often as the Cure of any dangerous Distemper is attempted, the Drugs designed for use should be boiled in Wine to deprive them of their Humidity ; there should likewise be an Addition of green Ginger to re-establish the natural Heat, as also large Jujubes to dissipate Wind and Cold, together with white Onion to expectorate Phlegm from the Lungs.

When the Medicines are designed to operate on the *primæ viæ* only, and evacuate Humours contained in the Stomach and *Viscera*, they must be reduced into fine Powder, and mixed with Honey : When they are of a Nature and Taste stronger than ordinary, the Medicines in Powder need only to be mixed with hot Water ; but when their Nature and Taste is more exquisite they should be boiled, and given to the Patient along with the Sediment : To dissipate or evacuate viscous Humours from the lower Belly Pills are made use of, but they ought to be large, round and smooth ; they should be of a moderate size for the upper Belly, and very small for the Breast.

That they may descend whole into the Stomach, and take up a longer time before they are dissolved, they may have a thin covering of Glue ; and to prevent them from passing off too soon they should be given with Wine or Vinegar.

Yuen sou says, When the Seat of the Distemper is the Head, Face, or Skin, the Drugs designed for use ought to be boiled in Wine ; if it is between the Navel and the Neck they need only to be washed in Wine, but if the Distemper resides in the lower Belly they may

may be used unprepared ; those however, which are of a cold Nature, ought to be soaked in Wine, and then dried to prevent them from doing any Mischief.

The T E X T.

When you undertake the Cure of any Distemper you ought first to examine all the preceding Symptoms, as well as the present : If you find none of the five *Viscera* exhausted, nor any Irregularity of the Pulse, nor the radical Moisture or natural Vigour dissipated, you may set the Patient on his Legs by the Assistance of Medicines.

When once the Distemper is formed you must not expect to cure above half the Patients you undertake ; but when the Disease is dangerous it is very difficult to find an efficacious Remedy.

C O M M E N T A R Y.

Hong king says, Unless a Physician, however skilful he may otherwise be, carefully attends to the Voice and Complexion, how do you think it is possible from the Pulse only to know if the Person be distempered or not ?

Li ché tcbin says, That in the first Age the Ancients prepared Medicines, but seldom used them their Health was so perfect : That in the middle Age Virtue being degenerated and Strength decayed, when any Disease arose, of ten thousand Persons who took Medicines, there was not one that did not recover his former Health : And that as for the present time Medicines are used, which are of a malignant and poisonous Quality, for the Cure of Diseases when they lurk within the Body ; and Causticks, sharp Instruments, and Matches to drive away the Distemper when it is external, and that yet all these Inventions bring no great Advantage, &c.

Chun yn y says, There are six sorts of Distempers which they cannot heal : The first sort is of the Presumptuous or Haughty, which will not hearken to Reason : The second sort is of the Covetous, who
take

take greater care of their Riches than of their own Bodies: The third sort is of the Poor, who want the common Necessaries of Life: The fourth sort is of those who have the *Yn* and *yang* irregular: The fifth sort is of such, who on account of their extreme Weakness, and want of Flesh, are not fit to take any sort of Remedies: The sixth is of those who give credit to Quacks and Impostors, and have no Faith in regular Physicians.

Tsong ché says, There are six Faults which Persons generally fall into in Medicinal Affairs: The first is a want of Examination and Search after the Causes of Distempers: The second is the want of Confidence in the Physician on the part of the Patient: The third is the want of Regard and Attention to a proper Opportunity: The fourth is want of Prudence in the choice of a good Physician: The fifth is the want of Discernment in discovering the Patient's Disease. [The sixth is wanting in the Original.]

There are eight things which should be carefully observed in Distempers, *viz.* Fulness or Inanition, Heat or Cold, internal Causes of Distempers or external, and the Region wherein they reside, namely whether outward or inward.

Every time a Distemper is examined regard must be had to the Air, the Colour and the Pulse of the Patient, as well as to his Strength and the Condition of his Flesh, Bones and Skin; and even to his Dispositions and Passions.

If the Patient has a Pulse not usual to the Distemper, and the Physician has no other way of finding out his true Disposition, how is it possible he should give him fit Medicines? Thus there is a great Error generally adhered to among rich Persons, *viz.* when the Women are sick they keep them close, and shut up behind the Curtains, and present their Arms to the Physician covered with a fine Silk, with a design that they may find out their Distemper: I have heard it said,

said, that there are some who will not suffer a Physician to touch their Arms in this manner, but only a silken Thread fasten'd to the Wrist, on which the Physician is to lay his Hand at a considerable distance.

The T E X T.

When they make use of Medicines, which have some malignant or poisonous Quality to cure Distempers, it is proper to begin first with a small Dose, not bigger than a small grain of Millet, and then it must be left off till it is known whether the Disease is conquered or not; if not the Dose must be doubled: If this has no success the Dose must be increased very considerably: In short the Quantity, which is precisely necessary for the Cure of Distempers, is the just Measure or Dose of these sort of Remedies.

C O M M E N T A R Y.

Hong king says, That among Medicines made use of at present there are but two sorts of Simples which have a venomous Quality: If you make use of them you must take about the bigness of a Pea, called *Pa teou*, agreeably to what is said in another Place of the Text of this Book.

If you use a simple Remedy uncompounded, and of a poisonous Quality, you ought not to take at once more than a Pill of the bigness of a Grain of *Sima* or *Gergelin*.

If you use Medicines composed of two things, one of which is of a poisonous Quality, take two Pills at a time of the bigness of a Hempseed.

If you make use of Medicines composed of three things, one of which is poisonous, take three Pills of the bigness of a Pea called *Hou teou*.

If you employ Medicines composed of four things, one of which has a poisonous Quality, take four Pills of the bigness of a Pea of the sort called *Siao teou*.

If

If you use Medicines composed of five things, and of which one has a poisonous Quality, take five Pills of the bigness of a large Pea of the kind called *Ta teou*.

If you employ Medicines composed of six things, one of which being of a poisonous Quality, take six Pills of it of the bigness of a grain of the Tree called *Tong chu*; and thus of other Medicines composed of seven, eight, nine or ten things, according to the number of which the Patient ought to take the same number of Pills, and all of the bigness of a grain of the Tree *Tong chu*, in which regard must be had to the weight as well as the size.

Tong chë says, That tho' this Rule be certain, yet regard must be had to the Age and Constitution of the Patient; to his present Disposition, that is whether there be a Plethora or an Inanition, and if the Distemper be new or inveterate: It is necessary likewise to examine the degrees of Malignity in poisonous Medicines when they are made use of: In short we must not obstinately adhere to the letter of this Rule on all occasions, but it must be moderated as different Circumstances require.

The T E X T,

Distempers proceeding from a cold Cause require warm Medicines, and those which proceed from a hot Cause cold Medicines: In those wherein the Food is not well digested Catharticks and Emeticks are proper; malignant Tumours and Swellings of the Belly, if proceeding from Worms or other Insects, are healed with Medicines that have a venomous Quality: Imposthumes, Abscesses and other Tumours, are cured with Remedies proper for Wounds.

Distempers or Disorders caused by Wind and Humidity, that is by certain cold Humours, require poisonous and moist Remedies: In short each Medicine ought to be proportioned to the Distemper for which it is made.

Hong king says, That tho' the Remedies, that is every one in particular, be simple they are generally used to cure more than ten sorts of Distempers; but great regard must be had to the Virtue and principal Property of each.

Li ché tcbin says, That there are Medicines of which the Taste and Smell, that is the Qualities, have great Strength, and others whose Qualities are weak: There are some which operate gently, and others with violence: In the determination of the Dose regard must be had to the Strength of the Patient, &c.

In Distempers proceeding from Heat the Heat must be mitigated; in those proceeding from Cold the Cold must be removed; in those proceeding from moderate Cold, the Cold ought to be dispersed, and in those that proceed from moderate Heat it is necessary to remove it.

In Disorders of the Breast and of the Diaphragm, it is proper to take Remedies after Eating: In those whose Residence is beneath the Heart and Stomach the Medicines must be taken fasting; as for those which reside in the four Vessels of the Members the Medicines must be taken in the Morning fasting; and in those which have their Seat in the Bones and Marrow, it is necessary to take the Remedies after a full Meal, and in the Evening.

Hong king says, That among Remedies some are to be taken in Wine, and some in Water or Rice-Gruel; some are to be taken infused cold, and others when they are hot: Those sort of Medicines that are taken in a Draught may be either taken at once or several times: Medicines that are taken in a liquid Form, and boiled, are taken either after they have boiled a longer or short time: In short that every kind of Medicine has its particular Preparation.

Cao says, that such was the wonderful practice of the Antients in administering Medicines, that when the

the Seat of the Distemper was in the upper Parts, the Dose was repeated several times, and was small in quantity; but that if the Distemper resided in the lower Region they likewise repeated it several times, but the Dose or Quantity was much greater; small Doses are proper to moisten by little and little the upper Region, and large Doses serve to moisten and re-establish the lower Parts.

In short every time that we meet with these words in the Receipts, *Fen tsai fou san fou*, redouble and repeat the Dose, it ought to be understood with relation to the disposition of the Patient, his Strength, and the dangerousness of the Disease, according to which the number of the Doses ought to be diminished or increased, without adhering to that Rule too obstinately.

The T E X T.

The principal Distempers are caused some by the Winds, and others by Colds: There are others wherein the Cold and Heat succeed each other by regular Intervals, and of this kind are intermitting Fevers, among which are the tertian and quartan: Besides this there are Distempers in which are found Disorders of the Heart, Nauseas and Vomitings: There are besides a swelling of the Belly, Diarrhoea, Tenesmus, Constipation or hardness of the Belly, suppression of Urine, and a Dysury; difficulty of Breathing, the Jaundice, Indigestions, Obstructions and Oppilations; Vertigo, Epilepsy, Frensy, Quinsy, Apoplexy, Pains of the Teeth, Deafness, Dimness of Sight, several sorts of Abscesses, Tumours and Imposthumes: The several sorts of Distempers, want of Strength and Spirits proper to Men, and the several sorts of Distempers proper to Women, &c.

C O M M E N T A R Y.

Hong'king says, That among all sorts of Diseases, which give way to Medicines, if we speak only of

those that are caused by Cold, and which are of the kind of *Chang ban*, one may reckon above twenty various sorts which have Signs and Symptoms different from each other.



An Extract of the Pen tiao of Leang Tao Hon King, intituled, Ming y pie Lou.

Of the Preparation of Remedies.

The T E X T.

WITH respect to the preparation of Drugs or Medicines usually taken in Pills or Powder, it is necessary first of all to cut them into very small slices, then dry them, and afterwards pound them; some are to be pounded separately, and others together; in which there must be regard had to the Prescription of each Receipt.

There are certain kinds, which being of a moist nature, ought to be taken in a greater quantity; and when they are dried they are to be pounded very fine, and then dried over again; and to this purpose, if the Weather is moist and rainy they must be put upon a gentle Fire, and afterwards pounded, but not till they are grown cold again.

C O M M E N T A R Y.

Li ché tching says, That all sorts of Drugs and Medicines, taken from Trees or Herbs, and especially those that are Strengtheners, ought not to be prepared with Iron-Utensils, but a Copper-Knife must be made use of, or one made of *Bamboo*: There are even some who are afraid of Utensils of Copper; besides, according to the diversity of Pills and Powders that are to be prepared, it will be proper to make use of Mortars of several sorts of Stones.

The

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The TEXT.

To sift the pounded Drugs, which are to be taken in Pills or Powder, it is necessary to make use of Searces or Sieves made of thin Stuff, called *T'chong mi kiuen*: After which what is passed through the Searce is to be again put into the Mortar, and it must be beaten with a Pestle several hundred times more, till the Powder be impalpable and uniform.

There are certain kinds, which being oily like Almonds, or the Kernels of Apricots, &c. ought to be put over the Fire, and roasted till they are brown, after which they are to be pounded in the Mortar; when these kinds begin to be well pounded some proper Powder is to be added, which must be beat and mixed together: Then they are all to be pass'd thro' a Sieve made of the Stuff called *King sou kiuen*, after which it is to be returned into the Mortar and beaten again till it be entirely equal and uniform.

As for liquid Remedies, called *Tang*, they are prepared with a gentle Fire, and boiled very slowly; the quantity of Water is the same as prescribed in the Receipt: Generally there are twenty *Leang*, or Ounces of Drugs, to one Measure of Water, which must be boiled away to four *Ching*.

If the Medicine be an Emetick or Purgative, the quantity of Water in proportion should be less, and the juice of the Drugs greater.

As for restorative Medicines, or cordial Draughts, it is necessary to take a greater quantity of hot Water, and less of the juice of the Drugs.

In short we ought not to take too much or too little of either; the whole must be strained thro' a piece of new Cloth, which is to be pressed by two Men between two pieces of Wood; afterwards the Decoction must be suffered to settle in order to free it from the Fæces, which will go to the bottom, and it must then be kept in a Vessel close stopped,

No kind of Medicine, when it is hot, should ever be put into Iron-Vessels; when the Medicines of this sort are to be taken by the Mouth they are to be boiled by little at a time; when they are taken hot they are easy to be swallowed, but when they are cold they turn the Stomach.

COMMENTARY.

Tchi tsai says, In liquid Medicines, wherein Wine is made use of, it is necessary that it should be hot.

Li ché tchin says, That that which is related in the Text is according to the antient method; for at present in liquid Medicines they put two Cups of Water to one Ounce of Drug, increasing or diminishing this Quantity in proportion as the Dose of Drugs is increased or diminished.

If to a large Dose of Drugs you put but little Water it will not suffice to extract all the Virtue, and on the contrary if to a small Dose of Drugs you put a great deal of Water, it will enervate the Virtue of the Drugs.

Generally speaking all Remedies that are prepared over the Fire will not admit Utensils of Copper and Iron, but if it be possible they should be of Silver, and when the Drugs are to be washed, of Earth.

The Vessels in which Medicines are to be kept should be well stopt, and committed to the keeping of careful People: In the boiling of Medicines regard must be had to the degrees of Fire, that there may be no Error either of defect or excess: The most proper Fire is that made of Reed and Charcoal: The Water ought to be soft, cool, and newly drawn, whether it be River or Well-Water.

In liquid Medicines, prepared over the Fire, the Receipt must be exactly followed, and it will be necessary to consult the Treatise upon Waters: As for Sudorificks they ought to be prepared over a large Fire, and given hot: Purgatives ought to be prepared
over

over a large Fire, and boiled till they appear a little yellowish ; it is necessary to give them somewhat hot.

Medicines administred in dangerous Distempers, which proceed from a cold Cause, or from the exhausting of the *Yn*, ought to be prepared over a great Fire, and boiled very quick, and given very hot to the Patient : If it be in the time of great Heats, and the *Yn* be entirely absorbed, the Medicine ought to be cooled in fresh Water before it be given to the Patient.

The Physician *Ki pé* says, That the Spirits are susceptible of more or less ; that the Habit of the Body is strong or weak ; that the curing of Distempers is sometimes quick and sometimes slow : On this account among the Receipts some are great and some small.

The same Author says likewise, that some Diseases are distant and some near ; and of their Symptoms or Indications some are internal, and some external ; likewise the Doses of the Medicines are strong or weak : Near Distempers are cured by the *Ki fang*, or odd Receipts, and those which are distant by the *Ngbeou fang*, or even Receipts ; the Receipts called *Ki fang* are never used to procure a Sweat, and the *Ngbeou fang* are never employed in Purgations.

When there is a design to re-establish the Strength of the upper part of the Body, and cure any Distemper which resides there, they make use of *Hoang fang*, or slow Receipts ; and when the lower Region is to be strengthened, and the Distempers which have their Seat there are to be removed, it will be necessary to use the *Ki fang*, or quick Receipts.

The T E X T.

To drive away the near Distempers, in the first place make use of *Ngbeou fang*, or even Receipts ; and in the second place of the *Ki fang*, or odd Receipts, in such a manner, however, that the Doses may be small ; and on the contrary, to cure distant Dis-

eases, use at first the *Ki fang*, or odd Receipts, then the *Ngbeou fang*, or even Receipts, but let the Doses be large: The Medicines taken in large Doses are to be taken seldom, and on the contrary small Doses ought to be often repeated; the most frequent ought not to be repeated above nine times, and the least frequent should not be taken above once; where the *Ki fang*, or odd Receipts, are not sufficient to remove the Distemper, make use of the *Ngbeou fang*, or even Receipts; and when the *Ngbeou fang*, or even Receipts, are not sufficient, strengthen them with some sorts of Drugs or Medicines, which for their cooling or temperate Qualities have most relation to the present Distemper.

COMMENTARY.

By near Diseases we are to understand those which have their Seat inwardly, and by distant Diseases those which have their Seat outwardly.

Vang ping pretends, That the first are those which have their Seat in a neighbouring Part, such as the Lungs or Heart, and that the second are those which have the Seat in some distant Part, such as the Liver or Kidneys.

The same *Vang ping* says, That among the Viscera some have their Situation above, and some below; that among the Entrails some are distant, and others are near; that the Symptoms or Indications of Distempers are either internal or external, that the Medicines are to be taken in strong or weak Doses, that the Receipts relating to Drugs or simple Medicines are called *Ki fang*, and those which are of compound Drugs or Medicines, are called *Ngbeou fang*; the Liver and the Kidneys are counted distant; the Spleen and Stomach are said to be in the middle, &c.

The *Ki fang*, or odd Receipts, have an odd number in their Weight and Measure, and the *Ngbeou fang* have the even: When you treat of Distempers, which
have

have their Seat in any neighbouring Part, make use of the *Ngbeou fang*, and repeat them several times; and when you take those in hand, which reside in a distant Part, use the *Ki fang* or odd Receipts; but these ought not to be too often repeated.

If a Distemper has its Seat in the Lungs the Patient is to take nine several Doses; if it be in the Heart he is to take seven; if it be in the Spleen five will be sufficient; if it be in the Liver he is to take no more than three, and if it be in the Kidneys one is enough: This is the common Rule that ought generally to be observed.

In the taking of Medicines the small Doses are preferable to the large: Drugs which have no malignant quality are preferable to those which have; and the small Receipts are better than the large, &c.

Li ché tcbin says, If the Distemper is non-natural, or caused by some bad quality of the external Air, in order to a Cure, such Medicines must be used as will preserve the Habit of the Body in its usual Rectitude; and if the Distemper is natural, and proceeds from some internal Cause, it will be necessary to make use of auxiliary Medicines, or such as by their hot or cold qualities have the greatest relation to the Distemper, that is when the Heat is concentrated in the lower Region, by reason of some unnatural Cold which occupies the upper Region, then the Medicines to be made use of should principally be composed of such as are of a cold quality, but there ought some to be added that are of a heating nature; and thus the Heat concentrated beneath the Diaphragm being dispersed by means of the Simples, which are of a cold quality, which are the Bases of the Composition, the Cold which occupies the superior Region will be likewise dissipated by means of the Simples of a warm nature which are added thereto.

But if on the contrary the Distemper is caused by Cold concentrated below, and by an unnatural Heat
which

which occupies the upper Parts, and hinders it from dispersing itself, then the Bases of the Composition ought to be Simples of a hot quality, to which there should be likewise added, for Auxiliaries, certain Simples of a cooling quality; and thus the Cold concentrated below, beneath the Diaphragm, coming to be dissipated by means of the Simples of a hot nature, which are the chief of the Composition, the Heat which occupies the upper Region will likewise be dissipated by means of the auxiliary Simples which are of a cold quality: And in this consists the admirable Secret of Physick, which makes use sometimes of the Cold to serve as a Vehicle for the Hot, and sometimes of the Hot to serve as a Vehicle for the Cold, and to drive away and re-establish one by means of the other: We ought to reason in the same manner proportionably to the cooling and temperate qualities.

Van sou says, That the Alteration of the Humours is an effect of the Distempers, that the Cure of Diseases depends upon the Receipts; that the Determination of the Receipts depends upon the Will of Man: The first is the *Ta fang*, or great Receipt; the second is the *Siao fang*, or small Receipt; the third is the *Hoang fang*, or slow Receipt; the fourth is the *Ki fang*, or quick Receipt; the fifth is the *Ki fang*, or odd Receipt; the sixth is the *Ngbeou fang*, or even Receipt; and the seventh is the *Fou fang*, auxiliary or doubly even Receipt.

In the Composition of Receipts regard must be had to the Qualities and Tastes of the Simples: The four Qualities, *viz.* the hot, the cold, the cooling and the temperate, have their Original from Heaven; and the six Tastes, *viz.* the acid, the bitter, the strong [*gravis sapor*] the salt, the sweet, and the insipid, take their Origin from the Earth.

The more gross Qualities which have, as it were, a Body are the Tastes, and those which are more subtle, and have nothing of the corporeal, are properly the

the five Qualities. The Qualities partake of the *Yang*, and the Tastes of the *Yn*; therefore among the Tastes those which have the property of dissipating, and bringing outwardly by Sweats, and by insensible Perspiration, are such as have a strong and sweet Taste, which are the Tastes of the *Yang*; and those which have the Property of working upwards, as Emeticks for instance, or of sending downwards by stool, as Catharticks, are acid and bitter, and are the Tastes of the *Yn*; the saline ought to be placed in the same rank: As for the insipid, which has an opening and expulsive Virtue, it is a Taste of the *Yang*.

Therefore in the use of Medicines regard ought to be had to the Symptoms and Indications of the Viscera, and the rest of the Entrails, according to the Disposition of which a Physician determines whether he ought to use astringent or dissipating Medicines, quick or slow, moistening or drying, weakening or strengthening, according to the Tastes and Qualities of each: This has given occasion to the seven sorts of Receipts that are in use.

The Physician *Ki pé* says, That the *Ta fang*, or great Receipt, is composed of twelve kinds of Drugs or Simples, one whereof is of the Order of *Kiun*, or Supreme; two are of the Order of *tchin*, or the Ministers, that is of the second Order; and nine are of the Order of the *Tso*, or subaltern Officers, that is of the third Order.

The *Tchong fang* or middle Receipt is composed of nine kinds, of which there is one of the first Order, three of the second, and five of the third.

The *Siao fang* or small Receipt is composed only of three kinds, one of which is of the first Order, and the two others are of the second.

Tchong tching says, That there are two sorts of *Ta fang*, or great Receipts: The first is that which is composed of thirteen kinds, one of which is of the first Order, three of the second, and nine of the third:

In

In Distempers wherein different Indications or Symptoms are observed, and wherein consequently the Cause of the Disease is not single, those Receipts ought not generally to be used wherein there is only one or two kinds of Drugs.

The second sort of *Ta fang*, or great Receipt, is that wherein the Dose is strong, and is not repeated; and this sort of Receipt is proper to cure Distempers which have their Seat in the Liver and the Kidneys, that is in the more distant Parts, and in the lower Region, &c.

Tsong tching says, That the *Siao fang*, or small Receipt, is of two sorts, the first is composed of three kinds of Drugs, one of which is of the first Order, and the two others of the second: In Distempers wherein there is no Complication of divers Symptoms, and wherein the Cause of the Distemper is consequently single, one may use Receipts compounded of two kinds.

The second sort of the *Siao fang*, or small Receipt, is that whereof the Dose is small, and is not to be often repeated: This Receipt is proper for Distempers which have their Seat in the Heart, Lungs, and upper Region of the Body; it is necessary to proceed by little and little, and very slowly.

Ouan sou says, That the Situation of the Liver and Kidneys is at a distance: Thus to cure Distempers which have their Seat in the Viscera, instead of using Medicines which should be often repeated, the Virtue of these sorts of Medicines being slow, and not being able to penetrate in a short time to the lower Region, it is necessary to use those the Dose whereof is large, and not often repeated, for they operate more speedily, and quickly penetrate to the lower Parts.

On the contrary the Heart and the Lungs being near, when there is a design to heal Distempers residing in these Viscera, instead of using Receipts which are not often repeated, and whose Virtue being speedily exerted, and tending downwards, will not stay in the

the upper Parts, it is necessary to take them which are small in quantity, and are often repeated: This is much the same as the Aphorism of *Ouang ping*.
 “ In Distempers of the Lungs repeat the Dose nine
 “ several times, in those of the Heart seven times, in
 “ those of the Spleen five times, in those of the Liver
 “ three times, in those of the Kidneys once is sufficient.

The Physician *Ki pé* says, That if you would restore and strengthen the upper Region, or cure any Distemper residing there, make use of the *Hoang fang*, or slow Receipt; but if you would strengthen the inward Region, or drive away any Distemper situated therein, make use of the *Kü fang*, or speedy Receipt.

The *Kü fang*, or speedy Receipt, is that whose Drugs have Qualities and Tastes very energetick; and the *Hoang fang* is that whose Drugs have Qualities and Tastes exceeding weak: These several sorts of Medicines must be used according as the Distemper is near or at a distance.

Vang ping, discoursing upon this Subject, says that if the Distemper has its Seat in the Kidneys, the Spirits of the Heart are defective; therefore the Patient must make use of the *Kü fang*, or speedy Receipt, and not fatigue the Heart any long time by the Repetition of Medicines, the Medicines proper for Diseases of the Kidneys abating the force of the Heart, and rendering it more weak in proportion to the quantity that is taken over and above.

Van sou says upon this Subject, That the Sages or Masters of Medicine, when they make use of Remedies to restore the Health of the upper Region, take a special care not to excite any Disorder in the lower Region; when they endeavour to cure the lower Region they take great care not to disturb the upper, and when they endeavour to re-establish the middle Region they are likewise attentive not to disorder the
 upper

upper and lower : *Tsong tching* distinguishes five sorts of the *Hoang fang*, or slow Receipts, &c.

Vang sou says, That the Drugs, which have a strong Taste, partake of the *Yn* ; and those of a weak Taste partake of the *Yang*, proceeding from the *Yn* ; for this reason the former are proper for Catharticks, and the latter to open Obstructions.

The Drugs whose qualities are strong partake of the *Yang*, and those whose qualities are weak of the *Yn*, proceeding from the *Yang* : For this reason the former are proper to dissipate Heat, and the latter to promote Sweating.

Hao cou says, That the *Hoang fang*, or slow Receipt, serves to cure Distempers where the Cause is internal, and it carries the Medicine to the Root ; and the *Kü fang*, or quick Receipt, serves to cure Distempers proceeding from internal Causes, and it carries the Medicine to the outward Parts : Both the outward and inward Parts, and the Distempers wherein Sweats and Purgatives are necessary, have the Receipts as well slow as speedy : *Tsong tching* distinguishes four sorts of *Kü fang*.

Vang ping says, That the *Ki fang* is a simple Receipt, or without Composition.

Tsong tching says, That there are two sorts of *Ki fang* : The first is that which has but one Ingredient ; this Receipt is proper to cure Distempers which have their Seat in some near Part, as the upper Region of the Body : The second is that whereof the number of the Drugs that compose it is unequal or odd, proper to the *Yang*, viz. one, three, five, seven or nine ; and this sort of the *Ki fang* is used and given when Catharticks are necessary, and not when Sweating is to be procured.

Tsong tching says, That there are three sorts of the *Ngheou fang*, or even Receipt : The first is composed of two kinds of Drugs ; the second

is composed of two ancient Receipts: These two sorts of the *Ngbeou fang* are proper for Distempers which have their Seat in the lower Region of the Body, and in some distant part; and the third sort of the *Ngbeou fang* is that when the number of Drugs, which compose it, is one of the numbers proper to *Yn*, and even, viz. two, four, six, eight, and ten; and this sort of *Ngbeou fang* is proper to promote Sweating, but not to purge.

Vang tai pou says, That in Sudorifick Remedies, if the *Ngbeou fang* is not made use of, or even Receipts, the Virtue of the Remedy will not be strong enough to pass to the outward Parts; and in Catharticks, if the *Ki fang* is not used, or uneven Receipts, the malignant Quality which is in these kinds of Remedies operates with too much violence; the reason of this is that Purgation is easy, on which account the simple Receipt, the Strength of which is weak, is sufficient; but Sweating being generally difficult to be promoted the Receipts that are made use of for that purpose ought to be compounded, and of sufficient Strength.

Ki pé says, That when one cannot cure a Distemper by the *Ki fang* or odd Receipts, recourse must be had to the *Ngbeou fang*, or even Receipts; and this method is called *Tchong fang*, or double Receipts.

Hao cou says, That if you cannot cure a Distemper by means of the *Ki fang* or odd Receipt, make use of the *Ngbeou fang* or even Receipt; and if with the *Ngbeou fang* you cannot gain your end, use the *Kii fang*; and this manner of managing Diseases is called *fou*, or double: On this is founded an Aphorism, the purport of which is that in certain Distempers wherein ten restorative or corroborative Medicines have been used, and only one Cathartick, without any Amendment, it will be necessary to employ several Catharticks, and only one Restorative; besides this, for instance in a Distemper caused by unnatural Cold,

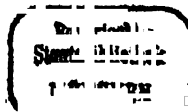
Cold, if the Pulse is like that which is usually in Distempers caused by Wind; or if on the contrary in a Distemper caused by Wind, the Pulse is like that in Distempers caused by unnatural Cold, insomuch that the Pulse does not answer to the Patient's Distemper, you must treat the Patient according to the method of *Fou fang* or the double Receipt.

Fsong tsing says, There are three sorts of *Fou fang* or double Receipts; the first is composed of two, three, or more Receipts; the second is composed of a determinate Receipt, and some other Simples which are added thereto; the third is that wherein the Simples which enter into the Composition, are of an equal quantity.

The End of the Third Volume.



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