

on this occasion that they fastened the dead altogether with the coffin, whereas formerly I had been told they were buried without coffin, as the Jews do. This notice contained in the preceding paper must be corrected.

3. The last few days the weather was very inclement, cool, rainy & windy. What was my trouble & vexation with musketry & fells clammy, & all of us put it down as well. However what is all this compared with the anxiety we endured last year on these very few days. As for me I feel just as a man who awaits a sentence that shall decide of life or death. <sup>of the</sup> <sup>infernal</sup> <sup>hell</sup> <sup>house</sup> we must know or ignore <sup>in the</sup> <sup>next</sup> <sup>world</sup>. How many wicked hearts would have rejoiced in the total failure of this rare undertaking, & how many good ones would have boasted of wisdom, if I had not been admitted, only because I happened to trust in God, & my own little experience more than in their ill-informed advice, and how many prying friends would have said, as I had been <sup>with him</sup> asking close to do than to satisfy my curiosity. I can be regarded as an enterprising traveller, & had therefore come to see what was going on in my own country. Since this is not the case he would not be opposed in my movements. Since this is not the case he would not be opposed in my movements. Since this is not the case he would not be opposed in my movements.

2. Had a good Lord's Day. Numerous & attentive, & for the most part quite undisturbed and sincere. In Sumai there were given me when expatiating my compassion over the misery of the people, & I saw many faces serious, & around me all were silent. I got them to speak, interrupted by tears & wailing voice. Felt in the evening more fatigued & hoarse than on any preceding Lord's Day.

4. The people here have a peculiar dislike against milk. Our young goats have long since grown thin & measured contribution & feed on grass, yet all our endeavours to get the mother goats regularly milked were eluded, on the ground that the young should eat full share of their natural food. There are very tender hearted goat advocates who do not hesitate to report that they are not able to live, or in China is done, to castrate cocks, or to kick a foetus by plucking out feathers in a most barbarous way, a method of killing which I had long to do to see against using milk make up with the Europeans for any other barbarity it may place a heavy burden, whatever our acts of mercy towards them otherwise may be.

5. I meditated, having left it to prove a stop to my translating work. I may hope to finish before it. Knowing that they may bring into reference to our stay here. - or only went so far as Madras entering upon through the villages Vankata & Janu - Kashi, both forming one continuous street, leading to the Natarani banks.

6. Was again permitted to preach in all the various places constituting my usual circuit. The afternoon Sunday School, I reported to say, was quite empty, & gave already last Lord's Day as collecting donations. I prevailed myself by going into each of the streets leading into the square & preaching there separately, more than behind the walls the people listen, & saw also

On finding the guardians' hut before our house, & having some one study very hard I entered. The book was immediately hid, but I got it up again & found it to be a printed book in mixed characters, half Chinese half Japanese. I must try to get his name specimen of scrolls, an hour for a lengthy examination.

11. Now to say that one of the Kuni-fu people, that portion of Napa inhabited by the Chinese & settlers here, the present body of traders, had obtained the price (called Ko, from the Chinese # Kow) on occasion of the literary examination, which takes place here as well as in China, I think every second or third year. The token of distinction bestowed on the successful successful were a few cades of rice, sent by the King. One may imagine how hard it is to introduce any thing new in a country so deep set in old lees. They imitate here China in every thing, a perfect shadow of that mysterious gloomy mass. But what China cannot possess by its extent, & consequent impossibility of taking notice of all that is going on, finds here its indefatigable opponent in the comparative absence of occupation, which must necessarily be the lot of governors of insignificant countries. They are glad to get any thing on which to exercise their force. Every new start, though of course apparently not welcomed at all, is still in so far agreeable as it gives room for demonstrations of the endurance of a government, & is consequently opposed with all the energies called into action, enforced by all the accessories of a long dormant, & then suddenly awakened power. Were the people left to itself I make no doubt the gospel would make rapid progress here, but as long as the government has nothing else to do than to watch what the missionary is doing, to put guards before & inside his door to watch every person entering his house, & to stop them by & through the old barriers of prejudice already, sufficiently excluding every foreigner from access to the natives' houses, there remains nothing but the hope that God, to whom nothing is impossible, will devise means, which, though indelible to any human understanding, will cast down every imagination & every thing that opposes itself to that gospel, which is promising an universal sway. The good will & effect of some missions are manifest before our eyes, but in countries like this they must be expected to follow after, the Lord alone knows how many years after. - But though this is my matured opinion on this mission, I do not think in the least it has lost even a particle of that importance which I attached to it in the beginning. Improbabilities & difficulties decide nothing, unless it be for increased application & labour. The mission, since I am here has rather gained than lost in my opinion as to its importance. For suppose nothing at all could be done directly, such preparations could be made here in acquiring the language & preparing translations for Japan, as should never fail to rouse the whole church to an united effort for this station. For in this respect a dozen missionaries here would be best quarantined, in the sure hope, that one way or other Japan will soon be open to the influence of revealed truth. The peculiar bearing this station has on the question, its special scriptural claims, as one of the "Islands afar off", its preliminary importance in regard to Japan, & above all the particular obligations <sup>to the great</sup> England has <sup>to</sup> make good to this distant empire, must by all means enhance the interest attaching to this laudable enterprise. I could therefore say to our Committee: Be strong & very courageous for your labours shall not be vain in the Lord.

13. The Festivals asked me to-day, when ascension day was? a proof that they sometimes look at the Almanac & have pinned on the wall in their room. The knowledge & machinery of the unity of Humanity were rather opposed than its power, that God has reserved for himself, that his Kingdom shall not be established by the wisdom of men. - We had this week & again to-day, lengthily conversing about the peculiar tendency of Humanity to detach men from their family, home, you & the whole earth, so entirely opposed to Confucianism. Yes, so it is, I said, our religion points always to heaven, from since it came, yours is earthly & mind earthly things. How is it, my day, that a man, should be called upon by any religion whatever to forsake father, mother, brother & sisters & all to sacrifice to their names? I replied as for dead parents, after having received a decent burial, they have standing nothing, can I do claim nothing but the natural tribute of an afflicted filial heart, until the soft touch of oblivion steal over it; but even the affection of a child towards a living parent, unless regulated by law would often degenerate into a feeling, wild & beastly, like so many others of which man is capable. Sometimes it might also become venial in duty, which the repeated injunction in the Confucian Code on this head amply prove. Can any law pardon the guilt of a son who steals of kills to support a parent? Are there not laws providing for the case of <sup>children</sup> disrespectful towards parents? If the law must regulate your parental affection as to its excess & defect, should we hesitate to let it be governed by our God? Is it less than theft to steal my heart from my Creator & to give it to a parent, betrays them, they King of my soul & my heaven? A man must first deny God, the soul & heaven & their inseparable connexion with each other, then alone he can find objects of love <sup>sufficiently</sup> to give direction & impulse to his life.

The Goodloves are so good, even the poorer, as seldom to remain in your debt for favors received. That it is pride which prompts them rather than gratitude to similar compensations, is manifest from their entire want of affection towards you & the perfect freedom from obligation, they show you, after having repaid your attentions. We saw our chief today, when he recently left, some presents, we saw him this week twice run in & out, mysteriously conferring with the other today's. A day after he brought us two kerchiefs, telling us it cost him nothing as he had obtained it from a friend. The week day he returned his station in the house without <sup>obtaining it</sup> <sup>by action</sup> by action to what he professed to feel on receiving our presents. with one exception I cannot discover in any of our servants the slightest affection towards our children.

15. To the sound of my domestic occupations I was obliged to add this week that of a dairy-maid, milking our goats morning & evening, as none of the servants will or can do it. And still I recollect well that at the commencement of our stay here they brought us cow & goat milk, when we ordered it.

To-day one of the patients returned the third time. This in addition to the one said Chief Father on his possession, had been detected & forbidden further applications to me. I am truly glad then discovering similar mistakes, as it spares me tedious applications to me. I am truly on the one hand, & shows me the type of some usefulness on the other, notwithstanding the unpopularity of the Authorities.

16. Looking on raised all day long for which I am thankful as the country stood much in need of rain. Found the day in <sup>very</sup> diligent home work & prayer.

19. To-day Schivatchi came again to replace a Shuy-ladzi. The whole man appears quite as stupidly, that is pains me to see how low the nation stands in real moral worth, even they know of no greater happiness than to climb from dunghill to dunghill & are fully satisfied with the stink <sup>but in their country</sup> that they call the center of light, the throne. And it remains yet to be explained how we come to the honor of being provided with such a Fodri. Probably there is no more important business in the country than to watch up - I. is not as was opposed to every thing shian, & even rocks & rails at it often than they are liked, that they are fully aware it would create disorder in the country with my travels, were it to be interrupted. And it is this exclusively, which prevents me from going & preaching at the south of the country, a favorite scheme, which I have had to combat myself some 12 miles north from Simaljiu, the "South point" of the great Cordoon, & that no doubt gives to our speedy return, & though he brings it out as though we would soon incline to leave this, it is still clear that the contrary, viz. the determination of government, or the certain expectation of orders from China to be pursued, is to be understood in all his hints on the subject. Well, hidden things belong to the Lord our God, we must work on what we see & handle, in all practical matters. And I am therefore not disturbed in my personal occupations by apprehensions, which may perhaps turn out to be quite without foundation.

In our religious discourses, or rather conversations on religion, the fact that Confucius was born long before Christ is often resorted to by the Fodris to prove the superiority of the former. I tell them that the testimony of God sent to announce Christ, & the evidence of the Jews, as the select people of God & his Revelation to them were long antecedent to Confucius. This however will not suffice them, as still Christ had appeared later. I have said I, according to your reasoning, all the slaves & women that were in China before Confucius, are greater than your master, because they appeared on earth before him. This argument had its desired effect.

A discourse on the relation, to Father & Son then arose, & the question as to who was in heaven, whilst Christ was on earth, if there be only one God. I asked whether the moon did not shine here, because she was seen in Cordoon? or whether she resides at Peking, does she therefore not reign in Canton, & suppose he were to fire his Palace South, would he not be observed in the north? Add to this that God is not a man, nor to be compared with any thing bodily. What has a body any more with it. God has no limit, whatever it may be, it is limited with, marked by limits; to say therefore that there is a Father, Son & Holy Ghost, & yet that they are one, cannot be compared to saying, you, your son & wife, are three & yet one. You are one & because you have an end, a limit, out of which you cannot be, so your wife & your son

are each a separate one, you can be & were without them, they without you, be-  
cause you are not one. But God, Father, Son & Ghost cannot be separated,  
because they are one, & if they can be three it is because their being one is  
voluntarily as triune. This is of course to high for them, but it is quite neces-  
sary on similar occasions to hide one self in awful sublimity, & to refer  
the mocked to a time when he shall have prayed for sufficient ability for  
such notions.

20. The time I pass in the Ladies' room working on the Dictionary is likewise <sup>passed</sup> profitable in ge-  
neral conversation. The Ladies do not hide it before me that they detest the politics & Democracy  
& that Government favors them on account of their having <sup>long</sup> the Times settled down in the  
opinion of the people. The same thing is China. Well, said I, Can you find a way, or  
should government not rather like to see a neutral man come & teach the people bet-  
ter? You do not trouble yourselves about their religion at all, let me deal with  
them according to the dictates of your master who desires all men to be saved. I intend  
to make use of the same argument in the market.

Our host was again spoken against on account of its injunction to forsake all thy  
own kindred & parents for Jesus sake. The adversary hides himself under the garb of filial  
duty, so superlatively interwoven in all the institutions of these countries, to oppose the  
march of the gospel. I tell them in vain that the very ten Commandments contain the prin-  
ciple "Honor thy father & thy mother." They quote, like Satan in the temptation, the few words  
he demands the gospel words make on him. It is worse, they say, than a bodys, the  
application only, when parents come in collision with the will of our God, this precept has  
the first duty of every man to care for his own. Yes, & even if we forsake home & go  
in the call of duty? Do you think our King in heaven can require less than the Emperor  
here, because you have no blessing from on high, you must live from hand to mouth. If  
a poor labourer gets old, unable to work, he would starve were his son not to support him,  
& his son has again nothing but his daily work to depend on, for himself as well as the  
parents. In lands blessed with Christianity it is otherwise. The father has seldom need of the  
child's aid, yet, parents usually establish their children's business for life, & have  
of their own enough for old age. In all other cases there are public institutions  
where the power class find refuge. - and then, suppose one child or two leaving  
home, may not the 3d or fourth one care for the parents? Who nurses your parents  
while you go to China for Education, some of you even for six & more years?  
Whose care are your aged relatives? - It will be seen from this train of arguments that I am  
confident they spread the most abominable reports on this head among the people, and  
of course in all the maw of their instructors, having no means of learning better.

21. Our encouraging thought calculated very much to cheer us up amid many anxieties  
for the establishment of the gospel in these quarters, is my sensible progress in the  
Chinese. If I go on so for a year or two longer, I shall cherish the thought of  
having the remainder of my life in these regions, trusting the Lord by his grace

her about. The harvest here though, alas its human appearance, far from maturity, yet requires many labourers, & the most useful tool in this vineyard, the language, alas, is so difficult to be got, that every one who professes the <sup>work</sup> may consider himself, on christian grounds, bound to serve this master here. The Lord give me understandings in all things, & fill many men for his service here & in China.

16. Then showed to-day the Fuzing how many infirmities there were in the vineyard, & assured said I, with your words make you believe, receiving their own selves, that if they being undecided in his their erroneous persuasion.

22. Could not refrain to-day from rushing out of the house & up the Hill, whither I had a party & their children resort for - rather here is called - worship. I worshipped before my very door. I protested loudly that there is only one God & Jesus Christ whom he has sent, & whom I preach in their markets, & as they left off their abominations & heard quickly. And at last said, that home & drink tea, that will do you more good than any foreign food can do you.

17. In the Chinese exercises my Chinaman writes for my journal every day he introduced to-day a topic of importance, of which I had not the slightest notion. The flooding to-day being incited by illness from serving further. If it be true, viz. the occasion, stand a well proportioned that I should have judged him capable of doing the whole of the history of the country for the next 20 years in as many hours. I am told an elderly man, named 馬良才 ma lang fae (horse, excellent, genius) had been appointed by his superiors. The secrecy, as far as we are concerned, with which things are here done, may news quite as a secret from Ichisawadi.

23. Lonely. The day of my heart-breaking. Yes, this was a heart-breaking day, indeed, rain, but of course a missionary is not to be comforted by mere tears. After I could obtain no ease whatsoever I address either toward the back upon me, or took up the bag or books & moved to another place, or if some remained at their stalls they cracked their heads down & creaked with their neighbours, in a similar posture. Some end of the scene would be. As I returned of course I was discovered, being obliged to turn all back in all directions. But no sooner had I commenced to speak to them than a voice behind me drove them around. I remained thus sole master of the field, but Jesus soldiers are by no means proud of such victories, their primary aim is taking prisoners alive, when the enemy flees, we are defeated. In this case since I for a while know not what to do I ~~tried~~ <sup>tried</sup> to make out that the overlord in government, but with the authority of the confu & I hastened to plant myself before the door of his stables, & proceeded to this

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kind rebels. Some of them often tried to pumped out of the window (a side opening a foot or  
 two above the ground, which however was forbidden by me, telling them our Lord commanded  
 them to hear & learn his religion. — As it had rained for many days past, almost  
 every day, & I had therefore to put on a very heavy & strong pair of shoes, my way to  
 they appeared to my never to end. The heat was sultry, the clouds heavy lowering the  
 sky & narrowed the atmosphere. The ~~haze~~ <sup>mist</sup> ~~was~~ <sup>very</sup> thick, choking a white at times ap-  
 pearing as if infernal. Arrived at the Fair market I found the same manoeuvre as  
 before described universally practiced, turning round, running away, being noisy & ~~the~~  
 their own here & there some faces rising up & looking at me, some manoeuvre from  
 behind me brought them down again among the mass of ascending heads. I saw  
 plainly that ~~the~~ <sup>the</sup> ~~importance~~ was not the free will of the people. The deed was too universal & too  
 uniform to have arisen from many minds, and since I was able to awake their feeling, they  
 often lifted up their eyes upon me though only by stealth & for a few seconds. I assured  
 them I was not schooled, their brother & father, & desired only to do their good. This often  
 name never failed to raise some heads. I told them this very overness of government  
 a better way? And why do they hinder you from learning the way of the true God?  
 It seems not to rain in Toronto, & I withdrew to the Hetchi bar in the very midst of the Fair  
 market. All was compliment & friendship, as it might be expected from persons trained  
 up to hypocrisy & lie. The most apt of the party shocked me by his very obscene & dis-  
 courteous & inquiries, one of those rare & few between hints, which still suffice to show the  
 practical man, what depth of vice must be known in this country, though quite cut off from  
 the continents. It belongs to the dominions of the Prince of this World still. — On my way  
 back we had to turn in into two governments but a one temple, down by the rain. arrived at  
 the Fair market (I never ashamed to call it to-day "the Pious") bridge I was shocked with the  
 total absence of life all around me. Europe & Asia, the two shores of the Canal, were  
 quite dead, no sign of human existence was observable, the two shores of the Canal, were  
 bridge was locked up, my lodges were out of range of sight (usually lay out before the  
 Hetchi bar, the clearest proof that all was provisionally ceased) & as if to complete the outrage  
 one old woman was left before her shop smoking greedily her tobacco in the humble pipe.  
 I looked round on all four sides, but very far off I could see men moving like trees  
 to the sea. ~~the~~ <sup>the</sup> ~~land~~ I could have sworn myself upon my knees & dropped bitter  
 tears into the sea before me, had I not found it would look like an act of fan-  
 tasy. What was to be done? At any rate, I thought, I must not give up possession  
 of these shores, over whom government lay no power. This was a preaching "for a  
 testimony against them" in the strictest sense. It will rise in the day of judg-  
 ment against the oppressors of the country & condemn them. The Lord have mercy  
 upon them & lay not their sin to the charge of the people.

The next morning made no exception to the general observations of the day. Ah, when  
 are those spacious rounds of heaven, who enircled in the first months of my labours on this  
 spot! when I came home from this market, I had always to give vent to a crowd of joy-  
 ful feelings, what the condition of the audience called forth in my heart. To-day I re-  
 laxed a little, say not a soul was on the market ground. I still preached in the hall of my  
 Tories as a testimony against them. Would then to the wretched side preaching before  
 the entrance of a large Hetchi bar. Some of the inmates actually crept out of the window.

Went down into some street, & observed always that governments people went before to drive the people  
away. Where I could find them, assisted by the return of the locality, I proceeded to hear very  
men themselves. - went again on the market, & spoke lengthily, having planned  
myself in the middle of street, chance to escape, at least for all, was not so easily practica-  
ble. Mrs. B. told me she had seen some women absentmindedly listening, who would not  
turn away their heads, till repeatedly spoken to by the overseers. - How true is it  
that I did not come to bring peace but a sword. Section of war was the gospel intro-  
duced or established in any heathen land, but it came always to the sword. Government  
not founded on truth with a much always dead every novel introduction, especially in re-  
ligion, as quite inseparable from political changes. The gospel & its heralds skilled  
not to be beaten out of the field, by the rebellion of a handful against the rightful power  
of God. One way or other it comes to more than a mere negative conflict, & then the  
sword is not far off. Humanly speaking nothing but a change of government can  
produce here the good. That of course, the Lord is rich in power & wisdom & it is my  
business to find the Kingdom of his Son may here be begun & prosper under the ausp-  
ces of peace, & even the change of governments if necessary, may be brought  
about without bloody revolutions. - This was distinctly. Oh Lord why hast thou found  
the spirit of slumber upon the benefitted souls of the opposition of this land! Give them to  
realize the wonders of thy Day. Deep down ye heavens form above & let the skies pour down  
righteousness, let the earth open & let them bring forth salvation, & let righteousness spring up  
together! and since it becomes me to be persevering & strong in the work of the Lord, &  
I may know how to go out & come in before the people & to find the right limit between  
Covetousness & timidity & a wild booby.

25. It is remarkable to observe of such manner of entrance the human mind, left to itself is capable! The joy be-  
lieved, or could we make to believe, & that rationally, that if a man shall say to his father or mother it is  
Lazarus, that is to say, a gift, by whatsoever then might be proposed, he is free even from hon-  
oring father & mother in the way God has commanded. The Luchovans push filial duty so abomi-  
nably in front of every obligation, that they find it sinful to give alms or to make contribu-  
tions to any thing besides. Who would ever have believed that the commendation pronounced  
by our Lord on the widow's mite in Luke XXI. could mean the censure of any? My travels  
helpfully however could not refrain from observing that our religion must be bad, because  
it encourages a poor man to give alms. He should be taught only to support his parents. One  
of my friends told me I did quite disgrace myself by giving occasionally some coin  
to a pining beggar. Instead of giving or giving any thing to such a bad man as a beggar,  
you had better give it to your parents. And I believe you would tell them to do in the  
shape of charity, the parents stand in the way. And after all I think that many of the good  
souls in London don't scruple to treat themselves or friends with Father, & occasionally  
with a good bid. If their dear parents dies who not are made to partake. The theory about  
I know not how it could escape the Chinese that the Confucian doctrine, as far at least as the word  
is concerned, is absurd, when in the period intervening between monsoon & monsoon, they  
can often observe, as we did to day, the wind blowing at complete mariners' nose. The  
Confucian Fung-ny, like the mythological aolian mountain, must have holes all  
round the belly to be able to blow from all quarters, & that too in the space of a few  
seconds.

26. On one way into the forest - Day Wood (the plant from which grass cloth is made) no doubt 15 or  
twenty feet high the leaves being higher than the tallest man. We also met specimens of nice  
flowers peeping over several water from private gardens. I was also told by my friend



China men had they had her grapes, pomegranates & several other fruits, of which we were now allowed to taste, & we always answered in the negative when asked about the garden produce of the country.

29. In several days past I suffered from diarrhoea, to-day it literally plagued me. I feel I am obliged to bestir myself to the doctors, & only pray it may not hinder me in my work.

30. Finally went out with the intention to visit only the early service station & then to return to our camp. At the usual time for the Naga services had arrived, but after having gotten to be people, I felt so well that I found myself in a position to go to church, & I went. - It becomes not with each Lord's day more painful to give the details of the days talk. In the early months of my ministry here I recollect, with what joy I sat down to improve on these pages the remembrance of what I had been enabled to do, to hope & to witness. Now it is scarcely a two months since I first opened the Siam Cashi bridge station, and oh, what majesty & grandeur did that scene offer, & what hopes did it raise! Indeed it was too much to be realized all at once. Satan makes one fight for every inch of victory, & he gained the field from him by one stroke belongs to the ages of miracle. - I returned to work out with fatigue & grief in my & Khamai, that I did not visit the Naga market this afternoon. Mrs. P. then with me, but the likelihood of the drawing or firing audiences. It is clear that the change in governments will. One Constitution is: the Lord gave, & the Lord hath taken away, we observe, shows sufficiently that again an unexpected change may soon change every thing for the better.

June: Observe many Japanese ships in the harbor. I counted eleven, of capacity from 2 to 4 hundred tons, & then about. This number may be attributable to the absence of the last year's ship from China, & does not include those <sup>imported</sup> ships that already left, at least five. I even think that some of the Japanese ships go to Patchaman & Tyngman & come from thence to here. It would be well for them to come from the north with the seasonal monsoon. But whether they go directly from Japan, or from here to Tyngman to return again with goods from thence for here, I cannot ascertain. On all similar matters my trade is kept an impenetrable silence, & perhaps, you it is quite likely they are entirely ignorant of mercantile matters, thinking it already a great work done to be of the laborer, & perhaps even beneath them to notice any thing besides. I saw along by land, barrells, each with <sup>two</sup> round with a straw clothing, but could not exactly ascertain what they contained. That they contained no liquid was clear from the sound they gave when knocked at with the finger. Some told me they contained pearls for the manufacture of soap. Others a kind of pickled candy, of which one specimen was shown me on another occasion. My Chinaman, however, on my request, succeeded in obtaining the following information as relating to the commerce with Japan. And let it be observed that in speaking of Fuchow in the Chinese language, they call it distinctly 日本 (Nippon), only adding sometimes 外 (outside) "sai piew" out of the confines of the island, but at distant province. My Chinaman wrote the discourse he held with the Japanese on the subject, for our improvement. He states that whenever a ship or ships arrive from Fuchow the Naga purchase goods (or sunds) on board, then he obtains a manifest of the cargo, after which he is allowed to buy any thing. (It seems possible that some small things, some duty on the imports, or should his visit serve to prevent the import of forbidden articles?). The price agreed upon is paid either in copper cash, or in silver (or gold). The imports consist in (rice?) sugar, iron, tin, (other board) pears, and several small articles, which cannot be enumerated. - From preceding papers it may be gathered that they are

but also sulfur, silk & woven manufactures, slippers, leather, toys, Japanned goods, varnish,  
 the yu (a kind of fish sauce) lumps, paper, tobacco, gums, tea &c. quite enough to give  
 one or two crates of American horses a barren general cargo per year, if trade could  
 be opened with this. — I further learned on this occasion that three Pro-ching-ta-fu was  
 instead of the one I supposed to be. The real minister of the Interior, a second one, who acts as  
 a kind of Treasurer, own governments, rice & money, & a third, a kind of criminal judge.  
 The Peking-ta-fu, who lately resigned, was the minister of the Interior, with whom I had  
 met twice since here. From profusion of business (what else but watching the nations?) the post  
 fellows became mad. What will become of poor Sir R. Dool. or Lord John Russell's family  
 if they don't regard themselves better than His Lordship's Excellency Thang Yung Poon. I  
 was long since told that for madness they knew here & in China no cure but none, nor yet  
 attempt to do any thing, in the shape of medical treatment, but only content themselves  
 with consulting the horoscopes & fortune tellers. — Would any one believe it, that even in  
 our best circumstances the poor degraded man is forbidden from seeking my aid.  
 In the preceding days exercise I had a complete description of our relations, both within  
 & out of doors. It is considerable though at present reduced by nearly one half. Five of our  
 lodges are Shan-fu & four of them Shan-fu (Shan-fu) people, altogether 9. They change in two  
 every 5<sup>th</sup> day. There is one look out before the door (having added two windows) His house  
 my is not to let any attend the Bill at night. Another look out within the yard (2 windows  
 & guns) his business, that as they should be able to enter the house. The great comprador  
 does provide every thing besides eatables, which is procured by two small compradors.  
 The Indies have a working boy. We have four servants, besides those who come  
 for washing; for hanging water & work here an again others. Our establishment here  
 gives accordingly constant employment to 24 persons, & occasionally to 30, no mean  
 sum, grand falling into our hands. When we go out, & considerably reinforced on the Land  
 days cannot be left here from 5 to 10. The Indies, lookouts, & compradors have each a  
 mare (about 80) two pounds & half of rice, a woollen staff in the winter, & a good coat  
 & clothing, when in actual service. I am told also the Indies had some pay land food  
 games are sons of rich very poor parents, who according to the contrary. — The Nedass  
 that are field, & are still too poor to provide for them. They give them rice to government  
 & they are called upon to labor when occasion requires. I presume if there were any  
 outbreak, they would be obliged to act as the militia. My China man told me  
 China is Revised those do become soldiers, since first as 公 差 兵 丁 兵 丁  
 numbers. There were also another class of still inferior slaves 當 公 兵 丁 兵 丁  
 (who free any public business) corresponding to the Whang of his. 當 公 兵 丁 兵 丁  
 let upon to serve when occasion requires, as found, & get neither actuals, nor clothing  
 even whilst in service. These change every 5, the whang every 15 days. A  
 cook once a month.

6. Lodging. If a man should always hope a new friend. The to-days work partook again  
 chiefly in the cheering nature of by some Land days. The early service was pretty  
 well attended, & some heard again undisturbed all the while I spoke. Thang & Indies

In Chinese character 光 米 府 Kin mi fu - Longmen Rice District; 首 不 置 府 Shan li fu -  
 chief economy district. 光 is pronounced 光, ii. from the inability of the natives to pronounce  
 l. There is major the capital is called Shan, correctly it should be Shan (pronounced in the  
 Peking dialect, Shan) li.