whole ſervices that were ſuperfine
pean merchants do no longer tra
workmen, and, having no ſkill in
they accept whatſoever the Chine
for they vend them in the Indies.
takes care to furniſh them with exa
or to beſpeak particular pieces of
If Mr. Conſtance had lived, we ſh
known in France that China had
of making porcelain: but this is n
we have ſuſtained by his death; w
by it, through all the Eaſt, will f
to take notice of the alterations
arts and trading.

There is yet another reaſon that
porcelain ſo rare; the emperor ha
province, where the manufacture
cular Mandarine, whoſe care it is
the faireſt vaſes for the court; h
very reaſonable rate, ſo that the w
ill paid, do not their beſt, and are
any pains for that which will not
ſhould a private man employ th
not ſpare for coſt and charges,
this day as curious pieces of work
of the ancient Chineſe.

The China ware that is brought
does not deſerve the name of it;
and is not ſo good as our Fayanc
moſt look'd upon is that which is
vince of Quamſi, the clay is foun
the water in another, becauſe it is c
perhaps alſo, this water they mak
other, becauſe it is impregnated
ſalts, proper to purify and refine t
more ſtrictly uniting the parts, as
which is good for nothing, if i
ſome certain waters, whereas oth
compact, ſtrong, and adhering.

miſtake to think that there is re-
hundred years to the preparing
porcelain, and that its compoſition
; if that were ſo, it would be
nor ſo cheap. It is a clay ſtiffer
s; or rather a kind of a ſoft white
d in the quarries of that province.
'd the pieces of it, and ſeparated
earth that may chance to be mix'd
y it ſmall till it be reduc'd to a
low fine ſoever it may appear, yet
nding it for a long time; altho'
difference is to be perceived, yet
d that it is indeed made much
the inſenſible parts are leſs mix'd,
k thereby comes to be whiter and
Of this ſubtil powder they make
ey knead, and beat a long while
may become ſofter, and that the
more perfectly incorporated there-
e earth is well moulded, they en-
uring of it. It is not likely that
as they do in ſome other ſorts of
ore probable that they faſhion them
like us. So ſoon as their work
expoſe it to the ſun, morning and
ke it away again when the ſun
for fear of warping it. So the
grees, and they apply the painting
hen they judge the ground proper
t becauſe neither the vaſes nor the
icient luſtre, they make a very fine
he matter of the ſame porcelain,
paſs ſeveral ſtrokes upon the work,
a particular whiteneſs and luſtre;
the varniſh of the porcelain. They
he kingdom of Siam, that they
ne common varniſh, with the com-
poſitio

poſition made of the white of [illegible] bones of fiſh; but this is but [illegible] workmen of Fokien, who work juſt as thoſe of Quamſi, don't do otherwiſe. After all theſe preparations, they put the vaſes in a furnace, wherein they kindle a gentle and conſtant uniform fire, that bakes them without breaking; and for fear leſt the exterior air ſhould do them damage, they do not draw them out till a long while after, when they have acquired their due conſiſtence, and have been gradually cooled.

This is all, madam, I have to ſay to the myſtery of porcelain, that they have ſo much ſought after in Europe. Providence, and the preſervation of religion, that obliged me to run over the greateſt part of China, did not carry me into the province of Quamſi, where the earth is found whereof they make it; ſo that I do not ſufficiently know it, as to my own particular, ſo far as to be able to deſcribe the nature and particular qualities thereof; perhaps it is not much different from ſome ſoft ſtones that are found in ſeveral provinces of France. And if ſo be the ingenious would pleaſe to make ſome experiments, and operate diligently, by making uſe of ſeveral ſorts of waters, after the above-mentioned manner, it might not be impoſſible to ſucceed.

Beſides theſe varniſh'd cabinets and veſſels of porcelain, the Chineſe adorn likewiſe their apartments with pictures: they do not excel in this art, becauſe they are not curious in perſpective, notwithſtanding they diligently apply themſelves to painting; they take delight in it; and there are a great company of painters among them: ſome paint the ceiling, repreſenting, upon the chamber-walls, an order of architecture without ſymmetry, by bands or fillets continued all along around at the top and bottom of the wall, and above the capital of the column, which contains only ſingle columns, placed at an equal diſtance,

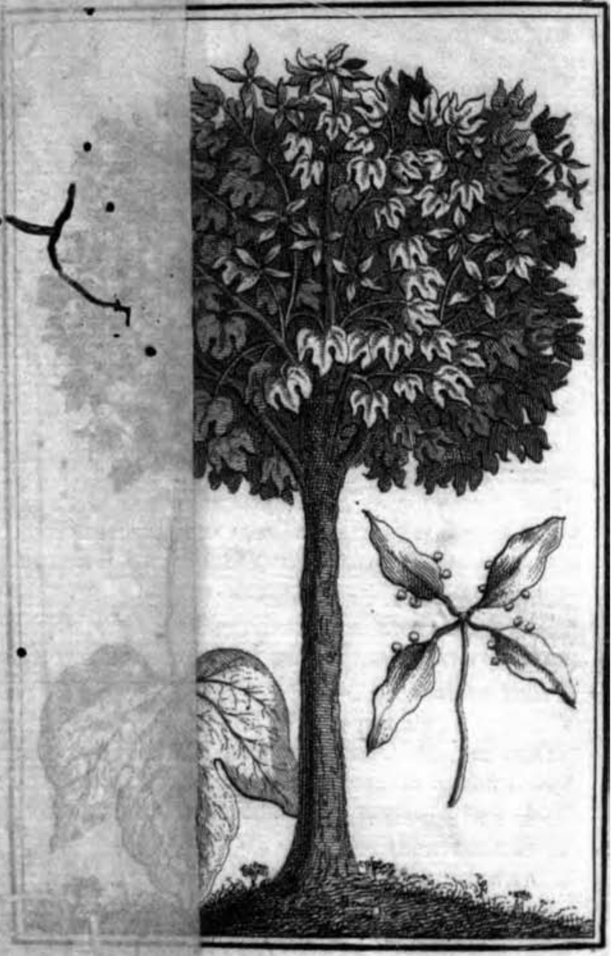
ny other ornament of architecture.
en the chamber, or glew paper
ing the pictures of their anceſtors
h ſome maps and pieces of white
e painted flowers, fowls, mountains
ſome others they write in capital
f morality, that explain the max-
erfect government. Some chairs,
ſome cabinets, flower-pots, and
well ordered, and placed in due
a pretty handſome apartment.
not enter the bed-chamber, yet
fine; in ſummer they have taffaty
with flowers, trees, and birds, in
roidery. The ſort of work that
province of Nankim is in requeſt,
ſt noble and fine of all the Chineſe
have curtains of the fineſt gaze,
ity againſt the weather, but cloſe
them againſt flies and gnats, that
he night. In winter they make
ſtitched with dragons and other
as their fancy guides them: the
manner the ſame. They do not
but their cotton quilts are very
tead ordinarily is of joiners work,
ures. I have ſeen ſome very fine

ve ſaid, you may judge, madam,
have ſhut themſelves up within
ceſſity and profit, without being
out magnificence; their houſes are
ut not fine: they ſeem ſtill more
eir gardens; they have in that
s much different from ours; for
gned for the ſepulchre of their an-
y leave untilled, they would think
their wits to put the ground to

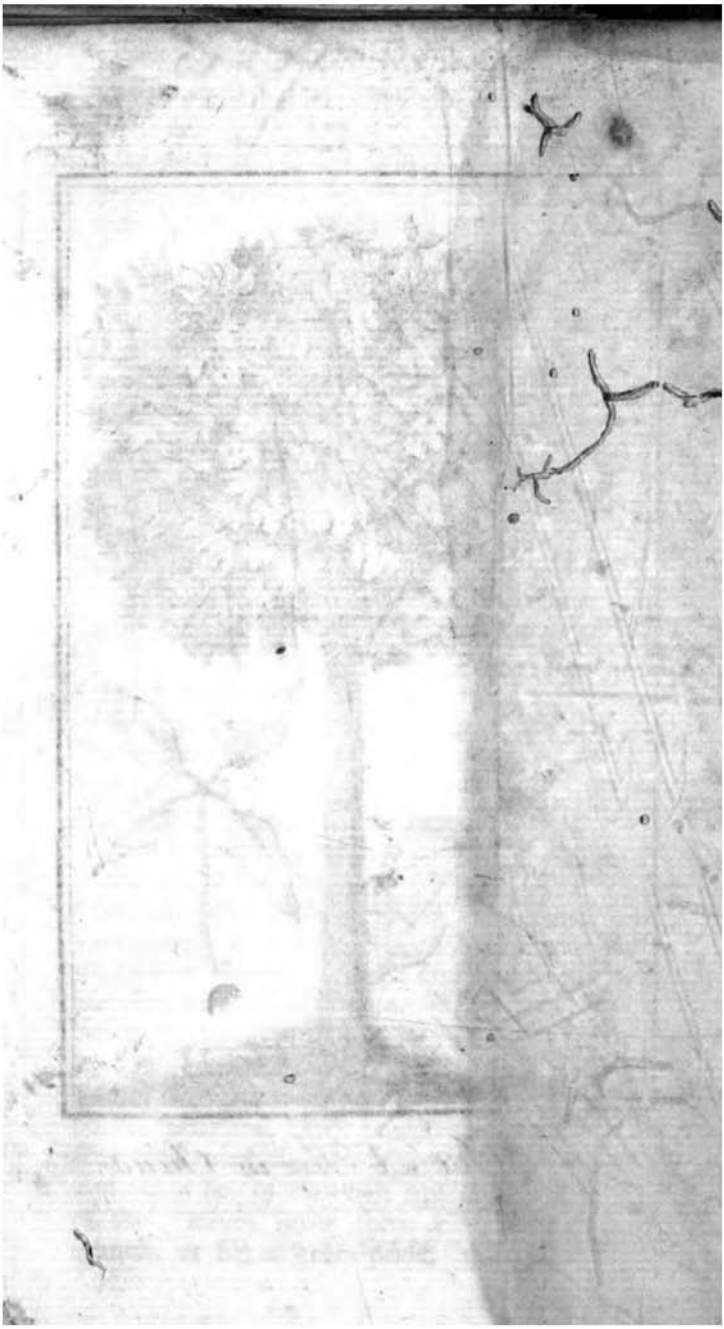
no other uſe than to make alleys and walks, to cultivate flowers, and plant groves of unprofitable trees. The benefit of the commonwealth commands that all ſhould be ſowed; and their own particular intereſt, that more nearly concerns them than the publick good, doth not permit them to prefer pleaſure to profit.

'Tis true, the flowers of the country do not deſerve their looking after; they have none curious; and tho' many may be met with like thoſe of Europe, yet they cultivate them ſo ill, that one has much ado to know them. Nevertheleſs there are trees in ſome places that would afford great ornament in their gardens, if they knew how to order them. Inſtead of fruit, they are almoſt all the year long laden with flowers of a florid carnation; the leaves are ſmall, like thoſe of the elm, the trunk irregular, the branches crooked, and the bark ſmooth. If alleys were made of them, mixing therewith (which might eaſily be done) ſome orange trees, it would be the moſt pleaſant thing in the world; but, ſeeing the Chineſe walk not much, alleys do not agree with them.

Amongſt other trees they might diſpoſe of in gardens, there is one they call the Ou-tong-chu, reſembling the ſycomore; the leaves are in diameter between eight or nine inches, faſtened to a ſtalk a foot long, it is extremely tufted, and laden with cluſters of flowers, ſo thick ſet, that the ſun cannot pierce it with his rays: the fruit, which is extraordinary ſmall, notwithſtanding the tree is very large, is produced after this manner: Towards Auguſt, or the end of July, there ſpring, out of the very point of the branches, little bunches of leaves different from the other; they are whiter, ſofter and leſs broad, and are in lieu of flowers; upon the border of each of theſe leaves grow three or four ſmall grains or kernels, as big as green peaſe, that incloſe a white ſubſtance,



Ostum Chu A Tree in China.



leaſant to the taſte, like to that of
: is not yet ripe. This tree being
: manner of bearing its fruit being
dinary, I was apt to believe, madam,
irous to ſee the figure of it, which
be engraven.

who ſo little apply themſelves to
ns, and give them real ornaments,
them, and are at ſome coſt about
ke grotto's] in them, raiſe little
inences, tranſport thither by pieces
hich they heap one upon another,
her deſign than to imitate nature.
ſides all this, have the convenience
as is neceſſary to water their cab-
ious plants, they would deſire no
eror hath fountains, after the Eu-
but private perſons content them-
onds and wells.

ineſe neglect the ornaments of their
ple affect more to appear magnifi-
The government, that condemns,
allow, but regulates expences as
does not only approve of this, but
theſe occaſions, for reaſons that I
e ſequel of the hiſtory.

of quality receive viſits, or make
o along the ſtreets, or when upon
eſpecially at ſuch time when they
mperor, or make their addreſs to
are always accompanied with a
ndeur that fills one with aſtoniſh-

, richly habited, are carried in a
pen, borne upon the ſhoulders of
erſons, accompanied with all the
unal, who furround them with
r marks of their dignity. Some

walk

walk before them two and two, bearing chains, ſtaf-ces, eſcutcheons of varniſh'd wood, upon which may be read, in large gold characters, all the titles of honour annex'd to their places of truſt, together with a brazen baſon, upon which they beat a certain number of ſtrokes, according to the rank they bear in the province; they continually ſpeak aloud, and threaten the people to make way. Other officers follow in the ſame order, and ſometimes four or five gentlemen on horſeback bring up the rear. Some Mandarines never appear in publick without a train of three or fourſcore domeſticks.

Thoſe that belong to the army go commonly on horſeback, and, if of any conſiderable rank, they are evermore at the head of twenty-five or thirty cavaliers. The princes of the blood at Pekin are preceded by four of their officers, and follow themſelves in the midſt of a ſquadron that marches without order. But then they wear no liveries in China, but the domeſticks are habited according to the quality of their maſters in black ſattin, or painted linnen. Altho the horſes be neither fine nor well managed, yet are the trappings and harneſs very magnificent; the bits, ſaddles, and ſtirrups are gilded, or elſe of ſilver. Inſtead of feather, they make bridles of two or three rowls of coarſe pink'd ſattin, two fingers broad. Under the horſe's neck, at the beginning of the breaſt-plate, hang two great taſſels of that curious red horſe-hair wherewith they cover their bonnets, which are faſtened to two huge buttons of braſs gilded or waſh'd with ſilver, hung at rings of the ſame metal; this ſhews fine in a cavalcade, but upon a long journey, eſpecially upon a courſe, it is cumberſome.

Not only the princes and perſons of the higheſt rank appear in publick with a train, but even thoſe of a meaner quality go always on horſeback along the ſtreets, or in a cloſe ſedan, followed by ſeveral foot-

men

an ladies do often make uſe of wheels, but they have not the

nce of the Chineſe Mandarines itſelf in the journeys they take by gious bigneſs of their barges, that ſhips, the finery, carving, paint- f the apartments, the great num- ſeamen that ſerve aboard, the dif- heir dignity every where diſplayed, ſtreamers, and the like, do abun- them from the Europeans, who accoutred, or more careleſs than

hineſe have their ſolemn feaſts, ate with great pomp and charges; s in the year are ſpent in rejoycing whole empire; they array them- ly, they viſit one another, they l their friends, and to all the per- way concerns them to obſerve. and comedies take up every body's elve days before abundance of lit- mmitted, becauſe thoſe, who are , ſeek how to come by it, and e ſome whoever goes without, to eſe divertiſements.

of the firſt month is ſtill more ſo- the Day or Feaſt of Lanthorns; them up in all the houſes, and in ſuch a great number, that it is a n a feſtival: they light up, it may hundred millions. You will ſee, by what I am going to relate, that they tremes in this ceremony, which ave been tolerated, as ſeveral other omply with that people's humour,

but which now are become the mo[st] of perſons of quality.

They expoſe to view that day prices; ſome of them coſt two th and ſome of the nobility retrench thing from their table, apparel or pear magnificent in lanthorns. It is that are dear, the gilding, ſculpt ſilk and varniſh make all the ſhow neſs it is immenſe. There are ſom ſeen of upward of twenty ſeven fe are halls, or chambers, and three machines would make pretty hand inſomuch that you will admire, tell you that in China we may eat, repreſent comedies, and dance balls

A publick bonfire is little enoug but becauſe it would be inconveni fied with an infinite number of wax which at a diſtance ſhew very pret repreſented divers ſhows to gratify there are perſons concealed, who ſeveral little machines, make pupp bigneſs of men and women, the are ſo natural, that even thoſe, w with the trick, are apt to be miſtak madam, I was not deceived, bec preſent at theſe ſpectacles. Wh the report of the Chineſe, and upon relations whoſe authors are well k I ſhould be loth to condemn.

Beſides theſe prodigious lantho infinite number of a middle ſize more ſafely ſpeak; I have ſeen neat, but magnificent; they are c ſed of ſix faces, or pains, each o frame four feet high, a foot an of varniſh'd wood, and adorned

ung it on the inſide with a web of fine
, whereon are painted flowers, trees,
netimes human figures. The painting
s, the colours lively, and when the
e lighted, the light diſperſeth a ſplen-
rs the work altogether agreeable.

nnels join'd together compoſe an hex-
at the top by ſix carved figures, that
n of it. There are hung round about
of ſattin of all colours, like ribbons,
divers other ſilken ornaments that fall
es, without hiding any thing of the
res. We ſometimes uſe them for an
ur churches. The Chineſe hang them
their halls, and ſometimes in publick
places.

The feaſt of lanthorns is alſo celebrated by bon-
indled at that time in all quarters of
by fireworks; for there is no body
but lets off ſquibs and crackers. Some have ſpoken
of theſe as the fineſt fireworks in the world. We are
told that there appear figures of whole trees covered
with leaves and fruit, you may there diſtinguiſh the
cherries, raiſins, apples and oranges, not only by
their figures, but alſo by their particular colour;
every thing is painted to the life, inſomuch that one
would really imagine that they are naturally trees
that are enlightened in the night, and not an artifi-
cial fire, on which they have beſtowed the figure
and appearance of trees.

Theſe deſcriptions, in ſome relations of China,
exaſte in thoſe who travel thither, a real paſſion to
behold all theſe miracles; I ſhould have been very
glad, as others are, to have upon my own perſo-
nal knowledge been able to have related them. I
have often fought for an occaſion, but all in vain.
Theſe ſires are not ſo ordinary as people imagine,
and to receive them it will perhaps be neceſſary to

go back to their time who writ of them. The father
miſſionaries that ſojourn at Pekin, who have been
eye-witneſſes of what was performed on this account
in the emperor's palace, have often told me, that it
was not at all as they imagined it to be, and at the
bottom, that there was nothing very extraordinary
in it.

Nevertheleſs, madam, it is not juſtly to
condemn theſe authors, as perſons of no credit;
they are good honeſt miſſionaries, who would not
impoſe upon us at pleaſure, and what I have ſeen in
India, and eſpecially upon the coaſt of Coromondel,
may juſtify them in ſome reſpect; they do these really
repreſent all ſorts of figures, not by artificial
works that burſt in the air like our fquibs (for to me
it ſeems not poſſible to reduce flame to ſuch deter-
mined figures as would be neceſſary to diſtinguiſh
raiſins and leaves, and much leſs to imitate every re-
ſpective colour that is natural to fruits), but by
means of a combuſtible matter compounded of
ſulphur, camphire, and ſome other ingredients,
wherewith they dawb pieces of wood in form of a
croſs, of trees, and flowers, or in any other form
they pleaſe.

As ſoon as they have given fire to it, that ex-
panded gum is ſet on fire on all ſides like coal,
and repreſents, till it be totally conſumed, the fi-
gure of the wood on which it was applied, ſo that
it is no great wonder that they ſhould make trees
and fruits of fire; and I do imagine that what they
much magnify in China, may be ſome ſuch thing.

Not but that theſe ſorts of fires have their beauty;
for, beſides their particular colour, they are peculiarly
moſt ſplendid, and withal the moſt pleaſant to the
eye imaginable, it is no mean ornament in a publick
illumination, to be able to repreſent many bodies
of fire, palaces all on fire, with their orders of ar-
chitecture, cartouches, and armories of light, and

a great compaſs of other repreſentations, that might be made in paper with a great deal more exactneſs than in the firſt, where the artificers neither have ingenuity to contrive great deſigns, nor dexterity enough perfectly to execute them.

Perhaps, madam, you will have the curioſity to learn what might have given occaſion to the Chineſe to ordain ſuch an extravagant feſtival as this, whereof I have the honour to ſpeak to your grace. As it is very ancient, the original ſeems very obſcure. The vulgar aſcribe it to an accident that happened in the family of a famous Mandarine, whoſe daughter, walking one evening upon the banks of a river, fell in, and was drowned; the afflicted father, with his family, ran thither, and the better to find her, he cauſed a great company of lanthorns to be lighted. All the inhabitants of the place thronged after him with torches, they ſearched for her all night to no purpoſe, and the Mandarine's only comfort was to ſee the willingneſs and readineſs of the people, every one of which ſeem'd, as if he had loſt his own father, becauſe they look'd upon him as their father.

The year enſuing they made fires upon the ſhore on the ſame day, they continued the ceremony every year, every one lighted his lanthorn, and by degrees it commenced into a cuſtom. The Chineſe are pretty ſuperſtitious in this reſpect; but there is no probability that ſuch a ſmall loſs ſhould have ſuch a mighty influence upon a whole empire.

Some Chineſe doctors pretend that this feſtival deduceth its original from a ſtory which they report in the manner following: Three thouſand five hundred and eighty three years ago, China was governed by a prince named Ki, the laſt emperor of the firſt race, whom Heaven was pleaſed to endue with qualities capable of conſtituting an hero, if love to women, and the ſpirit of debauchery, that took poſſeſſion of

his heart, had not reduced him to
empire, and an object of abhorrence

He had rare parts, a winning, p
him, great courage, and was of
ſtrength of body, that he broke ir
But this Sampſon had his miſtreſſes
amongſt other extravagancies, th
exhauſted all his treaſures in buildi
cious ſtones to honour the memor
and that he filled a pool with w
three thouſand young men to bat
vious manner. Theſe exceſſes,
abominations, prevailed with the
to offer him ſome advice, accord
but he put them to death; yea,
one of the kings of the empire,
to divert him from theſe diſord
committed a fact that conſummat
of himſelf and all his family.

One day, in the heat of his de
lity, complaining that life was too
content, ſays he to the queen wh
if I could make you eternally ha
years, nay in a few days peradven
ſpite of us, put an end to our pl
power will not ſuffice to give yo
that which the loweſt of my ſub
this thought continually troubles my
over my heart a bitterneſs that hi
ing the ſweetneſs of life: why can
for ever? and ſeeing there are ſt
ſhining, muſt you needs be ſubject
ſhine more bright upon earth, th
heaven.

'Tis true, my lord, ſaith this f
you cannot make your life eternal,
to forget the brevity of it, and to
never die: what need have we of

dition of our life? The morning ſtar
morning, and the night that comes
lo continually put us in mind of the be-
of our days; as thoſe begin and end,
are begun, advance with precipitation
be at an end.

ſir, let us no longer caſt our eyes upon
roll over our heads: have you a mind
re your imagination? build yourſelf a
r enlightened, always ſerene, always
our deſires; where we ſhall perceive
ſtep of the inſtability of human things.
lo it, by erecting a great and magnifi-
up on all ſides from the light of the
ng up all around magnificent lanthorns,
lendor will be preferable to that of the

anſported thither whatſoever is capa-
ng to your pleaſure; and, for fear of
t diſtracted by them, break off all cor-
other creatures. We will both of us
w world that you ſhall create: I will
of all things; you alone will there
aſure than all the old world can offer;
, that will be renewed for our ſakes,
more happy than the gods are in hea-
that we will forget the viciſſitude of
, time ſhall be no more in reſpect of
umbrance, no more ſhadow, no more
in life; and provided, my lord, that
will be always conſtant, always paſ-
ſity will ſeem to me unalterable, and
vill be eternal.

The emperor, whether it was that he thought he could deceive himſelf, or whether he had a mind to pleaſe the queen, I cannot tell; but he cauſed this enchanted caſtle to be built, and there immured her and himſelf. There he paſs'd ſeveral months

immerſed in delights, and wholly taken up with his new life; but the people, not being able to endure ſuch exceſs, obliged one of the wiſeſt [illegible] of the empire to declare againſt him.

So ſoon as the emperor had notice of the conſpiracy, he appeared preſently in the old world, which, whether he would or no, ſtuck more to his heart than the new: he appears at the head of an army to puniſh this rebel; but ſeeing himſelf abandoned by the people, whom he had ſo fooliſhly deſerted, he thought it his wiſeſt courſe to abdicate, and betake himſelf to flight. During the three remaining years of his life, he wandered from province to province incognito in a poor condition, always in danger of being diſcovered, as if God, by this diſquiet and continual agitation, had a mind to puniſh him for that ſoft and effeminate repoſe wherein he thought to have found conſtant delights and eternal felicity. In the mean time they deſtroyed his palaces, and to preſerve the memory of ſuch an unworthy action to poſterity, they hung up lanthorns in every quarter of the city. This cuſtom became an niverſary, and ſince that time a conſiderable feſtival in the whole empire; it is ſolemnized at Hamcheu, with more magnificence than any where elſe: and the report goes that the illuminations there are ſo ſplendid, that an emperor once, not daring openly to leave his court to go thither, committed himſelf, with the queen, and ſeveral princeſſes of his family, into the hands of a magician, who promiſed him to tranſport them thither in a trice. He made them in the night to aſcend magnificent thrones that were borne up by ſwans, which in a moment arrived at Hamcheu.

The emperor ſaw at his leiſure all the ſolemnity, being carried upon a cloud, that hovered over the city, and deſcended by degrees; and came back again with the ſame ſpeed and equipage, to court

ſence. This is not the firſt fable the Chineſe have told; they have ſtories upon every thing, for they are ſuperſtitious to exceſs. And in point of magick, be it feigned or true, there is no people in the world that have come near them.

However that be, certain it is, that they take huge delight in publick illuminations; and one of their kings, who for his good qualities was become the darling of the people, once thought he could not better demonſtrate to them his reciprocal affection, than by inventing for their ſakes ſuch like feaſts. So that once a year, for eight nights one after another, he opened his palace, which they took care to illuminate by abundance of lanthorns and fireworks. He appeared in perſon without any guards, and mixed in the middle of the croud, not ſuffering them to diſtinguiſh him from others, to the end that every one might enjoy the liberty of ſpeaking, playing, and hearing divers concerts of muſick there performed.

This action hath rendered this prince renowned in the Chineſe hiſtory; but what would they have ſaid if they had chanced to be in the apartment of Verſailles, where the greateſt and moſt potent of kings ſo often aſſembles all the innocent pleaſures that chriſtianity allows, to make his court, if poſſible, as happy as himſelf; if they did but behold thoſe illuminations, thoſe concerts, thoſe ſports, thoſe magnificent banquets, and the prince himſelf ſtriving to mix with the multitude, may, and would be unknown, were he not diſtinguiſhed by an air of grandeur independent on his dignity, whereof he cannot diveſt himſelf.

Since I am ſpeaking, madam, of the magnificence of the Chineſe, I cannot, without being wanting in a material point, paſs over in ſilence what relates to their emperors, who never appear in public, but as ſo many deities, environed with all the ſplendor that may attract the reſpect and veneration

of

of the people. Heretofore they rarely ſelves; but the Tartars, who reign much more popular, and the late kin ſo much upon nice punctilio's. Th ror in that, as well as in all things medium, which contents his own totally diſpleaſing the Chineſe. moderate as he is, in compariſon one may boldly ſay, he never ma head, or in the midſt of an army.

At ſuch time he is accompanied of the court: there is nothing bu and precious ſtones, every thing and pompous; the arms, the ho umbrello's, the ſtreamers, and a badges of royal dignity, or of the of every prince, every where ſpa In a word, there is nothing more occurrences than this crowd; eve reſpective rank; and the head of leaſt his fortune, lies at ſtake, wh indiſcreetly to diſcompoſe the order

When he takes a progreſs to vi of the empire, he goes commonl by a few guards and ſome truſty all the cities upon the road, and i paſſages, there are ſo many troop battalia, that he ſeems to ride poſt

He goes ſometimes into Tarta vertiſement of hunting, but yet alw as if he went to the conqueſt of He carries along with him no leſs ſand men, who endure a great whether the weather be hot or co encamp in a very inconvenient m it ſometimes happens, that, in one huntings, there die more horſes th

e; but he counts the deſtruction
horſes as nothing.

t accompany him thither ſay, that
gnificence more diſplay itſelf than
; there he ſees ſometimes thirty
tar kings, that come to addreſs
tribute; yea, there be ſome of
ie name of Ham or Cham, that
; they are all of them juſt as the
e firſt order, his penſioners; he
ghters in marriage; and, to make
e to his intereſt, he declares him-
againſt all the weſtern Tartars,
hem; nay, and have ſometimes
tack China itſelf with ſome face

of theſe petty ſovereigns appears
np, the court is wonderful ſump-
nd he may poſſeſs theſe Barba-
ea of the power of China, the
ents of the Mandarines are rich
exceſs. This is what the miſ-
been witneſſes of the ſame, do
ſe we may give credit to their
becauſe they all unanimouſly
but alſo becauſe what they ſay
nport with the genius of the

relation of father Magalhen's,
learned and uſeful notes, ſays,
ous march of the emperor, when
e to offer ſacrifices to Heaven,
in it, and deſerves here to be
uch the more, becauſe theſe
ſe nor magnified; for the or-
blick ceremonies are known to
regular, that the very emperor

This

This pompous ceremony begins wit twenty four trumpets, adorned with golden coron with 24 drums ranked, each of them in two armed with truncheons varnish'd and long, follow them in the same order a that follow 100 soldiers bearing n armed with a semicircle of iron, in cent, followed with 100 serjeants at officers whose pikes are painted with different places, with flowers and go

Next after this first file are borne wrought lanthorns, 400 flambeaux of that flame like our torches, 200 lanc huge tufts of silk, 24 banners, whe the signs of the zodiack, and 56 of sent the celestial constellations: ther moreover 200 fans with figures o other animals; 24 umbrello's still m and a livery cupboard borne by the o lace, whose utensils are of gold.

All this does immediately preced who at last appears on horseback, gl surrounded with six white led horses is covered with gold and precious life-guards and pages of honour; th fore him an umbrello that shades hi and dazzles the sight with all the man could possibly invent to enrich

The emperor is followed by all t blood, by the Mandarines of the fi viceroys and principal lords of the c formalities: immediately after c gentlemen of quality, which may b of gentlemen pensioners, attended men, array'd in carnation silk, bor ers, stitched with little stars in gold is properly the king's houshold.

ill more extraordinary by what
t went before: for immediate-
en ſedan that reſembles a tri-
arers ſupport another cloſe one,
uld take it for an intire apart-
there appear four chariots, the
e drawn by elephants, and the
Each ſedan and chariot hath
n for its guard: the charioteers
d, and the elephants, as well as
ed with embroidered houſings.
larine officers, and 2000 officers
oft richly cloathed, marching in
g to their cuſtom, with a gravity
pect, bring up the rear of this
not needful that the court ſhould
for this pomp, and as ſoon as
pleaſed to go offer ſacrifice, they
dineſs to attend him in this order.
t, in our entertainments and ſolemn
any thing more ſplendid and mag-

or of China never appears greater
es audience to foreign ambaſſadors;
umber of troops who are at that
t incredible number of Mandarines
es, diſtinguiſhed according to their
y, placed in order, without confu-
noiſe, without diſturbanee, in ſuch
uld appear in the temples of their
ſters of ſtate, the lord chief juſtices
reign courts, the petty kings, the
blood, the heirs of the crown, more
this prince, than they are exalted
ple: the emperor himſelf ſeated on a
beholds proſtrate at his feet all this
rers; all this, I ſay, bears an air of
d grandeur in it, that is to be found

no

no where but in China, which ch
does not ſo much as permit kings
moſt glorious courts of Europe.

I ſhould never make an end, if I had
ſcend to all the particulars of the publ
where the Chineſe diſplay all their m
ſuppoſe, madam, I have ſpoken enou
a juſt idea of it; now if you pleaſe t
the cloſe of this letter, to add wha
myſelf, in reference to France, where
ambition of private perſons have ca
to a higher pitch, than in any other
rope; it ſeems to me that the Chi
ever ſurpaſs us in common and publ
a more glorious and ſpecious outſide
domeſtick things, our apartments are
richer, the retinue of perſons of qu
cently cloathed, tho' not ſo numerous,
more commodious, the tables bette
generally ſpeaking, the expence more
better regulated. I am with a moſt pro

Madam,

Your moſt humb
and moſt obed

LETTER VII.

To the Archbiſhop of Rheims, *firſt Peer*

Of the Language, Characters, Books, a
of the Chineſe.

My Lord,

AFTER having had the honour t
your grace at your ſpare hours,

s of the empire of China, I be-
ot take it amiſs to ſee from me an
elates to their language, charac-
orals.

n points of hiſtory that one can-
out much caution, and eſpecially
ain them to ſuch a perſon as your-
r character it is, to know exactly
hatever you ſtudy; to ſatisfy ſuch
uiſite an exactneſs and method,
and looſeneſs of diſcourſe will

lord, that it is difficult to add,
ıy new knowledge to that which
ne of the moſt knowing prelates
ood and diffuſive ſoever the mo-
be, yet are they but the faint
nd imperfect reaſon, which diſ-
y are brought near thoſe divine
diſcovers to us, and whereinto
ed by the continual reading of
ouncils.

no' all the philoſophy of that
not able to inſtruct us, yet is it
know, to what pitch of per-
brought ſciences, and that too
people in the world were either
. Their chief learning lies in
ir language, wherefore I will
what I have obſerved moſt re-
his:

age hath no analogy with any
vogue in the world, no affinity
in the pronunciation of the
e diſpoſing and ranging of the
hing is myſterious therein, and
n, ſtand amazed, my lord, to
e words of it may be learnt in

two

two hours, altho' there is required ſeveral years ſtudy to ſpeak it: that one may be ready to read all the books, and to underſtand them perfectly without apprehending any thing, if another read it: that a doctor may compoſe a book with all the elegance poſſible, and this very ſame doctor may not know enough of it to explain himſelf in ordinary converſation; that a mute, in characters, might with his fingers, ſpeak as faſt as his auditors can ſee him; in a word, that the ſelf ſame words do often ſignify quite different things, and that ſhall pronounce them, it will be a compliment in the mouth of the one, and foul language in the mouth of the other. Theſe paradoxes now ſurpriſing ſoever they may ſeem, are very true, notwithſtanding; and your grace will pleaſe to give yourſelf never ſo little trouble, to caſt your eyes upon what I ſhall write about it.

This tongue contains no more than three hundred and thirty words, or thereabouts, all of one ſyllable, or at leaſt they ſeem to be ſo, becauſe they pronounce them ſo ſuccinctly, that a man can ſcarce diſtinguiſh the ſyllables: although it be a tedious thing to read the whole ſeries of them, yet I ſhall deſcribe them in this place, as well to let you underſtand the tone, as to give you the ſatisfaction to ſee, at one view, compriſed in one ſingle page a language ſo ancient, ſo famous, and I may ſay, ſo eloquent as this is.

Theſe few words would not be ſufficient to expreſs a man's ſelf aptly upon all ſubjects, and ſupply words for arts and ſciences, to maintain eloquence in diſcourſe, or in writing, which is very different among the Chineſe, if they had not an art to multiply the ſenſe, without multiplying the words. This art chiefly conſiſts in the accents they give the ſame word pronounced with a ſtronger or

hath divers ſignifications; ſo that the
; when it is ſpoken exactly, is a kind
contains a real harmony, which com-
ce and particular character of it.
e tones that are applied to each word,
e ſenſe one means to give it. The
n pronunciation without lightening or
, as if one ſhould continue for ſome
te of our muſick; the ſecond raiſeth
ly higher; the third is very acute;
u deſcend all on a ſudden to a grave
ifth you paſs to a more deep note, if
ſo to expreſs myſelf, by hollowing
kind of baſe. It is very hard to ex-
ing herein any other way than by
ſelf.

ou already ſee, my lord, that, by this
nunciation, 333 words are made 1665;
ay pronounce ſmoothly, or aſperate
hich is very uſual, and does ſtill in-
guage by half. Sometimes theſe mo-
joined together, as we put our let-
thereby to compoſe different words:
more than all that, for ſometimes a
according as it follows or goes be-
hath a quite different ſenſe; ſo it plain-
at this tongue, ſo poor, ſo ſeeming-
for all that, is indeed very rich and
iſhing us with variety of words.
riches coſt foreigners dear to come by
annot tell whether ſome miſſionaries
r have laboured in the mines than to
hemſelves for ſeveral years to this la-
the hardeſt and moſt diſcouraging that
ience in matter of ſtudy. I cannot ap-
any one can have other thoughts;
onfeſs I admir'd to read the new rela-
r Magalhen, that the Chineſe language

is eaſier than the Greek, Latin, and ges in Europe. He adds, one cann if it be conſidered, that the difficul proceeds from the memory; now, trouble at all in this, that hath but v in compariſon of others, nay, and in a day's time.

To argue as this father does, muſic but an hour's time, ſeven words an do not much burthen the memory, an but a voice never ſo little flexible, on it were no hard matter to learn them we ſee by daily experience, whoſo be or forty years, unleſs he have a mor ry inclination for muſick, ſcarce ever l poſe; nay, and after much applicatio ercise, is ſtill, to his dying day, but ſician. How will it fare with a perſc ſix tones to combine with above 30 he does not know by the writing, whic to mind extempore, when he would or when he is to diſtinguiſh in anot precipitates his words, and who ſcarc accent and particular tone of each wo

It is not the memory that is put to this occaſion, but the imagination and ſome certain perſons never diſtinguiſh another; the turn of the tongue alſo finitely thereto; and there are certain have memory ſufficient to learn a b days, who will tug at it for a mon pronounce only one word, and all t How happens it, that, let him take will, a man has never a good accent in when he is born in certain provinces, them till he is grown up.

Nevertheleſs, to make yourſelf Chineſe, you muſt give each word it

r ſo little, and you fall into an-
es a ridiculous counter-ſenſe;
t a care, you may call a man
an to call him Sir, becauſe the
n to them both, hath a diffe-
the different tone they give it:
in this language, that one may
n all.

that makes the Chineſe tongue
thers. When a ſtranger that
intends to ſpeak French, if he
rds but never ſo little well, we
e ſpeaks ill, and we know his
ia, one ſingle word, badly pro-
o render the whole phraſe un-
phraſe at the beginning, that
d underſtood, hinders the un-
ollows. So when one chances to
tion, where they have already
ſome buſineſs, one ſtares about
underſtanding, till ſuch time
ut him in the way, and till he
ad of the diſcourſe.

e been ſaying, this tongue hath
at diſtinguiſh it from all others.
not ſpeak as they write, and
ourſe is barbarous, harſh, and
ed. If you would write well,
oper terms, more noble expreſ-
turns, than do occur in common
re proper only for writing, the
e different from the common
obſcureſt Latin poets are from
oft natural proſe.

does not conſiſt in a certain
ſuch as orators affect, who, to
litors, ſtuff it ſometimes only
ney have but few things to tell

them. The Chineſe are eloquen
preſſions, noble metaphors, bold
pariſons, and above all, by abu
and paſſages taken from the anci
them are of great moment:
many things in a few words, th
myſterious, obſcure and not co
make uſe of thoſe particles th
nect our diſcourſe. They ſee
not to be underſtood, oftenti
ſhould underſtand ſeveral thi
not mention them; ſo much
they incloſe in few words!

It is true, this obſcurity al
reſpect of thoſe who have a pe
characters; and a learned ma
is ſeldom miſtaken in it, but
often at a ſtand: and I hav
doctors, who, to underſtand
diſcourſes, were obliged to d
ger in the air the particular
their words, whoſe ſenſe cou
by the pronunciation.

Thirdly, the ſound of wo
to the ear, eſpecially in th
kim, where the accent is mo
other part; for there, many
tones ſo fine and delicately,
much ado to perceive it. B
R, which contributes not a
language; yet muſt it be all
of the Chineſe that pretend
ſpeak very unmuſically, the
intolerably; and tho' they
yet by meer extending then
finite and like to intire ph

They have moreover a
occurs, which we expreſs co

from the bottom of the *aſpera ar-*
and unnatural, that that alone is ca-
language: but as certain forced aſ-
aſtilian tongue do notwithſtanding
ls, ſo the Chineſe are perſuaded that
ls that diſpleaſe us are a real grace;
ore maſculine and ſtronger tones
their language, without which it
degenerate into an effeminate ſoft-
at beſt have no grace but in the
and children.
want abundance of ſounds which
letters; for example, they do not
o, *r*, *x*, *z*, after the ſame manner
; and when any one forces them
, they always make ſome altera-
ls that in their language come the
ver being able almoſt to expreſs
ch proved formerly a great diffi-
priests in conſecrating the hoſt,
maſs in Latin without falling into
Yet there was ſo much pains
tongue, that at length they have
tion; ſo that the Latin in their
more different from that of the
t of the Portugueſe is from ours.
en ſaying, my lord, is to be un-
darine language, that is current
which is univerſally underſtood
common people at Fokien, be-
particular tongue, that hath no
ne, who look upon it in China,
iſcay language, or Baſbetron in

e China character is no leſs ſin-
ue; they have not any alphabet
ntains the elements, and, as it
f the words; nay, they cannot

ſo much as comprehend how we are ſmall a number of figures, each of nothing, to expreſs upon a piece of pap ceptions, to compoſe ſuch an infinit books, as to ſtock whole libraries. T ting letters together, to compoſe word combine them both into a prodigiou ſenſes, is to them a hidden myſtery ; is ſo common amongſt other nations, amongſt them, either thro' the little have had with other neighbouring nat the ſmall account they made of foreig

Inſtead of characters, at the beginnir narchy, they us'd hieroglyphicks ; they than wrote ; and by the natural im which they drew upon paper, they end preſs and convey their ideas to othe write a bird, they painted its figure, a foreſt, they repreſented a great compa circle ſignified the ſun, and a creſcent

This ſort of writing was not only very inconvenient ; for beſides tha his thoughts but by halves, even thoſe expreſs'd, were never perfectly concei beſides, utterly impoſſible to avoid n over, there needed whole volumes t things, becauſe the painting took up room ; inſomuch, that the Chineſe little changed their writing, and com ple figures, tho' leſs natural : They ed many to expreſs ſome things tha not repreſent, as the voice, ſmell, tions, paſſions, and a thouſand ot have neither body nor figure ; o draughts they after made compo this rate they multiplied their charac becauſe they deſtined one or more c particular word.

of letters is, in my opinion, the
ſe ignorance, becauſe they im-
n this ſtudy, and have no leiſure
nk of other ſciences, fancying
enough if they can but read.
far from underſtanding all their
much, if, after ſeveral years in-
hey are able to underſtand fif-
ouſand. The vulgar ſort of the
emſelves with leſs; and I cannot
was ever any doctor that un-
part, for they reckon upwards
uſand.

, it is ſcarce credible how much
them; it is an heavy croſs to
an's life long (for commonly it is
t) to ſtuff his head with this hor-
figures, and to be always occupied
perfect hieroglyphicks, that have
nalogy with the things they ſig-
the leaſt charm in this, as in the
, which, in fatiguing, do not ceaſe
ıe weary mind with delight. It is
, that a man may not be diſcou-
ıt more ſublime motives, to excite
ıtion; to make a virtue of ne-
leaſe one's ſelf to think, that this
ed and ingrateful ſoever it ſeems,
ecauſe it is a ſure way to bring
wledge of Jeſus Chriſt.

whereby we make ourſelves under-
ed; whereby we inſinuate ourſelves
and thereby prepare them for the
the chriſtian religion; there is not
m this hope of preaching the goſpel
not incourage and inſpirit. We can-
but that our bleſſed Lord may ac-
fects of our good will, with a par-

ticular bleſſing; and it is more th
if it had not been for the aſſiſtance
miſſionaries would never have bee
cients, as to make ſuch a progre
niſhed the ableſt doctors of the en

Amongſt theſe characters, there a
ſorts. The firſt are almoſt out of uſ
ſerve them only out of veneration
ſecond, not ſo ancient by far, ak
publick inſcriptions; when there
them, they conſult books, and, b
dictionary, it is eaſy to decypher th
much more regular and fair, ſerve
ſion, and alſo for the ordinary wri
leſs, the ſtrokes and draughts of t
exact and curious, there needs a cc
to write them. And for that reaſon,
trived a fourth kind of writing, th
of being more joined, and leſs diſting
another, facilitate the writing faſter
ſon, they are called Voluble Letters
laſt characters do much reſemble one
anſwer to our capital letters, to the
and ordinary writing.

Inſtead of a pen, they uſe a penc
hand, not obliquely, as our painters,
if the paper were to be prick'd. The
write from top to bottom, and begi
ter where ours end; ſo that, to re
the laſt page muſt firſt be ſought fo
them is the beginning: Their pap
thin and almoſt tranſparent, they are fa
for fear leſt the letters do run into one
they write on the backſide: but theſe
are ſo even, that one can hardly per

To write a bad hand was never in
merly in France, a ſign of nobility;
ambitious to write fair; and, before o

tted to the firſt degree of learning,
ecimen of his fair hand. A letter
oſition, in a work, in a petition, is
lt; and becauſe one ſtroke often
enſe, there needs no more to make
nation, to loſe the degree of doctor,
to ruin his fortune. So that all
write fair, and the emperor excels
her things.

ch is but an art in its infancy in
en, from all antiquity, in uſe in
it is ſomething different from ours;
w letters, from which we can com-
s, by putting them together, few
becauſe thoſe that have ſerved for
ſtill employed for all the others.
umber of China characters hinder
his way, except only in ſome re-
ncern the palace, and title pages,
letters can come in: on all other
nd it more eaſy to engrave their
len boards, and the charge is much

y they go to work. He, who in-
ook, gets it fair written over by a
engraver glews each leaf upon an
e, and then the draughts with the
lone ſo exactly, that the characters
emblance with the original; ſo that
good or bad, according as a good
n been employed; this ſkill of the
t, that one cannot diſtinguiſh that
ted from what was written by the
y have made uſe of the ſame paper

feſs'd that this ſort of printing is
modious, inaſmuch as the boards
ed as much as the leaves, ſo that

an

an indifferent big chamber will
all the little tables, that ſerved
a large volume; yet when the
one is not obliged at the ſame
the copies, by running a ventu
half, and ruin his eſtate by a n
Chineſe print their leaves, accord
off; and the wooden plates, w
over again, after they have dra
hundred copies, ſerve for m
impreſſions. Beſides that, the
for a corrector of the preſs; fo
leaf be exactly written, it is ve
graver makes any faults, which
advantages.

The paper of China ſeems ſo
gined in France that it was of
cotton is not ſo proper for that
imagine; and the artificers have
little threads of ſilk cannot be
to compoſe an uniform paſte, ſu
the leaves. All the China pap
bark, or inward rhind of Bambo
even, thicker, ſtraiter, and ſtro
they throw away the firſt rhin
thick; the undermoſt, as be
pounded with fair water, ſer
whereof they compoſe paper,
with frames or moulds, as lon
think fit, as we do here: there a
twelve feet long; and the pap
white, and much more even and

Inſtead of glew they paſs alo
does not only hinder it from ſin
alſo ſo ſhining, that it appears
ſilver, or impregnated with varn
ſmooth under the pen, but eſpec
cil, that requires an even ground

r paper, the little threads ſeparate,
never well terminated.

the China paper is not laſting, it
any moiſture or duſt ſticks to it;
its being made of the bark of a
oly breed in it, if care be not taken
now and then, and expoſe them
they cannot preſerve in China,
e, ancient manuſcripts; and they
the libraries, which are therefore
auſe they conſiſt of authentick
riginals.

d your grace all things that con-
l printings of China, I hope you
iſs if I ſpeak a word or two con-
lar quality of their ink: It is moſt
y have hitherto vainly tried in
; that of Nankim is moſt ſet by;
made of it ſo very curious, and
ent, that one would be tempted to
m tho' they ſhould be of no uſe

k, for it is not a liquor like ours;
ſembles our mineral colours, tho'
ey make it into all figures; the
ur-ſquare, but not ſo broad as
an inch thick. There are ſome of
figures of dragons, birds, and
rive for that purpoſe pretty moulds
ſly wrought, that one would have
e any thing more compleat upon

a mind to write, they have a little
on the table, made hollow at the
old water; they infuſe one end of
, which they rub gently upon the
e marble; and in a moment, ac-
b, there is produced a liquor, more

or

or leſs black, wherein they
pencil to write with. This ink i
black, and altho' it ſinks when
yet does it never extend further
that the letters are exactly te
ſoever the ſtrokes be.

It hath moreover another qu
admirable good for deſigning,
all the diminutions one can giv
many things that cannot be rep
without uſing this colour. In
difficult to be made as people
Chineſe uſe lamp-black, drawn f
yet the beſt is made of hogs greaſ
they mix a ſort of oil with it,
and pleaſant odours, to ſuppreſs
greaſe and oil. After having r
ſiſtence, they make of the pa
which they caſt in a mould; it is
but when it is very hard, it is
half, and that, which they give f
not above eight or ten ounces.

The binding of books in Chin
pretty and curious, tho' it comes
they don't gild upon the edges
colour them. The ordinary bool
a grey paſteboard, handſome eno
others according as they pleaſe; i
kind of flower'd taffaty, that is
commonly made on purpoſe fo
ſeen ſome covered with rich ſilk,
and ſilver; the form is always t
are at coſt, according to the matt
to employ. I ſhould never ha
lord, to take the liberty to ſet dov
circumſtances, if I were not perſ
account is not always diſagreeabl
who, like you, are acquainted b

ers. But I now preſent you with olid, which, without doubt, you but I add it in this place briefly, ur memory.

y, that was in the world, was, verſy, the book of Geneſis; but it that, of all the books that have dge, thoſe of China are the firſt ubliſhed: they name them by way e Five Volumes; and the Chineſe re ſacred than the doctrine therein out four thouſand three hundred emperor Hoamti, after he had in- cters, compoſed treaties of aſtrono- , and medicine.

ree hundred years after, they made all the ordinances, and writ the Yao, a prince recommendable for his , and the mighty care he took to l of government in the ſtate. Chun ceſſors, were no leſs famous; they re- remonies of the ſacrifices, that they offer to the ſupreme Maſter of hea- he inferior ſpirits that preſided over untains; they divided the empire into ey fix'd their different ſituation, with conſtellations of heaven; they regu- s that the people were to pay; they ther conſtitutions very wholeſome and roducing good manners, and very ne- publick quiet. All theſe things were whatever, theſe three emperors have em to poſterity, hath been always con- Chineſe as oracles.

ſs, becauſe ſome things ever eſcape the firſt laws, the emperors who reigned a n hundred and ſeventy ſix years before upon mature deliberation, and by the

prudent

prudent counſel and advice of their r
themſelves obliged to make an addi
They report that Caotſon, a princ
and zeal in religion did infinitely in
qualities he had received from nature
the figure of a man coming from h
awoke, the image remained ſo live
his mind, that he cauſed him to be
found him at length amongſt the n
as this man apply'd himſelf to the
ſeemed to be inſpired, and made
regulations, that perfected the an
which were again augmented under
inſomuch that, being all collected to
a book compoſed of them which
* Chu-kim, which amongſt them
thority, in reference to the politick
and the prophets are amongſt the
concerns the worſhip of God, and

The ſecond book, which the
for its antiquity, is a long continua
odes and poems, compoſed under
third race †: where are deſcribed
cuſtoms of the petty kings of Chin
the provinces under the empe
Confucius mentions them with gr
ſpect; which makes us incline to ju
ceſs of time they had been corrupt
of ſeveral bad pieces, ſince ſeveral
in them very ridiculous, not to ſay
founder of the monarchy, compoſe
poems of this nature; but they
that what care ſoever they took
conſtruction on them, yet have the
confeſs that they were not intell
ſcurity, ſo unfathomable to the m

* The firſt book called *Chu-kim.*
† The ſecond book *Chi-kim.*

to many ſuperſtitions. The
a wrong uſe, and make them
they are to them an inex-
fables and chimeras, which
cauſe the people to pin their
However, they have com-
n, which holds the third rank
rs.

ntains the hiſtory of ſeveral
, vices, and maxims of the
e been collected by Confucius,
by his diſciples.

of cuſtoms and ceremonies.
de of temples, ſacred veſſels;
en to their parents, and wives
ules of real friendſhip, civilities
lity, muſick, war; of funeral
houſand other things that re-

are very ancient, and all the
authority in the empire, are no-
terpretations of them. Amongſt
s who have taken pains about
nals, none is ſo conſpicuous and
; they have a great eſteem, eſpe-
he compiled in four books, up-
which are look'd upon as the
ernment. There he treats of
igning, of mediocrity, virtues,
nature of things, and of com-
ft tome, notwithſtanding, is not
of Confucius, as of Mencius
life was leſs regular than that
his ſtile more eloquent and

Beſides

-kim. † The fourth *Tchun-tſiou.*

Beſides theſe nine books, t
much in vogue, as the univerſal
pire, the truth of which is
China, than it is in our moſt n
rope. The books that treat
children, of obedience, of loy
Confucius. You have ſome wl
dicine, agriculture, plants, of
arts liberal and mechanick, c
aſtronomy, philoſophy, and
parts of mathematicks. In fi
romances, comedies, and, wha
rank, an abundance of treati
Bonzes, concerning the worſhi
country, which they alter, di
according as they find it neceſ
people, and ſwell their revenue

Of all theſe books they hav
libraries, ſome whereof were
forty thouſand volumes; but
that antiquity took ſo much
which private perſons had am
pences, were well-nigh all de
nical order of one emperor.
or thereabouts, after the death
to ſay, two hundred years befo
our, the emperor Chihoamti, il
and military ſcience, of which
all his predeceſſors, and ſtill
prodigious wall he cauſed t
his territories from the interru
reſolved to extirpate all ſcienc
with putting a great number
he ordered his ſubjects, upon
fire on all the books in the
that treated on agriculture, m

This conflagration, the mo
the republick of letters ſuffered

empire, and would in time have polite and accompliſhed ſtate, into us and ignorant kingdom in the he tyrant's death, the love of ſci- to revive in all mens breaſts, had ſure repaired this loſs.

vho according to cuſtom had, du- learned almoſt all theſe books by lers to write them faithfully over: of them in the tombs, that the concealed, to which they gave a ubliſhing them in another edition. y fetch'd from the graves, and at indeed ſuffered great damage orms; however, very ſerviceable oured after their reſtoration, for in ſome was intire in others.

id not keep the new edition from ain in ſome places ſeveral breaks; n inſerted into others ſome pieces ere not in the originals. The Chineſe notice of theſe faults, and of ſome nent; but they are ſo ſuperſtitious t was handed down to them from y pay reverence even to its faults.

y lord, afford you a light diffuſive Chineſe literature, ſhould I not ularly of Confucius, who makes ment of it. He is the moſt pure octrine; he is their philoſopher, heir oracle; and, albeit he was ay nevertheleſs avouch, that, du- governed a great part of China, had, ſince his death, a greater one in the adminiſtration of the y the maxims that he had pro- fair examples that he had ex- e is ſtill the model of all honeſt

men: his life hath been writ by ſe
I ſhall report what they commonly

Confucius, whom the Chineſe na
was born in the province of Quam
ty-ſeventh year of the reign of the
four hundred fourſcore and three ye
incarnation of our Saviour; the dea
ther, that preceded his birth, made
Tceſſe, which ſignifies Child of Sor
rived his pedigree from Tiny, twent
peror of the ſecond race: how illuſtri
family might be by a long ſeries of
came much more ſo by the life
man: He eclipſed all his anceſtors,
his poſterity a luſtre that ſtill continu
than two thouſand years. China
no true nobility but in this family,
ſpected by ſovereigns, who have
thence, as from the ſource, the la
government, and no leſs beloved by
to whoſe happineſs he hath ſo ſuc
tributed.

Confucius did not proceed by th
grees of childhood, he ſeemed ration
ſooner than other men; for he took
thing that other children are fond
going abroad, amuſements proper to
not at all concern him; he had a
rious deportment, that gained him re
at that very time, a preſage of wha
was like to be: but that, which diſti
the moſt, was his exemplary and u
He honoured his relations; he end
things to imitate his grandfather, w
in China, reſpected and admired b
exemplary ſanctity; and it was ob
he never eat any thing but he pr
ſelf upon the ground, and offered it t
Lord of heaven.

child, hearing his grandfather
he came up to him, and when
n, bowing ſeveral times to the
I be ſo bold, ſays he, *without*
I owe you, to ask you the oc-
? Perhaps, you are afraid that
neglect the care of virtue, and
r vice. What put this thought
s Coum-tſe to him, *and where*
o ſpeak after this manner ?
d Confucius ; *I attentively hear*
ſpeak, and I have often heard
, who by his manner of liv-
to the reputation of his anceſ-
n them, and does not deſerve
When you ſpoke after that man-
k of me ? and might not that
roubles you ? This good old
at this diſcourſe, and after that
ſquieted.

is grandfather's death, was a
Tcem-ſe, a famous doctor of
nder the conduct of ſo great
e in a ſhort time a mighty
owledge of antiquity, which
en then, as the moſt perfect
for the ancients had like one
m his life, tho' he was then
age: for, diſcourſing with a
t quality, who ſpoke of the
tableneſs of the Chineſe books,
ſomewhat too ſevere a lecture
ct that is due to them.

k of, ſays Confucius, *contain*
ſenſe of which ought not to
the learned : the people would
d they comprehend them of them-
nce of judgments, by which the

ſtupid are ſubject to the learned, a
and uſeful in human ſociety: were a
ly rich, and equally powerful, the
no form of government: but there
a more ſtrange diſcorder, if men w
ing, every one would be for gover
would believe himſelf obliged to obe

Some time ago, added this wit
the vulgar ſpoke to me as you do
der at it; but I admire at preſe
as you are, ſhould ſpeak to me l
the dregs of the people. This diſcc
think, ſhould gain the affection a
Mandarine: but confuſion, that
be thus gravelled by a child, c
that he reſolved to be revenged
houſe to be inveſted by his men
without doubt, he would have
violence, had not the king, who
given him orders to withdraw.

When Confucius was a little
years, he made a collection of th
maxims of the ancients, which h
low, and inſpire into the people.
was at that time a diſtinct kingdon
in ſubjection to the emperor, gov
lar laws: he levied taxes, diſpoſe
of truſt, and made peace as he
Theſe petty kings had ſometimes
them; the emperor himſelf ſtood
and had not always authority
himſelf be obey'd by them.

Confucius being perſuaded that
never be happy, ſo long as intereſ
falſe policy ſhould reign in all theſe
ſolved to preach up a ſevere mo
upon men to contemn riches and
and eſteem temperance, juſtice, an

them with grandeur and magnanimity, all the temptations of this life, a ſincerity incapable of the leaſt diſguiſe, even in reſpect of the greateſt princes; in fine, to teach them a kind of life that ſhould oppoſe the paſſions, and ſhould intirely cultivate reaſon and virtue.

That which is moſt to be admired is, That he preached more by his example than by his words; for that he every where reaped very conſiderable fruit from his labours. Kings were governed by his counſels, the people reverenced him as a ſaint; every body commended him, and even thoſe, who could not be brought to imitate his actions, did nevertheleſs admire them: but ſometimes he took upon him ſuch a ſeverity, as his greateſt friends and admirers could never comply with.

Being choſen to fill a conſiderable place of truſt in the kingdom of Lou, inleſs than three months time, after he exerciſed the charge, he introduced ſuch a prodigious change, that the court and provinces were quite another thing than they were before. The neighbouring princes began to be jealous; they perceived, that a king, ruled by a man of this character, would quickly render himſelf too powerful, ſince nothing is more conducive to make a ſtate flouriſh than order, and an exact obſervance of laws. The king of Tſi aſſembled his miniſters, and propounded to them an expedient to put a ſtop to the cariere of this new government: after a long deliberation, this was the expedient they bethought themſelves of.

They choſe a great company of young maids, handſome, well educated, and perfecty well inſtructed in whatſoever might pleaſe. Then, under pretence of an ambaſſy, they preſented them to the king of Lou, and to the principal officers of his court; the preſent was joyfully accepted, and obtained its deſired effect; they thought of nothing but of diverting the fair ſtrangers;

for ſeveral months together there was nothing but feaſting, dancing, and comedies, and pleaſure was the only buſineſs of the court.

Confucius, perceiving that the publick affairs would ſuffer by it, endeavoured to bring men to themſelves again; but this new kind of life had ſo charmed them, that all his endeavours proved ineffectual: there was no remedy, the ſeverity of the philoſopher, whether he would or no, muſt give place to the gallantry and irregularities of courtiers. So that he thought it did not ſtand with his reputation to remain any longer in a place where reaſon was not liſtened to, and he reſigned up his place to the prince, and ſought other kingdoms more inclinable to follow his maxims.

But he met with great obſtacles, and ran from province to province, almoſt without reaping any advantage; becauſe the politicians dreaded him, and the miniſters of princes had no mind to have a competitor, who was able to leſſen their authority, or deprive them of their credit. So that, forſaken by all the world, he was often reduced to the utmoſt extremity, in danger of being ſtarved, or to loſe his life by the conſpiracy of miſchievous men. Nevertheleſs, all theſe diſgraces did not move him; and he would often ſay, *That the cauſe he defended was too good to apprehend any ill conſequences from it; that there was no man ſo powerful, that could hurt him; and that, when a man is elevated to heaven by a ſincere deſire of perfection, he is ſo far from fearing a temporal, that he does not ſo much as hear the noiſe in the lower world.*

So that he was never weary of inſtructing thoſe who loved virtue. Amongſt a great company of diſciples that put themſelves under his tuition, he employ'd ſome to write a fair hand; others applied themſelves to argue exactly, and to deliver them-

n publick. He would have others themſelves a true idea of a good he counſelled thoſe, for whom he icular kindneſs, to govern themltivate their minds by meditation, ir hearts by virtue.

would he often ſay, *came from pure and perfect, in proceſs of time, ions and evil examples have corrupt- in the re-inſtating it, and giving it ty: and, that we may be perfect, to that point, from whence we have Heaven, and follow all the orders of it. Love your neighbour as yourſelf; ſenſes to be the rule of your conduct, ſon in all things: it will inſtruct you o ſpeak diſcreetly, and to perform all y.* He ſent ſix hundred of his diſrent places of the empire, to reers of the people; and not ſatisfy'd wn country, he often took a reſohe ſeas, and extend his doctrine to f the univerſe. There is ſcarce any ed either to his zeal, or to the purity they were ſo ſuperlative. Methinks aks like a doctor of the new law, a man that was brought up in the he law of nature: and that, which at hypocriſy had no ſhare in what t his actions never bely'd his max- gravity and mildneſs in the uſe of rigorous abſtinence (for he paſs'd for n of the empire) his contempt of s of the world, that continual atchfulneſs over his actions, and then not among the ſages of antiquity) d modeſty would make a man apt to as not a meer philoſopher formed by

reaſon, but a man inſpired by C[illegible] for the formation of this new world.

The Chineſe report, that he h[illegible] frequently this ſaying in his mouth, *It is in the W[illegible] the true ſaint is found:* and this ſentence was ſo imprinted upon the ſpirit of the learned, tha[illegible] fifty-five years after the birth of our Saviour, t[illegible] emperor Mingti, touched with theſe words, and [illegible] dreamed by the image of a man that appeared to [illegible] in a dream coming from the Weſt, ſent ambaſſadors that way, with ſtrict orders to continue their journey till they ſhould meet the ſaint whom Heaven had acquainted him with.

It was much about the ſame time that St. Thomas preached the chriſtian faith in the Indies; now, if theſe Mandarines had followed his orders, peradventure China might have received benefit from the preaching of this apoſtle. But the danger of the ſea, that they feared, made them ſtop at the firſt iſland, where they found the idol Fo, or Foe, who had corrupted the Indies ſeveral years before with his damnable doctrine: they learned the ſuperſtitions of the country, and, at their return, propagated idolatry and atheiſm in all the empire.

Confucius lived ſecretly three years, but ſpent the latter end of his days in ſorrow, in ſeeing the wickedneſs that reigned amongſt the people. He has been often heard to ſay, *The mountain is fallen, and an high edifice was deſtroyed*; to denote that the grand ſyſtem of perfection, that he had erected with ſo much care in all the realms, was as good as overthrown. *Kings*, ſaid he, one day, during his laſt ſickneſs, *do not follow my maxims; I do no good in the world, wherefore it is time I ſhould depart out of it.* At that very moment he fell into a lethargy that continued ſeven days, at the end of which he gave up the ghoſt in the embraces of his diſciples.

ted by the whole empire, that from
onoured him as a ſaint, and influ-
with a veneration of him, which in
ill never have an end but with the
have built palaces for him after his
provinces, whither the learned at
to pay him honours. There are to
l places theſe titles of honour writ
s, *To the great Maſter. To the head*
Saint. To him who taught Emperors
owever, which is very extraordinary,
never deify him; they, I ſay, who
quality of God, or, as they ſpeak,
re ſpirits to many Mandarines, much
as if Heaven, that had given him
ormation of manners, was unwilling
ordered life, ſhould, after his death,
on of ſuperſtition and idolatry.

e to this day in China mimicks that
the life, and pretty well agree with
h left us concerning him. He was
n; he had moreover upon his fore-
or a kind of wen, that disfigured
nade others often to take notice of
otherwiſe his ſtature was ſo comely
ble, his behaviour ſo grave, his
nd ſhrill, that if he ſpoke with never
one could not chuſe but be affected,
th reſpect: but the maxims of mo-
attered here and there in his works,
ciples took care to collect, draw a
ly and advantageous portraiture of
would need an intire volume to re-
I have taken the few following out
oſed by one of the principal Manda-
ire, who rules at preſent in Pekin.

Maxim

Maxim I.

Beauty is not to be deſired by a wiſe man.

Confucius, going to ſee the king of [illegible] found him with a lord his favourite who was mighty beautiful. The king, ſo ſoon as he ſaw him come, ſaid to him ſmiling, *Confucius, if thy countenance could be changed, I would willingly give you all the beauty of this young courtier.* *Sir*, anſwered the philoſopher, *that is not the thing I wiſh; the exterior form of a man is of little uſe to the publick good. What do you deſire then*, ſaid the prince? *I deſire*, my lord, ſays he, *in all the members of the empire that juſt ſymmetry that makes up the beauty of the government, and keeps the body of the ſtate from deformity.*

Maxim II.

A man muſt keep within bounds, if he means to be happy.

So ſoon as he underſtood that his mother was dead, he came into his country to pay his laſt duties to her; he wept for her bitterly, and ſpent three days without eating, which was perhaps too much: yet a philoſopher of that country thought it not enough, who ſaid to Confucius: *As for me, I have been three days without taking ſuſtenance, upon the death of my relations; and you, who are grandſon to a ſaint, on whom all the world caſts their eyes to ſee how you will imitate him, you have ſatisfied yourſelf with three days abſtinence.* Confucius anſwered him: *Laws have been enjoined by the ancients to reſtrain the indiſcreet, and ſtir up the backward. It is our duty to be obedient to the laws, if we would not go aſtray; this is in this golden mean that wiſdom conſiſts. That you may never ſtray out of it, remember that virtue is not an exceſs, and that perfection hath its limits.*

Maxim III.

A man ought to change often, if he would be conſtant in wiſdom.

A perſon of quality ſaid one day to Confucius: *Your grandfather was never wanting in any duty*

great perſons; nevertheleſs his obtained, or got footing: How yours ſhould be followed, ſeeing gravity which is very rough to ometimes to haughtineſs? This elcome at princes courts. Every

wered Confucius, *in my grand- nd officers were polite; they de- one kept his ſtation; to inſinuate ffections, it behoved a man to be like them. At this day men value d haughtineſs, wherewith princes their officers; a man ought to , that he may be in a capacity to* would ceaſe ſo to be, ſhould he e men of former times acted.

Maxim IV.

t always the greateſt men in the kingdom.

g to the court of one of the kings well received. This prince al- ment in his palace, and came to viſit him there himſelf; at the end of the viſit he

ome not for nothing into my ſtate; deſign to do me ſome good. My lord, I am but an unprofitable man, yet ajeſty will but follow my counſel, worſe for it: my intent is to preſent fill the principal places of your ſtate.

t, ſays the prince, *Who are they? e ſon of a huſbandman, is a man on*

y. The king burſt out a laughing; *huſbandman? I have not employ- he lords of my court, and would you me take a labourer into my ſervice.*

her, without being moved, replied, *rades and conditions, altho' it is more d to a mean condition; we have two*

kingdoms

kingdoms in the empire that have labourers. What inconvenience of that character govern yours? court hath hitherto ſupply'd you with of evil miniſters; ſuffer a country with a wiſe man. You want emp place all the lords that encompaſs were rewarded, you would find places than officers; nay, and per to call for labourers to ſupply them.* of the nobility does not furniſh men, the great men that may be people muſt be choſen, and of t poſed the body of the nobility.

Maxim V.

A ſmall fault often denotes g

He one day adviſed the king o tain great officer at the head of king excuſed himſelf for not doin being formerly a Mandarine, he eggs from a country fellow. *A m his authority*, ſays he, *deſerves not mand. Theſe ſentiments of equity, are very laudable in a king; but pe rine's moderation, that ſtole but tw be admired. Such a ſmall fault, in man, denotes in him great qualiti prudent prince makes uſe of his ſub ment, as a carpenter uſes timber in not reject one good beam, becauſe th provided it be ſtrong enough to ſuppo I would not adviſe your majeſty, for of eggs, to turn off a captain, who two realms.*

Maxim VI.

A wiſe prince will be no great ſpeake opinion firſt.

* Tcheou-coum *and* Cham-tc

e day held a council in preſence
he ſpoke of ſome affairs with
that his miniſters applauded
allowed him to be in the right,
him, without more ado. At
ſaid to Confucius, *What's your*
we have taken in our laſt delibe-
philoſopher, *I do not perceive*
liberated: you ſpoke with a great
niſters, very deſirous to pleaſe you,
ted the diſcourſe; they have told
t their own; and, when you ad-
I ſtill expected the beginning of

the ſame king aſked him his ad-
preſent government: He an-
ſpeaks ill of it. That is my deſire,
that, ſir, is what you ought not
Confucius: *When a ſick perſon is*
ith flattering promiſes of perfect
from death; a man is bound to
e the defects of the mind, with the
over to the phyſician the maladies

Maxim VII.

forward apace, becauſe the right
he ſhorteſt; on the contrary, the
arrives later at his end, becauſe he
and crooked paths.

Quei confeſſed to Confucius, that
ſo fine as wiſdom; but the diffi-
it diſcouraged the moſt reſolute,
beſt diſpoſed minds. *As for my*
have uſed endeavours, but all in
ed to torment myſelf no longer about
rcel of policy will ſupply the defect of
is neceſſary to good governing. Sir,
us, *'tis true, wiſdom is ſeated on a*

lofty

lofty place, but the road to it is not so
imagine, it grows plainer and plain
you go on; and, once got at it, one ca
out running great danger to fall dow
in ſuch a ſort, that a wiſe man can
without doing violence to himſelf in ſo

But do you think that a prince hat
he marches in the indirect paths of
knaviſh policy? All theſe refinements
plex the ſpirit: and how ſhall one di
None enter into a maze without dang
loſe your way there; and, if you ch
is after a great many wanderings,
diſquiets of mind. Take you which w
for me, ſir, I am perſuaded, that in
ment, ſolid and conſtant virtue goes
moſt ſubtle and refined policy.

Maxim VIII.

Thoſe, who deſire the moſt perfect ſta
ſearch the perfection of the ſtate,
Would you be fix'd in the world?
mind, that to take up a new co
thing elſe but to paſs from one tro

A prince, being wrought upon
Confucius led, perceived thoſe firſt
ſpringing up in his heart, that a go
good examples are wont to infuſe int
when they have not been yet corru
merce of the world. He went to f
told him, That *he was reſolved to*
to become one of his diſciples; for, t
are a thouſand ſorrows to be underg
of life, wherein my birth engageth n
ſeems to me full of ſweetneſs and deli

Since 'tis the ſweetneſs you look for
ſwered Confucius, *I ſhould not a*
upon it: a man oftentimes meets with

n, which hath inspired me with life, hath been pleased to send rule. Be a king, and do not seek but rather, if you be not wiltates, behave yourself gallantly ; but fight more courageously and against being in love with if you have not a mind to destroy yourself.

Maxim IX.

t, and would do all, put off many till the next day.

o him one day, *I carefully apply tudy, I omit nothing whereby to , and yet I make small progress.* to him, *Omit something, and you rogress. Amongst all those that ot, did you ever see one that ran? go orderly to work, and not de- which is not suitable to your abili- labour will be useless. The saints emselves to the most easy things ; rage and strength to grapple with , by little and little they become* ho like you would do all in one their life: On the other hand, pply themselves but to one thing, that they have done all.

Maxim X.

der that the wise man walks slower rtue, than the ill man does in that urries, and wisdom guides.

ds complained of the small provirtue; *I have labour'd*, said he, *o imitate the primitive saints, and ; had I but never so little applied wicked, and follow their example,*

I ſhould have rid a great deal o
ſpace; why is it not ſo eaſy to att
virtue as in vice?

This is no wonder, ſays Confuciu
and vice is in the loweſt place. It
time to go upward, one minute ſuffic
precipice. However, let me intreat
ſelf be abuſed by this ſeeming eaſineſs
one is ſooner determined to evil than
one repents of it at length, it is a
there is leſs trouble to do well, than

Maxim XI.

True nobility does not conſiſt in blo
we are truly high and great, wh
our groveling with the reſt of ma

Confucius, ſeeing a man carry a
told them who demanded the reaſc
that might have eaſily preſerved i
notwithſtanding, by complying with
ſures of a deceitful bait; yet this fiſ
becauſe ſhe has not reaſon; but are
loſe virtue that is much more preciou
ting themſelves be catched by the b
things and vanity of the world pr
If we knew what we wanted, we
courſes to obtain it. Would you be ri
thing, nay, even the contempt and ſc
you: That man is raiſed to a pitch
when calumny and reproaches cann

Maxim XII.

In the ſtate wherein we are, perſeve
conſiſts not ſo much in not falling,
as often as we fall.

You are very happy, Confucius,
darines that he inſtructed, *becauſe ar*
degree of virtue; it is a long time,
ſince you left ſin; as for us, wha

d men, there paſſes not a day but able faults. Altho' every fault be Confucius, you are not ſo unhappy as nitting many: your life, as well as rney; the way is difficult, and our by paſſions, furniſhes but little light means is there to avoid ſtumbling k? when one gets up again, the ney, but does not quite put it off It would be an unhappineſs for us, but one, like the wicked that fall the firſt precipice ſtops them; but t continue their walking, fall often.

Maxim XIII.

of his own faults; he would bluſh eyes of others, what he appears to

one day, *That nature, in beſtow-nen to behold the beauty of bodies, n them that are able to ſee minds, ecrets of hearts: thus virtue and confounded in the world.*

You and I ſhould be in a wofid not cut ſhort as to that matter; ure our own failings and weak-by it than you are aware of; for philoſopher would ſuffer more to be wicked man to appear vicious.

Maxim XIV.

elf to others, neither good nor cauſe they will not believe you; hey know more already than you

day to his diſciples, who took to blame themſelves: to which

For a man to confeſs his faults, when he is repro-
ved for them, is modeſty.

To lay them open to his friend, is ingenuity, and
confidence.

To reprove himſelf for them is humility.

But to go preach them to every body, if one
have not a great care, a piece of pride.

By this ſcantling of Confucius's philoſophy you may judge, my lord, that reaſon is of all times, and of all places. Seneca hath ſpoken nothing better; and had I the leiſure, as I have a deſire to make an intire collection of the maxims of that philoſopher, peradventure no requiſite would be wanting to give him a place amongſt our ſages of antiquity. I wiſh, at leaſt, my lord, that the portrature, I have offered, may not diſpleaſe you: were he ſtill alive at this day, as much a philoſopher as he is, I am ſure he would be ſenſible of the approbation you ſhould afford him. Such a teſtimony as yours, always clear, always ſincere, muſt needs do kindneſs to the greateſt men. Perhaps hitherto in France they have not juſtly valued what is ſo much honoured in the Eaſt: but, ſo ſoon as you ſhall pleaſe to honour him with your eſteem, every body will be perſuaded that antiquity hath not flattered him, and that China, in chooſing him for a maſter and a doctor, hath done juſtice to his merit. I am with a moſt profound reſpect,

My Lord,

Your Grace's moſt humble

and moſt obedient Servant.

LETTER VIII.

To my Lord Phelipeaux, *Secretary of State.*

Of the particular Character of the Wit and Temper of the Chinese.

My Lord,

IF in this letter, which I have the honour to write to you, I confine myself only to treat of what concerns the particular character and genius of the Chinese, it is not because I forget the obligation I lie under, to give you an exact account of all the other things we are acquainted with in our voyages; yet I supposed that I could not more fitly begin to discharge this duty, than by entertaining you, at the first sight, with that which naturally ought to be pleasant to you; a captain would more willingly hear a discourse of wars, and of the bravery of the Tartars, and a courtier of the gentility of the Chinese; but when a man has such extraordinary parts as you have, and is heir to a family that has always signalized itself by its insight into sciences, and penetration in the management of the most important affairs, I was apt to believe that one could not treat of a subject that can be more proper, and more delightful to you.

Of all the people of the habitable world, there is not any one that does not stand upon his wit and ingenuity, and oftentimes the most barbarous prefer themselves before the most polite and accomplish'd. The inhabitants of the Cape of Good Hope, whom we cannot represent to ourselves, but with a kind of horror, whom we can scarce give ourselves leave to rank amongst men, do nevertheless look upon the Europeans as slaves, and upon the Hollanders as no other than a

com-

company of ſtupid fellows, not ver'd in the me-
thod of government. The peop of Siam, whoſe
phyſiognomy is well enough kn in France, who
have in the Indies ſouls adapte to their bodies,
do uſually ſay, That Heaven, in diſtributing its
benefits and natural qualities, ha granted to the
French the bravery and ſcienc of war; to the
Engliſh, the art of navigation; to the Hollanders,
a particular knack in trading; to the Chineſe, the
wiſdom of well-governing; but that it hath given
wit to the people of Siam. H did not they inti-
mated it to us, perhaps we ſho ld not have made
ſuch a reflexion, for it is a diſco ry that we owe
to them. After all, we muſt not wonder if the
Chineſe, who term all the peopl of the Eaſt blind,
have reſerved to themſelves the the ſciences, and
have believed themſelves to be, without all diſpute,
the moſt intelligent nation in the world.

There is no queſtion to be ma de but they are an
ingenious people, but methinks no body yet hath
been truly acquainted with th r character. To
ſee their libraries, univerſities, t e prodigious num-
ber of their doctors, their obſerva ories, and the care
they take to be exact in their obſe vations, one would
be apt to conclude, that this na on is not only in-
genious, but perfectly well vers' d in all ſorts of ſci-
ences; that they have a vaſt rea h, invention, and
a genius for every thing. Nev rtheleſs, all ſet for
theſe four thouſand years, they h ve allowed recom-
pences to learned and expert men; and tho' the for-
tune of an infinite number of en depends upon
their good parts, yet have they not had one ſingle
man, of great atchievements in ſpeculative ſcience:
they have diſcovered all theſe pr cious mines, and
out troubling themſelves to dig for them; enjoying
peaceably, for ſo many ages, th reputation of the
moſt knowing men in the worl , becauſe they do
no body but who are more ignora t than themſelves.

poſe I may ſafely aver, without of-
fering any injury, that amongſt the qualities
wherewith Heaven hath reſpectively inriched the
people of the world, they have not ſhewed that ſpi-
rit of penetration and exactneſs which is ſo neceſſary
to thoſe who addict themſelves to the ſearch of na-
ture. Not have they that logick which we have ſo
much improved, that geometry that we in France
have brought to ſuch a high degree of perfection,
which may paſs for the maſter-piece of human un-
derſtanding, which yet will never get admittance in-
to their academies; and, maugre all the natural pride
that poſſeſſes them, they will not ſtick to confeſs,
That, as to theſe matters, the Europeans will in all
human probability be their maſters.

It is true, a philoſophy they have; it is likewiſe
true, that they lay down certain principles for the
explaining the compoſition of bodies, their propri-
ety, their effects. Neither are they altogether igno-
rant in anatomy; nay, they grant a circulation of
the blood and humours; but all their notions are ſo
generally confuſed, and moſt an end ſo falſe, that I
am unwilling in this place to particularize them.

Their arithmetick is more perfect, altho' they
do not make uſe of the cypher, as we do, which
is notwithſtanding of great uſe. They do not prac-
tiſe the rules of arithmetick by calculation; but
they uſe an inſtrument compoſed of a little board a
foot and an half long, croſs which they ſcore ten or
twelve little parallel lines or ſticks, upon which are
ſtring ſeveral moveable buttons; by putting them
together, or by ſeparating them one from another,
they reckon, almoſt as we do, by counters; but
with ſuch great dexterity and eaſineſs, that they
will keep pace with a man, let him read a book of
accounts never ſo faſt. At the end they find the
operation performed, which they have a certain

Their geometry is very ſuperfi
ed to a very few propoſitions, and
of algebra, which they reſolve w
principles, and that only by ind

They pretend to be the inve
to have heretofore carried it t
tion: but either they are mi
quite loſt it; for that they pract
imperfect, that it does not ſo m
name of muſick.

As for aſtronomy, it muſt be c
did people in the world addict
ſtantly to it. This ſcience is bel
abundance of obſervations; but t
ports them in general, hath not
ſcend to particulars, which wou
the reaping all the benefit ſuch
to promiſe. However, it hath
able to poſterity. We have abov
as well of the eclipſes and come
that make good their chronology
to the perfecting of ours.

Altho' their tables were impe
been very ſerviceable to regulate t
a certain continuance of years,
were obliged to make ſome an
becauſe they did not exactly agre
till, in the beginning of this cen
ſome ſkill in our aſtronomy. T
have every way reformed their k
ſineſs has made them ſo famous,
that ſtate, that nothing hath ſo
to ſettle religion in that country,
it in the various circumſtances of
lain under.

If China hath been deficient
maticians, they have at leaſt had
becauſe, for the well ſucceeding

a[illegible]able deceiver, and to have a ha[illegible]dſomely, which no nation can [illegible]a. There have been for theſe ma[illegible]ountebanks by profeſſion, who [illegible]nſi[illegible]ght they have in the motion and [illegible]ſta[illegible]s, the philoſophers ſtone, and [illegible]hey mark in the almanack, every and bad days for building, mar[illegible]taking journies and voyages, and [illegible]ions, the ſucceſs whereof depends wiſdom and diſcretion of men, than [illegible]ce of the heavens.

[illegible]uries fearing leſt they might aſcribe [illegible]nd ridiculous ſuperſtitions to them, [illegible]ake them the authors of the kalen[illegible]hemſelves obliged to make a publick [illegible]r little hand they have in the mat[illegible]ſted that they abſolutely condemned [illegible]emperor, that is not ſubject to theſe [illegible]s willing they ſhould explain them[illegible]at buſineſs, for his particular ſatiſ[illegible]

[illegible]h not been quite neglected and laid [illegible]uſe they wanted phyſicks, or natural [illegible]anatomy, the foundation of it, they [illegible]great progreſs therein; yet muſt it [illegible]at they have acquired a particular [illegible]hat hath made them famous in the [illegible]mperor Hoampti compoſed a treatiſe [illegible]ove four thouſand years ago *. Ever [illegible]the phyſicians of China have look'd [illegible]ce as the foundation of all medicine. [illegible]e pulſe after ſuch a manner as would [illegible]mile that is not accuſtomed to it. [illegible]e apply'd their four fingers along the [illegible]e preſs'd ſtrongly and uniformly the

* [illegible] years,

patient's wriſt, they relax their
till the blood, that was ſtopp'd b
retaken its uſual courſe; then
they begin again to preſs the arm
continue a conſiderable time;
men that intended to touch th
inſtrument, they riſe and fall th
ly one after another, pinchi
ſometimes ſlower, ſometimes f
as the artery anſwers to the touc
ſician moves, and till the ſtrengt
der, and other ſymptoms of the

They pretend that there neve
traordinary accident in the conſti
ter the blood, and conſequently
impreſſion upon the veſſels. I
reaſoning and arguing that they
point, as by a long experience,
diſcovers to them all theſe wond
theory and ſpeculation.

When they have a long time
the voice of nature, that explains
ings of the pulſe, they perfectly
thoſe differences, which to othe
ble. The pervigilium and letha
tite, or deſire to eat, the head-ac
mach, fulneſs or emptineſs; all
or the effect of ſome diſtemper in

So that its motion will be at t
quent or quicker, fuller or weake
gular. Sometimes there will be
trembling, cauſed by the ebullition
of the humours; which may be
bell that trembles after it hath b
times alſo the artery will not bear
ſwell by little and little. By pr
moreover be able to perceive ſever
not declare themſelves to the ba

urſe of the circulation, which is ſuſ-
ed, which begins again immediately
force, will give occaſion to judge
fferently of the diſpoſition of the
mentation there performed, of the
liquor there prepared, of the obſta-
its paſſages, of groſs and crude
rcharges it, of the nature of the
much rarify it, and precipitate tran-
Chineſe phyſicians pretend to have,
nce, diſtinguiſhed all theſe differ-
and to have been able to know all
that are incident thereto; ſo that
atient's hand a quarter of an hour
nes the right, ſometimes the left,
th of them at the ſame time. And
hey were inſpired, they play the
re never troubled with the head-ach,
h an heavineſs that hath made you
You have loſt your appetite, you will
within three days preciſely. This
nſet, your head will be freer; your
in in the belly, unleſs you have eaten
; this indiſpoſition will laſt five days,
ill ceaſe. And ſo for other ſymp-
lady, which they find out or prog-
exactly, when they are expert in the
for others, they are commonly falſe

be queſtioned after all theſe teſtimo-
but that in this reſpect they have
aordinary, nay, and even wonderful:
n ſhould always miſtruſt them, and
too much upon his guard againſt
they make uſe of all means imagina-
nſelves ſecretly inſtructed concerning
ondition before they viſit them. Nay,
nning (to get themſelves reputation)

as

as to feign a kind of diſtemper which ſometimes they themſelves procure afterwards. A perſon told me, that, ſending for a phyſician and a chirurgeon to cure him of a wound, one of them told him, *That the malady was occaſioned by a ſmall worm that was inſinuated into the fleſh, which would infallibly produce a gangrene, if by ſome remedy or other it were not fetch'd out: that he was the only man in all the country that had this arcanum, and would put it in practice for his ſake, provided he would not grudge him a conſiderable ſum of money.* The ſick perſon promiſed him he would not; and paid him part of it beforehand. But this cheating ſophiſter, after divers unprofitable medicines, entangled, at laſt, a little worm in his plaiſter, which he pull'd out an hour after in triumph, as if it came out of the very wound. His companion, that gain'd nothing by the management of this buſineſs, afterwards detected it, but it was too late; and the chirurgeon comforted up himſelf more eaſily for the loſs of his reputation, than the ſick perſon for the loſs of his money.

However the caſe may ſtand as to the capacity of the Chineſe phyſicians, yet certain it is, that they predict the diſtemper eaſier than they cure it, and men die in their hands as they do elſewhere. They prepare their own remedies, that ordinarily conſiſt of pills; which, according as they are prepared, are either ſudorifick, purge the blood and humours, fortify the ſtomach, ſuppreſs vapours, or are reſtringent, diſpoſe to evacuation, but ſeldom work by ſtool. They do not let blood nor know the clyſter, but ſince they have had correſpondence with the phyſicians of Macao. They do not diſapprove the remedy, but name it *Remedy of Barbarians.* They apply cupping-glaſſes, not only upon the ſcapulæ, but alſo upon the belly to aſſwage the pain of the cholick.

ner alſo perſuaded, that the
cauſed by malignant and cor-
th ſlipp'd into the muſcles, and
parts of the body: the moſt ſure
em is to apply, in different
les, or buttons of fire: this is
dy. Once I ſeemed to be ſur-
e, when a Chineſe ſaid, alluding
ey treat you in Europe with the
martyr us by fire; this mode will
becauſe phyſicians feel not the
and are not worſe paid for tor-
curing us.

ether or no they might have
emedy of the Indians; or whe-
mſelves might not have received
phyſicians; but they pretend in
ures all diſeaſes: this perſuaſion,
in, makes every day a great
ns, whom they cauterize upon

maladies that are not curable,
The people of the country, but
, are much troubled with a vio-
the Portugueſe call Mordetchin,
indigeſtion of the ſtomach, and
the moſt part, with continual vo-
ipes it produceth are cruel, and the
ſh often deprives them of their wits.
fallibly mortal, if they do not reme-
ollowing manner: They lightly apply
-hot to the ſoles of the feet; if the
y ſigns of feeling, they paſs no fur-
ured: if he be inſenſible of this firſt
ay it on harder, and ſtill continue
burning unmercifully to the very
eſiſting, till the patient complain,
nd to the malady and remedy. But

if

if the fire, how violent ſoever, [illegible] felt, they deſpair of healing, [illegible] the patient dies.

Amongſt all the China [illegible] ſo much eſteemed as cordials; [illegible] with all ſorts of them, and [illegible] they conſiſt for the moſt part [illegible] roots. Their ſimples are, [illegible] people of the country may be [illegible] all of them ſovereign and [illegible] brought along with me hither near [illegible] deſigned in their natural colours and [illegible] ing to thoſe the emperor cauſed to [illegible] his cloſet. Father Viſdelou, one [illegible] his majeſty ſent thither Anno 168[illegible] upon the tranſlation of the Chineſe [illegible] in are all the virtues and qualities [illegible] explained. This father, who [illegible] himſelf in the knowledge of [illegible] add particular reflexions of his [illegible] no queſtion but what, he ſuppli[illegible] will enrich our botany, and ſat[illegible] curious.

Amongſt theſe ſimples there [illegible] ſpeak of beforehand: the firſt is t[illegible] as they call it in China; they ar[illegible] their opinions, touching the pro[illegible] to it. Some do maintain that [illegible] ones; others, that it is but a fan[illegible] of the Europeans, that are alwa[illegible] velties, and put a value upon [illegible] not underſtand: in that, as i[illegible] where men do not agree, I thin[illegible] the middle path.

* Thee is a corrupt word of the pro[illegible] be called *Tcha*; it is the term of the Mar[illegible]

ſubject neither to gout, ſciatica,
imagine, that Thee preſerves
diſtempers. The Tartars, that
fall ſick, and ſuffer continual
ever they give over drinking
may have plenty of it, they
emperor with almoſt all the
remount his cavalry; when any
h a vertigo that overcharges the
ſelf extremely relieved ſo ſoon as
f to Thee. In France there are
that find it good for the gravel,
es; nay, ſome pretend to have
gout by it, almoſt miraculouſly;
le has been its effect. All this
s no chimera and conceit. Nay,
of it ſleep the better, which ar-
proper to ſuppreſs fumes: ſome
r take it after meals, without ex-
vous effects; their digeſtion is in-
urbed; and they find, a long time
d a troubleſome repletion. Others
it neither in gout nor ſciatica. A
that it dries, makes lean, and that
that, if there be any good qualities
rt of other leaves would in a man-
ſame effect. Theſe experiments
virtue is not ſo univerſal as people

y opinion, one ſhould ſpeak mode-
h as to its good and bad qualities.
ater alone is a good medicine againſt
ure of which they attribute to Thee;
veral people that are exempt from
encies, becauſe they are uſed to drink
Nevertheleſs, it is certain, that Thee
nature, for it attenuates hard victu-
t is boiled, and conſequently is pro-

per

per for digeſtion, that is to ſay, for diſſolution
which alſo proves, that it reſiſts obſtructions, and
that liquors, impregnated with its particles and ſalts,
carry off, and more eaſily ſeparate whatſoever ad-
heres to the tunicles of the veſſels. This very qua-
lity is proper to conſume ſuperfluous humours, to
put into motion thoſe that ſtagnate and corrupt, and
to evacuate others, that cauſe the gout and ſcurvy:
ſo that Thee, with caution, is a very good remedy,
altho' it be not ſo effectual, nor univerſal, but that
the temperament of certain perſons, the height of
the diſtemper, together with certain occult diſpoſi-
tions, may many times retard the effect, or even
fruſtrate its virtue.

To uſe it with benefit, it is requiſite to know it,
for there is more than one ſort of it. That of the
province of Xenſi is coarſe, harſh, and unpleaſant.
The Tartars drink of it: there is neceſſary to them
a ſtronger menſtruum than to the Chineſe, becauſe
they feed on raw fleſh. It is exceeding cheap in the
country, a pound of it will coſt three pence. In this
ſame province there is found a particular ſpecies of it,
more reſembling moſs, than the leaves of a tree,
and they pretend that the oldeſt is of excellent uſe
in acute diſtempers. They likewiſe adminiſter to
ſick people a third ſort, whoſe leaves are very long
and thick, and its goodneſs increaſes in proportion
to its being kept; but that is not the Thee in uſe.

That which they commonly drink in China hath
no particular name, becauſe it is gathered any where
in different territories and ſoils: it is good, the in-
fuſion is reddiſh, the taſte faint and ſomewhat bit-
ter: the people uſe it indifferently at all hours of the
day, and it is their moſt uſual drink.

But perſons of quality uſe two other kinds that
are in requeſt in China. The firſt is called Thee
Soumlo; it is the name of the place where it is gat-
thered; the leaves are ſomewhat long, the author
clare

Hen it is freſh, the taſte pleaſant;
ſay in France, a little of violets,
t natural; and the Chineſe have
that, to be good, it ought to have
This is that they commonly pre-
it is exceeding corroſive; perhaps
ix with it here corrects its acrimo-
, where it is drunk pure, too great
be apt to ſpoil the ſtomach.
id is called Thee Voui; the leaves
d inclining to black, tinge the wa-
w colour. The taſte is delicious,
keſt ſtomach always agrees with it.
be uſed temperately, but in ſum-
drink too much. It is eſpecially
after travelling, running, or any
rciſe. They give of it alſo to ſick
e, who have any care of their health,
When I was at Siam, I heard
of the flower of Thee, of imperial
veral other ſorts of Thee, the price
t more extraordinary, than the pro-
ibe to it: but in China I heard no

king, that the Thee may prove ex-
to be gathered early, when the
all, tender, and juicy. They begin
her it in the months of March and
as the ſeaſon is forward; they af-
hem to the ſteam of boiling water
ain; ſo ſoon as they are penetrated
them over copper-plates kept on
es them by degrees, till they grow
up of themſelves in that manner
f the Chineſe were not ſuch great
e would be better; but they often-
herbs with it, to ſwell the ſize
, and ſo get more money by it:

ſo

ſo that it is a rare thing to meet w
without mixture.

It commonly grows in vallies, ar
mountains; the choiceſt grows in f
which is planted in light grounds holds
The leaſt valuable of all is found in ye
in what place ſoever it is cultivated, ca
to expoſe it to the ſouth; it gets n
that, and bears three years after being
reſembles that of a peach tree, and it
ble white wild roſes. The trees g
from two feet to an hundred, and ſo
with that two men can ſcarce graſp in
is what the Chineſe Herbal relates. B
obſervation I can give you the follo

Entering upon the province of Fokie
me obſerve Thee upon the declining
was not above five or ſix feet high
each of which was an inch thick,
and divided at the top into many
compoſed a kind of cluſter, much
myrtle. The trunk, tho' ſeeming
very green branches and leaves. T
drawn out in length at the point, pret
or an inch and an half long, and indent
circumference. The oldeſt ſeemed
without, they were hard, brittle, and
ones, on the contrary, were ſoft,
ſmooth, tranſparent, and pretty ſw
eſpecially after they had been a littl

It being the month of Septembe
ſorts of fruit. In the new branches
ſlimy peaſe, green without, and full
within. In others, the fruit is as b
of different figures; ſome round, c
others drawn out in length, that
ſome others of a triangular figure
like to thoſe that bear the tallow-

ſt membrane or ſkin, wherein theſe
d, is green, very thick, and ſome-
ne ſecond is white, and thinner;
hird very fine pellicle covers a kind
all but perfectly round, that ſticks
little fibre, from whence it derives
When this fruit is young, it hath
ut, a day or two after it has been
ers, grows long and yellow, and
ld hazel-nut; at length it becomes
ry bitter. Beſides that, I found a
old fruits, the firſt skin of which,
ſhut, ſhewed within a hard bark,
ether reſembling that of a cheſnut.
en it, ſcarce did I find any ſign of
flat was it grown. In ſome others
s pulverized, in others was found
dried up, and covered with its firſt

fruits, a great number of them
bud, which they call females;
y may be ſown, and produce trees;
o commonly make uſe of grafts to
r to underſtand the nature of this
curioſity to taſte the bark of the
s. I chewed likewiſe ſome of the
both of them ſeemed to me not
from it, they left a reliſh ſweet
ſh, which yet one does not taſte
the chewing. Altho' this parti-
diſpleaſe thoſe that are not con-
wledge of plants, yet I am ſure
ous could wiſh a more nice and
o the delicate mixture of colours
rderly diſpoſition of their fibres,
of the ſmall branches and roots,
er particulars relating to the ana-
t that is the buſineſs of time and

leiſure: I had but a quarter of an hour to examine the tree of which I have the honour to write to you.

There is in China another ſimple much more ſcarce than Thee, and upon that very account more valued, which they call Gin-Sem: Gin ſignifies a man, and Sem a plant, or ſimple, as much as to ſay, The human ſimple, or the ſimple that reſembles a man. Thoſe who till this time have given another conſtruction to theſe words are excuſable, becauſe they do not underſtand the emphaſis of the Chineſe characters, which do alone contain the true ſignification of terms: the learned give it abundance of other names in their writings, that ſufficiently declare how much they ſet by it; as the ſpiritous ſimple, the pure ſpirits of the earth, the fat of the ſea, the Panacea, and the remedy that diſpenſes immortality, and ſeveral others of that nature.

It is a root as thick as half the little finger, and as long again. It is divided into two branches, which makes a figure pretty like a man with his two legs; its colour inclines to yellow, and when it is kept any time it grows wrinkled, and dry'd like wood; the leaves it ſhoots forth are little, and terminate in a point, the branches are black, the flower violet, and the ſtalk covered with hair; they ſay that it produces but one of them; that this ſtalk produces three branches, and that each branch bears the leaves by fours and fives; it grows in the ſhade, in a moiſt ſoil, yet ſo ſlowly, that it comes not to perfection till after a long term of years. It is commonly found under a tree called Kia-chu, little differing from the ſycomore. Altho' they find it in ſeveral places, yet the beſt came heretofore from [illegible]. That which is at this day in uſe is taken in Leaotung, a province depending upon China, and [illegible] in the oriental Tartary.

Of all cordials, according to the Chineſe opinion, there are none comparable to Gin-ſem: it is ſweet

there be in it a little ſmack of bitterneſs, its effects are marvellous; it purifies the blood, fortifies the ſtomach, adds motion to a languid pulſe, excites the natural heat, and withal augments the radical moiſture. Phyſicians never know how to make an end when they ſpecify its virtues, and have whole volumes of its different uſes. I have a collection of their receipts that I ſhould report entire in this place, if I were not afraid to be tedious, and treſpaſs upon your patience. I may print them hereafter, together with a great many treatiſes relating to the phyſick or medicine of the Chineſe. I ſhall only add to what I have but now ſpoken, the uſual courſe they take in diſtempers attended with faintneſs and ſwooning, whether it proceeds from ſome accident, or from old age.

Take a drach of this root (you muſt begin with a little doſe, and may increaſe it afterwards, according to the effect the former doſes ſhall produce) dry it before the fire in paper, or infuſe it in wine, till it be fired by it; then cut it in little pieces with your teeth (and not with a knife, iron diminiſhing its virtue) and, when it is calcined, take the powder in form of a bolus, in warm water or wine, according as your diſtemper will permit. This will be an excellent cordial, and by continuing it you will find yourſelf ſenſibly fortified.

Take alſo the ſame quantity of Gin-ſem, or more if you be extremely weak, and when you have divided it into little pieces, infuſe it in half a glaſs full of boiling water, or elſe you may boil it with the water itſelf; this water, if you drink it, will have the ſame effect. The root may ſerve a ſecond time, but it abates of its force. They likewiſe make broths with it, clarifications, lozenges, and ſyrups, which are excellent remedies for all ſorts of diſtempers.

They have alſo another root which the Portugueſe and the Indies call Pao-China, which is an excellent

ſudorifick, very proper to purge the humours and corrupted blood; but the description of all these ſimples would make me deviate too much, and is not proper for ſuch a ſhort letter as this.

The phyſicians of China do not employ apothecaries for the compoſition of their medicines, they preſcribe and give them at the ſame time themſelves. Sometimes in the patient's chamber, when it may be conveniently done; and ſometimes in their own houſes. They think it ſtrange that the Europeans ſhould act otherwiſe, and that they commit the principal point of the cure to men that are not concerned in curing them; and are not ſollicitous about the goodneſs of the drugs, provided they get rid of them to their advantage: but there is another diſorder in China a great deal more dangerous than that they lay to our charge, and that is, that there every body is admitted to practiſe phyſick, like other mechanick arts, without examination, or taking their degrees: ſo that a pitiful fellow, that knows not where to put his head, ſtudies perhaps a phyſick book two or three months, and ſets up for a doctor, *cum privilegio*, at the expence of the patient's life, whom he ſhuffleth to kill, rather than be forced to ſtarve himſelf for lack of employment. The vulgar tho' ill ſerved by them, take a ſtrong fancy for theſe pickpockets, and they would reckon themſelves covetous, when they are indiſpoſed, if they did not die, or cauſe their relations to die ſome other way than by the way of nature.

Yet ſome of them you ſhall have confeſs their fault when it is too late; and I remember that an inhabitant of the city of Sucheu loſing his daughter more through the ignorance of the phyſicians, than by the power of the diſeaſe, was ſo enraged, that he cauſed a paper to be printed, wherein the whole conduct of the pretended doctor was laid open, with ſeveral reflections tending to decry him; he ſhould

publick places, and cauſed them
the principal houſes of the city.
s he termed it, this zeal for the
the effect he promiſed himſelf.
together with his reputation, all
s reduc'd to ſo great an extre-
ly found himſelf in no condition

are mean proficients in ſciences,
r in arts; and tho' they have
to that degree of perfection we
, yet know they in this reſpect
neceſſary for the common uſe of
er may contribute to convenience,
, and even to well-regulated mag-
uld have got a great deal farther,
of government, that hath pre-
the expences of private perſons,
. The workmen are extraordi-
nd if they be not ſo good at in-
et do they eaſily comprehend our
itate them tolerably well. There
places of the empire glaſs, watches,
d many other pieces of workman-
thank us for; but they have had
gun-powder, printing, and the
, which are novel arts in Europe,
we are obliged to them.

e compaſs in twenty-four parts
deſcribe thirty-two; they ever-
nat the needle did every where
e of the pole, but by divers ex-
ve made before them, they have
tion and declenſion: The loadſtone
every province; it comes alſo to
, but the grand uſe they make of it
bought by weight, and the beſt are
eight-pence or ten-pence an ounce.

I have brought one with me an ir
thick, which, tho' indifferently gu
nevertheleſs eleven pound weight;
teen or fifteen when it is right fix'd
are very dexterous in cutting them
tho' they bring them into all figur
without great labour and coſt. T
Nankim in leſs than two hours; the
uſe of to that purpoſe is a plain
workmen would uſe it, they wo
labour. I ſuppoſed, ſir, that y
unwilling to hear an explanation of

It is compoſed of two jaumbs th
high, arch-like, with two ſtrings lil
and parted by a board or ſhingle,
to it, and cloſed by a mortiſe in the
the head of the jaumbs is ſet flat
or cylinder, of an inch and an half
can turn circularly by means of a ſt
middle, whoſe two ends hanging
on which the workman ſets his foot

At one of the extremities of th
piece of iron is faſtened with maſti
which piece of iron is very thin,
very ſharp all about; it is eight inc
moves with a great ſwiftneſs, acco
are ſet high or low. In the mean
man preſents the loadſtone in one
other the mud made of a very fine
the iron, and ſerves to cut the ſtone
iron, in going thro' the ſand, thr
violence, which might blind the
taken to place juſt under it a little
the manner of a half circle, which
defends the workman.

Navigation is another point that
of the Chineſe; we have not alway
ſuch able and adventurous ſailors a

were not ſo forward to venture he ſeas, where one muſt loſe the ong time together. The danger in their calculation (for they had the compaſs) made all pilots cir-

who pretend that the Chineſe, a ne birth of our Saviour Chriſt, as of India, and diſcovered the pe: however that be, it is moſt ll antiquity they had always ſtout hey have not perfected the art of e than they have done the ſci- underſtand much more of it than mans; and at this day they ſail ortugueſe.

like ours of all rates, but the ; they are all flat bottom'd; the rt without a ſtem, the ſtern open e end, that the rudder, which chamber, may be defended on waves: this rudder, much longer ly tied to the ſtern-poſt by two er the whole length of the veſſel vo other ſuch like cables hold it e hoiſting or lowering it, as oc- bar is as long as is neceſſary for e ſeamen at the helm are alſo ſtened to the larboard and ſtar- upon the extremity of the bar hand, which they faſten or occaſion, to thruſt or ſtop the

s quite towards the fore-part, the r from the place where we place ord that goes from ſtarboard to as the wind chops about, ſerves d ſhrowds; the boltſprit, which