is very weak, is at the larboard, and accomplished distance from the middle, where place them. The round-tops they uf but the main-mast is of a prodigi thickness; it is strongly seized, as the upo part of the deck, by two fide beams, the free files it wonderfully; yea, and deprive to of planting, which we leave to ours, because it for the yessel air, and to quicken its motion

The low fails are of very thick matt, trimmed up with laths and long poles to from the them. from two feet to two feet, fastened to the whole length of the masts by several little soops they are not fastened in the middle, but have these quarters. of their breadth loofe, that they may be accommodated to the wind, and readily tack about as occasion ferves. A great many fmall cords banging at the fides of the fail, where they are placed at feveral diffances from the fail-yard, to the bottom are putthered up, and keep tight the who matt, and further the motion when the mip's course

is to be changed.

As for the okam to caulk within they do not use melted pitch and tar, but a composition made of lime and oil, or rather of a particular gum with the of rasped Bambou; this matter is not subject to the accidents of fire, and the okam is to good that the veffel feldom or never leaks; neither do they ever use the pump, a well or two serves to keep the keel dry. In your huge veffels the anchor and mon in the middle fort they are of an hard heavy wood and they only strengthen the ends but I have the ferved this is not fufficient; for a somefresh gale of wind, runs the ship a-drift, where is not well anchored : and, to fpare the call of an arous anchor, they often run the risk of being call away. As for the cables they are of flax of Coco, Can das, or Rotin. The Rotin is a kind of long cane, which

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against the tide.

be continued.

les like little cords, the twifts of it, and are stronger than all the ether easily snap under water touch upon any rock, they do m but only upon rivers to tow

bufiness is to keep the crew in all them; the pilot marks out the rhamb and places the compass. When they can discover no land, or when they do not ken it, these ups come within ken of the coast, or enter into the poor, the mariners are so vigilant, and to work upon meir duty, that they don't expect to

You fee, my lord, by what I have faid, that we for furnals the Chinese at sea in the art of navigations but it mult be confessed that upon rivers and channels they have a particular skill that we are not matters of a hey there manage with a few mariners huge barques, as big as our ships; and there is fuch a great number of them in all the fouthern provinces, that they Iwayskeep* nine thousand nine hundred ninety nine ready equipped amongst those that and defigured for the fervice of the emperor. This is the way the Chinese usually reckon; for this way of corporating themselves hath a greater emphasis in their language, and feems to denote fomething more. than it they thould fay, in one word, that there are the should of them; it is a hard matter to convict them of an unwith; for really there is fuch a proday and be of them, that they cannot be reckone they are all flat bottom'd, their fails and mafts are not much different from those I but just now described, but the model is not the same. The body

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of the vessel, that is alike broad from prow to pour. hath two wells, upon the first, or for the deck they build, from one end to another, little and that are raised above the fides force or dight feet. or thereabouts; they are painted thin and without, varnish'd, gilded, and all and love to test and handsome, that they are capable of making the longest voyages feem short, the some they take that last four or five months without intermission for they lodge, they diet, and are always a-board these noble barques; and when a good company of Mandarines go together (which pretty often happens) there is no place where the pass the time as way more delightfully. They vit one another almost every day without compliments they play. they treat one another mutually, as if they were all of a family. This fociety feems to much the anore acceptable to them, because it is not found and constrained, as in other places, by the mountained of nice ceremonies, nor fubject to find rious that fuch a free correspondence would could be forment. if they behaved themselves so in the cities.

The know ne Chinese have to fail upon torrents, wonderful and incredible: They in a manner force sature, and make a voyage without th other people dare not fo much without being feized with fome appreciation. I fpeak not of those cataracts they assend by the ftrength of arm, to pass from one canal to another, which in fome relations are called Sluides but of certain rivers that flow, or rather non headlong suite cross abundance of rocks, for the fract of ree or fourfcore leagues. Had I met been upon these perillous torrents myself, I should have much ado to believe, upon another's report, what I myself have seen. It is a rashness As travelles to expose themselves, if they have Licen but never fo little informed of it; and a kind of madness to failors to pass their life in a trade wherein they are every moment in danger of be-

ing diffrage ...

whereof I speak, which the peotry call Chan, are met with in fevery places of the empire; many of them may to then when one travels from Nancham, the capila city of Kiamfi, to Canton. The first time I went way with father Fontaney, we were hurthat rapidity, that all the eneavours of our travers could not withftand it; our barque, abandaned to the torrent, was turned round about like a wantering for a long time, amongst the finuoffice and willings that the course of the water formed and, at last, dash'd upon a rock even with the water, with that violence, that the rudder, of the thickness of a good beam, broke like a piece affectable and the whole body of it was carried by the face of the current upon the rock, where it remained manayeable : If, instead of touching at the fide-ways, we had been infallibly the most dangerous places.

In the province of Fokien, whether one come from Canton, or Hamchey one during eight of ten days, in continual danger of perilbing the cataracts are continual, always locken by a thou fand points of rocks, that fcarc nough for the passage of the bands of the ba cades and contrary currents that dash one downsor another, and hurry the boat along like an arrow dut of a bow; you are always within two feet of thelves : if you avoid one, you fall foul upon another, and from that to a third, if the place by a fleil no fufficiently to be admired, do not eleane form shipwreck that threatens him every manual

There are none in all the world, beddes the Chinese, capable of undertaking such like voyages, as fo much engaged therein, as not to be differented. maugre all the accidents that be at them, for there passes not a day that is not memorable or shipwrecks; and, indeed, it is a wonder that all barques do not perish. Sometimes a min is to fortunate as to split in a place not far differe from the shore. as I chanced twice to do; then indeed one receptor by fwimming, provided one has free and chough to ftruggle out of the torrent, which is afaulty very strait. Other times the barques runs a-drift, and in a moment is upon the rocks, where it remains a-ground with the passengers; S. formetimes to happens, especially in some more and portices, that the vessel is in pieces, and the even buried before one has time to know where they are. Sometimes alfo, when one descends the calender formed by the river, that altogether runs her delong, the boats, by falling all on a fudden, plume into the water at the prow, without being able to nit again, and disappear in a trice. In a word, these voweres are fo dangerous, that, in more than tarelye thouse fand leagues that I have failed upon the range

tempertuous

d refuses feed in the world, I don't believe I

fo many dangers for ten years, as -bas done in ten days upon these torrents. The barques, they make use of, are built of a very thin, light timber, which makes it more fit to follow all the impressions one has a mind to give them livide them into five or fix apartments, ferential by good partitions; fo that, when they touch at any place, upon any point of a rock, only one part of the boat is full, whilft the other remains dry, and affords time to ftop the hole the water has made. For to moderate the rapidity of the motion, in places where the water is not too deen he fearen, three on each fide, hold a long freet or pale ruft to the bottom, wherewith they refile the current; yet, flackening by little and little, by the help of a small rope made fast at one end to the boat, and twined at the other round the pole, that lips but very hardly, and by a conthroat rubbing lackens the motion of the barque. which, widwar this caution, would be driven with too much rapidity; infomuch, that when the torwas a even and uniform, how rapid foever its course be, you float with the same flowness, as one de a upon the calmest canal; but, when it winds in me ant this caution is to no purpose; then, have recourse to a double rudder, made on fallion of an oar, of forty or fifty feet long and whereof is at the prow, and the other at the plying of these two great oars south all the skill of the failors, and fafety of the langue a the reciprocal jerks and cunning shakes they would have it, to fall just into the stream of the water, to thur one rock, without dashing on another, to cut a current, to purfue the fall of water, withone running headlong with it, whirls it about a thousend different ways: It is not a navigation, it that labours with more fury under mafter of an academy, than the board do not hands of these Chinese mariners; they chance to be cast away, it is want of skill as strength; and, whereas have carry not above eight men, if they would have be captale to carry them away. But it is a many carry nough in the world, and especial in the carry them away. But it is a many common a nough in the world, and especial in the carry them away is life, and rule all he has, than to be at small charges when there is not an absolute necessity for them.

Seeing I am fpeaking of the art and skill of the Chinese upon rivers, I cannot fe bear, my lord, letting you observe what they are masters of in master ter of fishing; besides the line, ners, and the ordinary instruments we make use of in Europe, which they imploy as well as we, they have moreover two ways of catching fish, that feem to the west fingslar and odd: The first is practife in the night; when it is moon-shine; they have two very long; strait boats, upon the fides of which they mail from one end to the other, a board about two lest broads upon which they have rubb'd white variable ver fmooth and fhining; this plank is indired out ward, and almost toucheth the further of the water: That it may ferve their turn, it is regulate to turn it towards the moon-shine, to the end that the reflection of the moon may mentale its brightness; the fish playing and spot and that taking the colour of the plank, for that of the was ter, jerk out that way, and tumble before they are aware, either upon the plank, or into the book for that the fisherman, almost without taking any paints hath in a little time his fmall barque date full

The fecond manner of fishing is very more place fant: They breed, in divers province to the state of the stat

hawks, for the game; one fiftermany can very early look after an hundred; he keeps them perched upon the fides of his boat, quiet, and waiting patiently for orders, till they are come at the she deligned for fishing , then, at the very first and that is given them, each takes its flight, and flies towards the way that is affigned it. The a very pleafant thing to behold how they . divide among them the whole breadth of the river, of of the lake; they feek up and down, they dive, and come and go upon the water an hundred times till they have fpy'd their prey; then do they force it with their beak, and immediately bring it to their master. When the fish is too big, they belo one another interchangeably, one takes if by the tail, another by the head, and go after that manner in company to the boat; the men hold out long oars to them, upon which they perch themselves with their fish, and they suffer the of the first of the first from them, that they only go fock for another. When they are weary, they let the reft a while, but give them nothing to eat till the fishing is over; during which time, their threat is tied with a small cord, for fear they thould fwallow the little fish, and, when they have filled their bellies, refuse to work longer.

I forbest foraking, my lord, of their dexterity and ceased in the manufactures of filk, earthen ware, and and architecture: these matters have been exhausted in publick relations. It is well known, that the filks of China are not only handfome, but good and ferviceable; that their porcelain is of a reatness and matter inimitable; that their variable und the use they make of it upon ther cabinets tables, and skreens, have procured them the attendant ration of all Europe. As for their and ho' they have therein a fancy far

different from ours, and coming the of that it must it be confess'd however, that there are forces pieces of sculpture in China perfectly well wrought. and the publick edifices, as gate of great cities towers, and bridges, have fomething if the very noble and beautiful. In fine, the The con point of arts are dexterous, laborious, curious to find out the inventions and contrivances of other purious, and very apt to imitate them. But white is peculiar to them is, that in all their works they perform, with a very few inftruments and plan eagures, what our artificers in Europe perform with an infinite number of tools.

The better to give you a character of their ingenuity, I shall add, That there is no motion under the fun, that is more fit for commune and trafficult and understand them better: One can hardly helieve how far their tricks and ciaffinels proceeds when they are to infinuate into mens affections in manage a fair opportunity to improve the overtures that are offered: the defire of getting torments them continually, and makes them discover a thousand ways of gaining, that would not naturally come into their head : every thing ferves their turn, every thing is precious to the Chineles because there is nothing but they know how to improve. They undertake the mid difficult vage ages, for the least hopes of gain and that's the reason why all things are in motions to the firement upon the roads, upon the rivers, and all along the coasts of the maritime towns, you that the a world of travellers: the trade and commerce, that is carried on every where, is the foul of the people, and the primum mobile of all the actions.

If they would accompany labour and natural prdustry with a little more honesty, especially in fpect of strangers, nothing could

might contribute to make them able, merchants; but their effential quality is and coulen when it lies in their power; forme of them do not conceal it, but boaft of it : I do rd of fome fo brazen fac'd, that when been taken in the fact, to excuse themfelves he eir fimplicity, faid, You fee that I don't understand trap; you know more of it than I; but partiage I hall be more lucky, or more subtle ano-They falfify almost every thing they wond, went things are in a condition to be fal-Rhed. They fay particularly, that they counteris of bacon fo artificially, that many is mistaken in them; and; when they have small them a long time, they find nothing, when they come to eat them, but a large piece of wood nder a hog's-skin. It is certain, a be always cheated, if he buy alone, him take what care he will; he should em-Chinese, who is acquainted with the knows all the tricks; and, indeed you will be very happy, if he that buys, and he that fell, do not collogue together to your coll and go fnips in the profit.

as for their word, those who know them current as for their word, those who know them current rely upon it. Some of them have it to borrow a very small sum, promiting to the principal with vast interest, punctually performed upon the day appeared, gain themselves the reputation of honest men. After that, they determine the principal with they repaid also with the promiting the principal with they continued this compared to them, and lend them consider them, and lend them consider they carried their money far enough the preared for ever.

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When they would obtain a favor difference who prepare for it whole y the form who prepare for it whole y they make prefents to the mafter, and to have no definite fed, and to have no definite fed, and to have no definite fed all returns: but when contains their toys, which they thought without fearing any bad confequence without fearing any bad confequence without fearing any bad confequence will play'd their game, that the receive a repulse for what they contains the form of the fearing that the receive a repulse for what they contains the form of the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for what they contains the fearing that the receive a repulse for the fearing that the receive a repulse fearing the re

This subtlety of deceiving is ordinary in thieves and robbers: the thickest walls, burn gates, holes in them by the help of which fires the wood without a penetrate into the most private ever being perceived; and, when in the morning, they are amaz'd find there without curtains and coverlets, the furnish'd, tables, cabinets, cossers, march'd off, without so much some process of the thieves, the wall at which they went moveables of the house.

When they are apprehended, they fuffer death; but if, when found in no condition to wound they inflict fome other corporal cording to the quality of the got if they have taken nothing, the fy'd by punishing them with this with a cudgel. They fay, these tain drug, the fume of which example and casts into a deep sleep, what a facility to do the

e to persuaded of that truth, that travellers cause haton of cold water to be brought into their chamber in the lon, which is a fure remedy to frustrate the power of charm of the fume.

Not but after all one may meet with honefty and far along amongst the Chinese; for (not to peak of lians, in whom religion hath reformed the eval inclinations of nature) I do remember, that, at my first arrival into China with my comgers, unknown, exposed to the avame of the Mandarines, not one of them did us the left wrong and, what appeared yet more extracontinued was that offering a prefent to a comnullioner of the custom-house; people that are ufully greater and attentive to the improvement of first of occasions, he protested, notwiththurding all our earnest intreaties, that he would nevel the thy thing of any body fo long as he was in his office; but, if one day he should chance the ha in another condition, he would with all The house we from us fome European curiooffice all, thefe are rare examples, nor must you from in take the character of the natives.

At the U inele have a genius for commerce, fo have they kewise for affairs of state; their wit has been along time adapted to politicks, and negodines, not with foreigners, whom they look upon a Barbarians, and their fubjects, whom the ancienc haughtiness of the empire forbids to correspond with, but amongst themselves, according as they re bound by interest, or as their forthem therein. There is policy aany court of Europe; they continuemfelves to know the gufto, inclinamens, humans, and defigns of one another, and that they is to much the more, as they are more referved, Rx

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referved, and, diffembling themselves they keep fair correspondence with every both and ven observe a decorum with their exemps.

As the way of challenging to duel is not lowed in the state, all their revenue is somaning and fecret; one cannot imagine by home many shifts and contrivances they end your falled one another, without making a victory of the contribution any fuch thing in their head. They are not only diffemblers, but patient, ever to intentiblement. in expecting a favourable moment to declare the infelves, and to strike home. Bu a the observe all forts of measures with their courses the herest to lull them afleep, so they for climes have the best friends, for fear, left a too these bond of friendship should engage them together in ferne unlucky adventure. So far are the from that here barous friendship that enclines us to busy to engage those in our private quarrels that are most devoted to us, and to expose, without any inlyantage, a life that we should defined even by the loss of our own.

The lords of the court, the vice of provinces and generals of armies, are in personal provinces to preferve or acquire the princip they carry on their business by more and by intrigue: and fince the either to follicitation, riches, or persons, but solely to merit, the always most moderate, whilst, in by an hundred hidden springs, and contains the choice and esteem of

In short, if some neighbours intelligent than the Tartars, had have accustomed them to make ferent people of Europe do an I am persuaded, that policy and

but all the opposed them.

was proved more powerful to defend them from ther cremes, than that prodigious wall, of which they endeavoured to make a bulwark, and all those momerous wherewith they have hitherto,

Afte I have faid, I leave you to judge, my look of the character of these people, and of the water that ought to be put upon them; when man hath guft as good as yours, he does not only think of things nicely, but also judges of them the greatest exactness; so that I forpole, nobody will take it ill that I submit the Chacle to your censure. They only would find forme difficulty to fubscribe to it, if they underthe defect of their wit and genius, as much as we understand the delicateness of yours; but, as they believe infelves the most fensible nation in the world. I am fure they will be glad to be left to the indignest of a person, whom all France begins to admite, and, what is more, whom Lewis the Great honours particularly with his esteem. You will object y lord, in China, some faults which one cannot entale; all the favour I beg of you o reflect, that formerly they have less corrupted than they are a present. Virtue, which they cultivaned with to much care, which contributed infinitely as model their reason, made them at the time the wifeft people of the universe; and, heing their meners were more regular, fo, I doubt not but they were then more intelligent, and more

However in the very condition wherein they are at present, you will, perhaps, esteem them notwithdrawing and find withal, that the' they have not incended enough to be compared with our and anowing men in Europe, yet do they not

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not give place to us in arts; that they equal a politice of the politice of th

My Lord,

Your most bum

and most obediens Servant.





THE

Present State

HINA.

PART II.

LETTER IX.

To be Cardinal D'Estrees.

Of the Policy and Government of the Chinese.

I had the honour to give your mee an account of the present state lina, I did a long time doubt whether I strould venture to describe to you government: To handle so nice a the abilities of the most exact polinowledge of state-affairs exquisite as t not to be managed by any without to be managed by any without the but which lies too deep for those or whose kn swledge in the affairs of the state of the state of the and superficial.

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But yet it would be the greatest the chinese of the Chinese, to pass that over in silence, upon as the thing to which they of qualities, and which they esteem of the most exact policy; thus the esteem of the most exact policy; the esteem of the esteem of the most exact policy; the esteem of the most exact policy; the esteem of the esteem

Amongst the several models and ment which the ancients framed, we shall perhaps meet with none so perfect and example to the Chinese monarchy. The ancient potent empire formed it in their day from what it is in ours. Other than the ferent from what it is in ours. Other than the ferent from what it is in ours. Other than the fensible of the weakness of it much are sensible of the weakness of it much and imperfect; and, like their perfection and maturity to time more exempted from the common and, as though God himself had for the pire, the plan of their government less perfect in its cradle, than it is perfect and trial of four thousance.

During all which time the Chin much as heard of the name of reputational lately, on the Hollanders arrival, it feemed fo strange to them that the have to all yet done admiring at it. Nothing understand how a state could regulate without a king; they looked upon be a monster with many heads, for bition, headiness, and corrupt includes times of publick disorder and confidence.

an aversion to republican governby yet more fet against tyranny and h they fay proceeds not from the Well-teneds of the prince's power, for they cannot be too mich their subjects masters; but from the pelneral dinefs, which neither the voice of marine how liws of God can ever countenance, The Charles of opinion, that the obligation, which le had on their longs not to abuse their power, is rathes a means to confirm and establish them, than to min; and that this useful constraint, which they then felves lay on their passions, does no · more diminith heir power or authority here on earth, then the like conftraint derogates from the majerly and power of the Almighty, who is not the les powerful of the he cannot do evil.

An unbounced authority which the laws give the emperory and a necessity which the same laws lay upon him the hat authority with moderation and diffration are the two props which have for for many electronic ed this great fabrick of the Chinese management. The first principle thereof, that is infalled has the people, is to respect their prince with high a venezation as almost to adore him. They file him the San of Heaven, and the only Master of the World His commands are indiffutable, his words carry made authority with them, than if they were wastes a in faort, every thing that comes from him is faced. He is feldom feen, and never fpoken The grandees of the court, the states of the lood; nay, his own brothers bow to the ground of only when he is prefent, but even before his alloone; and there are fet days every week or money in which the nobility affemble, who meet in ene of the courts of the palace, to and now ledge the authority of their prince by their orations, tho' he perhaps be not

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When he is ill, especially if danger and the lace is full of Mandarines of every much that and day in a large court, in the proper for the occasion, to express their own graft and to all of Heaven their prince's cure. Ray from cold, or any other inconveniences excuse them proper or is in pain or in danger, any one that faw the people would think that they fear nothing but the loss of him.

Befides, interest is no small occurrence of the great respect which is shewn him by his subjective for, as foon as he is proclaimed emperor, the whole suchority of the empire is in his hands, and the good or ill fortune of his subjects is owing mally as him.

First, all places in the empire are in his differial, he bestows them on whom he thinks the and he fides, he is to be looked upon as the different of them the more, because none of them are over fold. Merit, that is, honesty, learning, long ex mience, and especially a grave and fober behaviour, is the only thing confidered in the candidates, and no weber confiderations can lay any claim to favour. Nonther is this all, that he hath the course of all officers of flate; but, if he diflikes their ransperment when chosen, he dismisses or changes them without more ado. A peccadillo has heretofore less thought enough to render a Mandarine incapable of continuing in his place; and I am told that a governor of one of their cities was turned out, becar to on a day of audience his cloaths were thought no yay to become the gravity of his office the emperor thinking a person of that humou not he to fill fuch a place, or to act as a magistrate who represents his prince.

I myself saw at Pekin an exam to of the saw reign power, at which I was the mean to be a saw to be a s

three Colaos (who are Mantimele, as our ministers of state are amongst us) Wil taken money under-hand for fome fervices done wathem in the execution of their office. The emperor, who was informed of it, took away their fafacies immeditely, and ordered them without farther trouble to netire. What became of the two first, or how they were used, I cannot tell; but the other, who had a great while been a magistrate, and was as much elected for his understanding as he was refracted for his age, was condemned to look after one of the place gates amongst other common foldiers, as who company he was lifted.

few him my of one day in this mean condition; he was upon duty as a common centinel; when I remail by tim, I bowed to him, as indeed every one elle did for the Chinese still respected in him the flender mains of that honour which he

I must come foon left wondering at fo fevere a punishment of deled on fo great a man; when I have atter what manner even the princes of the blood themselves were used. One of them was a minery lover of toorts, especially of cock-fighting (which is an unal diversion in the East, and the obfilency of those creatures, which, armed with gavelocks, fight fill they die with an incredible the emperor die not think it mans that this prince should spend * hours in such fort of diversions. He knew from great men have spare time as well as others, and that it downot de ogate from any man's character to throw a way an your or two fometimes in those fiens which are more fuitable to young while and that it is not at all improper for men of gravity to condescend to mean

had just before no leffed.

and ordinary fports, in order to ation and ease to their weary siles, he could not bear to see him time in things so much below so unbecoming his years, he the it; but, finding that this admonit with him, the emperor resolved to of him, and did therefore declare seited his title and honour of Prinsides, deprived of his retinue, his quality, until he should, by som ordinary action, make it appear to dom, that he was not unworthy continued to the state of the second se

The emperor went yet a step of the process of the blood was very great, and that the many of them might in time by their contempt; he published an should hereafter bear that character, without his express leave, which he gave to not the process who, by their virtue, understanding and dilignate in their offices, did very well deserved.

Such administrations in Europe was the feature burnings and factions in the states; I am China they are brought about without any the these changes create no manner of are done for the publick good, and have from a personal hatred or violent passion; emperor should be so far transpecture thus to satisfy his own passion, vernment be generally equitable and tricular ill administrations raise no factors as the last personal passion of the satisfy his own passion, were the generally equitable and the satisfy his own passion.

You will have a plain proof of of the emperor's power, from a pale pened in a late war with one of the tay. The emperor tent a mighty

nex malace.

punish the vanity and rashwho had dared to make countries of feveral of the allies Tartar, whose warlike troops are the only an opportunity of fignalizing themwest advanced to sigage the imperial army, and It upon then wall o much violence and vigour, the as left, notwice tanding he was fo much inferior to them in number, he beat them from their ground, and forced them to retreat in diforder.

The emperor's futher-in-law, an old Tartar, well wars die the trade of war, commanded the artillery, and plaid his part to well that he was killed at the mend of a few yet lasse foldiers, whom he encourage well by his example as by his words; but the foneral was accounted of flying first, and drawing by the flight the set of the army after him. The ema man of courage, and an ades troubled at the loss of the that of his brother's honour. He lent for him immediately to court, to be tried bethe a country of the lood, whom he affembled in

The propose was on all other accounts a perfor of finguise rather furrendered himfelf with the Same humility and in nission, as he could have done, had he can be meft officer in the army, and, Althout flaving till lintence was pronounc'd, he conderand himself, and owned that he deserved death. The deferment, and the emperor, but you ought to recould were lost bottom to feek your death in the midst of the enemies and not bere amongst us in the Mad a Pala me can only imrease your disgrace. Ar laft, the empower was inclinable to pardon him; but the princes, who thought themselves in some mention displaced by this action, earnestly begged e the most of his power to ncle, who affisted at the council treated him with fo much that amongit us fuch usage would man fo sensibly as to go near to

The emperor, who has powe the princes of the blood, can continue the princes of the blood, can continue the his other fubjects: The laws may have the form any other fovereign court the empire, can execute any criminal der from court. They are arraign down in the feveral provinces, but always prefented to the empero firms it or rejects it as he pleases agrees to it, but he very often conference, and makes it less rigoro

Secondly, althor every one be parted water of his estate, and enjoys his lands fre and molestation: the emperor ca what taxes he thinks fit upon his full case to further the pressing wants, and relieve the mannibles of the state. This power indeed he seld in an west use of whether it be, that the standing revenue and ordinary taxes are fufficient to maintain a war almost a oro whether it be, that in a civil war they are unwilling to run the hazard of provoking their fablects too much, by laying too great a load on them. They have likewife a custom of exempting every year one or two provinces from bearing their proportion in the tax, especially if any of ther have antiened thro' the fickness of the people, or, if the land thro' unfeafonable weather, have not an increase as usual.

It is true, that the fublidies, which are fo confiderable, that, were the dustrious, or their lands less fruitf like the rest of the Indian kingdom by a fociety of poor and miserable this prodigious income that make

ables him, at an hour's warnto raife a porene and a numerous army to keep

conperor.

is very difficult to reckon what the revenue of because, befides the money had is railed in specie. vaft sums are paid in in goods. After the fact examination which I could get both the officers and from their books, I believe the treasury receives in money about 22,000,000 of Chinele crowns, which the Portuguese call Taëls, each of which in and money comes to about fix shillings. But the rice, come falt, filks, cloaths, varnish, and hundred other commodities which they pay in, topether with the cultoms and forfeited estates, amount to more than 50,000,000 of the Chinese crowns. So that, after having allow'd for the goods renewed into the fury, their value in filver, and having wade the nearest and most exact calculation possible. I find the ordinary revenues of the emperor to amount in our money to 21,600,000 l. at leaft.

Thirdly, the cast of making peace and war is the emporer's he way make treaties on what conditions he pleates, wow ded they be not fuch as are difhonourable to the kingdom. As for the judgments which he himfell palies, they are irrevocable, and, to have them but in execution, he need only fend them to his faverence courts or viceroys, who dare not in the least delay registering and publishing them. When, on the other hand, the fentences, pronounced y their partitioned or other magistrates, are no ways obligatory in approved and confirmed by the

Mourthly, suother instance of his supreme autho-Her lathe, that he has the liberty of making choice his receipe, which he may not only chuse from hath been heretofore put in h impartiality and wifdom, as would

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would be admirable even in a pringe titles hath that of Most Christian. I among emperors, finding none of their fam rous, able to support the weight of for their fuccessors persons mean as to their blank fortunes, but eminent for their virtue for their understanding; saying that they and not only from a defire of their king and good also out of respect to the honour and and the own children, for whom it would be more allowed to live privately, than to fit upon a threat was a to the cenfure, and oftentimes to the farles of all their people. If, faid they, a lofty the could are the merit in those who had it not before, injure our children in excluding them But fince it serves only to publish and formation defects more abroad, we think our the kindness and tenderness which we were keep them from that shame and disgray would necessarily expose them to.

However, examples of this nature feldom known, for the emperors, the many the have bounded their choice within their own families; yet they do not a war chale the eldeft. He, who now reigns with fe was a younger brother; and fees his all beather as dutiful, and free from ambition as his fubjects. The great number of blood is with us in Europe as great an accompany of fears and jealousies, but in China it is quite orher wife, for, at the death of the fair an there were above ten thousand princes appeared down the feveral provinces, yet was there to confusion of diforder in the least; which could could from nothing but the exceffive authority of this again peror, who finds as little trouble in Changing gover ing a multitude of princes, as oth governing the common people.

the emperor, after he has made publickly owned who shall be his afterwards exclude him, and renew not unless he have very good reason regive their consent to it; for if ithout observing these methods, it raise the people's tongues, but personal against him.

Fifther the grive itself cannot put an end to his power over his subjects, which is exercised even over the dad Thom he either difgraces or honours (as much as it were alive) when he hath a mind or punish themselves or their famifome after their decease dukes, and confers upon them feveral h our language knows no name for. He may extend them as faints, or, as they fpeak, naked spirits. Sometimes he builds them temples, and if their ministry hath been very bellehead, we seir virtues very eminent, he commands the people to honour them as gods. Pagamin harb for many ages authorifed and countenanded this alone religion; yet this reparation religiempire of China for the forementioned anima, that, ever fince the foundation of this eror has been always looked upon as the chief with and principal fervant of religion; for there to force ceremonies, and publick facrifices, which he show is thought worthy to offer up to the arest Creator of heaven

is another instance, which, tho' of an the preceding, yet may serve as show that how unlimited the authority is. It is this, the emperor hath the figure and character of their than the internal any characters already received, ew one. He may likewise change

S

the names of provinces, of cities, may likewife forbid the using of any expression of manner of speaking, he may forbid the use of some expressions which are generally received, and may bring into use and practice those ways of freaking which have been looked upon as wholey and incouth, and this either in common discorde of in writing. So that custom which extracted the second services able an authority over the fignificant of words, that the Greek and Roman powers would be to fubdue it, and which for that real that have fome been called a fantastical and an unjul sympt, countly commanding both princes and cor non people; this custom, I say, of which even in Europe we complain fo much, is fubmiffive and humble in China. and is content to alter and give way when the conperor commands.

One would imagine that this should often occasion very unformed the government, and indeed it so nothing in this world is without venience. Yet so many are the wife the precautions which the lay to prevent them, that a prince multiplied of his own reputation, and well as of the publick good, who

the abuse of his authority.

For, if he hath any regard for hi are three things which will preval vern by justice and not passion givers have from the first Sundation ment made this a standing maximum properly the fathers of their people placed in the throne only to be Wherefore it is that in all ages the Grand-father, and, of all his title is none which he likes to be called 1

+ Ta.fox.

of the Chinese.

Julius tolera

father to there.

prince is fo deeply imprinted in the minds of his people, and of his Mandarines, that, when they make any panegyrick in the praise of upon the topick of his affection contains for forth in their books, that the ftate is by a land family and that he, who knows how to no lend the one the best capable of ruling the the prince neglects never fo little maxim, he may be a good war-ician, a learned prince, and yet and with half or no efteem from his people. They do not formed a paracter of their prince from these . or fact like qualities, his reputation increases or dimiwith with them, in proportion, as he is or is not a

Mandarine may tell the emperor this manter provided it be in fuch a fubmiffive manto that veneration and profound to him; the manner they usually take to him; the Mandarine, who perceives and thing in the emperor's management differential to the conflictation or laws, draws up a after having fet forth the respect, which he had ards his imperial majesty, he most hambly prince, that he will please to reflect upon the ansent laws and good example of those holy printed his predeceffors: afterwards he takes apprehends, that his prince hath Administed from alider

The request upon a table, among many other e daily preferred, and which the to read: if he does not hereupon the is put in mind of it again, as urine hath zeal and courage to do need of a great deal of both who expose themselves to their prince's and gration!

A little before I arrived at Belon, ofe who have an office in that court, which is appointed for the id spection into the mathematicks, had the comments advise the emperor in the afore and manner, and a ing the education of the prince his fon, active wash that, instead of breeding him up to learning and learning ledge, his tutors made it their visible care and same your to make him expert in the butteres of week, to shoot with the bow, and to man I have Another let the emperor know, the went too often from his palace, and, that contine to the ancient kings, he made the leaf flags in Tartary. This prince, who was derest the most hangebry. as well as the most politick governors that ever fixe in the throne, feemed to pay forme deference and respect to their advice. Never helds, fined these his journies into Tartary contributed and the lene ferving his health, the princes of his houthout be ged of him to regard that more than the ide which fies of particular men.

As for the mathematician w
felf with what did not belong
of the prince, he was turned
the rest of his fellow-officers,
in the business, were deprive
This method hath been pract
China, and their histories take
has been found so powerful as t
perors, when they act amiss, t
altho this means proves oft
particular persons who make u

Thirdly, if their princes have reputation, the manner, in whom wrote, is alone fufficient to kee A certain number of men, and impartiality are purpofely remark, with all the exactner their prince's actions, but also as words at the contract of their prince's actions, but also as words at the contract of their prince's actions, but also as words at the contract of their prince's actions, but also as words at the contract of the

who retule of

y himself, and without communicaothers, as things fall out, fets them paper, and puts these papers thro' a chine the same lice fet apart for this purpose. In these the emperor's virtues and faults are fet fame liberty and impartiality. Such a be prince's behaviour was unfeasonable we enterede, be spoke after a manner which did not The punishment which be inflicted on web an give parather the effect of his paffion, than julice. In such an affair he stopp'd the partially abrogated the fentence parel by the argiftrates. Or elfe, He enter'd courageout this a er for the defence of his people, and for the maintenance of the lonour of his kingdom. At fuch on bonourable peace. He gave fuch and met morks of his love to his people. Notwithstanding as given him by his flatterers, he was but behaved himself modestly, his words were tempered with all the sweetness and bumility pos-Moles while made bim more loved and admired by his

And in this manner they fet down

every thing that occurs in his administration.

But that nother fear on the one fide, nor hope on the other, may byass these men to a partiality in the account they give of their prince, this office is never opened during that prince's life, or while any of his family fit in the throne. When the crown goes to another line, which often happens, all thefe loofe memoirs are gathered together, and, after they have compared them, to come to the more certain blawledge of the truth, they from them compose that emperor, to propose him as an example to patierity, if he have acted wifely, or to the common censure and odium of the people if he have been negligent of his own duty and him cople's good. When a prince loves honour and glory, and fees that it is not in the power

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of flattery and imposture to persua give it him, he will then be circums how he behaves himself during the

Interest, which has a far greate fome tempers than the love of reputition to as go a motive to the emperor to be guid customs, and to adhere to the law They and to wholly made for his advantage, the be connot to late them without doing fome preauthority; nor can he make new without exposing his kingdom to the danger of change and confusion. Not that the state of the court, or his parliaments, how zer lead to be they may feem to affert their ancient provoked to a revolt, or to make the first planter government, as an occasion to dim with his authority. Altho' there are fome examples of this mobilions, yet they feldom occur, and, whe under fuch circumftances as feem was a great a towards their justification.

But fuch is the temper of the Case has when their emperor is full of violence and patient or very negligent of his charge, the fame power of his charge, nels possesses also his subjects. Mandarius thinks himfelf the fovereign of he same or the when he does not perceive it taker rior power. The chief ministers who are unfit to fill them. The many little tyrants. The gov more the rules of juffice. The pe oppressed and trampled under the type of the quence miferable, are easily flir at an in tellitor, Rogues multiply and commit it to be to the total nies; and in a country, where the same amount innumerable, numerous armies and a stable and together, who wait for nothing under specious pretences, to diffi

and quiet,

reign cours

as these have occasioned fatal cone oftentimes put China under the mafters. So that the best and emperor, to establish himself in his ntone, to give an exact regard and an intire obeincera the laws, whose goodness hath been conand by the experience of more than four thouland

This is the againary form of government which e. The emperor hath two foveone is called the extraordinary council of princes of the blood called the council in ordinary, has, besides the penels, feveral ministers of state, named Colors, admitted into it. These are they who examine all the affect of state, and make their report to the emperor from whom they have their final deterthese, there are at Pekin six soveorganism whose authority extends over all the provinces of Chara; each of these courts have their different matters fligned to them, of which they are to take degridant: the names of them, and what is committee to their judgment, are as follows.

The court, ested Lipou, prefides over all the Manfarmes, and does give them, and take away from

them the chices. That called Houpou looks after the treature, and takes care of raising the taxes. That called Lipou is to look after the ancient cuftoms; out is also committed the care of religion of fraces and arts, and of foreign affairs. That called P pou has charge over the foldiery and its officers. That called Himpou takes cogni-That called Compou looks after all mild to buildings, and all the emperor's houses and page s. Each of these courts is divided in feveral chies, fome of them into fifteen; the principal at the h offices is managed by the prefident and two stiffents, who have the final infpection into those 264. Of the Policy and Good

those things which come under court; the rest are under office president and several counsellor subject to the president of the pr

whom there is no appeal.

But because it is the emperor's is the to keep the confiderable bodies as these so for ander, as that in may not lie in their power to we have the empere authority, or to enterprise any the against the ftate; care is taken, that tho' each have their particular charges of flituted fole judges, yet no confide alle thing can be brought to perfection and maturity without the daing help and mutual concurrence of aboves contract explain myfelf by the inflance of war the number of the troops, the quality of their affects, the march of their armies, are provided for we see fourth pants. but the money to pay them my the lad from the fecond; fo that scarce any one come of confequence to the state can be promoted without the inspection of many, and oftentimes of all the Washarites

The fecond means used by the same of for this purpole, is to place an officer in and of the extension who has an eye to all their processings - He is not it's true, of the council, yet he is tredent at all their affemblies, and informed of all the proceedings , we may call this officer an Inspector. The either privately advertises the court, or else openin accures the Mandarines of the faults which they commit in their pilvate capacities, as well as of these which they commit in the execution of their onless Fla philers their actions, their behaviour, fo that nothing escapes his notice. I am told, that he, who once undertakes this employ can never built it for any other, that fo the hopes of a tweeter prefer ment may never tempt him to be parent to any ones nor the fear of lofing his place friends him from accusing those who misbehave themselves. Of these

r call Colis, even the princes of the , and I remember that one of the lity, having built a house somewhat tom of China fuffers, did of himn a few days, when he had heard afpectors talked of accufing him. nces, they are under the immediate forts of viceroys. One fort has one province only. Thus there Pekin, at Canton, or at Nankim, n but a little diftant from the chief Befides this, these provinces rnmnt of other viceroys, who are and have under their jurisdiction for three, and formetimes four provinces. There Lurope whose dominions are of fo the jurisdiction of these general offiat foever their authority may feem to be they do no wife diminish that of the partiand each of these two viceroys have the same aght fo well fettled and adjusted, that they leave clash or contend with each other in there admired ons.

of them in their feveral lordships be fame nature with those at Pekin but are subordinate to them, so by appeal to them: there are besides r inserior offices for the preparing issuing it according to the extent of

There are three forts of towns,

ve their particular governor, and

Mandarines who administer justice;

ities there is this difference, that

fort or rank are subordinate to those
those of the second are to them of
the first rank are subject to the jugeneral officers of the capital cities,
nature of things requires, and all

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the judges, be their quality what i government, have their dependence in whom refides the imperial author time to time, convenes the principal his province, to take cognifance of qualities of the governors, lieuten inferior officers: he fends private diffusion to inform the emperor who misbel who are either therefore deprived of else cited to appear and offer what in their justification.

On the other hand, the viceroy's provided poifed by that of the great Mand about him, and who may accuse him when they are fatisfied that it is necessary for the publick possible But that which principally keeps him is, that the people, when evil intrea ed or opportunit by him, may petition the emperor in make and it removal, and that another may be and them The least infurrection or disturbance door, which, if it continues three da fwer for at his peril. It is his fault, the the last and difturbances fpring up in his family province over which he has the char to regulate the conduct of the Manda that fo the people may not fuffer by the little management. When people like their mafte defire to change them; and, when the ware and it is a pleasure to bear it.

But because private persons cannot the court, and because the just people cannot always reach the ears (especially in China where the gover rupt with bribes the general officers, preme courts;) the emperor disperse secret spies, persons of known wisder tion; these in every province, by the nagement, inform themselves from the

far what manner the Manmelves in the execution of their m their private, but certain informatons of when by the publick voice, which foldom in poles on us, they are acquainted with any diorder, on they publickly own their commiffrom the emperor; they take up those crimi-Mandaine and manage the cause against them. This he dolors kept all the judges to their duty; irtars have been masters of China, these of the been laid afide; inasmuch as force of the bused their commission, enriching therefore ar king money of the guilty to conthreatened to we fe as criminal. Nevertheless, that for the magistrates to their wholly loft, the emperor himfelf, love for his fubjects, hath thought his day to whit in person each province, and to ment have complaints of his people; which he performs with fuch a diligence as makes him the Mandarines, and the delight of his the great variety of accidents which have beprened to him during those his proon the desire, that, being once separated from he arrendants, he faw an old man weeping bitterly, whom he madired, what was the occasion of his e old man, who did not know to whom he worked I had but one fon, who was the conduct of my life, and on whom lay the whole care Mandarine of Tartary has deprived hath made me helpless at present, fo as long as I live; for how can I, nd friendless, oblige so great a man That's not fo difficult id the emperor; get up behind me, his house, who has done you this and man complied without any ceremony,

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mony, and in two hours time they Mandarine's house, who little expe dinary a visit. In the interim the gue, company of lords, after a great deal came thither; some of which att others entered with the emperor, no the bufiness was which brought him violence of which he was accused. on the fpot to death; afterwards tur afflicted father who had lost his for a good recompence for your loss, grave and ferious manner, I give you the office of the criminal who is just now dead; but take care we execute it with equity, and let his pun hand as well as his crime, prove for your advantage, for hear left you in your turn are made an example to the state of the

They have still a farther means to roys, and other governors, to a ftre conduct the charge, which expedient I do not believe any dovernment or kingdom, tho' never to fevere and ever yet make use of. It is this, is obliged from time to time, with all humillar and fincerity, to own and acknowledge the fear to tulilick faults committed by himfelf in the administration, and to fend the account in writing was to court. This is a more troublesome business to comply with. than one readily imagines, for on one little is an uneasy thing to accuse ourselves of those which we know will be punished by the emperor, that mildly. On the other fide, it is more describes to diffemble them ; for, if by chence they are accounted of them in the inspector's advertisement, which the Mandarine shall have concea enough to turn him out of his ministry best way is to make a fincere confirmed of one's faults, and to purchase a pardon for the by money, which in China has the vertue of blorang on

own inclusion

Chinese; the fear of such a punishoftentimes exceeding circumspect sometimes even virtuous against his

After the prificans, which the laws make, as I have faid we the following directions how to proceed in the business of punishing criminals. There to no need of being a warrant to carry them before the rought that the magistrate should fit in a hear the accusation and plea of the eximums Such formalities as these are not insisted on there. Wherever the magistrate sees a fault, there the han power to punish it on the spot, be it in the threes, in the highway, or in a private house, it is all oge the may take up a gamefter, a rook, or a debauchest and warout more formalities he orders fome of his arrendants to give him twenty or thirty fripes: after which as tho' nothing extraordinary had happared, he too on his journey without any concernhftanding this punishment, the person tlamaged may accuse the same criminal again in a fuperfor court, where he is tried, the refult of which is wingly a farther punishment.

hardes the plaintiff may in common cases bring any higher magistrate's court, even the property has been pleaded in an inferior court. I mean, an inhabitation of a town of the first rank may forthwish apply hinself to the governor of the capital ovince, or even to the viceroy, without having a xamined before the governor of his and, when it on ac comes before a superior inferior ones may not take cognisance be deputed to them by those superior often is. When the cause is of great there lies an appeal from the viceroy to the superior courts at Pekin, according to the affair, where the cause is examined in

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one of the under offices, who mand the report the prefident of the fupreme office tence after he has advised with his allient communicated his opinion to the Colons, who are it to the emperor. Sometimes the better information, fometimes give fpot, and in his name the fupren brief of the fentence, and fends it to the more for them to put it in execution. Holy Commandment; that is to ment, which is without defect or pa

You will think it doubtless an incommendation. that a prince should have time to examine himself the affairs of fo vast an empire as is that of the Man befides that wars and foreign negotia his time, which in Europe is almost of the councils; besides this, I say fo well digefted and ordered, that a can with fall an eye fee to which party he ought fentence, and this because their laws a they leave no room for intricacy or the same a that two hours a day is time enough for the prince to govern himself an empire of the were there other laws, might find enfolgyment for thirty kings; fo true it is, that the have of Chine are wife, plain, well understood, and to the particular genius and temper of that managed

To give your eminence a genera I shall think it sufficient to remark to y which are exceeding conducive to the and are as it were the very foul of t The first is the moral principles wl into the people. The fecond is the coldies was which are fet up in every thing. T maxims of good policy which are, an angular be

every where observed.

principle respects private families, ents, that neither the feverity of their bestraced the impertinency of their old age, nor the meanets of their rank, when the children have the water efferment, can ever efface. One at a degree of perfection this first is improved. There is no fubof obedience which the parents The confort them when alive, and come ally to bewail them when dead. They probate temfelves a thousand times before their dead bedse, offer them provisions, as the' they were yet thee, to fignify that all their goods belong to them, and that from the bottom of their hears they with them in a capacity to enjoy them. with a pomp and expence which to stravagant, they pay constantly at ribute of tears, which ceremonies hey offer we n even to their pictures, which they fes with all imaginable care, which they bonde with offerings, and with as due a refred as they would their parents, were they yet alive. Their kness annielves are not excused this piece of present emperor has been observant to his predecessors of his own fami-Iv. but even those who were not. For one day, when in huyers, he perceived afar off the magnifi-Tomas de last Chinese emperor, who lost his in a rebellion, he ran to the place and fall on a s knees before the tomb, and ever great concern for his misfortune: (O emperor worthy of a better fate our destruction is no ways owing to us not at our door, your fubjects brought i was them that betrayed you. It is upo

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them, and not on my ancestors, to Heading down vengeance for this act. At standards be order flambeaux to be lit, and incense to all which time he fixed his counter and arose not till all these ceremonals.

The ordinary term of mourn we is store west during which time the mourner conference out lick office; fo that a Mandarin is obliged to tor fake his employ, and a minister of the law of the to fpend all that time in grief. obeyed in his family like a prince, whom he ex ercifes a despotick power; as absolute matter not only of his estate, which he distributes to whom he pleases but also of his concubines and children, of whom he disposes with that liberty and power, that he may fell them to ftrangers when their behaviour displesse him. If a father accuses his for of any course he fore a Mandarine, there needs no proof of its te alip posed to be true, that the fon is in the fault if the father be displeased. This paternal now a of the extent, that there is no father, but may take his form life away, if he will flick to his accommon we feemed amazed at this procedure, we were an fwered: Who understands the merit of the for better than the father, who has brought him up, educated him, and fuch a long time observed all his attental And again, can any person have the later love, ta a more fincere affection for him who knows the cafe exactly, and lower him tendents, condemns him, how can we pronounce him guilding and innocent? And when we object the there per fons have an inbred onlike of other and that fathers who were men, as well as father, were capable of fuch antipathies against some of their units dren; they answered, that men were not more unnatural than favage brafts, the cruel of which never deftroyed their young ones for a fronck a but

Supposin

can never water

farmand the be fuch monfters among men, their weetness of temper. foften them. But after all, fay they, heir children is fo deeply imprinted in • the barry or parents, that antipathy, or diflike, d and inflamed by the undutiful stubbornness and disorderly behaviour of their children,

The could ppen that a fon should be so insolent as to mock in alents, or arrive to that height of fury and had been a lay violent hands on them; it is and the province where The home blence is committed is alarmed. The f judges the criminal. All the Manplace are turned out, especially those who have been fo negligent in their The neighbours are all reprimanded for new Ching by former punishments, to stop the might of this criminal before it came to this height; free how to ofe that fuch a diabolical temper as this have shewed itself on other occasions, flore a bardly possible to attain to such a pitch of and there is no raich they think too fevere: They cut housand pieces, burn him, deftroy his round, and even those houses which and fet up monuments and memorials ible an infolence.

mperors themselves can't reject the auparents, without running the rifque of Green ; and history tells us a story which wall always ake the affection which the Chinese have to die duty appear admirable. One of the a mother who managed a private inthe notice, the notice, which blickly taken of it, obliged the emhis refentment of it, both for his own more and that of the empire; fo that he banished diffant province; and because he knew

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hat this action would not be very princes and Mandarines, he forbad, from all under pain of death, giving him advice the same all filent for fome time, hoping the would condemn his own conduct in the did not, they refolve that he did not, they refolve that he fuffer fo pernicious a present that

The first, who had the courage to to the emperor in this matter, was proposed in the put not a stop to proceedings; for a day or two as his appearance, and, to she wall the valid that he was willing to sacrifice his life for the put his hearse to stand at the palace gat minded not this generous action, to more provoked at it. He not or to death, but, to terrify all others fexample, he ordered him to be proposed in the put of the course of another mind, to fall one after another rather than before the put of the course of the cou

There was therefore a third who devoted him of he, like the fecond, ordered his come to be let at the palace gate, and protested to the compete the he was not able any longer to see him the palace his crime. What shall we lose by nothing but the sight of a prince, a look without amazement and borrenot hear us, we will go and seek empress your mother's ancestors. complaints, and perhaps in the data might you will hear ours and their with your injustice.

The emperor being more enrage infolence, as he called it, of his on this last the severest torments Many others, encouraged by these

themselves to torment, and did in effect die the the last drop of their blood. At last this heroick and out the emperor's cruelty; and whether he was afraid of more dangerous confehe repented, as he was the father of his people, that he had to unworthily put to death his children; and long routifed his mother. He recalled her therefore, reflored her to her former dignity, and after that, the more he honoured her, the more was he himfelf honoured of his fubjects.

The Bossel moral principle, which obtains among them, is to bonour their Mandarines as they would the emperor simfelf, whose person the Mandarines reportent. To retain this credit the Mandarines never appear to publick without a retinue, and face of granfledr that com nands respect. They are always carried in a migrificent chair open; before them go all the officers of their courts, and round them are carfied all the marks and badges of their dignity. The people, wherever they come, open to the right and lefe to let them pass thro'. When they administer nutice in their palaces, no body fpeaks to them but the s, be they of what quality they will, and those way can at any time command any persons to be whisped, no one comes near them without trembling.

when any Mandarine took a journey, all the inhabitants of the towns thro which he palled a crowd to meet him, and proffer their leaving him with all folemnity thro their televis! now when he leaves his office which fter'd to the fatisfaction of all men, they h marks of honour, as would engage he more hupid to the love of virtue and justice. when as a taking his leave in order to lay, down his

his office, almost all the inhabitant go in the ways, and place themselves some bery tomor the for almost fourteen or fifteen miles to teller that every where in the road one fees the hand fomely painted, with fattin table down conwith fweet-meats, tea, and other

Every one almost constrains with the law to all down and eat or drink fomething. When he had one, another stops him, and thus he is the same day among the applaufes and accompanions of his people: and, which is an odd the fires to have fomething which come from the line. Some take his boots, others his care large his creat coat; but they, who take any thing gare and another of the fame fort, and, before he is differently multitude, it fometimes happens that he had had thirty different pairs of boots on.

Then he hears himself called publick beneficiar. the preferver and father of his people. They dewail the lofs of him with wet eyes and a Mandal rine must be very infensible indeed, if he does not in his turn shed a tear or two, when he fees such were der marks of affection: for the industriants are more obliged to shew him this respect, and, when the do not like the administration of a governor, they thew themselves as indifferent at his departure, in they do affectionate and forry at the long of mond one

The extraordinary respect which children pay to their parents, and people to their governors, is the greatest means of preferving quie means of their family lies, and peace in their towns; I am a lended that all the good order, in which we fee to machine a people, flows from thefe two fprings.

The third principle of morality electronic among them is this, that it is very nece any that we recorded should observe towards each other the widele miles of modefty and civility; that they though believe themselves so obligingly and complement and

their actions may have a mixture of fweetness and courtefy in them. This, fay they, is that which makes the diffinction between man and beaft, or bet...en the Chinese and other men; they pretend also that the difturbance of feveral kingdoms is owing to the rough and unpolished temper of their subjects. For those tempers, which fly out into rudeness and passion, perpetually embroiled in quarrels, which use neither respect nor complaifance towards any, are fitted to be incendiaries and diffurbers of the publick peace. On the contrary, people who honour and respect each other, who can suffer an injury, and diffemble or stifle it; who religiously observe that difference which either age, quality, or merit have made; a people of this stamp are naturally lovers of order, and when they do amiss it is not without violence to their own inclinations.

The Chinese are so far from neglecting the practice of this maxim, that in several instances they carry it on too far. No sort of men are excused from it; tradesmen, servants, nay, even countrymen have their ways of expressing kindness and civility to one another; I have often been amazed to see footmen take their leave of each other on their knees, and farmers in their entertainments use more compliments and ceremonies than we do at our publick treats. Even the seamen, who from their manner of living, and from the air they breathe, naturally draw in roughness, do yet bear to each other a love like that of brothers, and pay that deserence to one another, that one would think them united by the strictest bands of friendship.

The state, which has always, in policy, accounted this as most conducive to the quiet of the empire, has appoined forms of salutation, of visiting, of making entertainments, and of writing letters. The usual way of salutation is to lay your hand cross your breast, and bow your head a little. Where you

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would still shew a greater respect, your hands together, and carry there ground, bowing your whole body; a person of eminent quality, or receivant your house, you must bend one main in that posture till he whom y takes you up, which he always doe But when a Mandarine appears in public the work of the ground, unless you have occasion to you must step aside a little, and hold to the ground, and your arms cross to the ground to

till he be gone past you.

Altho' very familiar acquaintance make valor without any ceremony, yet for those friends, who are not fo, custom has prescribed a set form of visiting. The visitor fends his servant before with white of the paper, on which is wrote his own nan and and a great many marks of respect to the person be villed, and cording as his dignity or quality is. When this metfage is received, the vifitor comes in and mean with a reception answerable to his meri. The person visited sometimes stays for the visitor in the hall without going out to meet him, or if he dead a much superior quality, without rising from his feat fometimes he meets the vifitor at his doors formatimes he goes out into the court and fometimes even into the street to bring him and When they come into view, they both was all make a low bow. They fay but little, the common than the contract the contract that the contract the contract that the contra are in form, one knows what he multiother how he must answer; they ne or beat their brains, like us, to find out new compliment and fine phrases. At every gate they make a lite where the ceremonies begin afresh, and the bows a make each go first; they use but two version freed irg on this occasion, which are Tfin; The Fray be pleased to enter; and Poucan, It

hand them repeats his word four or five times, and the frame ger fuffers himfelf to be perfuaded, and goes the next door, where the fame thing

they first the comie to the room where they are to flay, they first the door on a row, and every one bows almost to the grand; then follow the ceremonies of kneeling, and wing on this or that fide to give the right hand, then the chairs are faluted (for they have their compliment paid them as well as the men, they will then to take all dust away, and bow in a respective manuscript to the follow the contentions about the first place what this makes no confusion. Use has made a natural to the Chinese, they know before what the medium and what others are to do; every one stays tall the others have done in their order what is expected, so that there impress no confusion or disturbance.

Thus the many motions and different postures, in which they are a quarter of an hour before they are in the own'd they have need enough airs are set so that every body sits on the sound another; when you are sat, you must not back, your eyes must look downs must be stretched on your knees, at across, with a grave and composed behavior not be over-forward to speak. The control of the set of the confission of the control of the set of the confission of the con

id aver to me, that a Mandarine in which he fooke never a word to ays certain, that they never overith discoursing, for one may geneith they are statues or sigures for ornament, they have so little to much of gravity.

Their

Their speech is mightily submissive and hamele, you will never hear them fay, for example, I am obliged to you for the favour you have done me, but thus, the favour which my lord, which my instructor has granted to me, who am little in his eyes, or who am his diffice, bas extremely obliged me. Again, they don't fay, I make bold to present you with a few curiosities of my country; but the servant takes the liberty to offer to bis lord a few curiofities which came from his mean and vile country. Again, not What soever comes from your kingdom or province is well worked; but whatfoever comes from the precious king dom, the noble province of th. lord, is extraordinary fine, and exceeding well wrought In like manner in all other cases, they never say I o you in the first or second person; but me your servant me your disciple, me your subject. And instead of fay ing you, they fay, the doctor faid, the lord did, th emperor appointed. It would be a great piece o clownishness to say otherwise, unless to our servants.

During the vifit the tea goes round two or thre times, where you must use a ceremony when you take the dish, when you carry it to your mouth, o when you return it to the fervant. When you de part it is with the same ceremonies with which yo came in, and you conclude the comedy with th fame expence you began it. Strangers are very un couth at playing their parts herein, and make grea blunders. The reasonable part of the Chinese smil at them and excuse them; others take exceptions a it, and defire them to learn and practife before the venture in publick: for this reason they allow arr bassadors forty days to prepare for their audience of the emperor; and, for fear they should miss any cere mony, they fend them, during the time allowed masters of the ceremonies, who teach them, an make them practile.

Their feasts are ceremonious even beyond who you can imagine, you would think they are not invite to eat, but to make grimaces. Not a mouthful of meat is eat, or a drop of wine drank but it cofts an hundred fares. They have, like our concerts of musick, an officer who beats time, that the guests may all together in concord take their meat on their plates, and put it into their mouths, and lift up their little instruments of wood, which serve instead of a fork, or put them again in their places in order. Every guest has a peculiar table, without table-cloth, napkin, knife, or spoon; for every thing is ready cut to their hands, and they never touch any thing but with two little wooden instruments tipp'd with silver, which the Chinese handle very dexterously, and which serve them for an universal instrument.

They begin their feafts with drinking wine, which is given to every guest at one and the same time in a small cup of China or silver, which cup all the guests take hold of with both hands: every one lifts his vessel as high as his head, presenting their service thereby to one another without speaking, and inviting each other to drink first. It is enough if you hold the cup to your mouth only without drinking during the time while the rest drink; for, if the outward ceremonies are observed and kept, it is all one to them whether you drink or not.

After the first cup, they set upon every table a great vessel of hash'd meat, or Ragoo. Then every one observes the motions of the master of the feast, who directs the actions of his guests. According as he gives the sign, they take their two little instruments, brandish them in the air, and, as it were, present them, and after exercising them after twenty fashions, which I can't express, they strike them into the dish, from whence they cleaverly bring up a piece of me t, which must be eat neither too hastily nor too slowly, since it would be a rudeness either to eat before others, or to make them stay for you.

Then

Then again they exercise their in the manner which at length they place on the table in that poflure wherein they were at first. In all this, you must observe time, that all may begin and end at once

A little after, comes the wine upon, which a drank with all the ceremonies arrested. Then comes a fecond mess, which they dip into as into the first, and thus the feast is continued until the end, drinking between every mouthful, till there have been twenty or four and twenty different plates of meat at every table, which makes them drink off as many cups of wine; but, we must observe, that besides that, I have said, that they drink as much or as little as they will at a time, their wine cups are very little, and their wine is small.

When all the dishes are served, which are done with all imaginable order, no more wine is brought and the guests may be a little more free with their meat, taking indifferently out of any of these dishes before them, which yet must be done when the rest of the guests take out of some of their dishes to uniformity and order is always sacred. At this time they bring rice and bread, for as yet, nothing but meat has been brought; they bring skewing me broths, made of sless or fish, in which the guests if they think fit, may mingle their rice.

They fit at table ferious, grave, and filent, for three or four hours together. When the mafter of the house sees they have all done eating, he gives the fign to rise, and they go afide for a quarter of of an hour into the half or garden to a common and divert themselves. Then they come with all forts of sweet meats, and dry'd fruits, which they keep to drink with their tea.

These customs, so strictly enjoind, and so extremely troublesome, which must be performed from one end to the other of the feast, keeps all the guests

from

from eating, who do not find themselves hungry till they arise from the table. Then they have a great mind to go and dine at home; but a company of strollers come and play over a comedy, which is so tedious, that it wearies one as much as that before at the table did. Nor is tediousness the only fault, for they are commonly very dull and very noisy; no rules are observed, sometimes they sing, sometimes bawl, and sometimes howl, for the Chinese have little skill in making declamations. Yet, you must not laugh at this folly, but all the while admire at the politeness of China, at its ceremonies, instituted, as they say, by the discretion of the ancients, and still kept up by the wisdom of the moderns.

The letters, which are wrote from one to another, are as remarkable for their civilities and ceremonies, which are as many, and as mysterious as the others. They don't write in the same manner as they speak; the bigness of the characters, the distance between the lines, the innumerable titles of honour given to the several qualities of persons, the shape of the paper, the number of red, white, or blue covers for the letter, according to the person's condition, and a hundred other formalities, puzzle sometimes the brain of the most understanding men amongst them, for there is scarce any one who is secretary enough to write and send one of their letters as it ought to be.

There are a thousand other rules practised by the better fort in ordinary conversation, which you must observe, unless you would be accounted a clown; and tho in a thousand instances these things savour more of a ridiculous affectation than of real politeness, no one can deny nevertheless, but that these customs, which people observe so exactly, do inspire into them a sweetness of temper, and a love of order. These three moral principles, that is, the respect

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respect which children pay their process. It verifies tion which all pay the emperor and his inners, and the mutual humility and courtefy of all people, work their effect the better, because, supported by wife and well-understood policy. The principal maxims

of which are, my lord, as follow.

The first is, Never to give any one an office in his own province, and that for two reasons: because, first, a Mandarine of ordinary parentage is usually despised by those who know his family. Secondly, because being brought into favour and repute, by the great number of his kindred and friends, he might be enabled either to make, or to support a rebellion, or at least it would be very difficult for him to execute justice with an universal impartiality.

The fecond maxim is, To retain at court the children of the Mandarines imploy'd in the most considerable offices in the province, under pretence indeed of educating them well, but, in reality, keeping them as hostages, lest their fathers should fall from that duty which they owe the emperor.

The third maxim is, That, when one goes to law, fuch a commissary is made use of as the emperor pleases to name, unless the office or quality of the criminal gives him the liberty to refuse him. If the emperor dislikes the first sentence, he may commission new judges to re-examine it until the sentence be agreeable to his mind; for otherwise, it would be in the power of money of artisce, to save a man whose life would be noxious to the good of the state. On the other side, say they, we need not fear the prince's passion, who, if he have a mind to take off a good man, may find ways enough to do it, without going so openly about it. But it is but sitting that there should be a means efficacious enough to rid the empire of an ill man.

The fourth maxim of policy is Never to fell any prace, but to befflow it always upon merit; that is, to those of good life, and who by a diligent study have acquainted themselves with the laws and customs of their country. To this end, informations are exhibited of the life and manners of the candidate, especially when a Mandarine is removed from an inferior to a superior office; as for their understanding the laws, they undergo so many examinations and trials of it, that it is impossible for an ignoramus to be thought understanding, so se-

vere are the measures which they take.

When they resolve to set a child apart for learning, they put him to a master, for the towns of China are full of schools, where reading and writing are taught, which, to learn well, will take up some years. When the youth has made a pretty good progress in this, he is presented to a Mandarine of the lower order to be examined. If he writes a good hand, and makes their characters handfomely, he is admitted among those who apply themselves to the knowledge of books, and endeavour to obtain a degree; of which there are three forts, which answer to our batchelor, master of arts, and doctor. As the fortunes of the Chinese do wholly depend upon their capacity and understanding, so they spend their whole life in fludy. They fay by heart all their staple books with a wonderful alacrity, they make comments on their laws: composition, eloquence, imitation and knowledge of their encient doctors, and the delicacy and politeness of the modern ones, from fix to fixty, are their conftant employ. In fome, the quickness and readiness of wit saves them a great deal of labour, for fome have been doctors at an age when others can write but indifferently; but these are heroes amongst the Chinese, of which one in an age is enough.

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The examinations are strict, masters of arts are created by the principal Mandarines of the provide batchelors, by those Mandarines affisted by a unmissary from court; as for doctors, they commence only at Pekin: but because some, who deserve this degree, have not wherewith to definy see expensive a journey, what is necessary for it is bestowed on them gratis, that so poverty may not deprive the state of the service of those men who may prove useful and beneficial to it.

Every one's character is taken from his ability to invent or compose. For this purpose, the candidates are shut up in a close room, without books, without any other paper than what is necessary for them to write on. All the while they are forbidden all manner of correspondents, at the doors are placed by the Mandarines guards, whose sidelity no bribes can corrupt; the second examination is yet more strict, for, less the commissary sent by the court should himself be byassed thro' favour or the hopes of gain, he is not suffered to see or speak with any person till the examination is over.

In creating the doctors, the emperor often engages himself; the present emperor is more feared by the candidates than any of the other posers, not only for his nice exactness and rigorous justice, but for his extraordinary abilities in judging of any thing of this nature. When the doctors are named, they are presented to him; to three process of which he gives garlands of flowers, or any other mark of honour, to distinguish them from the roll; the of them likewise he chuses for memors of his royal academy, from whence they never remove, unless into posts of the greatest confideration and credit in the kingdom.

The great number of presents, which they for ceive from their kindred and friends, keeps the doctors from being poor, Every one house to make

loing.

promotion should make them negligent, and fit loose to their studies, they still undergo several examinations, where, if they appear to have been negligent, they certainly meet with severity and reproof; whereas, if they have still continued to forward and improve their studies, they meet with a tuitable encouragement and reward.

No small share of the publick good is owing to this principle of policy. The youths, whom idleness and sloth never fail to corrupt, are by this constant employment diverted from ill courses, they have fcarce time enough to follow their loofe inclinations. Secondly, study forms and polish their wits. People, who never engage in arts and fciences, are always blockish and stupid. Thirdly, all offices are fill'd by able men, and, if they can't prevent that injustice which proceeds from the covetousness and corrupt affections of officers, at leaft, they will take care to hinder that which arises from ignorance and immorality. Fourthly, fince the places are given, the emperor may with greater justice turn out those officers whom he shall find undeserving. We ought indeed to punish every offender; yet, it would be natural to bear with a Mandarine who is negligent of his office for want of understanding or application, who is too mild or over severe, if, if taking away his place would ruin his family, whose whole fortune, it may be, was laid out in the purchase of it, when as, if a place be dispos'd only by donacion, the prince who gave it, may eafily, without any disturbance, take it from one and gratify another with it.

Laftly, no fees are paid for the administration of justice. The judge, whose office cost him nothing, and who has his falary stated, can require nothing of the parties at law; which impowers every poor man to prosecute his own rights, and frees him

from

from being oppressed by the oppleace of his are o verfary, who can't be brought to do justis and reasonably, because the other has not money;

The Chinese have established this as a fifth maxim of policy Never to fuffer strangers to have any share in their administration : the small esteem, they bear them, makes the Chinese use them so coarsty. They fancy, that a mixture of natives and foreigners would bring them to contempt, and occasion nought birt corruption and disorder. From thence also would fpring particular grudges, making parties, and, ac laft, rebellions. For difference of people necessaries ly supposes difference of customs, languages, hus mour, and religion. This makes them no longer children of the fame family, bred up to the fame opinions, and tempered with the fame notions, and be there all imaginable care used in infructing and forming strangers, they are at most but shopted fons, who never have that implicit obedience and tender affection, which children by nature bear to their own parents. So, that should foreigners be better qualified than natives, which you can never make the Chinese believe, they would fancy it for the good of their country to prefer natives to them; and it is little less than a miracle in favour of christianity, that a few missionaries have been suffered to fettle there.

This last piece of policy is extremely good, when those of a false religion are kept our, which teaches rebellion and diffurbance, itself being the product of caballing and riot; but the care atherwise in christianity, whose bundley, sweetness, and obedience to authority produces noughe but peace, unity, and charity among all people. This is what the Chinese begin to be convinced of, having had trial of it for a whole age together. Happy were it, if they would embrace it as a confirm tion equally necessary for the laboration of the

oul, as conducive to the peace and good of the

Their fixth maxim is, That nobility is never hereditary, neither is there any distinction between the qualities of people; faving what the offices, which they execute, makes; fo that, excepting the family of Confucius, the whole kingdom is divided into magistracy and commonalty. There are no lands but what are held by foccage tenure, not even those lands which are deftined for the Bonzes, or which belong to the temples of the idols; fo that their gods, as well as men, are fubjected to the state, and are obliged by taxes and contributions to acknowledge the emperor's fupremacy. When a viceroy or governor of a province is dead, his children, as well as others, have their fortunes to make; and, if they inherit not their father's virtue and ingenuity, his name which they bear, be it never fo famous, gives them no quality at all.

The advantages which the state makes of this maxim are, first, trading is in a more sourishing condition, which the laziness of the nobility is the likeliest means to ruin. Secondly, the emperor's revenues are encreas'd by it; because no estates are tax-free. In towns which pay poll-money, no person is exempt. Thirdly, by this means, families are hindered from ingratiating themselves with the populace, and so kept from establishing themselves so far in the people's favour, that it would be a difficulty to the prince himself to keep them within bounds. Lastly it is a received opinion among the Chinese, that, if an emperor would be obey'd, he must lay his commands upon subjects, and not upon so many little kings.

Their seventh principle of policy is, To keep up in peace as well as war great armies, as well to maintain a credit and respect from the neighbours, as to stifle, or rather prevent any disturbance or

infurrection

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infurrection which may happen at home. Heret for a million of foldiers were fet to guard their wall. A less number than that also, to garrifor their frontiers and great towns, would have been to little. Now they think it enough to keep garrifors

in their most important towns.

Besides these standing forces, there are sifteen or twenty thousand men in each province, under the command of private officers; they have also soldiers to keep their islands, especially Haynan and Formosa. The horse-guards of Pekin are above an hundred and fixty thousand; so that, I believe, in the greatest and securest peace, the emperor has in pay and at muster no less than sifty hundred thousand effective men, all armed according to the custom of the country with scimeters and darts. They have but a very small infantry, and of those, which they have there, there are no pikemen, and very sew musqueteers.

Their foldiers are very graceful, and pretty well disciplin'd, for the Tartars have almost degenerated into Chinese, and the Chinese continue as they always were, foft, effeminate, enemies of labour, better at making an handsome figure at muster or in a march, than at behaving themselves gallantly in an action. The Tartars begin with heat and brifkness, and, if they can make their enemies give ground in the beginning, then they can make their advantage of it; otherwise they are unable to continue an attack a good while, or to bear up line spainft one, especially, if made in order and with vigour. The emperor, whom I have had the Monour to speak with, who fays nothing but what is proper, as he does nothing but what is great gave this fhort character of them : They are good foldiers swhen opposed to bad ones, but bad when apposed to good mes-

The eighth maxim is concerning their rewards and punishments. Great men who have Lithfully

erved.

herved their country, never lose their reward; and hosaase, be a prince never so opulent, he can never have enough to reward all his subjects: this defect is made up by marks and titles of honour, which are very acceptable to the subjects, and no charge

to the prince.

These titles of honour are what they call the several Orders of Mandarines. They fay, fuch an one is a Mandarine of the first rank, or the emperor has placed fuch an one in the first class of the Mandarines, of the fecond rank, and in like manner of others. This dignity, which is meerly honorary, makes them take place in affemblies, vifits, and councils, but is no profit to them. To make these rewards of greater extent, which the people chuse much sooner than penfions, they are fometimes bestow'd even upon the dead, who are oftentimes made Mandarines after their funerals, who therefore fill fometimes the greatest places of honour amongst the nobility when the emperor can't bestow upon them the meanest place amongst the living. They have oftentimes, at the publick or prince's charge, lofty monuments raifed for them, and that court, which looks after the publick expences, judges what recompence shall be paid to their defert. These rewards are oftentimes accompanied with elogies in their praise, made by the emperor himfelf, which makes them and their family famous to all posterity. But the highest honour is to make them faints, to build them temples, and offer them facrifices as to the gods of the country. By this means, paganism has been mightily supported by the emperors, adoring themselves the work of their own hands, and paying worship and honour to them, who, when alive, would have been glad to be proftrate at their now worshippers feet.

They reward also in private men those virtuous actions which bring no publick advantage to the state. We read in history, that temples have been

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raised

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raifed to the memory of some maids, who all be lives kept their chastity inviolable. And I make have seen, in several of their towns, trophies honourable inscriptions, raised up for inhabitants of mean rank and degree, to publish to all the world their virtue and merit.

If the Chinese are very liberal in their rewards, they are as severe in the punishments even of the slightest faults; their punishments are adequate to their demerits. The usual punishment is the bastinado on the back. When they receive but forty or fifty blows, they call this a Fatherly Correction; to which as well Mandarines, as others, are subject. This punishment is not accounted very scandalous, and, after it is executed, the criminal must fall on his knees before the judge, and, if able, bow three times down to the ground, and give him humble thanks for taking this care of his education.

Yet this punishment is of that violence, that one stroke is enough to fell one that is of a tender constitution, and oftentimes persons die of it; it is true, there are ways of softening this punishment, when the execution of it is in court. The offert is to to bribe the executioners, for there are many of them; because, lest the executioner's weariness should lessen the punishment, after five or fix strokes another succeeds, and so till the whole be personned. But, when the criminal has by money made them his friends, they understand their business so well, that, notwithstanding all the care which the Mandarines present can use, the punishment becomes light and almost nothing.

Befides this, in the courts there persons to be hired, who keep a good understanding with the officers; who, upon a fignal given, take the place of the criminal, who escapes among the croud, and receives his punishment. For money, there are exact, where these forts of vicarious persons to be part with:

for it is a trade at China, where several persons are

Admitained by the blows of the cudgel.

By fuch a trick as this, Yam quam-fien, a famous profecutor of christianity, escaped the just sentence of the judges. He engaged a paltry fellow for a large fum of money, to take upon him his name, and go to the court of justice in his stead. He told him, that, let it come to the worst, it was but a good cudgelling, and, if after that he was imprisoned, there should be found out a way to redeem him thence. The poor fellow went according to agreement, and when the cryer call'd out aloud, Yam quam-fien, the fellow answered as loud, Here; his sentence was pass'd, and the Mandarine condemned him to death. The officers, who had been bribed, feized on him immediately, and, according to custom, gagged him; for, after fentence, the criminal is not fuffered to speak. Afterwards, he was brought to to the place of execution, where the poor wretch fuffered a miserable death.

The fecond fort of punishment is the Carcan, which differs from the former only in the place where the bastinadoes are given; in this, they are given the criminal at one of the city gates, or in the high way: the punishment here is not so sharp, but the insamy is greater, and he, who has once undergone this punishment, can never more recover his reputation.

They have several different ways of inflicting death. Mean and ignoble persons have their heads cut off, for, in China, the separation of the head from the bouy is disgraceful. On the contrary, persons of quality are strangled, which, among them, is a death of more credit; if the crime be very notorious, they are punished like mean persons, and sometimes their heads are cut off and hang'd on a tree in the high ways.

Rebels and traytors are punish'd with the utmost feverity; that is, to speak as they do, they cut them into ten thousand pieces: for, after that the execu-

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tioner

tioner hath ty'd them to a post, he cut of ine in all sound their forehead, which he tears by force the it hangs over their eyes, that they may not see the torments they are to endure. Afterwards he cut their bodies in what places he thinks sit, and, when he is tir'd with this barbarous employment, he leaves them to the tyranny of their enemies, and the infalts of the mob.

Often criminals are cruelly whipp'd till they expire. Lastly, the torture which is the cruellest of all deaths is here used; and generally the hands and

fingers fuffer most in it.

Ninthly, They think it good policy to forbid women from all trade and commerce, which they can only benefit by letting it alone, all their bufiness lies within doors, where they find continual employment in the careful education of their children. They neither buy nor fell, and one fees women fo feldom in the streets, that one would imagine them to be all religiouses confined to a cloyster. Princesses never fucceed to the crown, nor ever have the regency during the young prince's minority; and, the the entperor may in private confult them, it is reckoned mean and ignoble to do it. In which thing the Chinese seem, in my opinion, less reasonable than in others. For wit and forefight is equally the portion of the one as of the other fex; and a prince is never fo understanding as when he knows how to find out all his treasures wherefoever nature has placed them, nor ever fo prudent as when he makes ale of them.

Lastly, their tenth maxim is, To encourage trade as much as possible thro' the whole empire. All the other policy is conducive to the plenty or convenience of their country; but this is concerned for the very lives of the people, who would be foun reduced to the last extremity if trade should once that it is not the people's care only, but the Mandarines and,

who put out their money to trusty traders to make the best advantage of it. By this private way, Outanguey, the little king of Xensi, who brought the Tartars into China, made himself so rich and powerful, that he was able himself to support for a

long time the war against the emperor.

To increase commerce, foreigners have been permitted to come into the ports of China, a thing till lately never known. On the other fide, the Chinese spread themselves all over the Indies, where they carry silk, china, physical drugs, sugar, japanned works, wine, and potters ware. They go to Batavia, Siam, to Athim, Malacca, and especially to Jappon, and Manilla; from which, they are distant but a few days sail. From all these places they bring silver, all of which, that is brought from Mexico to the Philippine islands by the Pacifick ocean, is carried from thence to Canton, whence it is spread thro' the whole empire.

But the greatest part of their trading lies within themselves, from one province to another, which like so many kingdoms communicate to each other their riches. That of Huquam sends rice, that of Canton sugar, from Chequiam comes good silk, from Nankim neat and handsome pieces of workmanship; Xensi and Xansi are rich in iron, horses, mules, camels, and firs. Tokiem yields tea, Leaotum drugs, and so the rest. This mutual commerce unites the people, and fills their towns with plenty. These, my lord, are not all the Chinese maxims, there are a world of others, but I have wrote down these as the most known and most essential ones for the publick good.

Good order in the inferior governments is as useful a part of policy to the state as any whatever, by these inferior governments, I mean those of the cities, and of the several camps. All these are settled in China; for, from the soundation of that empire, the state has thought it worth while to look after even the most acconside able things.

Among

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Among perfons of quality, there never happened any dispute about taking place, because exactly what is due to his own and there quality; and it was a great surprize to every body to see, about fix or seven years ago, a prince of the blood and a Colao engaged in such a sort of dispute. The occasion of it was this; the laws ordain that, when a Colao is about to speak to a prince of the blood, he must bend the knee, but custom has laid as strong an obligation on the prince, to take him up immediately.

The prince thought, that an obliging custom, tho' constantly practised by the royal family on several occasions, ought not to prejudice his right by law. He did therefore give audience to a Colao on his knees, and never made any motion to him to rise. The minister of state, in a great confusion to see himself kept so long in so humble a posture, complained of it to the emperor, who assembled his council forthwith. They looked into the ceremonial to observe what they could find that would contribute to the deciding this novel case, but when they could find nothing therein serviceable to that

end they were more perplexed than ever.

Finally, the council, who were against innovations judged that the practice ought to be continued as before; and, not freeing the Colaos from their obligation of speaking to the princes of the blood on their knees, they thought it requisite also that the princes should use that civility towards them as not to keep them in that posture long. You can't, said they to the Colao, bonour the princes too much do not do well to omit any occasion where you can be respect you bear them. Princes, added the employed him who had occasion'd this dispute, are by the rank set high enough above the rest of manking meed proudly to seek to debase them lower want nothing to make them bonourable, but the continued as well to make them bonourable, but the continued as well to make them bonourable, but the continued as well as the continued as th

world knows you have not what you ought to bave, but, when you insist upon every little mark of respect, it will make the world begin to inquire whether you deserve it. Thus both of them were reprimanded, and that no new laws might be made they let custom be their rule.

Every thing, that belongs to the princes or Mandarines, is punctually flated; their pensions, their houses, the number of their servants, the shape and bigness of their sedans, are the badges of honour by which they are distinguished; so that, when they come into publick, their quality is presently known, and the respect which is due to them with as little trouble paid. When the Chinese governed the empire, even private men wore their marks of distinction; and there was no learned man but his degree and rank might be known by the fashion or colour of his garb.

The towns have their determinate figure; they ought all to be fquare as far as the ground they are built upon will fuffer it; in fuch fort that the gates may be fo built as to answer the four principal quarters of the world, that is, the North, South, East, and West. The houses have thorough lights, and are esteemed ill built if the doors do not lie exactly

parallel to one of the fides of the town.

Towns of the feveral orders have different bigness, the chief towns are nine or twelve miles round, those of the first rank are but fix; those of the fecced or third orders are less in proportion. This rule nevertheless is not so universal as to admit of no exception. The streets are strait, generally laid out by the line, large, well paved, yet very inconvenient, because every person of any account goes up and down them either on horseback or in a chair. The houses are low, of an equal height; the jealousy of the husbands would not suffer that their neighbours houses

houses should be higher than their own, lest thereby their windows should overlook their court yards

gardens.

The whole town is divided into four parts, and those again into feveral smaller div tons, each of which contains ten houses, over every one of which fubdivisions an officer prefides, who takes notice of every thing which passes in his little ward, tells the Mandarine what contentions happe , what extraordinary things, what strangers come thither or no thence. The neighbourhood is obliged to give mutual affiftance, and, in case of an alarm, to lend one another an helping hand, for, if any their or robbery be committed in the night, the neighbourhood must contribute towards repairing the loss. Laftly, in every family the father is responsible for the disorders and irregularities committed either by his children or fervants.

The gates of the city are well looked after, and even in time of peace are shut up at the approach of night. In the day time there are guards to commine all who come in, if he be a stranger; if he comes from another province, or from a neighbouring town, they know him by his tone, by his mien, his habit, which in every place are somewhat diffe-When they observe any thing extraordinary or fuspicious, they take the person up, or inform the Mandarine of it; fo that European millionaries, whose aspect is infinitely different from that of the Chinefe, are known as foon as feen, and those who have not the emperor's approbation find it very difficult to make a long journey.

In certain places, as at Pekin, as foon as night comes on they tie chains crofs the ftreets, the guards go the patrole up and down the chief streets, and guards and centinels are placed here and there. The horse go the rounds upon the forcing tions; and woo be to him who is found then from home.

-Meeting

A cetings, masquerades, balls, and such like nightworks are good, say the Chinese, for none but hieves and the mob. Orderly people ought at that time either to sit up providing for their family, or else take their rest, that they may be refreshed, and better able the next day to manage the business of

the family.

Gaming is forbidden both to the commonalty and gentry; which nevertheless hinders not the Chinese from playing, sometimes even so long as till they have lost all their estate, their houses, their children and their wives, which they sometimes hazard upon a card; for there is no degree of extravagance to which the desire of lucre and riches will not carry a Chinese. But besides that it is a disorder which the Tartars, since they became masters of China, have introduced amongst them, they take great heed to conceal their gaming, and by consequence the law which forbids it always slourishes, and is able to suppress great disorders.

What I have faid concerning wives, that their husbands may fell them, or lose them at play, puts me in mind to give some account of the rules which their civil constitution, rather than their religion, hath ordained concerning marriages; those who have a mind to marry do not, as among us, follow their own fancies in their choice of a wife: they never see the woman they are about to have, but take her parents word in the case, or else they have their information from several old women, who are as it were inspectors, but who are nevertheless in see with the woman's friends to set her out more than she deserves; so that it is very seldom that they make a true description, or give a just character of

The woman's parents give money generally to there emiliaries to oblige them to give a favourable character; for it is for the parents advantage that

her whom they so to view.

their

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and genteel; because the Chinese buy they and, as in other merchandizes, they give more at less according to the good or bad properties of them.

When the parties are agreed about the price it c contract is made, and the money paid down : then preparation is made on both fides for the muntil folemnities: when the day of marriage is come, they carry the bride in a fumptuous chair, before which go hautboys, drums, and fifes, and after it follow her parents, and other particular friends of her file mily. All the portion which she brings is her marriage garments, fome cloaths, and houshold goods, which her father prefents her with. The bridegroom stands at his door richly attired, waiting for her; he himself opens the sedan, which was closely shut, and, having conducted her into a chamber, delivers her to feveral women invited thither for that purpose, who spend there the day together in feasting and fporting, while the husband in another room entertains his friends and acquaintance.

This being the first time that the bride and bridegroom see each other, and both, or one, very often not liking their bargain, is very often a day of rejoicing for their guests, but of forrow for themselves. The women must submit the they don't like, because their parents have sold them; but the husbands sometimes are not so complaisant, for there have been some, who, when they first opened the sedan to receive the bride, repulsed by her shape and aspect, have shut the chair again, and sent her and her parents and friends back again, willing rather to lose their money than enter upon so bad a purch te-

When the Tartars in the late war took Nancim, there happened a passage which nade the chinese merry notwithstanding all their mis ortunes. Among all the disorders which the victors committed in that province, they encleavoured to seize upon all

women

women they could to make money of them. When they look the chief city of that province, they carried all the women thither, and flut them up higgly piggly together in the magazines with other goods. But because there were some of all ages, and degrees of beauty, they resolved to put them into sacks and carry them to market, and so sell them to any one at a venture ugly or handsome. There was the same price set upon every one, and for sixteen or eighteen shillings take which sack you will without opening it. After this manner the soldiers, who were ever insolent in prosperity, abused their victory, and approved themselves more barbarous in the most polite and civil city in the world, than they had been in the desarts of Tartary.

At the day of fale there came buyers enough; fome came to recover, if haply they could, their wives or children, who were among those women, others were led thither thro' hopes that good fortune and a lucky chance would put a fortune into their hands. In short, the novelty of the thing brought a great concourse from the adjacent places. dinary fellow, who had but twelve shillings in the world, gave it, and chose a fack as did the rest, and carried it off; when he was got out of the crowd, whether thro' curiofity, or a defire to relieve the person in the fack, who complained, he could not forbear opening it. In it he found an old woman, whom age, grief, and ill treatment had made deformed to the highest degree; he was so confoundedly mad at it, that, to gratify his paffion and rage, he was going to throw the old woman and fack both together into the river, that the gratification of his paffion might be some comfort to him for the loss of his money.

Then the good old gentlewoman faid to him, Son, your lot is not fo bad as you imagine; be of good chear, you have made your fortune: take

care

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care only of my life, I will make yours had ever it has been yet. These words some what particised him: wherefore he carried her into a house hard by, where she told him her quality and her estate. She belonged to a Mandarine of note in the neighbourhood, to whom she wrote immediately. He sent her an equipage agreeable to her quality, and she carried her deliverer along with her, and afterwards was so good a friend to him, that he never had reason to complain that he had lost the two crowns which he laid out in purchasing her.

But to return to the Chinese marriages; I must farther tell you, that a husband may not divorce his wise, except for adultery, and a few other occasions, which seldom or never fall out; in those cases they sell them to whosoever will buy them, and buy another. Persons of quality never do thus, but common people do frequently. If a man has the boldness to sell his wife without just reason, both the buyer and seller are severely punished, yet the hus-

band is not obliged to take her again.

Altho' a man be allowed but one wife, he may have as many concubines as he will; all the children have an equal claim to the effate, because they are reckoned as the wife's children tho' they be some of the concubines; they all call the wife mother, who is indeed sole mistress of the house; the concubines serve and honour her, and have no manner of authority or power but what they derive from her.

The Chinese think it a strange thing that the Europeans are not thus allowed the use of women, yet they confess it as a commendable sign of moderation in them. But when we observed to them the troubles, quarrels, contentions, and jealousses which many women must needs raise in a family, they said nothing is without some inconvenience and disorder, but that perhaps there are more crosses.

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but one, than in having many women. The best,

way they own, is to have none at all.

Altho' the Chinese are extremely jealous to that degree that they fuffer not their wives to speak in private even to their own brethren, much less give them liberty to enjoy all that freedom and publick diversion which in Europe is esteemed only gallantry and curiofity; nevertheless there are husbands so very complaifant to their wives as to let them freely commit adultery, which permission some women make the condition of their marriage: those who according to fuch agreement follow these courses (as there is a certain fort of people who do) have no manner of power to hinder debauchees from frequenting their houses, and from making ill use of the easiness or unruly passions of such women. But such families as these are abhorred by the Chinese, who think fo ill of them, that their children, tho' never fo deferving or intelligent, can never obtain any degree, or be employed in any honourable office.

Of all their civil inftitutions there is no one which costs the Chinese so much trouble as does the ordering of their time, and their holy-days. There are in the emperor's fervice above an hundred persons, on purpose to regulate the kalendar, which they make anew every year, and with a great deal of ceremony fend it up and down to the viceroys of each province. They regulate the number of months, which is fometimes twelve, fometimes thirteen, which are lunar months, and ought to agree with the fun's courle. In these almanacks the equinoxes, folftices, and the fun's entry into each fign are fet down: the eclipses of the fun or moon are there, and the time when visible at Bekin or any of the principal cities. The planets courses, their places in the ecliptick, their oppositions, conjunctions, and propinquity to any fars are described, and indeed every thing else all calculated, which aftronomy has, that is curious

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or excellent. They mix with this divers points of judicial aftrology, which ignorance or supervision have invented, concerning happy or unhappy days times proper for marriage, building, or undertaking journies. These prejudices generally guide the people; but the emperor and all ment of sense are wifer than to mind such trifles.

Altho' there be no publick clocks as in Europe, the day is nevertheless divided into four and twenty parts, which have all their particular names and begin from midnight. They tell me that anciently they divided their day into twelve parts, each of which were subdivided into eight, which made the natural day consist of fourscore and fixteen, which were exactly distinguished in their calculations. But their fun-dials (and they have very ancient ones) were divided into four general divisions, each of which contained four and twenty little subdivisions, which added to the four great divisions divided the whole circle into an hundred parts.

This fort of dialing feems very irregular, for can I fee for what use it was intended. Since they have received the new kalendar from the missionaries, they have regulated their dials by hours, and recommend their time almost as we do, only we must take notice that instead of two hours they reckon but one is to that their natural day consists of but twelve hours, the names of which, diversly combined with the other terms which they have invented, make a revolution of fixty, which serves them instead of a cycle to mark their different years. I dare not troop mark their different years.

ciently explained.

As for the people, they are not very nice beron, they content themselves with knowing the theory the sun's rising and setting, and noon. In the make they make use of bells and drains, which

Air.

often founded, and ferve to diftinguish the night into five watches.

The current coin is very odd. They have round copper pieces with a hole in the middle; that they may be ftrung, they are full of characters; the metal is neither pure nor well hammered; and, altho' they are thick, one may break them with one's fingers if one strive; ten of these make a penny, ten of which are the tenth part of the Chinese crown, called by the Portuguese, in the Indies, Tael, and by themfelves Leam, which crown amounts to fix shillings

wo-pence half-penny, and 3 of a farthing.

This crown piece is not coined with any stamp or image on it, as our money in Europe is; the Chinese filver money is not made in any determinate regular form, they take for money any irregular pieces or hits of filver by weight, which if they do not believe to be good filver they cut afunder. This they practife to prevent false and counterfeit money, and they are so expert in guesting at the goodness and value of any piece of filver by looking on it only, that they are feldom mistaken, especially if it be melted after the manner practifed there.

They know the goodness of it three ways; by the colour, by feveral little holes which are made in it by the melting pot, and by divers fmall circles which the air makes on the furface of the metal when it cools after melting. If the colour be white, the holes fmall and deep, if the circles be many, and those close, and very fine, especially toward the center of the niese, then the filver is pure : but the more it differs from these three qualities so much the more

alloy it has.

To explain myfelf better, I must tell you, they divide their filve, with respect to its purity, into a hundred forts, as we do gold into four and twenty, called carats; the Alver which is current in trade is all the forts between the eightieth and the hundredth

fort

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fort or degree of purity. If it be of a base, allow they will not take it, but punish those who offer it. They take our money as filver of the fourscore and fifteenth fort, tho' those, who understand filver well, judge it to be but of the fourscore and third force at most; so that in an hundred ounces of our filver there are seven of alloy, or, which is all one, an hundred ounces of it is worth but ninety three of fine silver.

As for gold, it never passes in China for more no more than jewels do; they buy it as they do other goods or merchandise, and the European make a good market of it, because in China a pound of gold bears but the same proportion to a pound of silver as one does to ten, whereas among us it is as one to fifteen, so that the merchant gets by it general

rally a third part.

Since almost every thing is there fold by angle, amongst several fort of scales, they make use of a small portable balance, kept in a small variable case, which is very light and useful; they are something like the Roman balance, consisting of a small dish, an arm, and a weight that slides up and down that arm, which is made of ivery or ebony, in bayness, length, and shape like a pen; it is divided into three small parts, on three different surfaces; it hangs by silken threads, at one of the ends, or three different points, that it may the better weight weights of every fort. They weight very and exactly; for in those, whose arm is of any considerable length, the thousandth part of any will sensibly turn the scale.

There are two forts of those scales, one more agreeable to the ancient balances, which are used in courts of justice; the beam of this is so divided as exactly to agree with the weight of the French money fince it hath been increased by a first part increased for that every division of the beam weighs the

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of a fou or penny; so that seventy-two Chinese sous or pennies weigh exactly a French crown, or an ounce English. But the common balance, which is most used in China, is somewhat different from this, for a French crown will weigh seventy-three divisions of this beam; this I thought myself obliged to take notice of, that we may the better understand what the relations hitherto have so much differed about.

The Chinese divide their pound weight, as we go, into fixteen ounces, each ounce into ten parts called Trien; each of these into ten penny weights, and each of these again into ten grains. There are a great many other divisions, which decrease in the fame proportion that one has to ten, which divisions our language has no names for. Altho' these smalle divif ons come almost to nothing when single in the scale, yet in great traffick they reckon them, where the multiplication of them arises to a confiderable fum. In fhort, if we suppose that our crown should weigh three drachms, or one and twenty penny weights and eight grains, then the Chinese pound will contain nineteen ounces, three drachms, two penny weights, thirteen grains 52. And on the contrary, our pound will contain thirteen ounces Chinese, one Tcien, and four penny weights, understanding these two last weights as they are explained above.

As to the common measures in use in this empire, they have by divers persons been represented in different manners; because, of those who have wrote upon this subject, some have had recourse to the measures of one province, others to those of another. I have examined all of them carefully, and do think that father Verbis sis measures, which they use in the mathematical court, are the exactest. The Chinese sery little different from ours; not but that our is somewhat longer, almost is, but this diffe-

rence is nothing with the Chinese, who do not stand fo nicely and strictly to their measure as we do, which the people have to measure with, and not to

contend and quarrel by.

The civil government of the Chinese does not only prefide over the towns, but extends also over the highways, which they make handfome and eafily passable. The passages for their water are in feveral places fenced in with stone walls for the convenience of travelling, over which there are a great number of bridges, which unite the towns and the fields together. Canals are also cut for the water to pass eliro' all the towns of the fouthern provinces, to make their ditches more secure, and the towns more pleafant. In low and marshy grounds, they throw up prodigious long banks, which keep their roads in those parts good; to perform which they flick at no cost, cutting a passage even thro' mountains when they stand in their way.

The road from Sigan to Hamchou is one of the strangest pieces of work in the world. They fay, for I myself have never yet seen it, that upon the fide of fome mountains which are perpendicular, and have no shelving, they have fixed large beams into them, upon which beams they have made a fort of balcony without rails, which reaches thro' feveral mountains in that fashion; those, who are not used to this fort of galleries, travel over them in a great deal of pain, afraid of fome ill accident or other: but the people of the place wery hazardous; they have mules used to this fort of roads, which travel with as little fear of concorn over these steep and hideous precipices, as they could do in the best or plantest hearb. I have in other places exposed myself wery much by following too rashly my guides.

One can't imagine what car hey take to make the common roads conveyedt for paffage.

are fourscore feet broad or very near it; the soil of them is light and foon dry when it has left off raining. In some provinces there are on the right and left hand causeways for the foot passengers, which are on both fides supported by long rows of trees, and oftentimes terraffed with a wall of eight or ten feet high on each fide, to keep paffengers out of the fields. Nevertheless these walls have breaks, where roads cross one the other, and they all terminate at some great town.

There are feveral wooden machines made like sumphal arches fet up in the roads about a mile and a half distant from each other, about thirty feet high, which have three doors, over which is wrote, upon a large frize, in characters fo large as may be read at almost half a quarter of a mile distance, how f " it is from the town you left, and how far to the town you are going to; fo that you have no need of guides here, for you may by these directions see what place the road leads to, and from whence you came, how far you are already gone, and how far you have yet to go.

The great care, which they have taken to lay out all these distances by the line, makes the account which these inscriptions give to be pretty fure; yet they are not equal, because the miles in some provinces are longer than in others. It has happened likewife that fome of thefe arches, being ruined and confumed by decay and time, have not been fet up exactly in the same place; but generally speaking they five for a good measure of the highways, besides that in feveral places they are no fmall ornament.

On one fide of these ways, about the same distance, are fix'd little towers made of earth cast up, on which they set up the emperor's standard; near it is a lodge for soldiers or country militia. These are made use the same of rebellion, or indeed at any other time, arry any express if occision be, or to hand letters

to stop highwaymen and robbers.

Every man who goes by armed is obliged to give an account whence he came, whither he is going and upon what business, and must shew his pass, Balles these guards, in case of an alarm, give the bing hand to travellers, and ftop all those who are full beard or accused of robbery. Among the mighty number of inhabitants which are in China, a great part of which fcarce know how to get a fubfiftence, a body would imagine that abundance must needs that thieves; yet one may travel there with as goot fafety as here. I have travelled there fix thousand miles, up and down, thro' almost all the provinces. and was never but once in danger of being robbed. Four strange horsemen followed me for a whole day together, but the roads were fo full of tratellers of and down, that they could never get the confident for a quarter of an hour together, and so fell short of their aim.

Their posts are as well regulated as ours in Europe are, at the emperor's fole charge, who for that end maintains a great number of horfe. The courses po from Pekin for the capital cities; the victors of which, as foon as they have received the diffrarches from court, fend them forthwith by other couriers to the towns of the first rank; from whence they are by these governors conveyed to those of the itcond rank under their jurisdiction; and from thence they are transmitted to the towns of the third make It is true these posts were not established to the conveyance of private letters, yet the post mustices, for a little money, undertake to carry letters for private men, as they always do for the million res. who find it as fure a way as that used in Lundye, and much less chargeable.

As it is a matter of importance that the corders be quickly transmitted, so it is a grant part

of the Mandarines care to fee that the roads be good; and the emperor, to keep them the more rictly to this, foreads a report, that he intends florly to visit this or that province. The governors of those provinces spare no charge or pains to repair those roads, because it not only concerns their fortunes, but fometimes their life, if this care be omitted.

As I once passed just by a village of the third rank, in the province of Xenfi, they told me that the governor had just hanged himself thro' despair, left he should not have time enough to repair a road thro' which the emperor was to pass to the capital town. The emperor nevertheless never went the journey, fo that the Mandarine might have faved his life by a little patience. But yet, all the care, which the Chinese can use, will never prevent a my y inconvenience which happens to those who travel in their roads.

The foil of China is mighty light, and very much beaten by the vaft multitudes who travel, fome on foot, fome on camels, others in litters, and again others in chariots, fo that the roads are perfectly ground into very fine powder; when this is raifed by travellers, and carried about by the winds, it is enough to blind all paffengers if they have have not masks or veils on them. Thro' these clouds you must continually make your way, and fuck them in instead of air, during whole journies together. When the weather is hot, and the wind in one's face, fcarce any one, except a native, can withftand it: I have fometimes been forced to defift from my journey and come back again.
But of all their wholfome inflitutions there is no-

ning which contributes fo much to the keeping up peace and order, is does their method of levying the emperor's revenue. They are not troubled in China with fuch avaims of officers and commission

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