

to be employed for supplying the plants with water, for which the Agricultural Society will order payment to be made. When application has been made, the society will determine the number of plants which they wish to be sent by any particular ship, after which, the arrangement respecting the water may be made; and it seems to me, the society might furnish a list of about half the plants which it may be desirable to send home, the remaining part may depend on the collector.

For these purposes, ample funds would become requisite, with which no society constituted for general purposes can be supposed provided. I therefore propose that the plants which shall arrive, be sold as they arrive. In this way, I am persuaded, ample funds would arise for every purpose, so long as Chinese plants are held in estimation. When they cease to be so, the society can withhold their lists, and recall their gardener.

This plan does not, I hope, in any degree interfere with that emulative exertion upon which, after all, we must chiefly depend for many of the productions of distant lands; nor with that honest love of fame which prefers distinction to every other kind of reward. Ample scope will still be left for their exertions; but surely when the point can be stated as a question purely of value, or the interchange of values, it is best to bring it a to business-like issue, which has been my aim.—Still leaving the agricultural society to bestow such honors as they may deem expedient.

Could my views be somewhat allowed to extend, I would gladly connect with the proposed mission, a head,—a gentleman, who having no other engagements, might devote an undivided attention to the botany of China, the Philippine islands, Cochinchina, the Malay peninsula, and Malay islands.

CHINESE EMIGRANTS.—We have seen a statement of a native, in writing, concerning this class of Chinese. It adds dark coloring to the picture given in our last. The purport of the paper is the following.

This season a number of emigrants were returning from the "Straits" in an European ship. They saw the great Ladrone island, and their bosoms beat high with hope that ere long they would tread their native shores, meet their kindred—fathers, mothers, wives, children, sisters, and brothers; but a storm came on, and drove them out to sea; the masts were broken, and the spars killed a number of the high aspirants.

Those who lived to come on shore tell a sad tale of the state of Chinese society in the archipelago. Secret societies have risen up in all the settlements. But they are all emanations of the *Triad Society*. They have secret signs and dark phrases—a circumstance that identifies them all with that odious fraternity. Of late, there has arisen a very large stock of this society, consisting of a great many men, extremely powerful

and violent. They have assumed the names of the *hae-shan-hway*, "the sea and land society;" and the *e-hing-hway*, "the righteous* rising society." These two associations are scattered over all the settlements; and they all obey the orders and restrictions of the heads of their respective societies, whom they call "*the great brother*." This stock is divided into four, eight, or twelve great stems, as the case may be, and from these stems there issue scores of branches. Every stem and every branch has its headman, who is designated senior brother.

Emigrants from the hills of *Tang* (China), are called *Sin-kih* (new-comers—griffins). As soon as they arrive at any settlement, the brotherhood sends persons to invite them to join the confederacy. If they decline, they are forthwith persecuted. However, the two above-named societies often wrangle, and if you belong to the one and not to the other, you are equally persecuted.

Chinese coming from Bengal with a few hundred dollars, or a few thousands, which they may have saved, are inveigled by these banditti to go to the hills and enjoy themselves in pleasure. When the strangers are brought to a solitary place, they are probably destroyed, and their property plundered. One half goes to the society, and the other goes to the captors. Thus it has often occurred, and the local magistrates have got some slight tidings of it, and have sent to seize the offenders. But, (says our native writer who has himself been many years in the Straits) the customs of the settlements are defective. They require witnesses before they *dare* convict of guilt. They *dare* not urge the question by torture; so that having one or two witnesses on one side, and a great multitude of sureties for the accused on the other side, they will never convict. But the new-comer is a solitary individual, and if his native townsmen feel for him and desire to redress his grievances, one person alone goes to the magistrate to lodge a complaint, and hundreds or thousands of the brotherhood will come forward to be surety for the accused. Often have the local magistrates been thus deceived and hoodwinked. And afterwards those Chinese who had indicated feeling in behalf of the stranger, have been forced to leave the settlement speedily to avoid the secret malice of the brotherhood.

Here we close our quotation, and sincerely hope the authorities in the Straits will be on the alert—not with the torture, as our Chinese friend suggests—but with something like martial law for these lawless persons, who make it dangerous to give evidence in the usual way. Of the truth of the above allegations we have no doubt. These brotherhoods do not seem to aim at taking the

* This word *e*, righteous, is used by rebels to denote their setting up the standard of right against their unjust Governors. *Hing*, also, often signifies a rising of troops.—That the "*Triad Society*" is, as far as China is concerned, combined for the destruction of the reigning monarchy has been fully proved by MS. documents belonging to them, which have been found in Macao.

external name of a government; but to avail themselves of the substance. They wish to be the "gentlemen regulators" for all poor Chinese; and to leave the gentlemen European governors and residents in quiet possession of their titles and salaries. For the amount of horrible crime which such "secret societies" may commit we refer our readers to a paper in the Asiatic Journal for May 1833, on the "Thugs of the Doaab." The Chinese triad society does not seem to equal them in cold-blooded murder; but they also now and then, carry off to the hills those who shew them "*disrespect*," and there flog them to death.

PUBLIC CALAMITIES—*or national judgments.*—Those remarkable punishments which God inflicts upon people for their sins and transgressions, are in the Holy Scriptures called *judgments*. As in Isaiah xxxi. 8, 9. "In the way of thy *judgments* O Lord have we waited for thee;" "...for when thy *judgments* are in the earth, the inhabitants of the world will learn righteousness." Although the Chinese have no idea of Almighty God, distinct from and superior to the material universe; they still think, that the wickedness of mankind destroys the harmony of nature, and causes public calamities, such as the inhabitants of the province of Canton have this year experienced. They have two words for calamity or misery, namely *ho* and *tsae*. The first denotes those evils which are of man's own making, or which men inflict on each other; the second indicates those calamities which are inflicted by heaven, the supreme power in nature.

We have seen a letter from a respectable old gentleman, describing the late awful storm and destructive inundation, which he designates a *truly great heaven-sent calamity*, which has not been equalled for the last hundred years. Another writer says, that in the midst of the gale and torrents of rain, whilst poor people's houses were falling, and crushing to death or maiming the inmates, the governor and foo-yuen went forth to distribute cakes and direct the survivors to the city walls for refuge. They are reported to have looked up to heaven and cried and shed tears, while the governor addressed the officers, who accompanied him, to the following effect: "It is we, who hold the reigns of government and should be the fathers and mothers of the people, who have, by our misrule, destroyed the harmony of nature and induced this judgment; I cannot bear to see the distress of the people; I would that this calamity were inflicted on my own person, if it might prevent the people's being scattered abroad without house or home."

This report is confirmed by a public proclamation which the Governor and Foo-yuen have issued, calling upon the rich to subscribe for the relief of the sufferers, in which they attribute this "extraordinary calamity" to the defects of themselves and fellow officers, who have failed to lead the people, in the work

of renovation. "We have induced," say they, "this deadly calamity, and must take blame and reproof to ourselves."—This we fear is mere cant; but our object is to show the opinions of the heathen.

The use of the sedan disallowed to Chinese military officers, and to foreign residents.—His majesty has issued a long philippic against the idleness and lazy habits of military men, throughout the empire, who indulge in all the softness of civilians, instead of riding on horseback and inuring themselves to martial exercises. Similar orders have been issued before, but seemingly without effect. In the present document, the emperor is very earnest, and threatens to punish all who offend, as well as those governors and lieutenant-governors who refrain from reporting the names of culprits. The elegant sedan, or "shoulder chariot," is disallowed in all possible cases:—but in passing precipitous mountains, or on dangerous paths, or through corn fields, or by circuitous water-courses, where the use of the horse is impracticable, a bamboo hurdle, carried on men's shoulders—may be used. This is the vehicle that governor Le permitted sick foreigners to use in passing from their boats into a hong. His majesty seems very intent on preserving some discipline in the army, and he again repeats the adage which governor Loo quoted from him lately: "The army may be a hundred years unemployed; but not one day without preparative exercise."

Under very different circumstances, and for a very different purpose, a proclamation has been issued at Macao, disallowing, with many threats, the native Chinese carrying sedans for "barbarian foreigners." This was done "because government had long since declared that *Chinese subjects should not be menial servants to foreigners.*" By this arbitrary act not only were the foreign community much incommoded, but not less than a hundred poor men were instantly thrown out of employ; and five hundred dollars per month taken from hundreds of half-starved women and children.

It has been said, that all nations agree in one thing, *viz.* "esteeming themselves and despising others." If this be true, as we fear it is, still there are degrees; and in proportion as a nation is ignorant and uncivilized, it rises above others in pride and contempt. The Chinese government cherishes the bad spirit on which we animadvert; and it is illustrated by the conduct of the magistrate at Macao.

Since governor Le's famous appeal to his imperial majesty to disallow ladies and guns being brought to the provincial city, and foreign barbarians sitting in sedan chairs, Chinese chair-bearers have, by the non-interference of the local magistrate, been freely used at Macao. And foreign residents there, during the hot weather of summer, have found them a great convenience. At that time, the kwang-chow-foo expounded Le's new law as not extending to Macao. However *Lo*, who is still