

a given quantity, in Behár and Benares, the former being estimated at 600 rupees per chest.<sup>11</sup> The pure opium alone is made into cakes, which are covered with a thin coating of oil, and afterwards rolled in pulverized petals of poppy.<sup>1</sup>

In Behár and Benares the inspissated juice is collected by the ryot and delivered to the government's agent during the months of February and March. The ryot formerly received 3 rupees 8 annas per seer;<sup>12</sup> but of late years, as the product has increased, the price, paid to the ryot, has decreased. The price has varied, at different times, and according to the quality of the article. In 1836 it was 3 rupees per seer, nearly; previous to 1819, it was sometimes sold for 2½ rupees. After it comes into the hands of the governmental agents, it is examined, made into balls, and packed in chests. A chest ought to contain two maunds, or eighty seers, equal to 160 lbs. It is brought as near as possible to the 'pecul chest,' containing 133¼ lbs., or 100 catties; but considerable allowance is made for 'dryage.' On its arrival in China, it usually weighs 115 catties; but in a few months, loses ten or twelve per cent. in weight.<sup>13</sup>

The chests are made of mango-wood, and consist of two stories, in each of which there are twenty 'pigeon holes,' making forty small apartments in the chest. The drug is formed into solid balls and covered with a hard skin or shell, composed of the petals of the poppy, and a gum obtained from inferior opium juice. Being thus prepared, the balls are packed in the chests with dried leaves of the poppy—forty balls in each chest. In order to keep the chests and their contents secure, those in Patna are covered with the hides of bullocks, and those in Benares with the skins of gunnies.<sup>1</sup> In this state, the drug is sent to Calcutta, where it is sold at public auction, "divided into four sales, at intervals of about a month, commencing generally in December or January, in lots of five chests,—under the following unusual conditions: one rupee is paid down to bind the bargain; a deposit of 30 per cent. in cash or Company's paper, to be made within ten days after the purchase, 'unless a longer period shall be allowed' by the opium Board; in failure of which, the opium is subject to be resold at the risk of the defaulter. The opium is to be paid for within three months from the day of sale, in default of which, the above deposit is forfeited to the Company, the opium disposed of and the proceeds taken by the Company."<sup>14</sup>

The whole product of India for 1836, has been estimated at 35,000 chests, nearly half of which goes off at auction in Calcutta, "probably yielding a net revenue to government of some two crores of rupees." The drug now becomes the property of individuals,<sup>14</sup> and "most of the commercial houses in Calcutta are engaged" in its traffic; on the other side of India, the number of traders and the amount of capital are equally great; and together they have brought into their service some of the finest vessels that ever navigated the eastern seas. A few are constantly employed, while others are only occasionally freighted. Four or five vessels are stationed, as receiving ships, at Lintin; and an equal number drive the coasting trade. The manner in which

the drug is received by the native boats and conveyed into the interior of China, is fully described by Heu Naetse, and the account need not be here repeated. Sometimes opium has been sold by foreign merchants for more than \$2,000 per chest. The present price (4th inst.] is, for Patna, old \$830, new 760; for Benares, old \$730, new 700; and for Malwa, both old and new, \$600. The stock at Lintin, April 1st, 1837, was 8364 chests.<sup>15</sup>

*Notes.* 1, Phipp's China, and Eastern Trade, 1835. 2, Bombay Gazette, 30th of August, 1820. 3, British Relations with the Chinese empire, London, 1832. 4, Horsburgh. 5, Private manuscripts. 6, Heu Naetse in Chi. Rep., vol. v. p. 139. 7, Report to the emperor of governor Táng, &c. 8, Indochinese Gleaner, Oct., 1820, page 401. 9, Narrative of the affair of the Topaze, p. 67. 10, Report to the House of Commons, 1832, p. 91. 11, Bayley's evidence, 1832, No. 1693. 12, Kennedy, Nos. 1097, and 1112. 13, Swinton and Magniac, in evidence, 1830, pp. 20, 419. 14, Thornton, p. 230. 15, Canton General Price Current, April 4th, 1837.

ART. V. *The rájá of China; with notices of the early intercourse between the Malays and the Chinese. From a Malay author, translated by the late DR. JOHN LEYDEN.* London: 1821.

WHEN we consider the extent of the Indian Archipelago, the extraordinary facilities which it affords to commerce, the vastness of its resources, the richness of its soil, and the peculiar character of its inhabitants, it seems surprising that such a field should have been so long neglected. In the interior of the larger islands, the population is almost exclusively devoted to agriculture; while on the coasts, the adventurous character of the Bugis and the persevering industry of the Chinese, have given rise to an extensive native trade. Throughout the islands, the inhabitants have imbibed a taste for European manufactures, and the demand is only limited by their means. Artificial causes may, for a time, check the increase of these means; but in countries where, independently of the cultivation of the soil, the treasures of the mines seem inexhaustible, and the raw produce of the forests is in equal abundance, it is not easy to fix limits to the extension of these means. With a high reverence for ancestry and nobility of descent, the Malays are more influenced by individual talent, and are quicker discerners of it, than is usual among people not far advanced in civilization. They are addicted to commerce; and it has already given them a taste for the conveniences and luxuries of social life, a propensity indulged to the utmost of their means. Among such a people, a wide scope is given for enterprise; and it is obvious, that, as their intercourse with Europeans increases, and a free commerce adds to their resources, the arts of life and the trea-

sures of sound knowledge will become more extensively diffused; and we may anticipate a much more rapid improvement, than in those nations which, having once arrived at a high point in civilization, are going backwards, and sinking downwards, from the rank and influence they once held. With these views of the case, we may indulge the sanguine expectation of improvement among the tribes of the eastern isles, and look forward to an early abolition of piracy and illicit traffic, when all those seas shall be open to the free current of commerce. Restrictions and oppressions have too often converted their shores into scenes of rapine and violence, but an opposite course pursued by foreigners may, ere long, subdue and remove the evils.

Such were the opinions entertained of the Malays, by Dr. Leyden, more than twenty years ago. "Notwithstanding their piracies and the vices usually attributed to them in their present state, there is something in their character which is congenial to British minds." Retaining much of that boldness which marks the Tartar stock, "from whence they are supposed to have sprung, they have acquired a softness, not less remarkable in their manners, than in their language." That a new era is about to commence in the history of the Indian Archipelago, we fully believe; and it will be more or less illustrious, according as the foreigners, frequenting those regions, exert themselves by example and precept to extend the principles and practice of pure religion—the surest basis of civilization, the best guarantee of peace, the safest pledge of prosperity. On what grounds the Malays are supposed to be a branch of the Tartar stock, we do not know; but that they have in times past enjoyed friendly intercourse with the Chinese, is proved by a great variety of incidents and testimony.

On a former occasion (see page 433 in this volume) we presented to our readers a translation of a paper, written by Lubchow of Fuh-keên, in which he gives a description of the Malays; it seems but fair, therefore, that the latter be allowed, in turn, to give an account of their ancient friends, the Chinese. When Dr. Leyden first visited the Archipelago, in 1805, he at once espoused the cause of the Malayan race, with all the ardor and enthusiasm which so distinguished his character. While deeply engaged in investigating their languages and literature, he neglected no opportunity of becoming acquainted with their more popular tales and traditions. He was aware that their authentic history was only to be dated from the introduction of Mohammedanism among them; but in the wild traditions of the Malays, he thought he sometimes discovered a glimmering of light, which might, perhaps, serve to illustrate an earlier period. These glimmerings, he was accustomed to say, were very faint, but in the absence of all other lights they were worth pursuing; they would, at all events, account for, and explain, many of the peculiar institutions and customs of the people, and serve to make Europeans better acquainted with a race who appeared to him to possess the greatest claims on their attention. By this impression, he was induced to undertake the translation of a volume of the Malay Annals,

which, with an introduction by sir Stamford Raffles, was published in London in 1821. Many of the preceding remarks we have borrowed from that introduction; and we will subjoin a few extracts from the Annals. They form a neat volume of 360 octavo pages, and are well worthy the attention of the student in the Malayan language or history.

The volume before us is a compilation of the most popular traditions existing among the Malays themselves. It was the intention of the translator, that the text should have been illustrated by notes and references, explanatory of the more interesting parts, and that the late Annals of the different states of the Archipelago, since the establishment of Mohammedanism, should have been annexed; but the premature and lamented death of Dr. Leyden prevented the execution of that intention, and the translation now appears without note or comment. The work, its author says, was suggested at an assembly of the learned and noble, in the year 1021 of the Hegira, when one of the principal persons of the party remarked, that he had heard of a Malay story, which had been lately brought by a nobleman from the land of Gna, and that it would be proper for some persons to correct it according to the institutions of the Malays, so that it might be useful to posterity. "On hearing this," the author proceeds to say, "I was firmly determined to attempt the work." He wrote in Arabic. His object was to give a true history of the Malayan rájás, with some account of their institutions, for the "benefit of posterity." Early in the narrative, Hindústan, Túrkestan, and China, are mentioned.

At a time, when rájá Suran reigned in Amdan Nagára, all the countries of the east and west were subject to him, "excepting the land of China." A plan was formed for conquering China, the men assembled, and the march commenced; "the earth shook, the hills moved, and the rocks flew off in shivers. Two months they marched without delay; the darkness of night was illumined by the splendor of their arms, and the roaring thunder could not be heard because of the noise of the warriors, and the cries and trummings of their horses and elephants." Klings and Siamese joined in the pursuit. Having arrived in the country of Tamsak, the rumor of their approach reached the celestial empire.

"The raja of China was alarmed at hearing this intelligence, and said to his mantris and chieftains, "If Kling raja approach, the country will be inevitably ruined; what method do you advise to prevent his approach?" Then, a sagacious mantri of China said, "Lord of the world, your slave will fall on a device." The raja of China desired him to do so. Then this mantri ordered a vessel (*pilu*, i. e. the Chinese mode of pronouncing *proe*), to be prepared, filled full of fine needles, but covered with rust; and planted in it trees of the Casamak and Bidara (*Bér*) plants; and he selected a party of old and toothless people, and ordered them on board, and directed them to sail to Tamsak. The prow set sail, and arrived at Tamsak in the course of a short time. The news was brought to Raja Suran, that a prow had arrived from China, who sent persons to enquire of the mariners how far it was to China. These persons accordingly went, and enquired of the Chinese, who replied, "When we set sail from the land of China, we were all young, about

twelve years of age, or so, and we planted the seeds of these trees; but now, we have grown old and lost our teeth, and the seeds that we planted have become trees, which bore fruit before our arrival here." Then, they took out some of the rusty needles, and showed them, saying, "When we left the land of China, these bars of iron were thick as your arm; but now they have grown thus small by the corrosion of rust. We know not the number of years we have been on our journey; but, you may judge of them from the circumstances we mention." When the Klings heard this account, they quickly returned, and informed Raja Suran. "If the account of these Chinese be true," said Raja Suran, "the land of China must be at an immense distance; when shall we ever arrive at it? If this is the case, we had better return." All the champions assented to his idea." p. 13.

The rájá of Palembang is the hero of the next story. In the neighborhood of that place was a mountain, called Sagantang Maha Miru. On this mountain lived two young women, one named Wan Ampu, the other Wan Malin, (Chinese names?) employed in cultivating large fields of rice. By the influence of prince Sangsapurba, rájá of Palembang, they were married to young men of distinction; to requite this favor Ampu and Malin made obeisance to the prince, and recommended to his notice a lady of royal blood, Wan Sundaria, who became his queen, and of whom were born four lovely children, two sons and two daughters. The family soon became renowned throughout the whole world, even in the land of China.

"Then the raja of China sent to Palembang, to Raja Sangsapurba ten prows to ask his daughter in marriage. They brought with them as presents three bahars of gold, and a great quantity of articles of China. Along with them one hundred male Chinese slaves, a young Chinese of noble birth, and a hundred female Chinese; all to convey the Raja's letter to Sangsapurba. They reached Palembang and delivered the letter of the Raja of China in a most respectful manner, in the hall of audience. The letter was read and comprehended, and Raja Sangsapurba consulted with his warriors, whether it would be proper or improper. They were all of opinion, that if the request were not complied with, the safety of the country would be endangered; "besides," said they, "there is no greater prince than the Raja of China, nor of more noble extraction, whom she could get for her husband, nor is there any country greater than the land of China." "Then," said Sangsapurba, "if you approve of it, we will grant his request, in order to promote the friendship between the Malay and Chinese Rajas." Accordingly the elder princess, named Sri Devi, was delivered to the Chinese ambassador, together with a letter, stamped with the signet Kampen, desiring the ambassador to take notice, that, when a paper signed with a similar stamp should arrive in China, they might depend on its being sent by him or his descendants, the Malay rajahs, but not to credit any other. The Chinese mantri was highly gratified. The young Chinese of noble birth, remained in Palembang, and became greatly attached to Raja Sangsapurba, who likewise had a great affection for him, and wished to settle him in marriage with the Putri Tunjongbui. The Chinese ambassador left with this young nobleman one of his prows, and took his leave of the raja, who honored him with a rich change of dress. He returned to China, the raja of which was highly gratified with the daughter of the raja, from the mountain Sagantang, and treated her with the dignity due to her rank and family. She in due time produced a son, from whom are descended the royal race who reign in China at the present time." p. 30.

Singapore, Siam, Sumatra, Malacca, and many other places, are the scenes of great exploits; but we have room for only one more narrative; it is a long and curious one, and with it we close this article, leaving the reader to make his own explanations.

"The Raja of China heard of the greatness of the Raja of Malaca, and sent an embassy thither, and directed the ambassador to present to the raja a pilu deeply laden with needles, and also silks, gold-cloth, and kincanbs, or kinka-dewonga, with a great variety of curious articles, such as are nowhere else to be met with. After they had arrived in Malaca, Sultan Mansur Shah ordered the letter of China to be brought up with the same honors as had been conferred on that of Siam. He then received it by the hand of a bentara, in the public hall of audience, and delivered it to the khateb, who read it according to its diction.

"This letter is dispatched from beneath the sandals of the feet of the King of Heaven, to be placed above the diadem of the Raja of Malaca. "Verily we have heard that the Raja of Malaca is a great raja, for which reason we have desired his friendship and attachment, because we are also descended from Raja Secander Zulkarneini, and of the same extraction as the Raja of Malaca. There is no raja in the universal world greater than me, and it is not possible to enumerate the number of my subjects, but the pilu which I send you contains a needle for every house in my empire." On hearing the purport of this letter the raja smiled, and having emptied the prahu of the needles, he loaded it with sago-grains, appointed Tun Parapati Puti, the younger brother of the bandahara Paduca Raja, to conduct the ambassador back to China. Tun Parapati Puti set sail, and how long was his voyage, till he arrived in the land of China; and the Raja of China commanded the letter of Malaca to be brought up in state, and caused it to be left at the house of the head mantri named Li-pó, till it was almost morning, when Li-pó with all the mantris and head-men entered into the palace of the raja, and Tun Parapati Puti entered along with them; and there came an innumerable flock of crows which entered along with them. When they arrived at the outer gate, Li-pó and all the chiefs who accompanied him stopped, and the crows also stopped along with them, and sounded the great gong to give notice, which yielded a prodigious noise. After which the door was opened, and Li-pó with all who accompanied him entered, and the flock of crows also. They then approached another gate, and stopped and sounded a gong in the same manner as before, after which they entered. The same process was repeated till they had passed seven doors. When they reached the interior, the day was up, and they were all sitting arranged in their several places, in the hall of audience. This hall was one league in length, and it was not roofed in. From the great access of persons, though the persons were closely jammed knee to knee, there was no place left vacant; and all those who attended were solely para-mantris and hulu-balangs, and the crows extending their wings overshadowed the whole assembly. After this was heard the roaring of thunder, with thunder-claps, and lightning flashing to and fro, and then the Raja of China came forth, his form reflected like shadows in a place surrounded with mirrors, which appeared to be in the mouth of a snake (naga). As soon as they beheld the Raja of China, all who were present bowed their faces to the ground, and saluted the Raja of China, without lifting up their faces again. A man then read the letter of Malaca, and the Raja of China was highly pleased with the contents. The sago was then brought before the raja, and the raja of China asked how it was made. Tun Parapati Puti replied, that it was made by rolling it up into grains, and that the raja of Malaca had sent him a grain for every person in his dominions, till the prahu

had been loaded, for so great is the number of the subjects of our raja that it is impossible to count them. The raja of China said, "Of a truth the raja of Malaca is a powerful raja, his subjects are in truth very numerous, and no wise inferior to mine. It will be very proper for me to connect myself with him." Then the China raja said to Li-pó, "Since the raja of Malaca is so powerful as to have these sago-grains rolled up by his people, I in like manner am determined to have the rice which I eat husked, and no longer to be beaten." Li-pó replied, "Very well, Sire," and that is the reason why the raja of China does not eat beaten rice unto the present time, but only that which is peeled from day to day. The raja of China has at his meals, fifteen gantangs (each gantang five catties) of husked rice, one hog, and a tub of hog's lard. When Tún Parapati Puti presented himself before him, he had ten rings on his ten fingers, and whosoever of the Chinese mantris viewed them eagerly, he took one of them off and presented it to him, and the same to the next person, who viewed them attentively, and so on constantly, whenever he presented himself before the China raja. The raja of China one day asked him what food the Malaca men were fond of; he replied, kankung greens (*convolvulus repens*) not cut, but split lengthwise. The raja of China ordered them to prepare this mess according to the direction of Tun Parapati Puti, and when it was ready, he sent for Tun Parapati Puti, and all the Malaca men, and they all eat of it, taking it by the tip of the stalk, lifting up their heads, and opening wide their mouths, and thus Tun Parapati Puti and the Malaca men had a full view of the raja of China. When the Chinese observed this proceeding of the Malaca men, they also took to eating the kankung greens, which they have continued to the present time.—When the monsoon for returning arrived, Tun Parapati Puti asked permission to return. The raja of China, judging it proper to ally himself with the raja of Malaca, since he had sent to pay his respects to him, said to Tun Parapati Puti, "Desire the raja to pay me a visit, in order that I may marry my daughter, the Princess Hong Li-pó, to him." Tun Parapati Puti represented, "Your son, the raja of Malaca, cannot possibly leave the kingdom of Malaca, which is surrounded with enemies; but if you would do a favor to the raja of Malaca, permit me to conduct your daughter, the Princess, to Malaca." Then the raja of China ordered Li-pó to prepare a fleet to conduct the Princess to Malaca, consisting of a hundred pilus, under the command of a high mantri, named Di-pó. Then the raja of China selected five hundred daughters of his para-mantris, of great beauty, whom he appointed to be handmaids to the Princess. Then the Princess Hong Li-pó, and the letter, were conducted on board the vessels, and Tun Parapati Puti set sail with them for Malaca.

"When they reached Malaca, the Sultan Mansur Shah was informed that Tun Parapati Puti had returned, and brought with him the Princess of China, at which he was greatly delighted, and went himself to receive the Princess to the isle Pulu Sabot. Having met her with a thousand tokens of respect, he conducted her to the palace, and the Sultan was astonished to behold the beauty of the Princess of China, and said in the Arabic language, "O fairest of created creatures, may God the Creator of the world bless you." Then the Sultan directed the Princess Hong Li-pó to be converted to the religion of Islam, and after she was converted the Sultan espoused her, and had by her a son named Paduca Majmut, who begat Paduca Sri China, whose son was Paduca Ahmed, who begat Paduca Isup. All the daughters of the Chinese mantris were likewise converted to Islam, and the raja appointed the hill without the fort for their residence, and the hill got the name of Den-Chioa, or the Chinese residence (in Siamese); and the Chinese formed a well at the foot of this hill. The descendants of these persons are denomi-

nated beduanda China, or the Chinese personal attendants. Sultan Mansur Shah bestowed an honorary dress on Di-pó, and all the rest of the mantris who had conducted the Chinese Princess; and when the monsoon for returning arrived, Di-pó asked permission to return, and Tun Talani and the mantri Jana Petra, were directed to attend the ambassador to China, and the Sultan again sent a letter to the raja of China, on account of his becoming connected with him by this marriage. Then Tun Talani sailed away for China, when a violent storm arose, and carried him with the mantri Jana Petra, to Burné. When the Sangaji of Burné was informed of this circumstance, he sent to call them into his presence, and Tun Talani and the mantri Jana Petra were brought before him. Then the raja of Burné said to the mantri Jana Petra, "What is the style of the raja of Malaca's letter to the raja of China?" Tun Talani replied, "I, his servant, (sahaya,) the raja of Malaca, to the Paduca my father, the raja of China." The raja of Burné enquired, "Does the raja of Malaca send his humble salutation to the raja of China, as an inferior?" Tun Talani remained silent, but the mantri Jana Petra pushed forward and said, "No, Sire, he does not greet him as an inferior, for the meaning of (sahaya), the word in the address, signifies *slave* in the Malayu language, and of course, the phrase 'Sabaya Raja Malaca dulang kapada Paduca Ayahanda Raja China,' signifies 'We the slaves of the raja of Malaca, humbly salute the Paduca our father, the raja of China.'" Then said the raja of Burné, "Does the raja of Malaca send a humble salutation to the raja of China?" Tun Talani was again silent, and the mantri Jana Petra pushed again forward and said, "No, Sire, he does not send a humble greeting to the raja of China, for the phrase Sabaya Raja Malaca denotes all of us here, who send the greeting, not the raja of Malaca;" on which the raja of Burné remained silent. When the monsoon for returning arrived, Tun Talani and the mantri Jana Petra asked permission of Sangaji of Burné, to return; and the raja of Burné sent a letter to Malaca, couched in this style, "May the greeting of the Paduca Ayahanda arrive beneath the majesty of the Ayahanda." Then Tun Talani and the mantri Jana Petra returned, and when they reached Malaca, they presented the letter of the raja of Burné to Sultan Mansur Shah, and related all the circumstances which had occurred to them, to the great satisfaction of the raja, who rewarded highly Tun Talani and mantri Jana Petra, and presented them with honorary dresses, and he highly praised the mantri Jana Petra.

"When Di-pó and the rest of the Chinese mantris, who had conducted the Princess Hong Li-pó to Malaca, returned to China, they presented the letter of the raja of Malaca, and the raja of China was highly pleased with the contents. Two days after this the raja was seized with an itch of the whole body, and ordered a physician to be called, and asked for medicine. The medicine, however, produced no effect, and whatever number of physicians attended the raja, the effect was entirely the same. There was, however, an aged physician, who presented himself to the raja, and said, "Sire, Sir Kopen, this disease of yours is sent by the visitation of God, and is not to be cured by remedies, for the cause of it is particular." The raja asked, "What is its cause?" The physician answered, "It is a judgment on account of the raja of Malaca's sending you a salutation as an inferior, and it cannot be cured without Your Majesty's drinking the water which has washed the feet and face of the raja of Malaca." When the raja of China had heard this opinion, he ordered a messenger to be sent to Malaca, to ask the water which had bathed the face and feet of the raja of Malaca. The ambassador sat out and reached Malaca, made his application to Sultan Mansur Shah, and the letter from China was read in the public hall by the khateb. Then the water was delivered to the ambassador, who was honored with a dress according to his rank:

and having received a letter to the raja of China, he set out on his return. As soon as he arrived, he delivered the letter of Malaca with the water, of which the raja drank, and in which he bathed himself, when the itch totally disappeared from his body, and he was cured. Then the raja of China vowed that he would not suffer himself to be so saluted by the raja of Malaca, and that no such practice should be admitted between their posterity. After this a friendly intercourse on equal terms, subsisted for a long period between the raja of China and the raja of Malaca." p. 173.

ART. VI. *Remarks on the opium trade, being a rejoinder to the second letter of A Reader, published in the Repository for March 1837.* By Another Reader.

[The title to the last article, on this subject, was ours; and any incorrectness there may have been in it, is chargeable to us. For the errors in the press, we cannot account; the usual care was taken to secure accuracy; but the copy having been destroyed, we are now unable to determine to whom the errors should be attributed. We can only say, therefore, that when such do occur, we will take the utmost care to correct them, as we do in endeavoring to prevent them. The question in debate, being one of great importance, affecting more or less directly the well-being of many millions of our fellow-men, we are particularly desirous to have all the arguments and facts, adduced by our Correspondents, accurately published, that they may be duly appreciated.]

MR. EDITOR, The opium champion has, I see, come again to the charge. I cannot say that I am glad to see the defense persisted in; but as the meagreness of the article, in your last number, leaves room to suppose that his matter is exhausted, it is best, perhaps, that the battle should be fought out at once. Allow me to suggest, that the title—whether yours or your Correspondent's—is scarce quite correct: "a reply" to the papers of Choo Tsun, Heu Kew, V. P. M., and others, would be indeed a formidable affair; and when I perceived that this was to be contained in less than three pages, I was tolerably well satisfied as to the sort of "reply" by which I was to profit. Not that I wish for length, or that I consider the *arguments* in favor of opium (so to speak) could not be contained in three lines, but that a fair attempt to *disprove* what has appeared against the traffic must, necessarily, run to considerable extent. However, it is as well, perhaps, as it is. I am not quite certain, that, in the absence of all but mere assertion, on the part of your Correspondent, it might not be sufficient to refer those who are interested in this discussion, back to the papers which have again brought "A Reader" into the field. It is true, that he assumes to deny the facts and deductions introduced; and, taking credit to himself for sincerity and persuasibility *ad libitum*, arraigns them as imaginary or unproven, because he himself is, as he says, not

convinced by them. Now as he 'will have no assumptions,' I hope he will allow me the same right; and, though I have sought, unsuccessfully, through his letter for any thing that can fairly claim to be designated by any other term, I will, for the present, waive the right, and proceed to attack his last paper in detail. He will, I trust, excuse me, if I do not return his compliment, about sincerity: each of us knows how far this can be claimed. It does, I confess, puzzle me to comprehend, that any one who possesses reason, and knows how to use it, should be able to defend, *on principle*, the sale of opium; yet, whether or not it be that there is any obliquity of vision, arising from interest or old habit, though it is of course possible that he may be sincere, as he fancies himself and asserts, I am somewhat afraid that neither he or I will convince the other.

He appeals to a tribunal which I cannot allow to be a competent one—himself. "Prove," he says, "that it is solely poison, and I tell you, when you do so, I will be as steadily your disciple and assistant as I am now your opponent." This is all very well; but "A Reader" prudently reserves to himself the decision as to this proof, of which he professes to be so desirous. I suspect that Choo Tsun, Heu Kew, V. P. M., archdeacon Dealtry, "and all his coterie," as he phrases it, would hardly be content to let him off so easily. The amount of proof, it is not for him to decide on. Were it so, the condemnation of this "elegant habit," as he formerly termed it, might be more distant than the friends of morality would admire. He is not in this question as judge. He, as an opium dealer, is on his trial at the bar of public opinion; and it would, it seems to me, be about as wise to allow a prisoner to decide on the sufficiency of the evidence of his guilt in a court of justice, as to admit of "A Reader" sitting, as he proposes, in judgment on himself in the matter of opium.—This is, I apprehend, but a little *ruse*, which I merely notice to knock over, as I pass to other matter in his letter, containing, (I quote his own words,) 'an answer to the ingenious reasoning and assumptions of two Chinese and two sincere, but, I think, mistaken foreigners.' Now I have been as unsuccessful in discovering the ingenious reasonings, &c., as I have in finding the answer of which he talks. Where are the ingenious reasonings, and where is the assumption? A Reader has it in his power, indeed, to deny the existence of light, matter, and space. It is not in my power to *prove* their existence, nor is it, in like manner, in my power to establish, beyond cavil, what the opponents of opium advance; but I do think, that, to an unprejudiced mind, the plain statements and fair deductions from them, brought forward, might go near to carry conviction. If we are to wait till opium dealers admit that they are vanquished in argument, and therefore wrong in principle and willing to reform, I fear that our logic would be useless. Our object is to convince the public, and for this, I think, no great time is required. All that is wanted is, that attention should be drawn to the subject, and reflection aroused. The rest may be left to that rectitude of feeling which all men possess, though in some, perhaps for the time, smothered by circumstances. The cause