

Report Title

Anne, Queen of England = Stuart, Anne (St James's Palace, London 1665-1714
Kensington Palace, London) : Königin von England

Biographie

1910 Queen Anne bedroom in Beaudesert, Staffordshire, decorated by Captain Harry Lindsay, using eighteenth-century Chinese wallpapers showing scenes of daily life. [Huang1:S. 49]

Bailey, Frederick Marshman (Lahore 1882-1967 Stiffkey, Norfolk) : Offizier der britischen Armee, Lepidopterist, Forscher, Naturforscher

Biographie

1903-1904 Francis Younghusband leitet eine Mission nach Lhasa um Tibet dazubringen, den englisch-chinesischen Vertrag von 1890 einzuhalten. Henry Hubert Hayden, Frederick Marshman Bailey und Ernest Wilton nehmen daran teil. Bailey erforscht Handelsstrassen zwischen Indien und Gartok (Tibet). [ODNB,WiltE1]

1905 Frederick Marshman Bailey ist Handelsabent in Gyantse (Tibet). [ODNB]

1906-1907 Frederick Marshman Bailey erforscht das Chumbi Tal in Tibet. [ODNB]

1911 Frederick Marshman Bailey erforscht den Tsangpo Fluss in Tibet. Dann reist er von Beijing durch Sichuan und Yunnan, auf dem Yichang und Yangzi, nach Dajianlu zur tibetischen Grenze bis Indien. [ODNB]

1913 Frederick Marshman Bailey reist von Assam nach Tibet um den Tsangpo Fluss zu erforschen. Er entdeckt eine neue Mohnblume und sammelt Pflanzen. [ODNB]

Bibliographie : Autor

1945 Bailey, F[rederick] M[arshman]. *China - Tibet - Assam : a journey, 1911*. London : Jonathan Cape, 1945). Bericht über die Reise vom Yangzi bis Wanxian (Sichuan), Chengdu (Sichuan), Yunnan und Tibet. [KVK,Cla]

1957 Bailey, F[rederick] M[arshman]. *No passport to Tibet*. (London : Hart-Davis, 1957). Bericht über seine Reise 1913.

Balfour, Michael = Balfour, Michael Leonard Graham (1908-1995) : Englischer Historiker

Bibliographie : Autor

1995 [Toynbee, Arnold Joseph ; Balfour, Michael ; Mair, John]. *Si guo dui Deguo he huo Aodili de guan zhi 1945-1946*. Tangyinbi ; Baoerfu ; Meier ; Anhui da xue wai yu xi. (Shanghai : Shanghai yi wen chu ban she, 1995). Übersetzung von Toynbee, Arnold Joseph ; Balfour, Michael ; Mair, John. *Four-power control in Germany and Austria, 1945-1946*. (London : Oxford University Press, 1956). (Survey of international affairs 1939-1946). 四国对德国和奥地利的管制1945-1946. 第二次世界大战史大全. 10. [WC]

Barrett, David D. = Barrett, David Dean (Central City, Colo. 1892-1977) : Militärattaché, Diplomat

Biographie

- 1924-1928 David D. Barrett ist stellvertretender Militärattaché der amerikanischen Gesandtschaft in Beijing. [Chu1]
- 1931-1934 David D. Barrett ist bei der U.S. Army Intelligence in Tianjin. [Chu1]
- 1937-1939 David D. Barrett ist Militärattaché in Hankou. [Shav1]
- 1939-1943 David D. Barrett ist Militärattaché in Chongqing (Sichuan). [Chu1]
- 1944 David D. Barrett ist Mitglied der amerikanischen Dixie Mission in Yan'an (Sichuan). [Chu1]
- 1946-1948 David D. Barrett ist stellvertretender Militärattaché in China. [Shav1]
- 1950-1952 David D. Barrett ist Militärattaché in Taiwan. [Shav1]

Barrow, John (Dragley Beck, Ulverston 1764-1848) : Staatsmann, Sekretär der britischen Admiralität, Astronom, Mechaniker

Biographie

- 1793-1794 Gesandtschaft von König George III. unter Führung von George Macartney zu Kaiser Qianlong um eine Verbesserung der gegenseitigen Handelsbeziehungen zu erreichen und um Informationen über China zu erhalten. John Barrow und James Dinwiddie nehmen daran teil. Louis Antoine de Poirot ist Dolmetscher. George Staunton ist sein Sekretär. Charles Henry Petitpierre nimmt daran teil. . Seine Aufgabe war, die Geschenke der Mission an den Kaiser, Uhren, Automate, astronomische und physikalische Instrumente, zu installieren. Ein Freundschafts- und Handelsvertrag scheitert aufgrund zahlreicher Missverständnissen. [Speck1,Int,Cou]

1805.1

Southey, Robert. *Barrow's Travels in China* [review]. (1) [ID D31052].

Whatever may have been the commercial effects of our embassy to China, literature has reaped ample advantages from it. The drawing of Mr. Alexander, and the work of Mr. Barrow, have communicated more information concerning this extraordinary empire and its inhabitants, than could be collected from all our former travellers.

Mr. Barrow in his preliminary chapter disclaims all intention of dwelling on those subjects which have been already treated on by sir George Staunton, his object is to shew the Chinese as they really are, and to lay before the reader such facts as may enable him to settle in his own mind the point of rank which China may be considered to hold in the scale of civilized nations. By the arly travellers, China had been represented as in a far higher degree of civilization than Europe ; it is here well observed, that those travellers represented it truly, but that during the two centuries and a half which have elapsed, Europa has been progressive in all the arts of life, while China has stood still.

The first part of the Chinese dominions which the squadron touched was one of the islands of the Chusan Archipelago. It was the best in the groupe, and the most populous, except that of Chusan, a native told them that it contained ten thousand inhabitants ; but the English discovered afterwards that this was an indefinite phrase of amplification, and that when a Chinese means to speak expressly of ten thousand, he always says nine thousand nine hundred and ninety-nine.

The country ships were now seen in considerable numbers sailing along the coast of the main land. They were generally laden with small timber, piled dangerously high upon the decks ; beams which were too long to be upon the deck of a shingle ship, were laid across the decks of two lashed together. These ships are very ill adapted for such tempestuous seas. The form of the hull is like the new moon ; the bow is a square flat surface, the same as the stern, without any cut water, and without any keel ; the two ends of the ship rise to a great height above the deck ; each mast consists of a single piece of timber, and has a single sail of matting, stretched by means of bamboos, and frequently made to furl like a fan ; the rudder is so placed that I can be taken up on approaching sands and shallows. They can sail within three and a half, or four points of the wind ; but lose this advantage over European ships by drifting to leeward, in consequence of the round and clumsy shape of the bottom, and their want of keel. The Chinese keep no reckoning, and have no idea of drawing charts. They keep as near the shore as possible, and never lose sight of it, except in voyages where they must fairly put out to sea ; they then, let the wind be fair or foul, keep the head of the ship pointing, as nearly as possible, towards the port by means of the compass ; an instrument which, beyond all doubt, came from Asia to Europe, and was probably brought from China by Marco Polo. Behind the compass is usually placed a little temple with an altar, on which is continually kept burning a spiral taper of wax, tallow, and sandal-wood dust, which serves, like Alfred's time-lights, to measure the twelve portions of the day. It is also an act of piety to keep this taper burning ; the needle seems to be regarded as something divine, and on every appearance of a change of weather they burn incense before it. When a ship leaves Canton for a foreign voyage, it is considered as an equal chance that she will never return, and in fact ten or twelve thousand persons from that single port are supposed to perish annually by shipwreck. The coast naviagion also is so dangerous, that the internal communication by means of rivers and canals, between the two extremities of the empire, was opened because many of the ships employed to transport the taxes paid in kind to the northern capital foundered on the way.

Yet, in early times, it is certain that the Chinese were an adventurous and colonizing people. M. de Guignes believes that about the seventh century of our era they carried on a trade to the west coast of North America. Wrecks of Chinese vessels were found by the early Spanish naviagors in different parts of this western coast, where the nations were more civilized than in the interior and eastern parts. Mr. Barrow should have referred to his authorities in this part of his work. Even at Rio Jeneiro this gentleman observed in the native Brazilians a very strong resemblance to the Chinese in their persons. It appears from Persoue, that the island of Tcho-ka, or Saghalien, in the Tartarian sea, has been peopled by the Chinese. They traded formerly with Bussora, and many places in the Persian gulph still bear Chinese names. In

some of the voyages (here again we have to regret the want of references) it is observed, that a colony of Chinese had probably settled in Sofala, the descendants of whom were, in the time of the writers, easily distinguished from the other nations by their colour and features. But the ruins in Sofala are said, by Barros, to resemble those in Upper Egypt, and this whiter race would be more probably of the Coptic or Jewish origin, Marco Polo certainly visited Madagascar in a Chinese ship. Mr. Barrow even suspects that the unmixed Hottentots are of Chinese family. The resemblance, as it appears in his annexed portraits, is very striking, and the Dutch themselves call this people Chinese Hottentots, from the obvious similarity. Sumatra probably, and Ceylon certainly, was colonized by the same enterprising race ; the Chingalese, indeed, acknowledge their descent, a fact with which Mr. Barrow seems not to have been acquainted. Ceylon derives its name from them. A fleet of eighty Chinese had been wrecked between that island and the continent, and the straits where they perished were therefore called Chilam, signifying the destruction of the Chinese. The Moors softened it into Cilam, and applied it to the island itself, not knowing its true name : from them the Portuguese made it Ceilam, and we retain their pronunciation in the unenglish manner where with we nasalize the last syllable of Ceylon. The Chingalese were so called by the other inhabitants of Ceylon, as meaning the Chinese of Gall ; for they were a mixed breed speaking the language of these colonizing conquerors, who withdrew to that mountainous district when the Chinese abandoned their intercourse with India altogether, as destructive of their fleets and people. These circumstances are here selected on the authority of Barros. Mr. Barrow's digression is very curious, and affords strong proof that the state of China is materially different now from what it was some centuries ago.

A small brig was sent forward to Chu-San to take on board the pilots, who according to the Imperial order were expected to be found ready to embark. But though this was one of the best and most frequented ports in China, no other means of procuring them could be devised that by sending out soldiers to collect all the persons in that place who had ever visited Tien-sing by sea ; the poor wretches were brought before the governor, and dropping on their knees were examined in that attitude as to their qualifications. Two were at last found who were thought qualified ; they pleaded earnestly to be excused, saying that they had quitted the sea for many years, and were now comfortably settled in trade which would be ruined by their absence. In spite of all their pleas they were pressed into the service, and after all, the English found them of little or no use. They could not be made to comprehend the difference in the draught of water between their own ships and ours, which in the latter was as many fathoms as feet in the former, although they were palpably shewn by a piece of rope the depth which was required.

The passage up the Pei-ho, or White River, in the country yachts, convinced our people of the hospitality of the natives, and of their extraordinary numbers, but conveyed no idea of great wealth or comfort among them, or of great abundance in the country. Both sexes here crowded indiscriminately to see them. The dress of the women was calculated to shew the foot and ankle, which for singularity, it is observed, may challenge the whole world, the foot having been cramped in its growth to the length of four or five inches, and the ankle being generally swoln in the same proportion that the foot is diminished. This deformity is produced by bandaging the toes of the infant under the sole of the foot, and retaining them in that position till they literally grow into and become a part of it ; and by forcing the heel forward till it is entirely obliterated. As none of the earliest travellers mention this strange custom, Mr. Barrow conjectures that it has been introduced since their time. The people were cheerful and dirty. Only a small proportion of the land was cultivated. The cottages very mean, without any appearance of comfort, and thinly scattered ; seldom standing alone, but generally collected into small villages. The rivers seem to be better peopled than the land. In the distance of ninety miles upon this small branch of a river, Mr. Barrow computed, that there were floating not fewer than 100,000 souls.

The approach to Pekin is admirably described. The external appearance of this great city is by no means answerable to the expectation which a European traveller would have formed of the capital of China. None of the buildings overtop the walls, though these are not above thirty feet high ; not even a chimney is seen rising above the roofs of the houses, which are all

nearly of the same height, and all straight lines, so that the whole has the appearance and the regularity of a large encampment.

"Although the approach to Peking afforded little that was interesting, we had no sooner passed the gate and opened out the broad street, than a very singular and novel appearance was exhibited. We saw before us a line of buildings on each side of a wide street, consisting entirely of shops and warehouses, the particular goods of which were brought out and displayed in groups in front of the houses. Before these were generally erected large wooden pillars, whose tops were much higher than the eaves of the houses, bearing inscriptions in gilt characters, setting forth the nature of the wares to be sold, and the honest reputation of the seller ; and, to attract the more notice, they were generally hung with various coloured flags and streamers, and ribbons, from top to bottom, exhibiting the appearance of a line of shipping dressed, as we sometimes see them, in the colours of all the different nations in Europe. The sides of the houses were not less brilliant : in the several colours with which they were painted, consisting generally of sky blue or green, mixed with gold : and what appeared to us singular enough, the articles for sale that made the greatest show were coffins for the dead. The most splendid of our coffin furniture would make but a poor figure if placed beside that intended for a wealthy Chinese. These machines are seldom less than three inches thick and twice the bulk of ours. Next to those our notice was attracted by the brilliant appearance of the funeral biers and the marriage ears, both covered with ornamental canopies."

"At the four points where the great streets intersect one another were erected those singular buildings, sometimes of stone but generally of wood, which have been called triumphal arches, but which, in fact, are monuments to the memory of those who had deserved well of the community, or who had attained an unusual longevity. They consist invariably of a large central gateway, with a smaller one on each side, all covered with narrow roofs ; and, like the houses, they are painted, varnished, and gilt in the most splendid manner."

"The multitude of moveable workshops of tinkers and barbers, cobblers and black-smiths ; the tents and booths where tea and fruit, rice, and other eatables were exposed for sale, with the wares and merchandize arrayed before the doors, had contracted this spacious street to a narrow road in the middle, just wide enough for two of our little vehicles to pass each other. The cavalcade of officers and soldiers that preceded the embassy, the processions of men in office attended by their numerous retainers, bearing umbrellas and flags, painted lanterns and a variety of strange insignia of their rank and station, different trains that were accompanying, with lamentable cries, corpses to their graves, and, with squalling music, brides to their husbands, the troops of dromedaries laden with coals from Tartary, the wheel-barrows and hand-carts stuffed with vegetables, occupied nearly the whole of this middle space in one continued line, leaving very little room for the cavalcade of the embassy to pass. All was in motion. The sides of the street were filled with an immense concourse of people, buying and selling and bartering their different commodities. The hurry and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares, the wrangling of others, with every now and then a strange twanging noise like the jarring of a cracked Jew's harp, the barber's signal made by his tweezers, the mirth and the laughter that prevailed in every groupe, could scarcely be exceeded by the brokers in the Bank rotunda, or by the Jews and old women in 'Rosemary-Jane'. Pedlars with their packs, and jugglers, and conjurors, and fortune-tellers, mountebanks, and quack doctors, comedians, and musicians, left no space unoccupied. The Tartar soldiers, with their whips. Kept with difficulty a clear passage for the embassy to move slowly forward ; so slow, indeed, that although we entered the eastern gate at half past nine, it was near twelve before we arrived at the western."

"Although an extraordinary crowd might be expected to assemble on such a particular occasion, on the same principle of curiosity as could not fail to attract a crowd of spectators in London, yet there was a most remarkable and a striking difference observable between a London and a Peking populace. In the former the whole attention and soul of the multitude would have been wrapt up in the novel spectacle ; all would have been idlers. In Peking, the show was but an accessory, every one pursued his business, at the same time he gratified his curiosity. In fact, it appeared that, on every day throughout the whole year, there was the same noise and bustle, and crowd in the capital of China. I scarcely ever passed the western gate,

which happened twice, or oftener, in the week, that I had not to wait a considerable time before the passage was free, particularly in the morning, notwithstanding the exertions of two or three soldiers with their whips to clear the way. The crowd, however, was entirely confined to the great streets, which are the only outlets of the city. In the cross lanes all was still and quiet."

No Chinese women were to be seen in the streets of Peking, though the female Tartars seemed to enjoy full liberty. None of the streets were paved, a defect the more remarkable, as the road to the city is paved with stones of granite from six to sixteen feet in length, and proportionately broad, which must have been brought at least sixty miles. No kind of filth was to be seen in the streets ; all this, be it of whatever kind it may, is collected in large earthen jars, of which every family has one, and the gardeners' carts which supply the city with vegetables, return laden with this liquid manure, so that the city enjoys the full odour of agricultural economy. In the provinces these precious articles are made into cakes thicker than our crumpets, and dried in the sun ; then sent to the capital, where the gardeners purchase them, and dissolve them in urine for manure. The police is very strict. At the end of every cross street, and at certain distances in it sentry boxes are placed, and few of these streets are without a guardhouse. The proprietor of every tenth house is answerable for the good conduct of his nine neighbours ; this villainous system, which is carried to its utmost length in Japan, was once the custom in England.

While the ambassador went into Tartary to be introduced, Mr. Barrow remained near Peking, having apartments in the palace of Yuen-min-yuen ; he had permission to visit the city whenever he thought proper, and prudently chose to have none but Chinese servants that his knowledge of the language might be improved. His lodgings were mean and miserable, but bad as they were, they were what one of the ministers of state occupied when the emperor was at this residence. Here the largest and most valuable of the presents were to be fitted up for the sovereign's inspection, and they attracted an infinite number of beholders.

"The two elegant carriages made by Hatchett puzzled the Chinese more than any of the other presents. Nothing of the kind had ever been seen at the capital ; and the disputes among themselves as to the part which was intended for the seat of the emperor were whimsical enough. The hammer-cloth that covered the box of the winter carriage had a smart edging, and was ornamented with festoons of roses. Its splendid appearance and elevated situation determined it at once, in the opinion of the majority, to be the emperor's seat ; but a difficulty arose how to appropriate the inside of the carriage. They examined the windows, the blinds, and the screens, and at last concluded, that it could be for nobody but his ladies. The old eunuch came to me for information, and when he learned, that the fine elevated box was to be the seat of the man who managed the horses, and that the emperor's place was within, he asked me with a sneer, if I supposed the Ta-whang-tee would suffer any man to sit higher than himself, and to turn his back towards him ? and he wished to know if we could not contrive to have the coach-box removed and placed somewhere behind the body of the carriage."

A planetarium completely puzzled the president of the tribunal of mathematics, as the Jesuits have denominated the board at which he presides. A few Portuguese missionaries are members of the board, their business is to supply the astronomical part of the national almanack, the astrology being managed by a committee of their Chinese associates. These Europeans were not much more skillful than the natives ; they honestly confessed that they were more indebted to the Connoissances de tems of Paris than to their own calculations, and as the revolution had cut off this resource, they considered a set of the nautical almanack calculated for the meridian of Greenwich up to the year 1800, as an invaluable present. These missionaries, however, on the whole, are represented in a favourable light.

The Tartar officers had heard of sword blades which would cut iron bars without injuring the edge, and so great was their astonishment on proving the fact, that they could scarcely credit what they saw. Gill's sword blades, Mr. Barrow thinks, might be advantageously introduced in the regular course of trade through Canton.

"Among the presents carried into Tartary was a collection of prints, chiefly portraits of English nobility and distinguished persons ; and to make the present more acceptable, they were bound up in three volumes in yellow Morocco. The emperor was so pleased with this collection, that he sent it express to Yuen-min-yuen to have the name, rank, and office of each portrait translated into the Mantchoo and Chinese languages. The Tartar writer got on pretty well, but the Chinese secretary was not a little puzzled with the B, the D, and the R., that so frequently recurred in the English names. The duke of Marlborough was Too-ke Ma-ul-po-loo, and Bedford was transformed to Pe-te-fo-ul-te. But here a more serious difficulty occurred than that of writing the name. The rank was also to be written down, and on coming to the portrait of this nobleman (which was a proof impression of the print, engraved from a picture by sir Joshua Reynolds, when the late duke of Bedford as a youth), I told the Chinese to write him down a Ta-giu, or great man of the second order. He instantly observed, that I surely meant his father was a Ta-gia. I then explained to him that according to our laws, the son succeeded to the rank of the father, and that with us it was by no means necessary, in order to obtain the first rank in the country, that a man should be of a certain age, be possessed of superior talents, or suitable qualifications. That these were sometimes conducive to high honours, yet that a great part of the legislative body of the nation were entitled to their rank and situation by birth. They laughed hartily at the idea of a man being born a legislator, when it required so many years of close application to enable one of their countrymen to pass his examination for the very lowest order of state-officers. As, however, the descendants of Confucius continue to enjoy a sort of nominal rank, and as their emperor can also confer an hereditary dignity, without entitling to office, emolument, or exclusive privilege, they considered his grace might be one of this description, and wrote down his rank accordingly ; but they positively refused to give him the title of Ta-gia, or great man, asking me, if I thought their emperor was so stupid as not to know the impossibility of a little boy having attained the rank of a great man."

The news from Gehol, that lord Macartney had refused to perform the nine prostrations before the emperor, threw all the officers at Yuen-min-yuen into dismay, and Mr. Barrow and his companions felt the effects of their ill humour in their table, which was very materially affected by it, both in the number and quality of dishes. This, however, wore off, though the old eunuch of the palace used to call them proud head-strong Englishmen.

The famous gardens of the palace Mr. Barrow could only visit by stealth ; what little he saw was such as to induce a very favourable opinion, though they fall very short of the extravagant descriptions which sir William Chambers has given of Chinese gardening. Gardening, however, seems to be of all arts that which they have studied most successfully, Lord Macartney's account of the imperial park at Gehol, contains the highest praises of their good taste and knowledge of the picturesque. But except in this single art, the Chinese are wretchedly below the rank which was heretofore assigned to them among civilized nations. The women are in a state of abject slavery. In infancy, by a preposterous and cruel fashion, they are crippled, and, as if this was not a sufficient means of confinement, it is made a moral crime for a woman to be seen abroad. The wives and daughters of the lower class, indeed, are not thus immured, but the drudgery of agricultural labour falls upon them ; they drag the plough and the harrow, while their husbands are gambling or idling ; and there is reason to believe that sometimes a woman is yoked to the same plough with an ass. Even at home the wife must neither eat at the same table, nor sit in the same room with her lord and master ; and boys at the age of nine or ten are entirely separated from their sisters. For mental pursuits the women are totally unqualified, and to fill up their tedious hours smoking is the usual expedient. Love of course cannot exist in a country where there is this grievous disparity between the sexes. The bridegroom always bargains for his intended bride with her parents ; she herself has no choice, her price is paid, she is locked up in a close chaire, and sent to a man whom she has never seen, who, if he does not like her when he unlocks the door, may turn the key again, and send her back to her parents, if he chuses to forfeit what he has cost him, and a sum of the same value. If she be found guilty of adultery she may be sold for a slave, the method by which girls are punished for having been debauched. Polygamy is customary among the great : the poor of every country where it is permitted are prevented by their poverty from having more wives than one ; but as one of its constant effects, the most detestable of all crimes is so common, that it is publicly avowed by many of the first officers of state.

There are no social pleasures in China, for gambling is a selfish one. The upper rank stupefy themselves at home with opium. The people are free from drunkenness, but they are also without those friendly and cheerful feelings which, though they sometimes lead to it, produce more good than evil. There are no meetings for dancing or feats of activity, none even for religious worship ; the Chinese are without a sabbath, the same solitary and dissocializing system pervading their devotion and their private life. All ranks are addicted to gaming, with cards, dice, or at the game of the fingers, the morra of the Italians, which is mentioned by Cicero. Cockfighting, with which of few despicable Englishmen are still permitted to disgrace their country, is eagerly pursued by the upper classed in China : they train quails for the same wicked purpose, and having found a species of gryllus, that will attack each other with such ferocity as seldom to quit their hold without bringing away a limb of their antagonist, they keep these insects for the pleasure of seeing devour each other ; and during the summer months scarcely a boy is to be seen without his cage. Cruel amusements are as such a cause as an effect of national cruelty. Their punishments consist in inflicting mere physical pain, they produce no shame, for shame is a sentiment whereof they know nothing. Compassion also seems to be a feeling with which they are wholly unacquainted, and as if their hearts were not hard enough already, one of the most absurd laws that ever disgraced a criminal code contributes to harden them still more. Whoever takes a wounded man under his care in the hope of healing him, or of alleviating his sufferings, is liable to be punished with death if the man die, unless he can produce an undeniable evidence how the wound was made, or that he survived it forty days. The poor wretches, therefore, who by any accident are dangerously hurt, are left to die in the streets.

The horrible practice of infanticide is not indeed expressly allowed by the laws, but it is

sanctioned by them, as no punishment is provided for it : and it may indeed be considered as a legitimate consequence of that paternal despotism to which their whole system of government refers. The son is the absolute property of his father, he is his slave, and may be sold at his pleasure : but when human beings are once considered as mere animals, any West India planter can tell how cheaply their lives are held ; and a proprietor may be allowed to calculate how many he can conveniently rear.

"It is, however, tacitly considered as a part of the duty of the police of Pekin to employ certain persons to go their rounds, at an early hour in the morning, with carts, in order to pick up such bodies of infants as may have been thrown out into the streets in the course of the night. No enquiries are made, but the bodies are carried to a common pit without the city walls, into which all those that may be living, as well as those that are dead, are said to be thrown promiscuously. At this horrible pit of destruction the Roman Catholic missionaries, established at Pekin, attend by turns, as a part of the duties of their office, in order, as one of them expressed himself to me on this subject, to chuse among them those that are the most lively, to make future proselytes, and by the administration of baptism to such of the rest as might be still alive, pour leur sauver l'ame. The Mahomedans, who, at the time that their services were useful in assisting to prepare the national calendar, had a powerful influence at court, did much better : those zealous bigots to a religion, whose least distinguishing feature is that of humanity, were however, on these occasions, the means of saving the lives of all the little innocents they possibly could save from this maw of death, which was an humane act, although it might be for the purpose of bringing them up in the principle of their own faith. I was assured by one of the Christian missionaries, with whom I had daily conversation during a residence of five weeks within the walls of the emperor's palace at Yuen-min-yuen, and who took his turn in attending, pour leur sauver l'ame, that such scenes were sometimes exhibited on these occasions as to make the feeling mind shudder with horror. When I mention that dogs and swine are let loose in all the narrow streets of the capital, the reader may conceive what will sometimes necessarily happen to the exposed infants, before the police-carts can pick them up."

Upon an average twenty-four infants are thus found dead, or dying, every morning in the streets of Pekin !

These unfavourable features, says Mr. Barrow, in the character of a people whose natural disposition is neither ferocious nor morose, but on the contrary mild, obliging, and cheerful, can be attributed only to the habits in which they have been trained, and to the heavy hand of power perpetually hanging over them ! Never have we seen the vices of any people more fairly stated or more candidly considered than in the volume before us. The proverbial knavery of the Chinese in their dealings with Europeans partly proceeds from retaliation, partly because a merchant, a buying and selling man, as they call him, is considered as the lowest character in the country, as one who will cheat if he can, and whose trade it is to create and then supply artificial wants.

"The gaudy watches of indifferent workmanship, fabricated purposely for the Chinese market and once in universal demand, are now scarcely asked for. One gentleman in the honourable East India company's employ took it into this head that cuckoo clocks might prove a saleable article in China, and accordingly laid in a large assortment, which more than answered his most sanguine expectations. But as these wooden machines were constructed for sale only, and not for use, the cuckoo clocks became all mute long before the second arrival of this gentleman with another cargo. His clocks were now not only unsaleable, but the former purchasers threatened to return theirs upon his hands, which would certainly have been done, had not a thought entered his head, that not only pacified his former customers, but procured him also other purchasers for his second cargo : he convinced them by undeniable authorities, that the cuckoo was a very odd kind of a bird which sung only at certain seasons of the year, and assured them that whenever the proper time arrived, all the cuckoos they had purchased would once again 'tune their melodious throats'. After this it would only be fair to allow the Chinese sometimes to trick the European purchaser with a wooden ham instead of a real one." [Sout3]

1805.2

Southey, Robert. *Barrow's Travels in China* [review] (2) [ID D31052].

England, we fear, could produce blacker anecdotes of commercial knavery than China. Large fortunes have been accumulated in this country by manufacturing bad guns for the African trade, which sooner or later are sure to burst and to maim or kill the purchaser. But it is not from such instances of individual villainy that the national character is to be estimated. It may also be remarked with respect to the tricks practiced at Canton, that the worst people of every nation are always to be found in its sea-ports ; and also that the Chinese only extend that principle of overreaching which is openly practiced in our own country by all gentleman dealers in horse-flesh.

Some valuable extracts from lord Macartney's journal are given in this volume, and a hope expressed that the whole may one day be communicated to the public. In one part of these the Chinese comedy is described, and the diversions given at court in honour of the emperor's birth-day ; they were somewhat in the style of Sadler's Wells, but very inferior, only the fire-works exceeded any thing in Europe or in any other part of the world ; for they have the art of colouring flame, probably by the combustion of metals. Their drama is very like a burlesque on the Italian opera, just as absurd in its principles, and supplied with performers by the same atrocious means, though such means are more necessary to the Chinese theatre, no women being suffered to appear in public. Having no change of scene, they have a very ingenious method of representing change of place. If it be necessary to send a general on a distance expedition, he mounts a stick, takes two or three turns round the stage, brandishes a little whip, and sings a song ; when this is ended he stops short, and recommences his recitative, and the journey is supposed to be performed. To represent a walled city, a parcel of soldiers lie in a heap to be scrambled over by storming party. Thus easily do the spectators admit the excuse of time, of numbers, and due course of things which cannot in their huge and proper life be there presented.

Their dramas are as despicable in composition as in stage management. They complain as we do, that a depraved taste for modern productions prevails ; but there seems no reason for believing that their classical stock pieces are materially better than the gross and disgusting medleys of filth and barbarity which delight the present generation.

The account of the Chinese language is exceedingly curious. In this part of the work Mr. Barrow acknowledges his obligations to sir George Staunton, from whose rare or rather unequalled erudition in this particular subject, England and Europe have much to expect and hope. The characters of this language on which so much has been ignorantly or superficially written are here most perspicuously explained.

"Certain signs expressing simple objects or ideas may be considered as the roots of primitives of this language. There are few in number, not exceeding two hundred and twelve, one of which, or its abbreviation, will be found to compose a part of every character in that language ; and may, therefore, be considered as the key to the character into which it enters. The eye soon becomes accustomed to fix upon the particular key, or root, of the most complicated characters, in some of which are not fewer than sixty or seventy distinct lines and points. The right line, the curve line, and a point, are the rudiments of all the characters. These, variously combined with one another, have been extended from time to time, as occasion might require, to nearly eighty thousand different characters.

To explain the manner in which their dictionaries are arranged will serve to convey a correct notion of the nature of this extraordinary language. All the two hundred and twelve roots or keys are drawn fair and distinct on the head of the page, beginning with the most simple, or that which contains the fewest number of lines or points, and proceeding to the most complicated ; and on the margins of the page are marked the numeral characters one, two, three, &c. which signify, that the root or key at the top will be found to be combined on that page with one, two, three, &c. lines or points. Suppose, for example, a learner should meet with an unknown character, in which he perceives that the simple sign expressing 'water' is the key or root, and that it contains, besides this root, six additional points and lines. He immediately turns over his dictionary to the place where the character 'water' stands on the top of the page, and proceeding with his eye directed to the margin, until the numeral character six occurs, he will soon perceive the one in question ; for all the characters in the language, belonging to the 'root water', and composed of six other lines and points, will follow successively in this place. The name or sound of the character is placed immediately after it, expressed in such others as are supposed to be most familiar ; and, in the method made use of for conveying this information, the Chinese have discovered some faint and very imperfect ideas of alphabetic writings, by splitting the monosyllable sound into a dissyllable, and again compressing the dissyllable into a simple sound. One instance will serve to explain this method. Suppose the name of the character under consideration to be 'ping'. If no single character be thought, sufficiently simple to express the sound 'ping', immediately after it will be placed two well-known characters 'pe' and 'ing' ; but as every character in the language has a monosyllabic sound, it will readily be concluded, that 'pe' and 'ing', when compressed into one syllable, must be pronounced 'ping'. After this, the meaning of explanation follows, in the clearest and most easy characters that can be employed.

When, indeed, a considerable progress has been made in the language, the general meaning of many of the characters may be pretty nearly guessed at by the eye alone, as they will mostly be found to have some reference, either immediate or remote, though very often in a figurative sense, to the signification of the key or root ; in the same manner as in the classification of objects in natural history, every species may be referred to its proper genus. The signs, for instance, expressing the 'hand' and the 'heart', are two roots, and all the works of art, the different trades and manufactures, arrange themselves under the first, and all the passions, affections, and sentiments of the mind are under the latter. The root of an unit or one comprehends all the characters expressive of unity, concord, harmony, and the like. Thus, if I observe a character compounded of the two simple roots, 'one' and 'heart', I have no difficulty in concluding that its signification is unanimity ; but, if the sign of a negative should also appear in the same character, the meaning will be reversed to discord or dissent, literally 'not one heart'. Many proper names of persons have the character signifying 'man' for their key or root, and all foreign names have the character 'mouth' or 'voice' annexed, which shews at once that the character is a proper name employed only to express sound without any particular meaning."

"The sounds and various inflections incident to languages in general, are not necessary to be attended to in the study of the Chinese characters. They speak equally strong to a person who is deaf and dumb, as the most copious language could do to one in the full enjoyment of all his senses. It is a language addressed entirely to the eye, and not to the ear. Just as a piece of music laid before several persons of different nations of Europe would be employed by each in the same key, the same measure, and the same air, so would Chinese characters be equally

understood by the natives of Japan, Tunquin, and Cochin-China ; yet each would give them different names or sounds that would be wholly unintelligible to one another. When, on the present voyage, we stopped at Pulo Condore, the inhabitants, being Cochin-Chinese, had no difficulty in corresponding by writing, with our Chinese interpreters, though they could not interchange one intelligible word."

The plan of bishop Wilkins, it is observed, for a universal character, though more systematic and more philosophical, is so similar to that upon which the Chinese language is constructed, that it will convey a very complete idea of it. The roots are only 121 in number, but their combinations have been extended to 50,000 different characters. A European can only make out 342 monosyllabic sounds in this whole language ; a native, by the help of aspirates, intonations, and accentuations, can increase them to 1331 : a number so small, when compared to the written vocabulary, that, on an average, 60 characters of so many different significations must necessarily be called by the same monosyllabic name. Hence a composition, if read, would be totally unintelligible to the ear, and must be seen to be understood. If a Chinese has not made himself intelligible, he draws the character, or its root, in the air, with his finder of fan, and the ambiguity is removed.

The system of education is slow and laborious, and destructive of any thing like genius. The boys begin at about six years old to learn by name a certain number of easy characters without any regard to the meaning ; for the name has no reference whatever to the meaning. The only object of the scholar is to acquire the sound ; five or six years are employed in this stupefying process. A regular bred scholar is required to get by heart a very large volume of the works of Confucius so perfectly, that he may be able to turn to any passage from hearing the sound of the character only, without having one single idea of their signification. The next step is to form the characters, which requires four years more, and the last step is to analyse them by the help of the dictionary ; so that at the end of his education he first begins to comprehend the use of the written characters. In proof of the absurdity of this wretched process, if any proof were necessary, it is stated that sir Geo. Staunton, at the age of twelve years, and in little more than twelve months, not only acquired a good colloquial knowledge of the language, but had learned to write it with such accuracy, that all the diplomatic papers of the embassy addressed to the Chinese government, were copied by him.

The excellence of a composition depends on three points ; that every character be neatly and accurately made : that each character be well chosen, and not in vulgar use ; and that the same character do not occur twice in the same composition. Fine writing, therefore, would be a literal term of praise. The beauty of an expression depends entirely on the choics of the character, not on any selection or arrangement of sounds. This whimsical taste would render poetry impossible, even if the natives were not by their habits, and their want of all the better and nobler feelings, made totally incapable of that noblest of all human arts. Poets, however, they have, after their own fashion. The emperor Kien Long was considered the best of modern times, and the following ode, in praise of tea, is the most celebrated of his compositions. It has been painted on all the teapots in the empire.

"On a slow fire set a tripod, whose colour and texture shew its long use ; fill it with clean snow water ; boil it as long as would be necessary to turn fish white, and crayfish red ; throw it upon the delicate leaves of choice tea, in a cup of 'youé' (a particular sort of porcelain). Let it remain as long as the vapour rises in a cloud, and leaves only a thin mist floating on the surface. At your ease, drink this precious liquor, which will chase away the five causes of trouble. We can taste and feel, but not describe, the state of repose produced by a liquor thus prepared." '

Some ludicrous errors, into which Europeans have been betrayed by their ignorance of Chinese manners and arts, are noticed in this volume. The famous lines or marks on the back of the tortoise, which, by one of the missionaries, were supposed to contain the sublimest doctrines of philosophy, are nothing but the schoolboy's musical square. And a copper coin which was found in an Irish bog, explained in the *Collectanea Hibernica*, proves to have been a common coin of the last emperor Kien Long : though a very able antiquary had pronounced the characters on the face to be ancient Syriac, and those on the reverse, talismanic symbols, and inferred that it must either have been imported into Ireland by the Phoenicians, or manufactured in the country, in which case the Irish must have had an oriental alphabet ; in either case, he adds, these medals contribute more to authenticate the ancient history of Ireland, than all the volumes that have been written on the subject.

Astronomy is little understood by the Chinese, though they affect to value it highly. The main business of their astronomical board is to prepare the national almanack ; of this, whatever is scientific, is made up by the missionaries from European almanacks, and the chief business of the native sages, is to mark the lucky and unlucky days. An eclipse occasions a public mourning, and gongs, and kettle drums, and trumpets, are sounded to frighten away the dragon, lest he should swallow the moon. It is no part of the system of Chinese government to interfere with the superstition of the people, so that this is solely the effect of ignorance. When Kublai Khan conquered the country, he invited learned men from every part of the world ; and chiefly by the help of Mohammedans, who were not then the brutalized race that they are at present, he surveyed the empire, adjusted the chronology, and corrected the astronomical observations ; he imported mathematical and astronomical instruments from Balk and Samarcand, and repaired the great canal. This is acknowledged by the Chinese annalists.

They know as little of earth as of heaven, fully believing, as they were taught above two thousand years ago, that the heaven is round ; the earth a square fixed in the middle ; the other four elements placed at its four sides : water to the north, fire to the south, wood to the east, and metal to the west ; and they believe the stars to be stuck, like so many nails, at equal distances from the earth, in the blue vault of heaven. For the good maps of their own country which they now possess, they are indebted to the Jesuits.

They were certainly acquainted with gunpowder before it was known in Europe. Mr. Barrow quotes Mariana from bishop Watson, to prove that it was first used at the siege of Algeziras in 1342, but it had been used before this by the Spanish Moors. Zurita mentions it in the year 1331, as exciting great terror when employed by the king of Granada. It is remarkable that the balls discharged at Algeziras seem to have been red-hot ; if the chronicle, who is Mariana's authority, be accurate in his expression - '*venian ardiendo como fuego*', they came burning like fire. But though the Chinese know the use of gunpowder, there is reason to believe that, like the other eastern nations, they were unacquainted with the art of casting cannon, and that their matchlocks were imitated from the Portugueze. That their printing should have continued in its present imperfect state is more the fault of the language, than of the people ; the component parts of the characters are sufficiently simple, but the difficulty of putting them together upon the frame, into the multitude of forms of which they are capable, Mr. Barrow thinks is perhaps not to be surmounted. The Romans were more stupid in this respect. The power of imitation which they possess is truly remarkable ; a Chinese at Canton, on being shewn an European watch, though he had never seen any thing of the kind before, undertook to make one like it, and succeeded ; only the main spring which he could not make was furnished him. All those ingenious pieces of mechanism which were formerly sent to China from the repositories of Coxe and Merlin, are now fabricated at Canton as well as in London, and at one third of the expence. Of this imitative power a ludicrous instance is related by Mr. Price. In the course of a very long passage to China, the chaplain's cassock had been so often patched and mended, that it was necessary to have a new one ; it was therefore sent to a tailor at Canton, that he might make another by it. He so accurately copied every patch and darn of the old one, that, except by the freshness of the new cloth, it was impossible to tell one from the other. This ingenuity would probably long ago have introduced many improvements into the country, had it not been counteracted by the contented ignorance of the government, and

the contempt for Europeans which it has so successfully inculcated. A native of Canton who began a ship upon the English model, was obliged to destroy it. Their music is despicable ; of all their instruments there being not one that is tolerable to an European ear. A Chinese band generally plays, or endeavours to play, in unison ; but they never attempt to play in separate parts, confining their art to the melody only. Du Halde relates an ingenious trick to which this custom gave occasion. A king of Tsi was very fond of the instrument called Yu, and assembled three hundred men to play upon it in concert : a fellow who understood nothing of the matter, thought that, with a little impudence, he might pass in the crowd ; accordingly he offered his services, and received wages safely for a long time. But the next king happened to be a still greater lover of the instrument Yu, than his predecessor, and he chose to hear each of the three hundred performers play singly. Several popular Chinese airs are given in this volume ; they themselves have no other notion of noting down music, than that of employing a character expressing the name of every note in the scale, and even this imperfect way they learned from Pereira the Jesuit. Of their painting we have specimens enough in Europe ; for though these be not the work of the best artists, they sufficiently show what progress has been made in the art of design. Their architecture is well explained as imitating a tent, the curved roof of all their dwellings, and the wooden pillars in imitation of the poles, forming a colonnade round the brick walls, clearly denote the origin, and from this original form they have never ventured to deviate. Their temples are mostly constructed upon the same plan, with the addition of a second, and sometimes a third roof, one above the other. The whole of their architecture indeed, 'says this traveller', is as unsightly as unsolid ; without elegance or convenience of design, and without any settled proportion, mean in its appearance and clumsy in the workmanship. This censure is perhaps too harsh ; the inconvenience of their dwellings Mr. Barrow had experienced, and the meanness of appearance may probably result from bad workmanship and poor materials ; but the view of a mandarin's house which he has given, is certainly picturesque, as indeed the buildings mostly appear in the prints published with sir George Staunton's account. The village in the same plate might be mistaken for an English one. Mr. Barrow could not discover for what the pagodas were intended ; they are now decaying, and no new ones erected that in Kew Gardens is not inferior to the very best which he saw. Their knowledge of medicine is contemptible, and quackery flourishes as successfully there, as in England.

The hired sophists of tyranny in Europe have labored to prove the propriety of absolute power in the sovereign, by deducing it from what they are pleased to call the patriarchal system of parental authority. In China, the government is actually established upon this system ; the son is the slave of the father, the subject the slave of the emperor. The Great Father is a title which the emperor takes ; and being thus placed above any earthly control, he is supposed to be also above earthly descent, and therefore, as a natural consequence, he sometimes styles himself the sole ruler of the world, and the son of heaven. The late emperor Kien Long, seemed indeed, in his latter years, to have been himself the dupe of this impiety, which was designed to impose upon the people. His reign had been unusually long and fortunate, and he conceived that the Lama had condescended to become incarnate in his person. This system, or more properly speaking, this language is carried through all the subdivisions of power ; the head of every province, city, or office, is considered as the father ; but, Mr. Barrow says, this fatherly care and affection in the governors, and filial duty and reverence in the governed, would, with much more propriety, be expressed by the terms of tyranny, oppression, and injustice in the one, and by fear, deceit, and disobedience in the other.

To curb my disposition to abuse this parental power in the monarch, a singular check has been devised.

"This is the appointment of the censorate, an office filled by two persons who have the power of remonstrating freely against any illegal or unconstitutional act about to be committed or sanctioned by the emperor. And Although it may well be supposed, that these men are extremely cautious in the exercise of the power delegated to them, by virtue of their office, and in the discharge of this disagreeable part of their duty, yet they have another task to perform, on which their own posthumous fame is not less involved than that of their master, and in the execution of which they run less risk of giving offence. They are the historiographers of the empire ; or, more correctly speaking, the biographers of the emperor. Their employment, in this capacity consists chiefly in collecting the sentiments of the monarch, in recording his speeches and memorable sayings, and in noting down the most prominent of his private actions, and the remarkable occurrences of his reign. These records are lodged in a large chest, which is kept in that part of the palace where the tribunals of government are held, and which is supposed not to be opened until the decease of the emperor ; and, if any thing material to the injury of his character and reputation is found to be recorded, the publication of it is delayed, out of delicacy to his family, till two or three generations have passed away, and sometimes till the expiration of the dynasty ; but this indulgence they pretend, that a more faithful relation is likely to be obtained, in which neither fear nor flattery could have operated to disguise the truth.

An institution, so remarkable and singular in its kind in an arbitrary government, could not fail to carry with it a very powerful influence upon the decisions of the monarch, and to make him solicitous to act, on all occasions, in such a manner, as would be most likely to secure a good name, and to transmit his character unsullied and sacred to posterity. The records of their history are said to mention a story of an emperor, of the dynasty or family of Tang, who, from a consciousness of having, in several instances, transgressed the bounds of his authority, was determined to take a peep into the historical chest, where he knew he should find all his actions recorded. Having made use of a variety of arguments, in order to convince the two censors that there could be nothing improper in the step he was about to take, as, among other things, he assured them, he was actuated with the desire only of being made acquainted with his greatest faults, as the first step to amendment ; one of these gentlemen is said to have answered him very nobly, to this effect : 'It is true you majesty has committed a number of errors, and it has been the principal duty of our employment to take notice of them ; a duty', continued he, 'which further obliges us to inform posterity of the conversation which your majesty has this day very improperly held with us.'

The press in China, we are told, is as free as in England : but Mr. Barrow's notions of the freedom of the press seem to be taken from the days of archbishop Laud and Mr. Pitt ; for this liberty, he says, seems to excite no apprehensions in the government. The summary mode of punishing any breach of good morale, without the formality of a trial, makes a positive prohibition against printing unnecessary, being itself sufficient to restrain the licentiousness of the press. The printer, the vender, and the reader of any libelous publication are all equally liable to be flogged with the bamboo. So much for the liberty of the press in China ! The censorial board of the inquisition is mercy, when compared with such freedom.

A short account of the laws is given, which it is the less necessary to notice, as a compendium of the complet code is likely to appear in an able and faithful English translation. We have searched the volume in vain for an account of the state of property ; a most important subject, which will of course be fully explained in these institutes. Birth and fortune are of no weight in China ; learning alone, such as it is, leads to office and distinction. But such learning as can neither soften the manners or strengthen the intellects is of little avail, and the officers of government carry on a system of plunder far more oppressive than the regular taxation. They who have acquired riches by their trade or possession, dare not openly enjoy them, for the officer of the district would find no difficulty in bringing the wealthy within the place of the sumptuary laws. To repress this act, a system of espionage has been established ; the magistrates keep watch upon each other, and secret inspection upon all. No viceroy can hold his office longer than three years, no servant of the crown from a family alliance in the place where he commands, nor obtain an office of importance in the place where he was born. These precautions sufficiently show the extent of the evil.

That a government should have continued without any material change for above two thousand years, is certainly a singular phenomenon in history, and the wonder is increased by the magnitude of the empire. Its unambitious character, and its situation, having no formidable neighbours, have contributed to secure it ; but the main cause of its stability has been the wise plan of interesting all the learned in its cause. The disturbances which occasionally arise, are produced by famine, an evil to which this great empire is miserably exposed. To allevitate this evil government stores up a part of the grain which it receives in taxation, for all taxes are paid in kind ; the people have no other relief, and this, which in itself is insufficient, is impeded by those impertinent and oppressive delays, which are not peculiar to the public officers of China. It is however the desire of government, as it is the interest, to administer effectual relief, and whenever it appears that an officer has withheld the relief from the poor, either through neglect or malice, the punishment is justly severe, even sometimes extending to the life of the culprit.

Taxation is fixed and certain ; the main and enviable blessing of this government. No new assessment is ever required, except in cases of rebellion, when an additional contribution is sometimes demanded from the neighbouring provinces ; and it happens quite often that the land tax or rent, is remitted in such districts as have suffered by drought or inundation. The annual value of the whole is about sixty-six millions, not more than double the revenue of Great Britain, exclusive of the poors-rate and parochial taxes. The civil and military establishments, and all the incidental and extraordinary expences are paid on the spot, and the surplus revenue remitted to Peking, amounting to about twelve millions. The military force is stated to consist of eighteen hundred thousand men ; the whole expences of this great establishment lord Mcartney calculated at little short of fifty millions sterling. But it must be remembered, that in China soldiers do not cease to be useful. They are parceled out in the smaller towns, villages, and hamlets, where they act as jailors, constables, thieftakers, assistants to magistrates, subordinate collectors of the taxes, guards to the granaries, and are employed in a variety of different ways under the civil magistracy and police. They are posted in little forts all along the public roads, canals, and rivers, at the distance of three or four miles asunder ; thus they prevent robberies, and carry dispatches to and from the capital, there being no other post. Every soldier has his portion of land which he cultivates : such a provision induces them to marry, and the married men are never removed from their station.

It is, however, probable, that some convulsion is brooding in this great empire. The Tartar family on the throne retain a national prejudice which it was formerly their policy to conceal :

though the conquerors adopted the dress, the manners, and the opinions of the conquered, they have not sufficiently blended with the mass of the people ; the court is now becoming partial to its own race ; all offices of importance are given to Tartars, and the Tartar language is likely to become prevalent at court. This partiality is not regarded by the people with indifference ; secret societies of united Chinese have been formed, and it appears by the last accounts that a very serious rebellion has broken out, with one of the family of the last Chinese emperors at the head, who had assumed the imperial yellow. To predict its fate would be impossible ; this only is certain, that from a change of dynasty no good results, and the expence of lives and tranquility at which such a change must be purchased, is actual loss. Such revolutions we deprecate as sincerely as Mr. Barrow, but we have not, like him, that horror of the enlightened doctrines of the rights of man, which he expresses in a manner so little consistent with his usual good sense and good manners. We have expressed our difference of opinion on this head, in reviewing his Travels in Africa ; and will therefore here only repeat our hope, that a system, which, like that of the Chinese government, and indeed all the Asiatic governments, totally prevents all improvement, all increase of knowledge and happiness, may be radically destroyed.

"The primitive religion of China, or, at least, those opinions, rites, and ceremonies that prevailed in the time of Confucius, (and before that period all seems to be fable and uncertainty) may be pretty nearly ascertained from the writings that are ascribed to that philosopher. He maintains in his physics, that 'out of nothing there cannot possibly be produced any thing ; - that material bodies must have existed from all eternity ; - that the cause, (lee reason) or principle of things, must have had a co-existence with the things themselves ; - that therefore, this cause is also eternal, infinite, indestructible, without limits, omnipotent and omnipresent ; that the central point of influence (strength) from whence this cause principally acts, is the blue firmament (tien) from whence its emanations spread over the whole universe ; - that it is, therefore, the supreme duty of the prince, in the name of his subjects, to present offerings to tien, and particularly at the equinoxes, the one for obtaining a propitious feed-time, and the other a plentiful harvest.

Other parts of the doctrine of Confucius were will calculated to keep alive the superstitious notions that still prevail among the multitude. He taught them to believe that the human body was composed of two principles ; the one light, invisible, and ascending ; the other gross, palpable, and descending ; that the separation of these two principles causes the death of man ; that at this awful period, the light and spiritual part of the human body ascends into the air, whilst the gross and corporeal matter sinks into the earth. The word 'death', in fact, never enters into the philosophy of Confucius ; nor, indeed, on common occasions is it employed by the Chinese of the present day. When a person departs this life, the common expression is, 'he has returned to his family'. And although the body resolves itself in the course of time into its primitive elements ; and becomes a part of the universe : yet, he contended, the spirits of such as had performed their duty in life were permitted to visit their ancient habitations, or such places as might be appointed for receiving the homage of their descendants, on whom they had the power of conferring benefactions. On this ground, it became the indispensable duty of every good man to observe a strict obedience of the performance of sacred rites in the temple, consecrated to the memory of ancestors. He maintained, that all such as neglected this great branch of moral duty would be punished for their neglect, after death, by their spiritual part being deprived of the privilege of visiting the hall of ancestors ; and, consequently, of the pleasure arising from the homage bestowed by their descendants."

The system of Confucius, or Gong-foo-tse as the name should be written, is pure Pantheism. What is most remarkable is, that his disciples should never have attached any superstition to their master. They regard him as a philosopher, who, by the strength of his own intellect, had attained to the knowledge of the truth, and who is worthy of reverence as the benefactor of mankind, because he has enlightened them. Two other sects, more adapted to human folly, have established themselves. That of the Tao-tze, or 'Sons of Immortals', is not very clearly explained. Its founder Lao Kung, by the account which is here given, would be more properly classed with Mainaduc, than with the founders of new religions. He maintained that enjoyment should be the main object of man, and that he could make man immortal by certain preparations taken from the three kingdoms of nature. Many princes are said to have been poisoned with this liquor of life. That such an imposture should maintain its credit for more than one generation appears incredible. Whether or not this part of the system is still believed we are not told ; but the priests of Lao Kung still continue a separate body ; they devote themselves to a state of celibacy, and associate in convents. Their temples are crowded with images, which represent the different passions, or the benefactors of the particular monastery, or the deceased brethren ; to these images they offer no homage. This account must be accurate ; but if the of Lao Kung's system be accurate also, it is very extraordinary that the practice of the disciples should so materially differ from the doctrines of the founder. The other superstition is that of Fo, or Budha, which is so widely diffused over the east. Formerly these hostile sects struggled for the mastery, each aiming to be established by favour of the court eunuchs. They often took arms against each other, monasteries were burnt, and thousands destroyed ; but as the people took no part in the contest, leaving it entirely to the priests, such wars were rather useful than prejudicial to the state. The present dynasty has reconciled the two parties by the sure method of neglecting both. The court religion is that of the Lama, whose priests are paid and maintained as a part of the imperial establishment : to this superstition also the Tartar officers of state are attached. Their burying grounds are strikingly described.

"A plain, extending beyond the reach of sight, opened out on the left of the river, upon which were observed many thousands of small sandy tumuli, of a conical form, resembling those hillocks which in myriads are thrown up on the continent of Africa by their termites or white ants. In several parts of this plain were small buildings, in the form of dwelling-houses, but not exceeding four or five feet in height ; in other places were circular, semicircular, and square enclosures of stone-work, and here and there were interspersed small pillars of stone or brick, and other erections of every variety of form. This was the first common burying-ground that we had observed, except a very small one at Tong-tchoo ; and the tumuli and the different erections marked out the mansions of the dead. In many parts of this extensive enclosure we met with massy coffins lying upon the surface, some new, others newly painted, but none in a mouldering state. It was explained to us, by our interpreter, that some of these coffins had been deposited there, until the proper advice should be obtained from the priest, or the oracle consulted, or from casting lots, as to the most propitious place of interment, and the most favourable day for performing the obsequies ; some were placed there till the pecuniary circumstances of the surviving relatives would enable them to bestow a suitable interment, and others were left to dry and moulder, to a certain degree, in order to be burnt, and the ashes collected and put into stone jars or other receptacles. On no occasion do the Chinese bury their dead within the precincts of a city or town, much less within the walls of their temples ; but always deposit them at a proper distance from the dwelling of the living, in which respect they have more discretion than the Europeans.

The bank of the river, being one of the enclosing fences to the burying-ground, was ornamented with beautiful weeping willows, which, with a few solitary cypresses interspersed among the tombs, were the only trees that appeared in this part of the country.

In a corner of the cemetery was a temple, built after the usual plan, with an altar in the center ; and a number of deities moulded in clay were ranged on each side on some pedestals. We observed no priests ; but an elderly lady was very busily employed in throwing the sticks of fate, in order to obtain a lucky number, in which, however, she failed. During the operation of shaking the cup, her countenance betrayed a greater degree of eagerness and anxiety than usually appears on the face of a Chinese ; and she left the temple in a peevish and muttering tone, sufficiently expressive of the greatness of her disappointment, which, it seems, was no less than a refusal, on the part of the oracle, to hold out the hope of her being blessed with a second husband. Till this circumstance had been explained to us by the keeper of the temple, it was concluded, that the old lady had been muttering imprecations against us for disturbing her in the midst of her devotion."

Though nearly a fourth part of the whole country consists of uncultivated lands, it is probable that the population is not over-rated at 333 millions. Enormous as the aggregate appears, yet this population is to that of Great Britain only as 256 to 120, or in a proportion somewhat greater than two to one. Mr. Barrow has set this point in a clear light, and sufficiently proved, in confutation of the common opinion, that China is not over-stocked.

The latter chapter describes the journey from Peking to Canton. This article has been extended to so great length, that we have no room to notice its details farther. We have said enough of the volume to evince its excellence. Bruce's is the only work of equal value which has appeared during the present reign – we had almost said during the last century. [Sout3]

Bibliographie : Autor

1804

Barrow, John. *Reise durch China von Peking nach Canton in Gefolge der Grossbritannienischen Gesandtschaft in den Jahren 1793 und 1794*. Aus dem Englischen übersetzt von Johann Christian Hu#ttner. Vol. 1-2. (Weimar : Landes-Industrie-Comptoir, 1804). (Archiv der neuesten und interessantesten Reisebeschreibungen ; 12. Bibliothek der neuesten und interessantesten Reisebeschreibungen ; 24). [Beijing, Guangzhou]. https://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10469856_00005.html. [WC]

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<http://www.gutenberg.org/files/28729/28729-h/28729-h.htm>. [Bry,Wal]
- 1807 Barrow, John. *Some account of the public life, and a selection from the unpublished writings, of the Earl of Macartney : the latter consisting of extracts from an account of the Russian empire ; a sketch of the political history of Ireland ; and a journal of an embayssy from the King of Great Britain to the Emperor of China.* With an appendix to each volume. Vol. 1-2. (London : Printed for T. Cadell and W. Davies, 1807). [George Macartney ; 1792-1794].
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Bibliographie : erwähnt in

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- 1805 Southey, Robert. *Barrow's Travels in China, containing descriptions, observations and comparisons, made and collected in the Course of a short Residence at the Imperial Palace of Yuen-min-Yuen, and on a subsequent Journey through the Country of Peking to Canton.* By John Barrow, Esq. late private Secretary to the Earl of Macartney. [Review]. In : *The annual review, and history of literature ; no 3 (1805), S. 69-83.*
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- 1861 Proudfoot, William Jardine. *"Barrow's Travels in China" : n investigation into the origin and authenticity of the "facts and observations" related in a work entitled "Travels in China, by John Barrow, F.R.S." (afterwards Sir J. Barrow Bart.) Proceeded by a preliminary inquiry into the nature of the "powerful motive" of the same author, and its influence on his duties at the Chinese capital, as comptroller to the British Embassy, in 1793.* (London : G. Philip, 1861).
<https://archive.org/details/barrowschina00prou>. [WC]

Barton, Sidney = Barton, Sidney Sir (Exeter 1876-1946 London) : Diplomat, Anwalt

Biographie

- 1885-1899 Sidney Barton ist Dolmetscher der britischen Gesandtschaft in Beijing. [Wik]
- 1899-1901 Sidney Barton ist als Diplomat in Weihaiwei. [Wik]
- 1901 Sidney Barton ist Vize-Konsul des britischen Konsulats in Tianjin. [Who2]
- 1901-1902 Sidney Barton ist Accountant der englischen Gesandtschaft in Beijing. [Who2]
- 1905-1906 Sidney Barton ist handelnder Vize-Konsul des britischen Konsulats in Tianjin. [Who2]
- 1906 Sidney Barton ist Vize-Konsul des britischen Konsulats in Shanghai. [Who2]
- 1911-1922 Sidney Barton ist Sekretär der britischen Botschaft in Beijing. [ODNB]

- 1922-1929 Sidney Barton ist Generalkonsul in Shanghai wo er sich für die britischen Interessen und den britischen Handel einsetzt. [ODNB,Consul2]
- 1929 Thomas Robert O'Meara besucht Shanghai und trifft Sidney Barton. [Mee1:S. 60]

Bell, John (Antermony, Schottland 1691-1780 Antermony) : Arzt, Chirurg, Diplomat, Reisender

Bibliographie : Autor

- 1763 Bell, John. *Travels from St. Petersburg in Russia, to various parts of Asia*. Illustrated with maps. Vol. 1-2. (Glasgow : Printed for the author by Robert and Andrew Foulis, 1763). [Enthält : Tagebuch von Lorenz Lange sowie ein Teil von *A journey to Peking in China, through Siberia, in the years 1719, 1720, 1721*. With a map of the author's two routes between Mosco and Peking].
<https://archive.org/details/travelsfromstpet01bell>. [Lust]

Bibliographie : erwähnt in

- 1996 Chen, Lianhong. *A cross-cultural dialogue : eighteenth-century British representations of China*. Diss. University of Illinois at Urbana-Champaign, 1996. [Abhandlung über Samuel Johnson, John Bell und englische Reiseberichte]. [Unpublizierte Dissertation, die nicht zugänglich war]. [WC]

Bernard, William Dallas = Bernard, W.D. (um 1840-1875) : Englischer Admiral

Bibliographie : Autor

- 1844 Hall, W[illiam] H[utcheon] ; Bernard, W[illiam] D[allas]. *Narrative of the voyages and services of the Nemesis, from 1840 to 1843 ; and of the combined naval and military operations in China : comprising a complete account of the colony of Hong Kong, and remarks on the character and habits of the Chinese. From notes of Commander W.H. Hall, R.N. with personal observations*. Vol. 1-2. (London : Henry Colburn, 1844). [Bericht über den Opium-Krieg 1841].
<http://umaclib3.umac.mo/record=b2545335>. [Boot,Bry]

Best, George (1555 ca.-1584 bei einem Duell) : Englischer Schiffsoffizier, Leutnant von Martin Frobisher

Bibliographie : Autor

- 1578 Best, George. *A true discourse of the late voyages of discoverie : for the finding of a passage to Cathaya, by the Northweast, vnder the conduct of Martin Frobisher generall : deuided into three books : in the first wherof is shewed, his first voages : wherein also by the way is sette out a geographicall description of the worlde, and what partes thereof hauebin discovered by the nauigations of the Englishmen : also, there are annexed certayne reasons, to proue all partes of the worlde habitable, with a generall mappe adioyned : in the second, is set out his second voyage, with the aduentures and accidents thereof : in the thirde, is declared the strange fortunes which hapned in the third voyage, with a seuerall description of the country and the people ehere inhabiting ; with particular card therevnto adioyned of Meta Incognita, so farre forth as the secretes of the voyage may permit*. (London : Imprinted by Henry Bynnyman, 1578).

- 1578 Best, George. *Captain [Martin] Frobisher's first voyage : a true report of such things as happened in the second voyage of Captain Frobisher, pretended for the discovery of a new passage to Cataya, China, and the East Indies, by the north-west. Ann. Dom. 1577. The third voyage of Captain Frobisher, pretended for the discovery of Cataya. By Meta incognita, anno Dom. 1578.* ([S.l : s.n.], 1578). [Enthalten in] : Pinkerton, John. *General collection of the best and most interesting voyages and travels in all parts of the world ; many of which are now first translated into English ; digested on a new plan.* (London : Longman, Hurst, Rees, Orme, and Brown, 1808-1814), vol. 12 (1812). [LOC]

Bingham, J. Elliot = Bingham, John Elliot (um 1843) : Englischer Kommandant

Bibliographie : Autor

- 1843 Bingham, J. Elliot. *Der Krieg mit China von seinem Entstehen bis zum gegenwärtigen Augenblicke : nebst Schilderungen des Sitten und Gebräuche dieses merkwürdigen, bisher fast noch unbekanntes Landes.* Nach dem Engl. von V[ictor] F[riedrich] L[ebrecht] Petri. Bd. 1-2. (Braunschweig : G. Westermann, 1843).
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- 1843 Bingham, J. Elliot. *Narrative of the expedition to China : from the commencement of the war to its termination in 1842 : with sketches of the manners and customs of the singular and hitherto almost unknown country.* 2nd ed. ; with additions. Vol. 1-2. (London : Henry Colburn, 1843). [1st ed. 1842]. [Abhandlung über den Opium-Krieg 1840-1842].
<https://archive.org/details/narrativeofexped01bing>.

Blake, Ernest Edward = Balke, Ernest Edward Sir (Bramerton, Norfolk 1845-1920 Woolcombe St. Mary's, Uplyme, Devon) : Beamter des Colonial Office

Biographie

- 1900-1902 Reginald F. Johnston ist Privatsekretär von Ernest Edward Blake. [ODNB]

Bogle, George (Daldowie, Lanarkshire 1746-1781 Calcutta) : Schottischer Diplomat, Abenteurer

Biographie

- 1774 George Bogle nimmt als erster diplomatische Beziehungen zu Tibet auf. [Wik]

Bibliographie : erwähnt in

- 1774 Markham, Clements R. *Narratives of the missions of George Bogle to Tibet, and of the journey of Thomas Manning to Lhasa.* Ed. with notes, and introd., and lives of Mr. Bogle and Mr. Manning. (London : Trübner and Co., 1876). [Tagebücher der Reise zum ersten offiziellen Treffen zwischen Vertretern der Regierung von Indien und Tibet 1774].
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PDF in Google. [WC]

Brassey, Thomas (Stafford 1836-1918 London) : Politiker, Gouverneur Victoria, Australien

Bibliographie : Autor

- 1878 Brasse, Annie [Brasse, Anna]. *A voyage in the 'Sunbeam' : our home on the ocean for eleven months*. With 188 illustrations chiefly after drawings by the Hon. A.Y. Bingham. (London : Longmans & Co., 1878). Darin enthalten ist der Bericht der Reise mit ihrem Mann Thomas Brasse nach Hong Kong und Guangzhou 1877. [Boot]

Brine, Lindesay (1834-1906) : Englischer Admiral Royal Navy

Bibliographie : Autor

- 1862 Brine, Lindesay. *The Taiping rebellion in China : a narrative of its rise and progress, based upon original documents and information obtained in China*. (London : John Murray, 1862). [Taiping].
<http://catalog.hathitrust.org/Record/100775764>. [WC]

Brooks, Charles Wolcott (Medford, Mass. 1833-1885 Napa Boda Springs) : Generalkonsul Japan

Bibliographie : Autor

- 1752 Brooks, Thomas. *An authentic account of the weights, measures, exchanges, customs, duties, port-charges, & c : & . made use of, and paid at the several ports in the East-Indies, traded unto by Europeans: together with an account of all the different coins (both real and imaginary,) by which all accounts in Asia are kept. Also the coins, weights, names and touches of gold, Emperor's and Hoppo's Duties on the measurage of European-Ships ; with the duties on all Goods ; imported and exported at Canton in China...* (London : Printed and sold by Edward Spencer, 1752). [WC]
- 1876 Brooks, Charles Wolcott. *Early migrations : origin of the Chinese race, philosophy of their early development, with an inquiry into the evidences of their American origin; suggesting the great antiquity of races on the American continent*. (San Francisco : Proceedings of the California Academy, 1876).
<http://catalog.hathitrust.org/Record/010822935>. [WC]

Browne, Horace Albert (1832-1914) : Englischer General

Bibliographie : erwähnt in

- 1876 Anderson, John. *Mandalay to Momié : a narrative of the two expeditions to western China of 1868 and 1875, under Colonel Edward B. Sladen and Colonel Horace Browne*. With maps and illustrations. (London : Macmillan, 1876).
<https://archive.org/details/mandalaytomomie00andegoog/page/n6>.

Bruce, David = Bruce, David Kirkpatrick Este (Baltimore, Md. 1898-1977 Washington D.C.) : Diplomat

Bibliographie : Autor

- 2001 Bruce, David. *Window on the forbidden city : the Beijing diaries of David Bruce, 1973-1974*. Ed. by Priscilla Roberts. (Hong Kong : Centre of Asian Studies, University of Hong Kong, 2001). (Centre of Asian studies occasional papers and monographs ; no 145). Bericht über seinen Aufenthalt als Botschafter in Beijing 1973-1974.

Bush, George = Bush, George Herbert Walker (Milton, Mass. 1934-) : Politiker, Präsident der USA, Diplomat

Biographie

1974-1975 George Bush ist Botschafter der amerikanischen Botschaft in Beijing. [PoGra]

Bibliographie : erwähnt in

1992 [Hyams, Joe]. *Fu chou zhe de fei xing : Bushen qing nian shi dai de zhan dou chuan qi*. Qiao Haiemusi zhu ; Yu Tianye, Kang Honglin, Peng Feng yi. (Beijing : Jun shi yi wen chu ban she, 1992). Übersetzung von Hyams, Joe. *Flight of the avenger : George Bush at war*. (San Diego, Calif. : Harcourt Brace Jovanovich, 1991).
復仇者的飛行布什青年時代的戰鬥傳奇 [WC]

Carter, James = Carter, Jimmy (Plains, Ga. 1924-) : 1977-1981 39. Präsident der USA

Biographie

1978 James Carter verkündet die Normalisierung der Beziehungen zwischen Amerika und China. [Int]

1979 Deng Xiaoping besucht Amerika auf Einladung von James Carter. [Int]

Chennault, Claire Lee (Commerce, Texas 1893-1958 New Orleans, Louisiana) : Offizier, Kommandant U.S. Air Force

Biographie

1937 Claire Lee Chennault kommt in China an und wird Berater der chinesischen Regierung für Luftfahrt. [ANB]

1937-1941 Claire Lee Chennault leitet eine Schule für Luftfahrt in Kunming (Yunnan). [ANB]

1941 Claire Lee Chennault ist Kommandant der American Volunteer Group zum Schutz der Route von Burma nach China. Lauchlin Currie ist sein Mitarbeiter. [ANB]

1942 Claire Lee Chennault ist Kommandant der China Air Task Force. [ANB]

1942 John Birch reist nach Guilin (Guanxi) wo er Claire Lee Chennault trifft, mit ihm nach Chongqing (Sichuan) fliegt, wo er zum Pfarrer der American Military Mission ernannt worden ist. [ANB]

1942 May-ling Soong Chiang ist Vorsitzende eines Treffens zwischen amerikanischen und chinesischen Offizieren in Chongqing (Sichuan) um über die Luftwaffe zu diskutieren. Anwesend sind u.a. Joseph Stilwell und Claire Lee Chennault. [ChuS1]

1942-1945 John Birch ist als Übersetzer, Offizier, Funker und Kartograph von Claire Lee Chennault in Chongqing (Sichuan) tätig. [ANB]

1943-1945 Claire Lee Chennault ist Kommandant der Fourteenth Air Force in China. [ANB]

1944 Joseph Stilwell wird wegen seinen Differenzen mit britischen Offizieren, Chiang Kaishek und Claire Lee Chennault nach Amerika zurückgerufen. [ANB]

1945 Claire Lee Chennault hält sich in Amerika auf. [ANB]

1946 Claire Lee Chennault kehrt nach China zurück. [ANB]

1947 Claire Lee Chennault ist Präsident der CNRRA Air Transport in China. [ANB]

1948-1949 Claire Lee Chennault ist Gründer und Leiter der Civil Air Transport in China und fliegt für die Central Intelligence Agency im Kampf gegen die Kommunisten. [ANB]

1950-1955 Claire Lee Chennault fliegt die Civil Air Transport für die Central Intelligence Agency in Taiwan und kämpft gegen den Kommunismus. [ANB]

1955-1958 Claire Lee Chennault fliegt für die Central Intelligence Agency und lebt in Monroe (Louisiana) und in Taiwan. [ANB]

Churchill, Winston = Churchill, Winston Leonard Spencer Sir (Woodstock 1874-1965 London) : Staatsmann

Biographie

1942 First Washington Conference. Franklin Roosevelt, Winston Churchill, Maksim Litvinov und Song Ziwen unterschreiben die Declaration of the United Nations. [ChiRus3:S. 239,Int]

Bibliographie : Autor

1998 *Bu pei de ling xu : qi ye ling dao li de qi shi : Bolatu, Shashibiya, Jinen, Kelaosaiweizi, Qiuji'er, Gandi.* = *The timeless leader : lessons on leadership from : Plato, Shakespeare, Antigone, Melville, Robert Penn Warren, Cleopatra, Churchill, Martin Luther King, von Clausewitz, Castiglione, Gandhi.* Yuehan Kelimen [John Clemens] ; Shitifu Aibohete ; Li Wanrong yi. (Taipei : Mai tian chu ban gong si, 1998). (Qi hua cong shu ; FP2013).
不朽的领袖：企业领导力的启示柏拉图莎士比亚金恩克劳塞维兹邱吉尔甘地 [WC]

Bibliographie : erwähnt in

1982 *Qiuji'er.* Qiuji'er zuo zhe ; Liang Shiqiu zhu bian ; Gu Zhen yi zhe. (Taipei : Ming ren chu ban shi ye gu fen you xian gong si, 1982). (Ming ren wei ren zhuan ji quan ji ; 75).
[Biographie von Winston Churchill].
丘吉尔

1999 *Wei ren zhuan lue.* Zhu Hui, Jiang Feng yi. (Shanghai : Dong fang chu ban zhong xin, 1999). (Bei lei yi cong). [Brief biographies of the great men : Abraham Lincoln, Winston Churchill, Benjamin Franklin].
伟人传略 [WC]

Cleveland, Harlan (New York, N.Y. 1918-2008 Sterling) : Amerikanischer Diplomat, Erzieher, Autor, Präsident University of Hawaii, UN Administrator Italien und China

Bibliographie : Autor

1976 Cleveland, Harlan. *China diary.* (Washington : Center for Strategic and International Studies, Georgetown University, 1976). [WC]

Crawfurd, John (Islay, Schottland 1783-1868 London) : Arzt, Diplomat, Orientalist, Ethnologe

Bibliographie : Autor

1830 Crawfurd, John. *Chinese monopoly examined.* (London : J. Ridgway, 1830). [WC]

Cross, Wilbur L. = Cross, Wilbur Lucius (Mansfield, Conn. 1862-1948 New Haven, Conn.) : Gouverneur von Connecticut, Professor of English literature

Bibliographie : Autor

1934 [Cross, Wilbur L.]. *Yingguo dang dai si xiao shuo jia.* Li Weinong, Zhang Shaolie, Jiang Shizhou yi. (Shanghai : Guo li bian yi guan chu ban, 1934). Übersetzung von Cross, Wilbur Lucius. *Four contemporary novelists : J. Conrad, A. Bennett, J. Galsworthy, H.G. Wells.* (New York, N.Y. : Macmillan, 1930).
英國當代四小說家 [WC]

Davies, Henry Rodolph = Davies, H.R. = Davis, Henry Rudolph (1865-1955) : Englischer General

Biographie

1898-1900 Charles Ryder und Henry Rodolph Davies reisen durch Yunnan, vom Yangzi bis Shanghai um die ganze Provinz zu kartographieren. [ODNB]

Bibliographie : Autor

- 1894 Davies, H[enry] R[odolph]. *Report on the part of Yunnan between the Bhamo frontier and the Salween*. (Rangoon : Superintendent, Government Printing, 1894).
- 1894 Davies, Henry Rodolph. *Report on the expedition sent with the Chinese official to find the Huchi, Tienma, and Hanlung gates*. (Rangoon : Superintendent, Government Printing, 1894). Expedition an der Grenze China-Burma.
- 1908 Davies, Henry Rodolph. *Map of Yün-nan*. Compiled by H.R. Davies. (London : War Office, 1908). [Karte von Yunnan].
- 1909 Davies, H[enry] R[odolph]. *Yün-nan : the link between India and the Yangtze*. (Cambridge : Cambridge University Press, 1909). [Yunnan, Yangzi].
http://books.google.de/books?id=sqk8AAAAIAAJ&printsec=frontcover&hl=de&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false. [Cla]
- 2000 *The consumer revolution in urban China*. Ed. by Deborah S. Davis. (Berkeley, Calif. : University of California Press, 2000). (Studies on China ; 22).

Denham, Henry Mangles Sir (1800-1887) : Vizeadmiral der Royal Navy

Bibliographie : Autor

- 1844 Gully, Robert ; Denham, Henry Mangles. *Journals kept by Mr. G. and Capt. Denham, during a captivity in China in 1842*. Edited by a Barrister. (London : Chapman and Hall, 1844).
<https://archive.org/details/journalskeptbym00denhgoog>. [WC]

Dix, Charles Cabry (Tyne and Wear, Durham 1881-1951 Tasmanien, Australien) : Kommandant

Bibliographie : Autor

- 1905 Dix, Charles Cabry. *The world's navies in the Boxer rebellion (China 1900)*. (London : Digby, Long & Co., 1905).
<https://archive.org/details/worldsnaviesinb00dixgoog>. [WC]

Dobell, Peter = Dobel, Pierre (1772-1852) : Irländischer General-Konsul für Russland in den Philippinen

Bibliographie : Autor

- 1830 Dobell, Peter. *Travels in Kamtchatka and Siberia : with a narrative of a residence in China*. Vol. 1-2. (London : Colburn & Bentley, 1830).
<https://archive.org/details/travelsinkamtch00dobegoog>. [WC]

- 1838 [Dobell, Peter]. *Sept années en Chine : nouvelles observations sur cet empire, l'archipel Indo-chinois, les Philippines et les îles Sandwich*. Par Pierre Dobel, Conseiller de Collège au service de Russie, ancien Consul de cette Puissance aux îles Philippines. Traduit du Russe par le prince Emmanuel Galitzin. (Paris : Gide, Editeur des Annales de voyages, 1838).
<https://catalog.hathitrust.org/Record/001857390>. [Lust]

Dundas, Henry (Dalkeith (Midlothian) 1742-1811 Edinburg) : Staatsmann, Anwalt, 1st Viscount Melville

Bibliographie : Autor

- 1793 Dundas, Henry ; Baring, Francis. *Three reports of the select committee appointed by the Court of Directors to take into consideration the export trade from Great Britain to the East Indies, China, Japan, and Persia : laid before the Lords of the Committee of Privy Council : with the appendixes : also, Mr. Secretary Dundas's letter to Mr. Baring : a concise statement of the East India Company's income : and the heads of their agreement for a new charter*. (London : Printed for J.S. Jordan, 1793). [WC]

Elizabeth I. (Greenwich 1533-1603 Richmond) : Königin von England und Irland (reg. 1558-1603).

Biographie

- 1583 Elizabeth I. schreibt einen Brief an den Kaiser von China um Kontakt aufzunehmen. [Hsia8:S. 220]
- 1596-1597 Elizabeth I. schickt drei Schiffe nach China und gibt Benjamin Wood einen Brief an den Kaiser mit. Die Schiffe erleiden Schiffbruch im Golf von Martaban, Burma. [Hsia8:S. 220,LOC]

Ellis, Henry (Ort unbekannt 1777-1855 Brighton) : Diplomat, Marineoffizier, Sekretär von Lord Amherst

Bibliographie : Autor

- 1817 Ellis, Henry Sir. *Journal of the proceedings of the late embassy to China : a correct narrative of the public transactions to the embassy, of the voyage to and from China, and of the journey from the mouth of the Pei-ho to the return to Canton. Interspersed with observations upon the face of the country, the polity, moral character, and manners, of the Chinese nation. The whole illustrated by maps and drawings. By Henry Ellis, Third Commissioner of the Embassy*. (London : Printed for John Murray, 1817). = Ellis, Henry Sir. *Voyage en Chine : journal de la dernière ambassade anglaise à la cour de Pékin*. (Paris : Delaunay, 1818). [Bericht über die Gesandtschaftsreise von William Pitt Amherst 1816-1817].
<https://archive.org/stream/journalproceedi04elligoog#page/n7/mode/2up>.

Farragut, David Glasgow (Knoxville, Tenn. 1801-1870 Portsmouth, New Hampshire) : Marineoffizier

Bibliographie : erwähnt in

- 1957 [Bolton, Sarah Knowles]. *Ku er cheng ming ji*. Shala Baoerdeng zhu ; Zhong Yan yi. (Taipei : Shi jie shu ju, 1957). Übersetzung von Bolton, Sarah Knowles. *Lives of poor boys who become famous*. (New York, N.Y. : Crowell, 1962). [Betr. Benjamin Franklin, Samuel Johnson, James Watt, Wolfgang Amadeus Mozart, Michael Faraday, David Glasgow Farragut, William Lloyd Garrison, Giuseppe Garibaldi, Ezra Cornell, Abraham Lincoln, Ole Bull, Charles Dickens, John D. Rockefeller, Thomas Alva Edison, Pope Pius XI., The Mayo brothers, George Washington Carver, Edward Bok, Henry Ford, The Wright brothers, Calvin Coolidge, Will Rogers, Grant Wood].
苦兒成名記 [WC]

Finn, James (1906-1872) : Englischer Konsul in Jerusalem

Biographie

- 1850 James Finn erhält von Zhao Nianzu eine Antwort auf seinen Brief von 1847 über die Zerstörung der Synagoge. Es ist der einzige Brief, der ein Europäer von einem Juden aus Kaifeng (Henan) erhalten hat. [Gol]

Bibliographie : Autor

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- 1872 Finn, James. *The orphan colony of jews in China*. (London : James Nisbet, 1872).
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Fonblanque, Edward Barrington de (1821-1895) : Britischer Konsul in Japan

Bibliographie : Autor

- 1862 Barrington de Fonblanque, Edward. *Nippon and Pe-che-li ; or, two years in Japan and Northern China*. (London : Saunders, Otley, and Co., 1862). [Bericht über seine Reise von Hong Kong nach Japan und seinen Aufenthalt in Tianjin 1859-1861].
<https://catalog.hathitrust.org/Record/001869821>. [AOI]

Donaldson Donaldson (Baltimore, Md. 1840-1918 Baltimore, Md.) : Offizier der United States Navy

Bibliographie : Autor

- 1898 Ford, John D[onaldson]. *An American cruiser in the East; travels and studies in the Far East : the Aleutian Islands, Behring's Sea, Eastern Siberia, Japan, Korea, China, Formosa, Hong Kong, and the Philippine Islands*. (New York, N.Y. : A.S.Barnes, 1898).
<http://catalog.hathitrust.org/Record/007698266>.
<https://archive.org/stream/americancruiseri01ford#page/n11/mode/2up>. [WC]

Forlong, James George Roche (1824-1904 Edinburgh) : Major-General der indischen Armee, Ingénieur

Bibliographie : Autor

- 1897 Forlong, James George Roche. *Short studies in the science of comparative religions, embracing all the religions of Asia*. (London : B. Quaritch, 1897).
<https://archive.org/details/shortstudiesins00forl>. [WC]

Franklin, Benjamin (Boston 1706-1790 Philadelphia) : Staatsmann, Drucker, Verleger, Naturwissenschaftler, Erfinder, Naturphilosoph, Schriftsteller

Biographie

- 1724 Benjamin Franklin borrowed money and traveled to London to buy a printing press. When he stayed in London, he was passionate about reading various works. It was in this period that Franklin contacted the Confucius moral work. He read *The morals of Confucius* (1691) [ID D26897]. [Frank22]
- 1724-1790 Benjamin Franklin and China : general
 Quelle : Du Halde, Jean-Baptiste. *Description géographique, historique, chronologique, politique et physique de l'empire de Chine et de la Tartarie chinois*. (1735) [ID D1819].
 Dave Wang : Benjamin Franklin was 'the most eminent mind that has ever existed in America'. Americans show respect to him because he was 'generous, open-minded, learned tolerant'. He had a clear vision of the road America should take and he spent time in helping to make sure that it would be achieved. His ideas and visions helped to lay the foundation for the United States of America. Franklin was 'the first and foremost American sinophile' in the United States. He was an expert on China, even according to today's standard. His understanding of Chinese civilization was better and deeper than many of today's scholars. Franklin explored almost every aspect of Chinese civilization, from spiritual to material. His interest in China included Confucius' moral philosophy, industrial product, industrial technologies and agricultural plants. He endeavored to use Confucius' moral philosophy to improve his own virtue. It was in Philadelphia where Franklin had the opportunity to access his knowledge of Chinese civilization. Philadelphia was the center of Chinese culture in North America. In the 18th century, things Chinese, or in the Chinese style, then began a steady infiltration of the homes of the American city-dwelling merchant. The Philadelphia inhabitants had access to more reliable knowledge concerning this aspect of Chinese life than readers anywhere else in the West. It was popular for the residents, to use Chinese wall paper to decorate their homes. Chinese products, including teas, silk, porcelain, and cloth became part of the social milieu of colonial and post-revolutionary Philadelphia. Franklin was deeply impressed by China Due to the limited communication between China and the United States, he was forced to use extra efforts to collect information on China. Unsatisfied with the book he read, he tried to contact people who had been to China. In order to obtain information on Chinese life and customs, he contacted the sailors on the Packet who had previously made the trip to the China seas. He obtained his knowledge of Chinese navigation from Captain Thomas Truxtun. Franklin had a very deep interest in the Chinese governmental system, such as its legal code, the way of social promotion, statistics system and economical theory. [Frank4]

1737

Franklin, Benjamin. *From the morals of Confucius* [ID D28943].

[In diesem Text könnten Fehler enthalten sein, das die Kopien fast unlesbar waren].

The First Book of *Confucius* was published by one of his most famous Disciples named *Cemcu* ; and this Learned Disciple writ very excellent Commentaries there on. This Book is, as it were, the Gate through which it is necessary to pass to arrive at the sublimest Wisdom, and most perfect. The Philosopher here treats of three considerable Things.

1. Of what we ought to do to cultivate our Minds, and regulate our Manners.
2. Of the Method by which it is necessary to instruct and guide others, And.
3. Of the Care that every one ought to have to tend to the Sovereign Good, to adhere thereunto, and, as I may so say, to repose himself therein.

Because the Author chiefly design'd to address his Instructions to the Prince and Magistrates, that might be called to the Regality, this Book entituled, *Ta Hio* [Da xue], or *The Great Science*.

The great Secret, says *Confucius*, to acquire true Knowledge, the Knowledge, consequently, worthy of Princes, and the most illustrious Personages, is to cultivate and polish the Reason, which is a Present that we have received from Heaven. Our Concupiscence has disordered it, and intermixt several Impurities therewith. Take away there fore, and remove from it these impurities, to the end that it may reassume its former Lustre, and enjoy its utmost Pefection. This, here is the Sovereign Good. This is not sufficient. 'Tis moreover requisite, that a Prince by his Exhortations, and by his own Example, make of this People as it were a new People. In fine, after being, by great Pains, arrived at this sovereign Perfection, at this chief Good, you must not relax ; its here that Perseverance is absolutely necessary. Whereas Men generally pursue not the Methods that lead to the Possession of the Sovereign Good, and to constant and eternal Possession, *Confucius* has thought it highly important to give some Instructions therein.

He says, That after we now the End to which we must attain, it is necessary to determine, and incessantly to make towards this End, by walking in the Ways which lead thereunto, by daily confirming in his mind Resolution fixt on for the attaining it, and by establishing it so well that nothing may in the least shake it.

When you have thus fixt your mind in this great Design, give up your self, adds he, to Meditation : Reason upon all things within your self : Endeavour to have some clear Ideas thereof ; Consider instinctly what presenteth it self to you. Pass, without prejudice, solid Judgments thereon ; Examine every thing, and weigh every thing with Care. After Examination and Reasonings of this nature you may easily arrive at the End where you must fix, at the End where you ought resolutely to stand, viz, at perfect conformity of all your Actions, with what Reason suggests.

As to the Means which a Prince ought to use, to purifie and polish his Reason, to the end that being thus disposed, he may govern his States, and redress and beautifie the Reason of his People, the Philosopher proposes after what manner the Ancient Kings governed themselves. That they might at last govern their Empire wisely, they endeavoured, faith he, prudently to sway a particular Kingdom, and to excite its Members to improve their Reaction, and to act like Creatures endow'd with understanding. To produce this Reformation in this particular Kingdom, they laboured to regulate their Family, they took an extraordinary care to Polish their own Person, and so well to compose their Words and Actions, that they might neither say, nor do any Thing that might ever so little offend Complaisance, and which was not edifying ; to the end that they themselves might be a Pattern and Example continually exposed to the Eyes of their Domesticks, and all their Courtiers. To obtain this exterior Perfection, they strove to rectify their Mind, by governing and subduing their Passions, for they for the most Part, remove the Mind from its natural Rectitude, to abase and incline it to all forts of Vice. To rectify their Mind, to rule and subdue their Passions, they so acted, that their Will was always bent to Good, and never turn'd towards Evil. In fine thus to dispose their Will, they studied to illuminate their Understanding, and so well to enlighten it, that, if it was possible, they might ignore nothing : For to Will, Desire, Love and Hate, it is necessary to know, this is the Philosophy of Right Reason.

This is what *Confucius* proposed to the Princes, to instruct them how to rectify and polish first

their own Reason, and afterwards the Reason and Persons of all their Subjects. But to make the greater Impression, after having gradually descended from the wise Conduct of the whole Empire, to the Perfection of the Understanding, he reascends, by the same Degrees, from illuminated Understanding to the happy State of the whole Empire. If, saith he, the Understanding of a Prince is well enlighten'd, his Will will incline only to Good; His Will inclining only to Good, his Soul will be entirely rectified, there will not be any Passion that can make him destroy his Rectitude: The Soul being thus rectified, he will be composed in his exterior, nothing will be observ'd in his Person that can offend Complaisance. His Person being thus perfected, his Family, forming it felt according to this Model, will be reform'd and amended. His Family being arriv'd at this Perfection, 'twill serve as an Example to all the Subjects of the particular Kingdoms, and the Members of the particular Kingdoms to all those that compose the Body of the Empire. Thus the whole Empire will be well govern'd; Order and Justice will Reign there; we shall there enjoy a profound Peace, 'twill be an happy and flourishing Empire. *Confucius* afterwards certifies, that these Admonitions do not less regard the Subjects than the Princes; and after having address'd himself to Kings, he tells them, that they ought particularly to apply themselves rightly to govern their Family, to take care thereof, and reform: *For*, he adds, *it is impossible that he that knows not how to govern and reform his own Family, can rightly govern and reform a People.*

Behold what is most important in *Confucius's* Doctrine contained in the First Book, and which is the Text, as I may say, whereon his Commentator *Cemcu* has taken Pains.

This Famous Disciple, to explain and enlarge his Master's Instructions, alleges Authorities and Examples, which he draws from three very Ancient Books, highly esteem'd by the *Chineses*.

The first Book he mentions, which is of a later date than the rest, is entituled *Camcoa*, and makes up part of the Chronicles of the Empire of *Cheu*. This Book was composed by a Prince called *Vuvam*, the Son of King *Venvam*. *Vuvam* does therein highly extol his Father, but his principal Design, in magnifying the Virtues and admirable Qualities of this Prince, is to form according to this Model one of his Brethren, whom he would perfect in Virtue; And it is observable, that he ordinarily tells him that their Father had the Art of being Virtuous; *Venvam* said he to him *had the Art of Polishing his Reason and his Person.*

The Second Book, from whence *Cemcu* cites his Authorities and Examples, is called *Tar-Kia*. This Book, which a great deal ancients than the First, was writ by a Famous Emperor *Xam*, named *Y-Ym*, seeing *Tar-Kia* the Grandson of the Emperor *Chim-Tam* degenerate from the Virtue of his Illustrious Ancestors, and carry himself after a manner wholly different from theirs; he commanded him to live Three Years in a Garden, where was his Grandfather's Tomb; that this made so great an Impression upon his Spirit, that he chang'd his course: And that the same *Y-Ym* who had done to him an Office, having afterwards advanc'd him to the Empire. *Tar-Kia* govern'd it a long time in great Prosperity. *King Tam*, said *Y-Ym* to *Tar-Kia*, *King Tam always had his Mind disposed to cultivate that precious Reason which has been given us from Heaven.*

In fine, the Third Book, which is much ancients than the Two former, is called *Ti-Tien*; and upon the occasion of King *Yoa*, it is there read, *That thus Princes could cultivate this sublime Virtue, this great and sublime Gift which he had received from Heaven, viz. Natural Reason.* There is nothing that gives a greater Idea of the Virtue of the Ancient *Chinese*, than what they have Writ and Practis'd in respect of their Law-Suits. They Teach, that Actions ought not to be commenc'd against any one; That Frauds, Severities, and Enmities, which are the general Attendants and Consequences of Law-Suits, were unbecoming Men; That the whole World ought to live in Unity and Concord, and that to this end it behoved every one to use their utmost Endeavours, either to prevent Law Suits from arising, or to stifle them in their Birth, by reconciling the Parties, or inspiring them with the Love of Peace; that is to say *by engaging them to renew and improve their Reasons*: These are *Cemcu's* own Words.

But what which is most remarkable on this Subject, is the extraordinary Precautions which the Judges took before any Cause was brought before their Tribunals. They with the utmost Vigilance and Attention, Examin'd the Ouse of the Plaintiff, or him that began the Suit; to the end, that by this Means they might know whether this Man was thereunto excited by good

Motives ; whether he believ'd his Cause good, or whether he acted Sincerely. And for this Purpose they were Five Rules. By the first Rule, They examined the placing of his Words, and Manner of Speaking ; and this was called *Cutim*, that is to say, *The Observation of the Words*. By the Second, They consider'd the Air of his Countenance, and Motion of his Lips, and this was called *Setim* ; that is to say, *Observation of the Face*. By the Third, They observ'd his manner of Breathing, when he propos'd his Cause ; this Rule was called *Kitim*, that is to say, *The Observation of the Respiration*. By the Fourth, They remark'd whether his Reply was quick ; whether he gave not intricate, illgrounded, uncertain Answers, or whether he spake of any other Thing than that in question ; or whether his words were not ambiguous ; and this was called *Ulthim*, that is to say *The Observation of the Answers*. Lastly, by the Fifth, The Judges were carefully to weigh the Considerations, and respect to see whether there was no Trouble, Digression, or Confusion ; if there appeared not any Design of a Lye and Fraud ; and this last Rule was called *Motim*, that is to say, *The Observation of the Eyes*.

T'was by these exterior Marks that the Ancient *Areopagite* discovered the most hidden Thoughts of the Heart, render'd an exact Justice, diverted a great many Persons from Law-Suits and Frauds, and inspir'd these Rules are ignor'd in *China*, or at least wholly neglected.

To return to *Confucius's* Doctrine illustrated with the Commentaries of *Cemcu*. This Disciple set a high value upon a Maxim which he had frequently heard his Master repeat, and which himself also very strongly inculcated. T'was this ; *Always behave thyself with the same Precaution and Discretion as you would do, if you were observ'd by Ten Eyes and pointed at by so many Hands*.

To Render Virtue yet more commendable, and more easily to inspire the Sentiments thereof, the same Disciple demonstrates, That, whatever is honest and advantageous, is amiable ; and we are obliged to love Virtue, because it includes both these Qualities. That moreover Virtue is an Ornament which establishes, as I may say, the whole Person of him possesses it, his interior and exterior ; that so the Mind it communicates inexpressible Beauties and Perfection ; that as to the Body, it there produces very sensible Delights ; that it affords a certain Physiognomy, certain Transports, certain Ways which infinitely please ; and as it is the Property of Virtue to becalm the Heart and keep Peace there, so this Tranquility and secret Joy do produce a certain Serenity in the Countenance, a certain Joy, and Air of Goodness, Kindness and Reason, which attracts the Heart and Esteem of the whole World. After which he concludes, that the principal Business of a Man is to rectifie his Mind, and so well to rule his Heart, that his Passions might always be calm ; and if it happen that they be excited, he ought to be mov'd no further than is necessary, in a word, that he may regulate them according to right Reason. For as for instance, adds he, if we suffer our selves to be transported with excessive Anger, that is to say, if we fall into a rage without any cause, or more than we ought when we have Reason, we may conclude, that our mind had not the Rectitude it ought to have. If we condemn and mortally hate a person, by reason of certain Defects that we observe in him, and render not Justice to his good and excellent Qualities, if endowed therewith, if we permit our selves to be troubled by a too great Fear ; if we abandon our selves to an immoderate Joy, or to an excessive Sorrow, it can be said that our Mind is in the State wherein it ought to be, that it has its Rectitude and Uprightness.

Cemcu carries this Moral a great way further, and gives it a Perfection which, in my opinion, could never be expected from those that have not been honoured with Divine Revelation. He says, That it is not only necessary to observe Moderation in general, as oft as our Passions are stirred, but that also in respect of those which are the most lawful, innocent and laudable, we ought not blindly to yield up ourselves thereunto, and to follow their Motions ; it is necessary to consult Reason. As for Example, Relations are oblig'd to Love one another, Nevertheless, as their Amity may be too weak, so it may be also too strong ; and as to the one and the other Respect, there is doubtless Irregularity. It is just for a Child to Love his Father ; but if a Father has any considerable Defect, if he has committed any great Fault, 'tis the Duty of a Son to acquaint him with it, and tell him what may be for his Good, always keeping a due Respect, from which he ought not to depart. Likewise, if a Son is fallen into any Sin, 'tis the Duty of a Father to reprove him, and give him his Advice thereon, but if their Love is Blind ; if their

Love is a mere Passion ; if it is Flesh and Blood which make them [t]o act, this Affection is an irregular Affection. Why ? Because it digresseth from the Rule of right Reason.

We should injure the Reader if we should omit Speaking of the Emperor *Yoa*, whose Elogy is recorded in the Work that affords the Matter of ours. Never Man has more exactly practic'd all these Duties, which have been propos'd by *Confucius* Disciple than he. It may be said, if his Portraiture is not flatter'd, that he had a Disposition made for Virtue. He had a tender but magnanimous and well-disposed Heart. He lov'd those that he was oblig'd do love but 't was with the least Weakness. He in a Word, regulated his Love, and all his Passions, according to right Reason.

The Prince arriv'd at the Empire 2357 years before Jesus Christ, he Reign'd an Hundred Years ; but he Rul'd with so much Prudence, Wisdom, and so many Demonstration of Clemency and Kindness to his Subjects, that they were the happiest People of the Earth.

Yoa had all the excellent Qualities desirable in a Prince ; his Riches made him not Proud ; his Extraction which was to noble and illustrious, puffed him not up with Arrogancy. He was Virtuous, Sincere, and Kind without Affectation. His Palace Table, Apparel, and Furniture discover'd the greatest Moderation that ever was seen. He delighted in Musick ; but it was a Grave, Modes and Pious Musick he detested nothing so much as Songs wherein Modesty and Civility were blemisht. 'Twas not a Capricious Humour that made him dislike these sort of Songs, 'twas the desire he had of rendering himself in all Things pleasing unto Heaven. 'Twas not Avarice that produc'd him that moderation which he observed in his Table, Apparel, Furniture and every Thing else. It was only the Love he bore to those that were in want, for he only design'd to relieve them. 'Twas also his great Piety, and that ardent Charity wherewith he bu'rnd, which made him frequently to utter these admirable Words, *The Famine of my People is my own Famine. My People's Sin is my own Sin.*

[Hier steht : 'To be continued', aber die Bibliothek, die die Kopien geschickt hat, hat vergeblich eine Fortsetzung gesucht.]

Sekundärliteratur

Dave Wang : Franklin introduced Confucianism to public readers in North America for the first time. He published the essay due to the fact that Confucius' teaching related to Franklin's efforts to establish a personal code of behavior. The main concepts that he wanted to let his readers to understand is how he tried to use Confucius' moral philosophy to improve his virtue. Through his autobiography, Franklin emphasized that his moral virtue was extremely important to his success, both socially and economically. He listed in his autobiography the thirteen virtues he thought to be the most important elements : 1) Temperance ; 2) Silence ; 3) Order ; 4) Resolution ; 5) Frugality ; 6) Industry ; 7) Sincerity ; 8) Justice ; 9) Moderation ; 10) Cleanliness ; 11) Tranquility ; 12) Chastity ; 13) Humility. All values are one of the most important content of Confucius' moral philosophy. [Frank4]

- 1738 Benjamin Franklin studies Du Halde, Jean-Baptiste. *Description géographique, historique, chronologique, politique et physique de l'empire de Chine et de la Tartarie chinoise.* (1735) [ID D1819]. [Frank4]
- 1739 Pennsylvania Gazette ; July 22 (1738).
Benjamin Franklin : "We have the pleasure of acquainting the World, that the famous Chinese or Tartarian Plant, called Ginseng, is now discovered in this Province." [Frank52]
- 1744 Benjamin Franklin : To Josiah and Abiah Franklin. Philadelphia, 6 September, 1744. S. 15
... He would be glad of the correspondence of some gentlemen of the same taste with you, and has twice, through my hands, sent specimens of the famous Chinese ginseng, found here, to persons who desired it in Boston, neither of whom as had the civility to write him a word in answer, or even to acknowledge the receipt of it... [Frank5]

- 1749 Benjamin Franklin : To George Whitefield. Philadelphia, July 6, 1749.
 ... I am glad to hear that you have frequent opportunities of preaching among the great. If you can gain them to a good and exemplary life, wonderful changes will follow in the manners of the lower ranks; for, ad Exemplum Regis, &c. On this principle Confucius, the famous eastern reformer, proceeded. When he saw his country sunk in vice, and wickedness of all kinds triumphant, he applied himself first to the grandees; and having by his doctrine won them to the cause of virtue, the commons followed in multitudes. The mode has a wonderful influence on mankind; and there are numbers that perhaps fear less the being in Hell, than out of the fashion! Our more western reformations began with the ignorant mob; and when numbers of them were gained, interest and party-views drew in the wise and great. Where both methods can be used, reformations are like to be more speedy. O that some method could be found to make them lasting! He that shall discover that, will, in my opinion, deserve more, ten thousand times, than the inventor of the longitude...
 In : The writings of Benjamin Franklin : Vol. 2 : Philadelphia 1726-1757.
<http://www.historycarper.com/resources/twobf2/letter10.htm>.
- 1762 ca. Franklin, Benjamin. *Notes on reading an account of travel in China*. In : The papers of Benjamin Franklin. Vol. 10 (1966).
 These notes in Franklin's land appear to have been memoranda jotted down during the reading of some unidentified account of travel in the Far East. The listing of the eclipses suggests that the date was not earlier than 1762, though Franklin's reading might well have taken place considerably later.
 "Painted Candles, of what are they made ?
 Vinegar of Liche, what is it ?
 A Silversmith and his Apprentice earn 6s. 3d. in 22 Days. Their Provisions allow'd cost 3d. per Day.
 Physicians Pay, for a Visit of 4 Miles, in a Chair receives One Mace 4 Candrins. Note the Candrins is for Chair hire. The Mace is 7 1/2 Sterling 10 Candrins is a Mace.
 Oct. 17 1762 between 5 and 6 PM. An Eclipse of the Sun.
 Nov. 12 1761 A total Eclipse of the Moon near Canton, between 6 and 10 a Clock PM.
 Nov. 2 1762 An Eclipse of the Moon at 4 in the Morning.
 Fees paid on a Gift from King of £200 amounted to £235s.6d."
- 1763 Benjamin Franklin visited Ezra Stile in Newport, Rhode Island to discuss with him the experiment with raising silkworms. He sent him some prints copied from Chinese pictures concerning the produce of silk. [Frank4]
- 1765 Benjamin Franklin : To the editor of a newspaper. Monday, 20 May, 1765.
 ...Their engaging three hundred silk throwsters here in one week for New York was treated as a fable, because, forsooth, they have "no silk there to throw". Those, who make this objection, perhaps do not know, that, at the same time the agents from the King of Spain were at Quebec to contract for one thousand pieces of cannon to be made there for the fortification of Mexico, and at New York engaging the usual supply of woolen floor-carpets for their West India houses, other agents from the emperor of China were at Boston treating about an exchange of raw silk for wool, to be carried in Chinese junks through the Straits of Magellan... [Frank5]
- 1765 Franklin, Benjamin. *Memoirs of the culture of silk*.
 "About 2500 years before Christ, the Empress Siling began the Culture of Silk in China, where it was confined near 2000 Years, before it reached India and Persia.
 That Part of the Imperial Revenue in China paid in Silk, amounts to above 955,000Ib. Troy, and perhaps this is not the twentieth Part of the Produce of that Empire. One Million of Trees disposed into Mulberry Walks, in Pennsylvania, would in a few Years, enable a yearly Remittance to Great-Britain of a Million Sterling, and no Ways interfere with the other necessary Branches of Labour in the Community." [Frank4]
- 1765 Benjamin Franklin encountered Chinese soybeans in England. He sent the soybeans to John Bartram. [Frank4]

- 1769 Benjamin Franklin : To Cadwallader Evans, London, 7 September, 1769.
Hence it is that the most populous of all countries, China, clothes its inhabitants with silk, while it feeds them plentifully, and has besides a vast quantity both raw and manufactures to spare for exportation... [Frank5]
- 1769 Benjamin Franklin : To Peter Franklin.
By the latter of these means you see tea is brought dry and crisp from China to Europe, and thence to America, tho' it comes all the way by sea in the damp hold of a ship. And by this method, grain, meal, &c. if well dry'd before 'tis put up, may be kept for ages sound and good.
In : The papers of Benjamin Franklin. Vol. 10 (1966).
- 1770 Benjamin Franklin : To John Bartram. London 11 January, 1770.
Rhubarb seed. – Chinese cheese
My ever dear friend,
I received your kind letter of November 29th, with the parcel of seeds, for which I am greatly obliged to you. I cannot make you adequate returns in kind ; but I send you however some of the true rhubarb seed, which you desire. I had it from Mr. English, who lately received a medal of the Society of Arts for propagating it. I send also some green dry peas, highly esteemed here as the best for making pea soup ; and also some Chinese caravances, with Father Navarette's account of the universal use of a cheese made of them in China, which so excited my curiosity, that I caused inquiry to be made of Mr. Flint, who lived many years there, in what manner the cheese was made, and I send you his answer. I have since learned, that some runnings of salt (I suppose runnet) is put into water, when the meal is in it, to turn it to curds. I think we have caravances with us, but I know not whether they are the same with these, which actually came from China. They are said to be of great increase. [Frank5]
- 1771 Benjamin Franklin : To Cadwallader Evans. London, 18 July, 1771
Method of cultivating silk in China.
Dear Doctor,
I wrote to you on the 4th instant, and sent you a paper of observations on your specimens of silk, drawn up by Mr. Patterson, who is noted here in that trade, with a specimen of Italian silk as a copy for our people to imitate. But they must not be discouraged if they should not come up to the lustre of it, that being the very finest, and from a particular district in Italy, none other being equal to it from any other district or any other country.
The European silk I understand is all yellow, and most of the India silk. What comes from China is white. In Ogilby's account of that country, I find that, in the province of Chekiang, "they prune their mulberry trees once a year, as we do our vines in Europe, and suffer them not to grow up to high trees, because through long experience they have learned, that the leaves of the smallest and youngest trees make the best silk, and know thereby how to distinguish the first spinning of the threads from the second, viz. the first is that which comes from the young leaves, that are gathered in March, with which they feed their silkworms ; and the second is of the old summer leaves. And it is only the change of food, as to the young and old leaves, which makes the difference in the silk. The prices of the first and second spinning differ among the Chinese. The best silk is that of March, the coarsest of June, yet both in one year ". I have copied this passage to show, that in Chekiang they keep the mulberry trees low ; but I suppose the reason to be, the greater facility of gathering the leaves. It appears too by this passage, that they raise two crops a year in that province, which may account for the great plenty of silk there. But perhaps this would not answer with us, since it is not practiced in Italy, though it might be tried. Chekiang is from twenty-seven to thirty-one degrees of north latitude. Duhalde has a good deal on the Chinese management of the silk business. [Frank5]
- 1771 Benjamin Franklin in Europe : he spent some time on learning how to make Chinese products. He took time out of his busy schedule to visit European factories in order to find 'the difference of workmanship' in making Chinese products. Franklin visited the china pottery manufactures and silk mill in Derby. He found that 'there is something from all the China works in England'. [Frank4]

- 1771-1790 Franklin, Benjamin. *The autobiography of Benjamin Franklin : 1706-1757*. (Auckland : Floating Press, 1793).
<http://etext.virginia.edu/toc/modeng/public/Fra2Aut.html>.
 "But mark how luxury will enter families, and make a progress, in spite of principle: being call'd one morning to breakfast, I found it in a China bowl, with a spoon of silver! They had been bought for me without my knowledge by my wife, and had cost her the enormous sum of three-and-twenty shillings, for which she had no other excuse or apology to make, but that she thought her husband deserv'd a silver spoon and China bowl as well as any of his neighbors. This was the first appearance of plate and China in our house, which afterward, in a course of years, as our wealth increas'd, augmented gradually to several hundred pounds in value."
- 1772 Benjamin Franklin : To Cadwalader Evans. London, 6 February 1772.
 Benjamin Franklin sent Cadwalader Evens some Chinese drawing demonstrating the process of raising silk, from the beginning to the end. [Frank4]
- 1772 Benjamin Franklin : To John Bartram, London, August 22, 1772.
 Benjamin Franklin sent Chinese rhubarb seeds from London to North America. He was confident that the seeds would be "thriving well in our country, where the Climate is the same with that of the Chinese Wall, just without which it grows in plenty and of the best Quality". In October, Franklin sent John Bartram some Seeds of the Chinese Tallow Tree. [Frank4]
- 1772 Benjamin Franklin : To Noble Wimberly Jones, London, October 7, 1772.
 Franklin sent Wimberly Jones from London a few Seeds of the Chinese Tallow Tree. [Frank4]
- 1772 Franklin, Benjamin. *To the managers of the Philadelphia Silk Filature*.
 Franklin learned that in one of the Provinces of China, where the climate is very likely that of North America. He told the managers, that they should try to see if they could do the same thing. [Frank4]
- 1772 Benjamin Franklin : To Deborah Franklin, 28 January 1772.
 Some colonists started attempts to establish a porcelain manufactory company in Philadelphia in 1769. Franklin, who was in London at the time said : "I am pleased to find so good progress made in the China Manufactory. I wish it Success most heartily." [Frank13]
- 1774 Benjamin Franklin : To George Whatley (1774).
 It was an excellent saying of a certain Chinese Emperor, I wil, if possible, have no Idles in my Dominions for if there be one Man idle, some other Man must suffer Cold and Hunger. We take this Emperor's Meaning to be, that the Labor due to the Public, by each Individual, not being perform'd by the Indolent, and necessary to furnish his Subsistence, must naturally fal to the share of others, who must thereby sufer. [Frank4]
- 1778 Kalm, Peter. *Conversation with Benjamin Franklin*.
<http://franklinpapers.org/franklin/framedVolumes.jsp?vol=4&page=060c>.
 Mr. Benjamin Franklin, a man now famous in the political world, told me that at different times he had drunk tea cooked from the leaves of the hickory with the bitter nuts. The leaves are collected early in the spring when they have just come out but have not yet had time to become large. They are then dried and used as tea. Mr. Franklin said that of all the species used for tea in North America, next to the real tea from China, he had in his estimation not found any as palatable and agreeable as this.

- 1784 Benjamin Franklin : To Sarah Bache. 26 Jan. (1784).
 The Founders' Constitution ; vol. 3, article 1, section 9, clause 8.
http://press-pubs.uchicago.edu/founders/documents/a1_9_8s4.html.
 ... Thus among the Chinese, the most ancient, and from long Experience the wisest of Nations, honour does not descend, but ascends. If a man from his Learning, his Wisdom, or his Valour, is promoted by the Emperor to the Rank of Mandarin, his Parents are immediately entitled to all the same Ceremonies of Respect from the People, that are establish'd as due to the Mandarin himself; on the supposition that it must have been owing to the Education, Instruction, and good Example afforded him by his Parents, that he was rendered capable of serving the Publick.
 This ascending Honour is therefore useful to the State, as it encourages Parents to give their Children a good and virtuous Education. But the descending Honour, to Posterity who could have no Share in obtaining it, is not only groundless and absurd, but often hurtful to that Posterity, since it is apt to make them proud, disdain to be employ'd in useful Arts, and thence falling into Poverty, and all the Meannesses, Servility, and Wretchedness attending it; which is the present case with much of what is called the Noblesse in Europe...
- 1784 Benjamin Franklin was amazed by Chinese technology in navigation. He was very impressed by the well practice of the Chinese, to divide the hold of a great ship into a number of separate chambers by partitions tightly caulked. He applied the technology of the division of ships into watertight sections to a proposal to institute passenger service between France and the United States.
 "As the vessels are not to be laden with goods, their holds may without inconvenience be divided into separate apartments after the Chinese manner, and each of those apartments caulked tight so as to keep out water. In which case if a leak should happen in one apartment, that only would be affected by it, and the others would be free ; so that the ship would not be so subject as others to founder and sink at sea. This being known would be a great encouragement to passengers".
 Franklin began to study the Chinese way of rowing a boat. For him, the Chinese method differed from that customary in the West. "In the Chinese way, the oars being worked two-a-stern as we scull, or on the sides with the same kind of motion, being hung parallel to the keel on a rail and always acting in the water, not perpendicular to the sides as ours are, not lifted out at every stroke, which is a loss of time, and the boat in the interval loses motion. They see our manner, and we theirs, but neither are disposed to learn of or copy the other". [Frank4]
- 1785 Benjamin Franklin about Chinese heating technology.
 "It is said the northern Chinese have a method of warming their ground floors, which is ingenious. Those floors are made of tiles, a foot square and two inches thick, their corners being supported by bricks et on end, that are a foot long and four inches square ; the tiles, too, join into each other, by ridges and hollows along their sides. This forms a hollow under the whole floor, which on one side of the house has an opening into the air, where a fire is made, and it has a funnel rising from the other side to carry off the smoke. The fuel is a sulphurous pit coal, the smell of which in the room is thus avoided, while the floor, and of course the room is well warmed.
 I conceive that burning the smoke by obliging it to descent through red coals, would in this construction be very advantages, as more heat would be given by the flame than by the smoke, and the floor being thereby kept free from soot would be more heated with less fire. I would propose erecting the funnel close to the grate, so as to have only an iron plate between the fire and the funnel, through which plate, the aire in the funnel being heated, it will be sure to draw well, and force the smoke to descend."
 On the basis of his assimilation of the Chinese heating technology, Franklin invented a fire place, which was called the Pennsylvania Fire Place. [Frank4]

- 1785 Franklin, Benjamin. Sundry maritime observations.
"The Chinese are an enlightened people, the most antiently civilized of any existing, and their arts are antient, a presumption in their favour." [Frank13]
- 1785 Benjamin Franklin : To Benjamin Vaughan. 24 July (1785).
"I shall be glad of a line from you, acquainting me whether you ever received two pieces I sent you some months since ; one on your penal laws, the other an account of the residence of an English seaman in China". [See : 1786. Franklin, Benjamin. *A letter concerning China*]. [Frank50]
- 1786-1788 [Franklin, Benjamin]. *A letter from China*. In : The Columbia magazine, Philadelphia ; vol. 1, Sept. 1786.
For the Columbia Magazine.
The following letter, not before published, is curious, as it contains the natural observations of an unlearned man, on the internal present state of a country seldom penetrated by Europeans, and therefore very little known to us. 'Letter from a gentleman in Portugal to his friend in Paris, containing the account of an English sailor who deserted in China from Capt. Cooke's ship. Translated from the French'.
[Franklin, Benjamin] : To the Editor of the Repository.
A letter concerning China.
The editor is happy to lay the following piece before the public, which he has received from an unknown quarter. In : The Repository ; vol. 2, May 1, 1788.
The letter was first attributed to Franklin by Jared Sparks 1839 : "This jeu d'esprit was first published in The Repository for May, 1788. A correspondent, who was for several years personally and intimately acquainted with Dr. Franklin, writes to me : 'He was very fond of reading about China, and told me, that if he were a young man he should like to go to China'. In the form of a pretended narrative of a sailor, he has embodied in the following letter some of his knowledge derived from books, with fanciful descriptions of his own. In a few passages his peculiar manner of thought and style is very apparent".

A. Owen Aldridge : The letter is unique in Franklin's literary career, and for this reason doubts have been expressed concerning Franklin's authorship, particularly because of the nature of the work itself, imaginative fiction. Franklin was capable of writing in this genre and style, but throughout his extensive literary career prior to the 'Letter' he did not choose to do so. The date of the letter is historically significant, for it appeared less than two years after the sailing of the 'Empress of China'. Presumably Franklin composed the letter on the passage back from Europe in 1785 after serving as ambassador to France. He derived the inspiration from Captain James Cook, whom he had known in England. While in France, 1784, he received a copy of Cook's Voyages by Richard Howe and by Benjamin Vaughan. In Franklin scholarship, the letter has been almost entirely ignored, perhaps because of its exotic subject matter or perhaps because scholars have subconsciously characteristics alien to Franklin.

If the letter is the product of an unlearned man, it cannot be Franklin's. Nor can it be Franklin's if it is translated from the French. All indications of style and provenance, however, indicate that it is the work of an American of greater than average literary talent. The main reason for doubting Franklin's authorship is the nature of the work itself : imaginative fiction. Franklin was capable of writing in this genre and style, but throughout his extensive literary career he did not choose to do so. The Chinese letter is pure fiction. A close reading would have aroused suspicion of the authenticity of the Chinese letter. It names only three Chinese cities, Macao, Canton and Peking, but describes none of them. The seaman mentions 'a great river', but 'does not remember its name' ; he also travels to a province in the tea country, but 'does not recollect the name'. The only other geographical location is 'Nooky-Bay', still a puzzling reference. The author's purpose in writing was presumably to demonstrate his literary skill, for as it has no ideological, political, theological, social, or philosophical aim. Even the passage on religion is anecdotal rather than controversial. At the time, Franklin was old, he had just returned from France, and his leadership was being sought in Pennsylvania and national politics. It is inconceivable that he would in the circumstances write a purely fanciful letter about China.

[See also : Benjamin Franklin : To Benjamin Vaughan. 24 July (1785)]. [Frank51, Frank50]

1788

Franklin, Benjamin. *A letter from China* [ID D28918].

Lisbon, May 5, 1784

Sir : - Agreeable to your desire, I have examined the sailor more particularly, and shall now give you the circumstances of his story, with all the observations he made in the country, concerning which you are so curious. He appears a more intelligent fellow than seamen in general. He says that he belonged to the 'Resolution', an English ship, one of those that made the last voyage with Captain Cook. That on their return, being at Macao, he and a comrade of his were over-persuaded by a Portuguese captain, who spoke English and Chinese, to desert, in order to go with him in a brigantine to the northwestern coast of America, to purchase sea-beaver skins from the savages, by which they hoped to make fortunes. That accordingly they took a boat belonging to the ship, got ashore in the night, turned the boat adrift, and were hid by the Portuguese captain till the 'Resolution' was gone. That this was in January, 1780, and that in April following they sailed from Macao, intending to go first to a place he calls Nooky-Bay, in latitude 50. That they had twenty-five men, with eight guns and small-arms for their defence, and a quantity of iron-ware, cutlery, with European and Chinese toys for trade. That about the beginning of May, in a dark night, the captain being-sick in his cabin, they were surprised and suddenly boarded by two boats full of armed men, to the number of forty, who took possession of the brig, no resistance being made. That these strangers altered her course, and stood, as he saw by the compass, to the northwest ; that the next day the captain understood by a Chinese among them that they were Curry [Korea ?] ladrones, or pirates, that they had been cruising on the coast of China, and had lost their vessel on a reef the night before , and it was explained to the captain that if he and his people would work the ship, and fight upon occasion, they should be well used, and have a share of plunder, or otherwise be thrown overboard. That all consented, and three days after they saw land, and coasted it northward ; that they took two Chinese junks, who were sent away steering northeast, eight men being put into each, and some of the Chinese taken out. That the brig went on to the northward for four days after without taking any thing; but running too near the coast in chase of another Chinese, they stuck fast on a shoal in a falling tide; that they hoped to get off by the night flood, but were mistaken, and the next morning were surrounded by a great many armed boats and vessels, which the chased vessel, which got in, had probably occasioned to come out against them. That at first they beat off those vessels, but, reinforcements coming, they saw it impossible to escape, and submitted, and were all brought on shore and committed to prison.

That a few days after they were taken out and examined, and, the Portuguese captain making it appear that he and his people were prisoners to the ladrones, they were recommitted, and the ladrones all beheaded. That the brig, being got off, was, after some time, as he understood, by an order from court, restored to the Portuguese captain, who went away in her with all his people, except this relator and a Portuguese lad, who, being both ill of the flux, and likely to die, were left behind in prison. What became of the brig afterwards, he never heard. That they were well attended in their sickness, and soon recovered, but were not set at liberty. That the prison was a very clean, airy place, consisting of several courts and ranges of building, the whole securely walled and guarded, and governed with great order. That everybody was obliged to work ; but his work was not hard. It was weaving rushes upon hoops for the bottom of chairs, and they had some small pay for them, which, added to the prison allowance of rice and 'chong', was more than a sufficiency; and he thinks there are no such comfortable prisons in England, at least among those he had been acquainted with. That he applied himself to learn the Chinese language, and succeeded so far at last as to understand and make himself understood in common matters. That some of the most orderly prisoners were allowed to assist the neighboring country people in time of harvest, under the care of the overseers. That he and his companion were from time to time made to expect that orders would come from court for their release; but he supposes they were quite forgotten. They had written frequently to the Popish missionaries at Pekin, requesting their solicitations, but received no answer; and perhaps the prison-keeper, who had a profit on their labor, never sent their letters.

That after more than a year's confinement, being in the country at a harvest, he accidentally cut his foot very badly, and was left behind at a farmer's house to be cured ; the farmer

undertaking to return him to prison when recovered. That he got into favor in the family ; that he taught the farmer's wife to make soap, which he understood, it being his father's trade. That he had himself been apprentice to a shoemaker before he took to sea; and, finding some leather in the house, he made himself, with such tools as he could get or make, a large shoe for his lame foot. That the farmer admired the shoe much above the Chinese shoes, and requested a pair for himself. That he accordingly made shoes for the farmer, his wife, two sons, and a daughter. That he was obliged first to make the lasts for all of them ; and that it is not true that the feet of Chinese women are less than those of English women. That, these shoes being admired, many inhabitants of the neighboring village desired to have them ; so he was kept constantly at work, the farmer finding the leather, selling the shoes, and allowing him some share of the profit, by which he got about an ounce of silver per week, all money being weighed there. That the Chinese tan their leather with oaken chips, saw-dust, and shavings, which are saved by the carpenters for the farmers, who boil them, and steep their hides in the warm liquor, so that it is sooner fit for use. The farmer's wife began to get money by selling soap, and they proposed to obtain his liberty, and keep him in the family, by giving him their daughter, when a little older, for wife, with a piece of land ; and he believes that they did prevail with the jailer, by presents, to connive at his stay, on pretence of his lameness.

He liked their way of living, except their sometimes eating dog's flesh. Their pork was excellent ; the rice, dressed various ways, all very good ; and the 'chong' he grew fond of, and learnt to make it. They put kidney-beans in soak for twenty-four hours, then grind them in a hand-mill, pouring in water from time to time to wash the meal from between the stones, which falls into a tub covered with a coarse cloth that lets the meal and water pass through, retaining only the skins of the beans ; that a very small quantity of alum, or some sort of salt, put into it, makes the meal settle to the bottom, when they pour off the water. That it is eaten various ways, by all sorts of people, with milk, with meat, as thickening in broth, etc. That they used to put a little alum in their river water when foul, to clear it for use, and by that means made it clear as rock water, the dirt all settling. Their house was near a great river, but he does not remember its name. That he lived in this family about a year, but did not get the daughter, her grandfather refusing his consent to her marriage with a stranger.

That they have a sort of religion, with priests and churches, but do not keep Sunday, nor go to church, being very heathenish. That in every house there is a little idol, to which they give thanks, make presents, and show respect in harvest time, but very little at other times ; and, inquiring of his master why they did not go to church to pray, as we do in Europe, he was answered, they paid the priests to pray for them, that they might stay at home and mind their business, and that it would be a folly to pay others for praying and then go and do the praying themselves, and that the more work they did while the priests prayed, the better able they were to pay them well for praying.

That they have horses, but not many ; the breed small, but strong ; kept chiefly for war, and not used in labor, nor to draw carriages. That oxen are used, but the chief of their labor is done by men, not only in the fields, but on the roads, travellers being carried from town to town in bamboo chairs, by hired chairmen, throughout the country ; and goods also, either hanging on poles between two, and sometimes four men, or in wheel-barrows, they having no coaches, carts, or wagons, and the roads being paved with flat stones.

They say that their great father (so they call the emperor) forbids the keeping of horses, because he had rather have his country filled with his children than with brutes, and one horse requires as much ground to produce him food as would feed six men ; yet some great people obtain leave to keep one horse for pleasure. That the master, having a farm left to him by a deceased relation in a distant part of the country, sold the land he lived on and went with the whole family to take possession and live on the other. That they embarked in one of the boats that carry sea fish into the heart of the empire, which are kept fresh even in hot weather by being packed in great hampers with layers of ice and straw, and repacked every two or three days with fresh ice taken at ice-houses on the way. That they had been ten days on their voyage, when they arrived at the new farm, going up always against the stream. That the owner of the boat, finding him handy and strong in rowing and working her, and one of the

hands falling sick, persuaded him to go fifteen days farther, promising him great pay and to bring him back to the family. But that, having unloaded the fish, the Chinese went off with his boat in the night, leaving him behind without paying him. That there is a great deal of cheating in China, and no remedy. That stealing, robbing, and house-breaking are punished severely, but cheating is free there in every thing, as cheating in horses is among our gentlemen in England.

That, meeting at that place with a boat bound towards Canton in a canal, he thought it might be a means of escaping out of that country if he went in her ; so he shipped himself to work for his passage, though it was with regret he left for ever the kind family he had so long lived with. That after twenty-five days' voyage on the canal, the boat stopping at a little town, he went ashore, and walked about to look at it and buy some tobacco ; and in returning he was stopped, taken up, examined, and sent away, under a guard, across the country to a mandarin, distant two days' journey. That here he found the lingo somewhat different, and could not so well make himself understood ; that he was kept a month in prison before the mandarin had leisure to examine him. That, having given a true account of himself, as well as he could, the mandarin set him at liberty, but advised him to wait the departure of some persons for Canton, with whom he proposed to send him as a shipwrecked stranger, at the emperor's expense. That in the meantime he worked in the mandarin's garden, and conversed with the common people. He does not recollect the name of the province, but says it was one of the tea countries ; and that, besides the true tea, they made a vast deal of counterfeit tea, which they packed up in boxes, some mixed with good tea, but mostly unmixed, and sent it away to different seaports for the supply of foreign countries. That he observed they made ordinary tea of the leaves of sweet potatoes, which they cut into form by stamps, and had the art of giving such color and taste as they judged proper. When he spoke of this practice as a fraud, they said there was no harm in it, for strangers liked the false tea as well, or better, than the true; and that it was impossible to load with true tea all the ships that came for it ; China could not furnish such a quantity ; and, if the demand went on increasing as it had done some years past, all the leaves of all the trees in the country would not be sufficient to answer it. This tea was sold cheap, as he understood twenty catty of it (a catty is near one pound) for about an ounce of silver. They did not drink it themselves, but said it was not unwholesome, if drunk moderately.

That after some time he set out in the train of seven merchants for Canton, with a passport from the mandarin, going partly by land, but chiefly by water in canals. That they stopt a week in a part of the country where a great deal of China ware is made; that many farmers had little furnaces in some out-house, where they worked at leisure times, and made, some nothing but tea-cups, others nothing but saucers, etc., which they sold to country shopkeepers, who collected quantities for the merchants. The ware is there very cheap. He could have bought a dozen pretty cups and saucers for as much silver as is in an English half-crown. He says it is not true, that they have large wheel carriages in China driven by the wind ; at least he never saw or heard of any such ; but that the wheel-barrow porters indeed, when passing some great open countries, do sometimes, if the wind is fair, spread a thin cotton sail, supported by a light bamboo mast, which they stick up on their wheel-barrow, and it helps them along. That he once saw a fleet of near three hundred sail of those wheel-barrow, each with a double wheel. That, when he arrived at Canton, he did not make himself known to the English there, but got down as soon as he could to Macao, hoping to meet with his Portuguese captain ; but he had never returned. That he worked there in rigging of vessels, till he had an opportunity of coming home to Europe ; and, hearing on his arrival here, from an old comrade in the packet, that his sweetheart is married, and that the 'Resolution' and 'Endeavor' got home, he shall decline going to England yet awhile, fearing he may be punished for carrying off the boat; therefore he has shipped himself, as I wrote you before, on a voyage to America. He was between three and four years in China. This is the substance of what I got from him, and nearly as he related it. He gave me the names of some places, but I found them hard to remember, and cannot recollect them. [Frank56]

- 1973 Benjamin Franklin : To Thomas Percival. West Wycomb, the Seat of Lord Le Despencer, Sept. 25, 1773.
Dear Sir...
In China I have somewhere read, an Account is yearly taken of the Numbers of People, and the Quantities of Provision produc'd in good time. To facilitate the Collecting this Account, and prevent the Necessity of entering Houses and spending time in asking and answering Questions, each is furnish'd with a little Board, to be hung without the Door during certain time each Year ; on which Board is marked certain Words, against which the Inhabitant is to mark Number or Quality, somewhat in this Manner ; (Men, 1 ; Women, 2 ; Children, 3 ; Rice or Wheat, 5 Quarters Flesh, &c. 1,000 Ibs.)
All under 16 are accounted Children, and all above Men and Women. Any other Particulars, which the Government desires information of, are occasionally mark's on the same Boards. Thus the Officers, appointed to collect the Accounts in each District, have only to pass before the Doors, and enter in their Book what they find mark'd on the Board, without giving the least Trouble to the Family. There is a Penalty on marking falsly ; and, as Neighbours must know nearly the Truth of each other's Account, they dare not expose themselves, by a false one, to each other's Accusation. Perhaps such a Regulation is scarce practicable with us...
Dave Wang : Then discussing the efficient management of the state government, Franklin noticed the efficiency of the Chinese imperial governmental statistics system. He hoped that the government of Pennsylvania could learn something from the system. [Frank53, Frank4]

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1793-1794 Gesandtschaft von König George III. unter Führung von George Macartney zu Kaiser Qianlong um eine Verbesserung der gegenseitigen Handelsbeziehungen zu erreichen und um Informationen über China zu erhalten. John Barrow und James Dinwiddie nehmen daran teil. Louis Antoine de Poirot ist Dolmetscher. George Staunton ist sein Sekretär. Charles Henry Petitpierre nimmt daran teil. . Seine Aufgabe war, die Geschenke der Mission an den Kaiser, Uhren, Automate, astronomische und physikalische Instrumente, zu installieren. Ein Freundschafts- und Handelsvertrag scheitert aufgrund zahlreicher Missverständnissen. [Speck1,Int,Cou]

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Gough, Hugh = Gough, Hugh Viscount (Woodsdown bei Limerick, Irland 1779-1869 St Helens bei Booterstown, bei Dublin) : Armeeeoffizier

Biographie

- 1841 Hugh Gough ist Oberbefehlshaber von Hong Kong. [FFC1]
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Grant, Ulysses Simpson (Point Pleasant, Ohio 1822-1885 Mount McGregor, Saratoga, N.Y.) : General und Präsident Amerikas 1869-1877

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Xu Chi contended that the tradition in American poetry is none other than Whitman's tradition of democracy. He drew 'a historical parallel' between two pairs of poets and political leaders : Whitman and Lincoln, Mayakovsky and Lenin. [WhiW22]
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- 1993 Bo, Te. *Hailun Kaile de qi ji ; Linke de qing shao nian shi dai*. Bo Te, Sang Debao yuan zhu ; Shui niu chu ban she bian ji wei yuan hui bian yi. (Zhi shi bo lan ; 8. Wen ming shi jie de qing shao nian zhi shi cong shu). (Taipei : Shui niu tu shu, 1993). [Biographie von Helen Keller und Abraham Lincoln].
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- 1999 *Wei ren zhuan lue*. Zhu Hui, Jiang Feng yi. (Shanghai : Dong fang chu ban zhong xin, 1999). (Bei lei yi cong). [Brief biographies of the great men : Abraham Lincoln, Winston Churchill, Benjamin Franklin].
偉人傳略 [WC]
- 1999 [Stone, Irving]. *Linke fu fu*. Sitong ; Dai Kan, Li Yeguang yi. (Beijing : Beijing shi yu wen yi chu ban she, 1999). (Ouwen Sitong sen ji). Übersetzung von Stone, Irving. *Love is eternal : a novel of Mary Todd and Abraham Lincoln*. (Garden City, N.Y. : Doubleday, 1954).
林肯夫婦 [WC]

Loch, Henry Brougham = Loch, Henry Brougham Baron = Luo, Hengli (Drylaw, Midlothian 1827-1900 London) : Kolonialadministrator Victoria

Biographie

- 1857-1858 Bombardierung und Besetzung von Guangzhou durch britische und französische Truppen. Der Versuch einer Konzession mit dem chinesischen Gouverneur von Guangzhou (Guangdong) auszuhandeln scheitert. James Bruce, sein Privatsekretär Laurence Oliphant, Charles Thomas Van Straubenzee, Frederick Stephenson, Henry Brougham Loch und Horatio Nelson Lay nehmen daran teil. [ODNB]
- 1860 James Bruce führt mit Harry Smith Parkes und seinem Sekretär Henry Brougham Loch die Verhandlungen, die zur Eroberung der Festung Dagu führen. Er trifft seinen Bruder Frederick Bruce in Hong Kong. Sie reisen nach Shanghai und zerstören anschliessend mit britischen und französischen Truppen den Yuanmingguan, Sommerpalast in Beijing. Mark Walker nimmt daran teil. Thomas William Bowlby nimmt als Korrespondent der Times daran teil. [Bowl1,ODNB]

Bibliographie : Autor

- 1869 Loch, Henry Brougham. *Personal narrative of occurrences during Lord Elgin's second embassy to China in 1860*. (London : J. Murray, 1869). [James Bruce].
<https://archive.org/stream/personalnarrativ00lochrich#page/n9/mode/2up>.
- 1886 Loch, Henry B. ; Qu, Anglai. *Fa guo shui shi kao*. (Shanghai : Shanghai ji qi zhi zao ju, 1886). Abhandlung über die französische königliche Marine. [Mapp]

Logan, James (Lurgan, Irland 1674-1751 Stenton House, Philadelphia) : Staatsmann

Biographie

- 1733 James Logan acquired for his personal library a copy of the first European printing of Confucius philosophy. [Frank22]

MacArthur, Douglas = Maiké Ase (Little Rock, Ark. 1880-1964 Washington D.C.) : Amerikanischer General

Biographie

- 1950-1951 Chinesische Kommunisten stellen sich im Korea-Krieg auf die Seite Nord-Koreas. Douglas MacArthur will die Ausweitung des Konfliktes auf das chinesische Festland ausweiten und rückt mit seiner Armee der nordkoreanisch-chinesischen Grenze entlang des Yalu Flusses. Harry S. Truman widersetzt sich seinen Forderungen und beruft ihn von seinem Posten ab. [Wik,ANB]

Bibliographie : Autor

- 1982 [MacArthur, Douglas]. *Maikese*. Maiqisite zuo zhe ; Liang Shiqiu zhu bian ; Zhang Rong yi zhe. (Taipei : Ming ren chu ban shi ye gu fen you xian gong si, 1982). (Ming ren wei ren zhuan ji quan ji ; 89). [Biographie].
麥克阿瑟

Bibliographie : erwähnt in

- 1982 [MacArthur, Douglas]. *Maikese*. Maiqisite zuo zhe ; Liang Shiqiu zhu bian ; Zhang Rong yi zhe. (Taipei : Ming ren chu ban shi ye gu fen you xian gong si, 1982). (Ming ren wei ren zhuan ji quan ji ; 89). [Biographie].
麥克阿瑟

Mahan, Alfred Thayer (West Point, N.Y. 1840-1914 Washington D.C.) : Admiral US Navy

Bibliographie : Autor

- 1900 Mahan, A[lfred] T[hayer]. *The problem of Asia and its effect upon international policies*. (Boston : Little, Brown and Co., 1900).
<https://archive.org/details/problemasiaandi04mahagoog>. [WC]

Maria Stuart (Linlithgow Palast 1542-1587 Schloss Fotheringhay, Hinrichtung) : Königin

Bibliographie : erwähnt in

- 1985 [Schiller, Friedrich von]. *Maria Stuart*. Xile zhu ; Zhang Yushu, Zhang Penggao yi. (Shanghai : Sjamgiao yi wen chu ban she, 1985). Übersetzung von Schiller, Friedrich. *Maria Stuart : ein Trauerspiel*. (Tübingen : J.G. Cotta, 1801).
瑪利亞斯圖亞特 : [Zhu1]
- 1996 [Zweig, Stefan]. *Maria Stuart : Sugelan nü wang di bei ju*. Sidifen Ciweige zhu ; Hou Huanhong yi. (Beijing : Sheng huo, du shu, xin zhi san lian shu dian, 1996). (Zhuan ji ming zhu cong shu). Übersetzung von Zweig, Stefan. *Maria Stuart*. (Wien : H. Reichner, 1935).
瑪麗斯圖亞特
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瑪利亞斯圖亞特
- 2003 [Zweig, Stefan]. *Wei ai feng kuang : Sugelan nü wang Maria Stuart zhuan*. Ciweige zhu ; Wang Beibei, Huang Jingfu, Lin Lu yi. (Guangzhou : Hua cheng chu ban she, 2003). (Ming ren ming zhuan wen ku). Übersetzung von Zweig, Stefan. *Maria Stuart*. (Wien : H. Reichner, 1935).
为爱疯狂 : 苏格兰女王玛丽斯图亚特传

Marshall, George C. = Marshall, George Catlett (Uniontown, Penn. 1880-1959 Washington D.C.) : General

Biographie

- 1924-1927 George C. Marshall ist als Offizier der Infanterie in Tianjin. [ANB]
- 1941-1946 Robert Payne trifft während seines China-Aufenthaltes Mao Zedong in Yan'an, George C. Marshall und Chiang Kai-shek. [PayR2]
- 1945 George C. Marshall ist Sonderbotschafter bei den Friedensverhandlungen zwischen Guomindang und den Kommunisten. Li Huang ist an den Verhandlungen beteiligt. Er trifft Zhou Enlai. [MarsG1,LiH8]
- 1947 Albert C. Wedemeyer prüft im Auftrag von George C. Marshall die Lage in China und Korea. Er verlangt Hilfe für die Armee und Regierung Chiang Kai-sheks, was nicht bewilligt wird. [ANB]

Bibliographie : Autor

- 2006 *George C. Marshall : Militär und Politiker : 1880-1959 :*
<http://www.dhm.de/lemo/html/biografien/MarshallGeorgeC/index.html>

May, Ernest R. (1928-2009) : Charles Warren Professor of American History, Harvard University

Bibliographie : Autor

- 1986 *America's China trade in historical perspective : the Chinese and American performance.* Ed. by Ernest R. May and John K. Fairbank. (Cambridge, Mass. ; London : Harvard University Press, 1986). (Harvard studies in American-East Asian relations ; 11).

Monson, William = Monson, Sir William (1569-1643) : Englischer Admiral

Bibliographie : erwähnt in

- 1704 *A Collection of voyages and travels : some now first printed from original manuscripts : others translated out of foreign languages and now first publish'd in English : to which are added some few that have formerly appear'd in English.* Compiled by Awnsham and John Churchill. Vol. 1-4. (London : Printed for Awnsham and John Churchill, 1704).
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 Introduction : Locke, John. *The whole history of navigation from its original to this time.* Vol. 1. Navarette, Dominic Fernandez. *An account of the empire of China, historical, political, moral, and religious.* Übersetzung von Navarette, Domingo Fernandez de. *Tratados historicos, politicos, y religiosos de la monarchia de China.*
 Vol. 2 : Nieuhoff, John. *John Nieuhoff's remarkable voyages and travels into Brazil and the best parts of the East-Indies.* Übersetzung von Neuhof, Johann [Nieuhof, Johan]. *Die Gesandtschaft der Ost-Indischen Gesellschaft in den Vereinigten Niederländern.*
 Vol. 3 : Baldaeus, Philip. *Sir William Monson's naval tracts : a true and exact description of the most celebrated East-India coast of Malabar and Coromandel, and of the island of Ceylon, with all the adjacent countries.*
 Vol. 4 : Careri, John Francis Gemelli. *A voyage round the world.* Übersetzung von Careri, Giovanni Francesco Gemelli. *Giro del mondo.*
<https://archive.org/details/collectionofvoya03chur>. [WC]

Nicolson, Harold George = Nicolson, Harold George Sir (Teheran, Iran 1886-1968 Sissinghurst Castle, Kent) : Diplomat, Autor, Politiker

Bibliographie : Autor

- 1943 [Nicolson, Harold George]. *Wai jiao xue*. Niekexun zhu ; Guo Jieshu yi. (Chongqing : Shang wu yin shu guan, 1943). Übersetzung von Nicolson, Harold George. *Diplomacy*. (London : T. Butterworth, 1939).
外交學 [WC]
- 1965 [Nicolson, Harold George]. *Wai jiao shi jiang*. Nikesen zhuan ; Xue Zhenhuan yi. (Taibei : Taibei xian mu zha xiang, 1965). (Da xue sheng cong shu ; 1). Übersetzung von Nicolson, Harold George. *Diplomacy*. (London : T. Butterworth, 1939).
外交士講 [WC]

Nixon, Richard M. = Nixon, Richard Milhous (Yorba Linda, Calif. 1913-1994 New York, N.Y.) : 1969-1974 37. Präsident der USA

Biographie

- 1956 Richard M. Nixon besucht Taipei mit einer persönlichen Nachricht von Dwight David Eisenhower an Chiang Kai-shek. [ChiRus3:S. 353]
- 1970 Edgar Snow reist nach China und erreicht, dass Richard M. Nixon in China willkommen ist. [Sno]
- 1972 Richard Nixon besucht als erster amerikanischer Präsident Beijing, China. John S. Service ist ein Begleiter. James A. Michener besucht als Korrespondent für China und Russland mit Nixon Moskau und China. [Mey]

1972

Michener, James A. *China diary* [ID D34712].

Peking, Monday, February 21. As we waited for President Nixon's plane to land on that beautiful wintry morning, I was shocked. Most of the 87 members of the American press contingent had arrived in Peking on Sunday night, and now, as we stood at the airport, it seemed to many that the Chinese had decided to snub the American President.

What had happened? China, a land of 750 million, whose leaders can produce a cheering multitude at will, had provided an entourage that was little larger than our press corps. When I surveyed the field, I saw our interpreters, a band, a minimal honor guard, and a small delegation of officials. In addition, there were 18 Chinese, probably members of the secret service. Premier Chou En-lai did not appear for the brief formalities until the last minute. We were unprepared for such a cold reception. Some of us overheard an American official talking by radio to the plane as it approached: "That's right. There is no crowd." Peter Lisagor, of the Chicago Daily News, cracked, "When Nixon sees the size of this crowd, he's going to come out for busing." This evoked laughter, but our interpreter, Fu Fung-kud, rebuked us sternly: "In China we love our leaders and would never think of making a joke about them." On the long drive into Peking, the highways were empty. Here and there a peasant driving an oxcart to market had been halted some distance from the highway. Foresters, removing fallen branches, looked up briefly, saw the motorcade and resumed their work. It was obvious that no one along that road knew that President Nixon was visiting China.

Now we entered Peking itself, a magnificent city on the uplands of Asia, and drove down Changan Avenue, six car-lanes wide. It was empty, and we sped along in silence. At intersections, I noticed that wherever people might have gathered to cross, soldiers had stopped them at least 150 yards back so as to avoid the appearance of a welcoming throng. Had I not peered down the side streets I would have missed them.

The city was empty. I felt acutely aware of this, because I had recently studied a set of photographs showing the arrival of Emperor Haile Selassie the previous October, when at least half a million dancing, roaring citizens had lined the streets to honor him. As our silent motorcade halted, we compared notes and agreed that it was an ominous start. Those of us who knew the Orient, and the importance of face, recognized that the leaders of China wanted to indicate at the start that they intended to be formal toward President Nixon but by no means warm or encouraging.

When we asked an interpreter if he didn't find the reception cold, he replied, "Why? Your President asked permission to come here, and the permission was granted." A newsman asked sardonically, "When does the kowtow take place?" The Chinese did not find this funny.

There would be no American kowtow. This delicate matter had been decided in 1859, when the American envoy, John E. Ward, became the first American representative to enter Peking. The Chinese emperor demanded the kowtow—which meant that Ward would have to get down on his knees three times, and knock his forehead on the ground thrice at each kneeling. There ensued an angry impasse, and for a while it looked as if Ward would have to go home without a treaty; but someone connected with the Chinese court suggested a happy solution. Ward would not have to prostrate himself, and there need be no knocking of the forehead, but in decency he must at least touch the floor with one knee.

Ward refused even that, and never saw the emperor. But then another underling found a solution. He reported that Americans were so socially uncouth they couldn't comprehend the niceties of diplomacy. This the emperor understood, and a treaty was arranged; but it could not be signed in Peking, for the American had not properly kowtowed.

My apprehensions about the Chinese reception were heightened that afternoon when I waited in the cold outside the Great Hall of the People to witness a scheduled appearance of President Nixon and Premier Chou. An hour went by. No Chou, we were told. Another hour passed. Still no Chou. "My God!" a man near me whispered. "If this thing blows up, it's going to be a scandal." A Chinese official, obviously flustered, invited us inside for tea. And then, as we sat staring into our cups, an electric whisper flashed through the crowd. It wasn't Chou who was late. It was President Nixon. He had been having a meeting with Chairman Mao Tse-tung. A Chinese told us, "No head of state has ever had a meeting with Mao on the first day."

Next day, the Peking Peoples Daily carried an unprecedented set of large photographs on the front page, showing Mao and President Nixon in amiable discussion. Within a few hours these newspapers were posted, under glass, throughout Peking. At first blinking, almost unbelieving, the Chinese stood in lines to see their Chairman welcoming China's archenemy, the man they had been taught to hate. Then the reality of the epic turnabout sank in. It was true. The American President was in Peking, and had been accepted by Mao.

From that moment on, we, too, were accepted. The people of China welcomed us, and whatever we wanted to see was thrown open to us.

I MET Chou En-lai that evening before the opening banquet at the Great Hall of the People. I had first met him in the spring of 1955 at the Bandung conference of Asian-African "third world" nations in Indonesia. I had interviewed him twice. I found him icy-cold, efficient and gifted at turning away questions without antagonizing the questioner. He seemed a better disciplined man than his contemporaries, stable where Nehru was apt to be flighty, permanent where Nehru was transitory, and completely knowledgeable where Nasser was uncertain. I saw him just after he had enunciated the five principles that would govern China's policies henceforth: 1) mutual respect for sovereignty and territorial integrity; 2) mutual non-aggression; 3) non-interference in others' internal affairs; 4) equality and mutual benefits; 5) peaceful coexistence.

At that time, Chou was 57, trim, laconic and increasingly self-assured. I remember how his eyes would dart from one face to another when he stood surrounded. He spoke briefly in either Chinese, French or halting English, and seemed in total command of the conference. None of us who saw him then doubted that he would remain in a controlling position in China during the decades ahead. He became the hero of Bandung and, when he left, more than half a million people lined the roads to wave good-by. He had reassured the Chinese who lived in Indonesia that he would protect them, and he had given the Indonesian communists much encouragement.

Alas, within a few years China would ignore the five principles by invading Tibet, waging an imperialist war on India and spurring the Indonesian communists to a revolution that ended in terrible bloodshed. But within the Chinese hierarchy, Chou fortified his position until he stood firmly as the perpetual No. 3 man. Tough and durable, he proved as adroit in internal struggle as he was in international negotiation.

Now he was 73, perhaps the strongest man in China. Later, Marshall Green, the State Department Far East expert, told friends, "It's amazing to see this man work. In the midst of talks with President Nixon or Kissinger, aides come to him with memoranda on internal problems and after studying the issue briefly he will make rapid-fire decisions." The American team was surprised when the editor of People's Daily brought Chou the dummy of a front page for approval.

Chou has the habit, when he recognizes someone in a crowd, of suddenly drawing back, cocking his head to the right and raising his left arm awkwardly. When he saw me, he did not remember my name ; but after his interpreter told him that I had known him at Bandung, he said, "Of course ! That was a good meeting." I recalled his propounding of the five principles, and this pleased him, for he grabbed my arm and said, "Those principles still apply. They remain the foundation of China's policy." He said this so spontaneously that one had to conclude that he had recently been studying the matter. The five principles stressed "territorial integrity," and to China this meant that Taiwan was theirs. If there had been any hopes that the Chinese would ease their position on this issue, I knew then that they were in vain.

At the banquet, during a superb ten-course dinner, my misgivings about the visit disappeared, for Chou set a firm seal of approval on the venture with a gracious toast.

EACH of the 87 newsmen had done an enormous amount of homework, and yet in China each American would come upon something for which he was intellectually unprepared. My surprise was the Mao cult.

I knew that Mao had replaced Confucius as the spiritual leader of the nation. I was familiar with his Little Red Book, having read it in both English and Spanish. I knew about the Mao posters. Indeed, Mao's countenance was as familiar to me as that of any living man.

But I had no concept of the manner in which this stocky, round-shouldered, smiling man with

the wart on his chin dominated China. At every crossroads, or wherever city streets came to a dead end, we found enormous billboards proclaiming some revolutionary slogan in handsome characters. Each was a quotation from Chairman Mao. "Wherever there is oppression, there is resistance. Countries want independence, nations want liberation, the people want revolution. This has become the irresistible trend of history." "Master the teachings of Mao and protect the Revolution." I cannot recall walking as much as a quarter of a mile without seeing one of the Mao slogans. In every factory, 15 or 20 giant signs reminded the workers that they were prospering because of Mao and communism.

In schools, three of which I visited, Mao dominated everything. At the theater, only plays extolling communism were performed, and even at athletic exhibitions homage was paid constantly to Mao: "I am able to play better because of the teachings of Chairman Mao." At a commune I was told, "We are able to grow more pigs than before because we listen to the teachings of Chairman Mao," and "We have been able to irrigate more wisely because Mao taught us the way."

At a porcelain factory, the chairman of the revolutionary committee solemnly told me, "Prior to the Revolution we used only seven colors. Now, thanks to the guidance of Chairman Mao, we use more than 100." At a children's theater, dancers performed a Tibetan dance while a chorus chanted a song of praise supposed to have been composed by the happy peasants of Tibet: "A great sun shines in Peking and illuminates the whole of China. O, Great Leader Mao, you are the sun for all of us. From Peking you send us your brightness and make the universe light. O, Great Chairman Mao."

The Mao cult is best understood as a virulent form of puritanism. At a soiree given for President and Mrs. Nixon, nine excellent acrobatic acts were performed by a group of handsome young men and a bevy of beautiful girls. The latter, even when performing feats requiring maximum leg freedom, wore long, thick pants totally covering their legs, and blouses covering their arms. Even a magician's two pretty assistants were clad from head to toe. Mao had decreed that it be so.

A young diplomat from a European embassy was declared persona non grata and sent home by the Chinese because he held hands in public with a young secretary from another embassy. The charge was immoral conduct tending to destroy the stability of the Revolution.

Under such repression, Chinese culture has suffered terribly. Later, in Shanghai, I found only two movies were being shown in the entire city. Each portrayed imaginary heroic scenes from the Revolution.

The Red Detachment of Women, a filmed ballet soon to be seen in American theaters, is a miserable mélange of melodrama. It is well danced by China's leading star, Hsueh Ching-hua, who plays the part of a peasant girl who escapes from the "Tyrant of the South" to join the communists. "With profound proletarian feelings" declare the program notes, "they direct her to the Red Base Area." What is remarkable about this ballet is not the superb staging but the fact that not once does any character display any human emotion other than revenge or military triumph. There was so much gunfire in this peace-loving representation that I lost count after the 60th fusillade. Yet this was the masterpiece of the Chinese communists' theater. The humanity of Shakespeare, Molière and Chekhov was pitifully missing.

But the statues of Mao startled me most – enormous, brooding things 30 and 40 feet tall; they seemed to crop up everywhere as if grown from the soil. You enter a public building, and – Pow! – standing before you, four times life size, is the Chairman.

Then, just as you are about to conclude that China has gone insane in its adulation, you remember that everywhere in the country you see, in addition to the sayings of the Chairman, four gigantic, overpowering photographs. They look down on you from all angles, and appear at the strangest places: Marx, Engels, Lenin, Stalin. Two Germans and two Russians as the patron saints of the new China! I doubt if there has ever been another nation in world history that has so idolized as its spiritual founders four men of other countries, and note even of the same race.

In every department store you can buy portraits of the four founders embroidered in silk, or painted on cotton, or on large paper posters. One Chinese speculated, "It is quite possible that if Mao ever falls into disrepute, his images might disappear. But for the four foreigners?"

Never. They're part of China forever."

THE Hotel of the Nationalities, where we stayed in Peking, was immaculately clean. Each floor had a contingent of alert derks and room attendants who would accept no tips. Give them a bag of laundry before nine in the morning, and it was back on your bed by five in the afternoon. Tear a pair of pants, as I did, and you have them back in an hour, beautifully mended.

An unusual feature was a bowl filled with Chinese candy wrapped in rice paper (which one also eats). Shortly before we arrived, two members of the advance team of American technicians, in violation of the agreement with the Chinese, had given interviews to a European journalist. The problem arose as to how to discipline them. The Chinese didn't want to jail the technicians, and they wouldn't fine them, because they were workingmen, and it wouldn't be proper for communists to take away a man's wages. So they took away their bowls of candy.

"I was really worried," one technician said. "I recognized this as very strong discipline." When it became evident that the men would henceforth behave themselves, the candy reappeared—to their great relief.

The hotel staff had a way of leaping to the rescue when we seemed to have lost something. One day, Diane Sawyer, a beautiful White House press assistant, decided she was finished with the panties she wore under her miniskirt. She junked them in her bedroom wastebasket. Not long after, her room attendant rushed through the lobby shouting her name. Not finding her, he came to where our buses were departing, waving the panties until he located their owner, who blushing accepted them and stuffed them into her handbag.

COMMUNIST China is the most frozen-faced society I have ever seen. I met no one who greeted me voluntarily with a smile and only a few who would smile back if I tried to break the ice. The people are regimented beyond belief. In one of his books, Edgar Snow objected to a phrase coined by some Caucasian writer—"Mao's blue ants"—pointing out that not everyone wears blue. He must have been speaking of summer, for on this winter trip more than 95 percent of the men and women I saw on the streets were dressed in the same blue-cotton padded coats and trousers.

The cities were so clean that no American or European city could even come close. Chairman Mao has decreed: "China will be cleaned up." I saw not one stray piece of paper or any other kind of litter. Streets even have spittoons, opened by a foot pedal.

In the countryside, no shred of land seems to go untended and all appear to be producing. The farm people, too, look somewhat happier than those in the cities. The cities of China are gloomy places; you see few policemen and fewer soldiers (although armed guards were posted outside every hotel we stayed at) but their omnipotence is felt as one watches the vast experiment in repression that is the People's Republic of China.

Nanyuan People's Commune, Tuesday, February 22. "How many people live here?" I asked. "Thirty thousand," was the startling reply.

Obviously, this commune, 12 to 15 miles south of Peking, was different from the small kibbutz I had known in Israel or the medium-size kolkhoz in Russia. It was broken into smaller units called brigades, and I chose to inspect the one that specialized in growing vegetables.

It operates something like a cooperative, in that people share the work of production, sell their produce to government buying agencies, and live on a cash economy. There were stores in the commune, and a bank at which everyone I met had saved a little money.

Indoctrination was incessant, by radio, poster and exhortation. A good many of the workers were city people assigned to the commune for six-week periods "so that they may experience the soil and the life of the peasant." Invariably such people told me, "If was a good thing I was sent here. Now I understand rural life."

People dressed well and had adequate food. They paid three percent of their wages for rent and got fairly good houses for about 68 cents a month, which included fees for heat and electricity.

As the guides were taking me through the commune, I suddenly stopped and said, "I'd like to inspect that house, if I may." They agreed, and I entered a small, three-room, one-floor house

that was immaculate. It was owned by one Chao Yu-chen, who had built the house himself, having saved enough money to purchase the materials. It was comfortable and contained three portraits of Mao, whom Chao praised extravagantly. "In the old days, the landlord could take away a man's house. That would be impossible now. Chairman Mao wouldn't allow it."

Chao lived well. He used charcoal bought from the commune store for cooking and for the brazier under his bed. His food he bought at reasonable prices. The house contained no signs of luxury, but it was weather-proof, a far cry from the hovels in which Chinese peasants used to live. The commune raised vegetables, sometimes in hothouses, for the Peking market. Everyone worked long hours, exhorted by the loudspeaker perched atop a tall pole. Revolution was praised constantly, and workers were reminded that they lived well solely because of the great ideas propounded by Mao.

I spent some time in the commune school where, from the age of three, children are indoctrinated daily in the philosophy of Mao. On the wall are Mao slogans, and nothing else. Each subject is taught so as to enforce Mao principles, and in addition there is a special class in Mao doctrine. Physical exercise often consists of brandishing wooden guns against an invisible enemy, usually America.

Even the children's dances are performed to chants extolling Mao.

At the school, I asked several children what they wanted to be when they grew up. Always they said, "I will serve anywhere the Revolution needs me." Later, in talking with adults, I always asked, "How did you get your job?" I was invariably told, "When I left school I was sent here."

In spite of the incessant indoctrination, the children were not cowed. They played with vigor, danced with freedom, and acted in plays without self-consciousness. It was obvious that a major intellectual revolution was under way, a total drive to control the minds of the oncoming generation. I judged that everyone who grew up in the commune atmosphere would graduate a confirmed revolutionary ready to give his life to protect the new China.

SOMETIME around the year 475 B.C., early doctors, experimenting with sharp stones, discovered that by puncturing the fleshy area between the thumb and forefinger, pain in other parts of the body could be diminished. Silver needles were devised, and by A.D. 220 the system of acupuncture had been recognized in dictionaries. At some point between A.D. 265 and 429, the first book on the process appeared, listing 649 specific points on the human body where needles could be inserted with good effect.

During the Ming Dynasty (1368-1644), another exposition of acupuncture was published, and this branch of medical specialization seemed solidly established. But the Manchu Dynasty outlawed it in 1822, and in 1929 Chiang Kai-shek directed doctors to look to Western medicine. Acupuncture persisted only in rural areas, where its simplicity and cheapness kept it popular.

Then came the Revolution. When the Red Army was fighting guerrilla actions against Chiang Kai-shek, it had no access to stationary hospitals, so Mao commanded his doctors: "Give both Chinese and Western treatment." Thus began an experiment in reviving the ancient art of acupuncture. During the civil war, it was used only to relieve pain already in existence. But starting in 1958, and solely as a result of Mao's urging, doctors began experimenting with it as a way to prevent even future pains from occurring.

We had several extraordinary demonstrations of the art. At the commune dispensary, I watched as a "barefoot doctor," that is, one without medical training at a university, used acupuncture to cure a farm-woman's headache. He inserted two needles near the nose, one at the right ear, and two directly into the scalp. In each case, the needles disappeared to a depth of about an inch and, if the woman felt pain, she masked it. In fact, she talked with me during the procedure, and assured me that as the needles took effect her headache ceased.

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At Peking, the guide, Huang Wei-chin, took about 20 Americans to Hospital No. 3, where he told them they would see something special. He was right. A pregnant woman was about to undergo a full Caesarean section with acupuncture as her only anesthesia.

The visitors were led into the operating room, where they set up their cameras and tape recorders. Eight needles were inserted into various parts of the woman's body, after which the surgeon began a standard Caesarean operation. During the 90 minutes that this required, the woman talked with her visitors and told one of them, "Don't look so worried."

At the height of the operation a disaster occurred. Huang Wei-chin, the guide, passed out cold, and the doctor had to leave the woman for a moment to care for him. The operation itself was a complete success.

Later, one of the Secret Service contingent guarding the President witnessed an operation at Shanghai No. 2 Medical College in which a patient, anesthetized by only two needles in his leg, underwent major brain surgery extending over several hours. During that time he ate mandarin oranges and talked much with the Secret Service man.

"It was weird," the American said. "The doctor drilled four holes in the man's skull, then passed a thin silver wire like a hacksaw blade into one of the holes, along the surface of the brain and out another hole. He sawed back and forth for some time then repeated the process. Finally, I watched him as he applied pressure with his thumbs, and the man's skull cracked open. They worked for some time, removing a large tumor. That's when the man began eating the mandarin oranges. Finally, they replaced the skull and sewed him back up. He said he felt fine."

The proponents of acupuncture say it is superior to ether in operations on the larynx (because the patient can test his voice to check whether the doctor is cutting too deep) and in work relating to toes and fingers (because the patient can move them as the cutting proceeds). I have heard of spectacular results in curing low-back pains and believe that many Americans (including me) who suffer from sacroiliac problems could have them cured, or at least alleviated, by silver needles. Athletes could also recover more quickly from sore arms and muscle pulls. In fact, Sam McDowell, former Cleveland Indian pitching ace now with the San Francisco Giants, attributes his recovery from a sore left shoulder to acupuncture applied by the trainer of a touring Japanese ball club.

Dongfanghong Automobile Plant, Wednesday, February 23. This morning my guide offered me a list of nine places to visit. I picked an automobile plant. We rode to the southern outskirts of Peking, where a row of neat, low buildings sat within a hospital-clean compound. It was run by two men who had not been trained in automotive work: Ching Ping, 54, a

former army officer, and Fung Ke, 49, a Party official. They were intelligent and obviously eager to have me inspect. They said that in 1958 the plant had been merely a repair shop; now it was a full-fledged factory.

"We were able to make such improvement because we followed the precepts of Chairman Mao," Ching Ping explained. "It was his genius that showed us how to invent new machines to do our work. Our men, thanks to Mao, have invented 270 new machine tools."

I asked to see some of the inventions, and Ching took me to a crude assembly line. "In the old days," he explained, "the chassis of a jeep stood in one place, and each workman had to walk to it. In 1965, a workman, inspired by Mao, had the idea of placing the chassis on a moving belt, so that it came to the men!"

I suggested that perhaps this radical idea had been discovered elsewhere, say in a Ford factory in America, but Ching said, "No! Only the genius of Chairman Mao could have inspired the man." The same thing happened in the next aisle, where I talked with Miss Li Chin-ming, who operated a multiple drill press. She said that in the old days her drill had had only one head. But a clever mechanic, relying on Mao's guidance, had developed the idea of fitting on two additional drill heads. She was sure that factories in America had nothing so brilliant. By now, I had not the heart to disabuse her.

The workmen put in eight-hour days, six days a week, for which they receive from \$21 to \$45 a month. Fringe benefits? Certain jobs provide free clothing. Medical care costs little. Rents are kept low. I asked if there was a system of incentive pay. Ching said, "In the past, yes, we had bonuses. But, with the Cultural Revolution, we became more politically conscious, and now no one would think of accepting a bonus for merely doing what is expected."

I asked what a Peking jeep cost. "Our price is 14,000 yuan (\$5880), but we never sell any. They all go to the state. Army mostly. We figure the actual cost at 11,000 yuan, with 3000 yuan profit." I asked what happened to the profit. He said, "The government must accumulate money to build new additions."

How good was the jeep? I climbed into one, put it into low-low drive and found it practically identical to the one I drive back in the States. The factory needed modern machine tools. Its present heavy presses come from Italy, England and Germany. It could use a lot more. But it was producing 10,000 jeeps a year, plus auxiliary parts for assembly elsewhere.

FEW of us in the West appreciate the violent upheaval that China went through during her recent Great Proletarian Cultural Revolution. Starting in 1966, a vigorous intellectual battle developed in Chinese communism between Mao Tse-tung, who called for an ever more basic revolution, and Liu Shao-chi, who wanted to consolidate what had so far been accomplished. The Mao group stressed "uninterrupted revolution," while the Liu faction argued for "production and consolidation." Mao partisans characterized their adversaries as "power holders taking the road to capitalism," and described them as "freaks and monsters, rats and snakes." At the height of the contest, Mao called into being the famous Red Guard, a gang of violent young people between the ages of 16 and 23 who rampaged over the countryside, beating up and even killing people suspected of reactionary tendencies. They stormed across China for three years. Most editors of this magazine, most publishers of American newspapers and a large percentage of American university professors would have been liquidated by the Red Guard, had the Guard operated in the United States.

I had known the history of the Cultural Revolution, but until I caught glimpses of its terrible destruction I had not appreciated its ramifications. I had not known of the May 7 Schools, a chain of rural reformatories to which intellectuals and bureaucrats who survived the Red Guard purges were sent for reeducation. Spending from six months to two years in these schools (named after the date of a speech by Mao calling for the elimination of revisionist tendencies in communist thought) former leaders learn what discipline means. In spartan surroundings, they are re-educated to become peasants, to forget book learning, to trust only in Mao's teachings. I had the opportunity of meeting two graduates of the May 7 Schools. Each said, "In the school, I learned that only Mao can save China. I recognized my former error and came out a much better man."

The Great Wall, Thursday, February 24. It is not listed among the Seven Wonders of the World, for that list was parochial and contained only structures in the Mediterranean area. The

Great Wall is so vast an accomplishment that it stands by itself, comparable to nothing. When astronauts leave the earth and fly into space, this Wall is the last human handiwork that can be identified.

It is unbelievably huge—1684 miles long. Each cross section is a major construction 25 feet thick at the base, up to 30 feet high, broad enough across the top to accommodate horse-drawn vehicles. At intervals of several hundred feet, massive towers rise 40 feet into the air. Most visible parts are of hewn rock or brick; the interior is packed earth.

What surprised me was that rarely did this massive wall run in a straight line. It twisted and turned and doubled back on itself until at times it looked like a maze. It kept always to the very crest of the Pa-Ta Ling Mountains (some of them 4000 feet high). Like a great golden snake it crept across China.

How could men in the third century before Christ, working only with shovels and hammers, excavate the earth and dress the rocks? How were the 300,000 workmen clothed and fed during the 20 years of major construction? How were portions hundreds of miles apart ultimately hooked together to form one unbroken masterpiece? Most important, how could the leaders of that time have visualized such a massive work? Who had had the courage to authorize its building?

As a defense, the Great Wall was not a total success. Its principal function was to demarcate the nomads to the north from the sedentaries to the south. It served also as a means of communication across northern China. Twice, defenders of Peking foolishly invited marauders from the north to pass through the Wall as allies. On the first occasion, the Mongols (Yuan dynasty) captured the government and stayed for 128 years. On the second, the Manchus (Ching dynasty) stayed for 268 years.

President Nixon was scheduled to visit the Great Wall at Nan-kou Pass, a defile in the mountains through which Mongols had often invaded China before the Wall was built. At Nan-kou, we found there was not one wall but several, so that if invaders did crack the first Great Wall, they would find themselves pinned down by those that followed. On our way we passed through several of these back-up walls, any one of which would have been a major site. Then, in the heart of Nan-kou Pass, I looked ahead and saw the Great Wall rising from the hills, enormous, slithering over the mountain crests, dropping precipitously into valleys and rising again. If my guide had told me, "It was built last year," I would have believed him, for there was no sign of ruin or neglect.

I jumped out of the bus and rail to the approaches, where I was informed that President Nixon would take his walk along the eastern portion. To the west there was a very high tower, requiring a steep climb. "From the top, a great view," a local official said, and I set forth. The sides of the Wall, for as far as the eye could see, terminated in crenellations through which defenders might fire arrows or guns at those below; thus the Wall was more like an endless castle than a mere blockade. Also, the intermittent towers were much bigger and more stable than I had imagined; they were, in fact, substantial forts built so well that they were also works of art.

From the top I could survey an immense distance. A new snow had fallen, for the mountains showed white as they reached across the top of China—and wherever they went, the Wall pursued them as if it had a will of its own. I counted no fewer than 14 major directions in which the Wall headed, even in this restricted area. Sometimes it looked as if there were not one Wall but four, yet always it was this same incredible construction built long before the birth of Christ.

In ancient days the enemy from the north had been Mongol or Manchu. Today it is Russia. In my conversations with the Chinese, whenever we got beyond polite amenities, the talk turned to the Soviet Union, and I learned how deeply China fears Russia. Some years ago, Soviet leaders openly discussed whether or not to bomb China before the latter had time to develop a nuclear capability: Russia keeps many divisions at the ready along her 4500-mile border with China, and the threat of invasion is always real.

The Great Wall would provide no protection against the Russians, and it occurred to me that China had needed the Nixon-Chou talks just as much as we had, and perhaps more. Last autumn, Chou En-lai gave an extraordinary interview to a Yugoslav journalist in which he

said that China was threatened on the north by Russia, on the east by Japan, on the west by India and on the south by America (because of our presence in Vietnam). He boasted that China could handle all these adversaries, even if they attacked simultaneously, but he must have known this was mere bravado.

Now he was trying to neutralize his potential southern enemy. He wanted friendship with the United States so that he could direct his attention to two greater problems: Russia and Japan. Our great permanent problems are also Russia and Japan. Thus, Chinese-American relations will, for the rest of this century at least, be of only tertiary importance. It will be desirable to build good relations with China; it will be vital to do so with Russia and Japan.

Peking, Friday, February 25. The most instructive sight in China, however, was not the Great Wall. I came upon an even more remarkable spectacle by accident, after I had worked through the night at the press office. When I left, at five o'clock in the morning, I discovered that a rather heavy fall of snow had covered the city. As I stepped into the darkness, I felt the tail end of the storm whipping flakes of snow against my face, and it felt good.

As I walked to the street, there were muffled sounds which I could not identify at first, but which I heard as a soft, persistent brushing. Then I saw them! Scores at first, then hundreds, then thousands, and finally half a million men and women in blue, armed with brooms and shovels, sweeping the streets clear of snow. They worked silently and in darkness, and I stayed with them until daylight broke. It was as if the entire city had come out to sweep away the snow.

Each man and woman has an assigned position to which he must report whenever snow accumulates. Each citizen swept vigorously, pushing the snow into gutters, from which it was lifted by others who piled it about the roots of trees so that when it melted it would irrigate them.

As I watched, a contingent of about 500 soldiers ran by at a dogtrot, heading for some point that needed special attention. They moved like gray, ghostlike shadows through the gloom, then disappeared. The sweepers did not even look up. They continued to work in unison, as many as 100 in a group, shoulder to shoulder. There were no sudden outbursts of laughter, no banter, no snowball fights. There was not even a word of small talk as the people continued to sweep and shovel in a steady, regimented rhythm. By 9 a.m., there was no snow visible in the city streets except around the roots of trees. For this work the citizens receive no pay. A guide told me, "If we allowed snow to accumulate in a city this large, it would hamper travel for weeks. So, as soon as it starts to fall, each citizen knows his station, and his job. And he does it."

FOR many, the most staggering shock of the trip was Peking University, which had been purged during the Cultural Revolution. We went to the university to meet with Chou Pei-yuan, a distinguished scholar with his PhD. from the University of Chicago. Obviously, he could speak good English, but on this day he spoke only Chinese, so that the thought-control people planted in the audience could check his opinions. In meek submissiveness, he explained how he had fallen into error. Fortunately, a thought-propaganda team had been sent by Mao to identify his error and help him correct it.

What had he done wrong? He had tried to develop excellence in his students. He had wanted the bright boys to learn something. This, said the investigating team that grappled with the problem for a whole year, proved he was an elitist. The university was closed for three years. Eric Sevareid was particularly bitter and sad about what he saw. "This great university has become an inferior junior college," he said. "This can't continue for long. Any society needs educated men and women."

Theodore White, author of that fine series of books on the making of U.S. Presidents, snorted, "At Harvard we give more courses on Chinese culture and history than they give at Peking University. And we teach them at a higher level."

I asked two communists about this, and one said, "You don't understand. Our need is not for scholars versed in past events but for workers who will revolutionize China."

The Forbidden City. In the center of Peking, across from the Great Hall of the People, stands a huge plot of ground surrounded by a red wall topped by a golden roof. It breathes an air of mystery, augmented by the two massive gates that provide entrance, each a handsome

two-tiered building by itself.

This is the Forbidden City, a collection of some three dozen palaces and attendant buildings. The buildings are laid out with fierce symmetry; a sense of order prevails throughout. Inside the walls are more than 9000 rooms, numerous gardens, bronze statuary and priceless jeweled antiques. It is a staggering monument to the last two dynasties that used it as their capital, from 1406 to 1911.

Within these walls, protected by concentric circles of power, the Chinese emperors thought of themselves as ruling not an ordinary country but the inner kingdom of the world. Any nation beyond the borders of China had to be barbarian.

A heavy snow was falling when President Nixon toured the palaces, and his guide had to caution him about the icy wooden stairs. Bareheaded, the President visited the various throne rooms and was reminded that "today we Chinese do not refer to this as the Forbidden City but as the former Imperial Palaces." Actually, the city is something of an embarrassment to the communists, for it exemplifies the grandeur of the imperial period. They have therefore come up with a neat rationalization. The Forbidden City does not reflect the way emperors lived; instead it "demonstrates the wisdom, talent and highly accomplished building technique of China's ancient laboring people."

Toward the back wall of the city is a museum displaying archeological treasures unearthed since 1949. Two newly found items are works of art equal to any in the world. A sixtier castle of gray-green glazed pottery dates back perhaps to 200 B.C. It is so delicate as to constitute a marvel of the potter's art. Even better is a bronze horse some 2000 years old, running so fast that it has stepped upon a swallow in flight. This surely must be one of the great sculptures of history, one that would have pleased Phidias.

How do the communists who have so little to point to in their own art or architecture explain these incomparable works? A guidebook offers this stunning comment: "Tempered in the Cultural Revolution and advancing along the revolutionary path pointed out by Chairman Mao, Chinese archeologists are providing rich evidence for historical materialism."

In all seriousness, my guide told "These works of art were discovered solely through the brilliance of Chairman Mao." Perhaps I should have known better, but I tried to point out that similar discoveries were being made throughout the world. My guide angrily pointed to a sign: "People and people alone are the motivating force of history.— Chairman Mao."

I WAS perpetually surprised at what the Chinese did not know. At the banquet given for the Chinese by President Nixon, packages of American cigarettes appeared on each table. A well-educated Chinese woman read the inscription "...cigarette smoking is dangerous to your health." Like all the Chinese I met, she smoked almost constantly and asked me in some surprise, "Do you mean to say that cigarettes are bad for you?" Most Chinese are still not aware that men have walked on the moon.

Hangchow, Saturday, February 26. The Chinese government was prudent when it decided that we must visit Hangchow, 710 miles to the south. Peking has a climate much like western Kansas, while Hangchow resembles the Carolinas. But it was not only the more congenial climate that attracted us. Hangchow is the city of legendary beauty. Of it Marco Polo exclaimed, "The greatest city in the world, where so many pleasures may be found that one fancies oneself to be in paradise." Even so, I was not prepared for the exquisite quality of this setting.

There was a lake of some amplitude, dotted with islands and crossed by causeways, and a substantial river opening onto a magnificent bay. Mountains encroached from two sides, and the air was soft. The hardness of Peking was absent, and people moved in leisurely fashion. The food and tea were the best in China.

The beauty of Hangchow is timeless, and I could see no evidence that the communists have diminished it. It struck all of us the same way, and after breakfast James D. Cary, Robert P. Martin, William F. Buckley, Jr., and I decided to walk along the lakefront to the city. We slipped away from our guides, and set forth on a walk which the Chinese have been taking for 3000 years, past the islands and the causeways and the lovely trees. Flowers were beginning to bloom, children were playing, and the day was as gentle as any I can remember in Asia. We had been gone about an hour and a half when we were overtaken by a breathless young

man riding a bicycle. In perfect English he asked,

"Would you like me to act as your guide?"

"No."

"Don't you want me to interpret for you?"

"No."

He wheeled his bicycle in front of us and asked, "Would you object if I stayed with you?"

Before we could reply, he had dismounted and joined us. The transient freedom we had known was gone. After another hour he said, "Why don't I telephone for a car so that you can get safely back to the hotel?" A car drew up and whisked us back to where we belonged. Shanghai, Sunday, February 27. We arrived in Shanghai, once the most Western city in China, early Sunday morning. It was here that the communique summarizing whatever agreements had been reached would be released. Then we would leave for Alaska on the first leg of the long journey home.

During the trip, I had seen a good deal of the President. We met at the Great Wall, again in the snow at the Forbidden City and in the lovely park at Hangchow. Once he had told me that the trip was going somewhat better than expected.

In Shanghai, at an industrial exhibition, I was alone with him and Chou for a moment. They were talking about the push-button age. President Nixon said, "We must all be careful not to push the wrong button." Chou's head snapped back, and he agreed. "We should push buttons only for constructive results," he said.

I thought the President handled himself superbly throughout the trip. He was amiable, well-groomed, unflappable. He often broke away from protocol and displayed a good deal of easy charm, eating with chopsticks and drinking innumerable toasts. He may well have been just what Chinese-American relations needed at this moment in history—a friendly man who got along well with his hosts.

Prior to leaving for China, I had no strong feelings about our First Lady. I knew her as a charming hostess, and that was about all. Since I had to meet no daily deadline, I was often given jobs that hard-pressed newsmen could not fill. Thus I was assigned to follow Mrs. Nixon on her various visits.

The more I observed this gracious lady in action, the more I came to respect her. She was always surrounded by pushing, pulling people, but not once did she lose her patience. Not once did she betray indignation. Her smile was always ready, and she spoke without affectation.

She photographed sensationally, but she also knew the right thing to do. At one school, when she was tired, the director suggested, "To see the next group of children you must climb two flights of stairs, and we have no heat up there. Perhaps you would like to skip that?" She replied that the children would feel disappointed and climbed the stairs.

At the end of our trip, I concluded that Pat Nixon is a captivating woman, an adept politician, a strong-minded gal, and just about the perfect First Lady to take to a difficult area like China. I cannot think of many who would have handled this assignment better than she. As a good Democrat, I shuddered every time she moved before the television cameras, because I knew that she was gathering votes by the score. Well, she earned them.

I was much interested in the extent to which China had liberated its women. In my copy of the Little Red Book, a whole section is given over to women's rights, and what it says is instructive: "Men and women must receive equal pay for equal work." Repeated inquiries among women satisfied me that this principle is being observed.

But the real secret of Mao's program for women comes elsewhere in the Little Red Book. Women are to be liberated so they can work in factories and fields: "In agriculture, our fundamental task is to adjust the use of labor power in an organized way and to encourage women to do farm work." "China's women are vast resources of labor power. This reserve should be tapped in the struggle to build a great socialist country."

Again and again I visited workshops where half the labor force were women, but in only one did I find a woman director. I was told there are eight pay grades, from \$14 a month to \$45, and within any grade men and women are paid equally, but only rarely are women promoted to the higher grades. When I saw a photograph of the leaders of China, I saw 17 men and one

woman, and she was Chiang Ching, wife of the Chairman. At two different communes I talked with perhaps 20 leaders, and found only one woman among them.

Still, when I watched heavy work being done, women composed about 50 percent of the work force. Street sweeping, gathering crops, working in factories and tending store are the jobs of women. Management is the prerogative of men.

At 5 p.m., we were summoned to a large meeting hall. There a four-page communiqué was handed out, and never have you seen 100 grown men and women read so silently and with such care.

The differences between China and the United States were so deep that each side restated its unshakable principles. Among our points: "The United States will work for a just and secure peace ... supports individual freedom and social progress for all people of the world." The Chinese said: "China firmly supports the struggles of all the oppressed people.... It firmly opposes the revival and outward expansion of Japanese militarism."

The communique then proceeded to list certain agreements: a desire for normalization of relations; reduction of the danger of military conflict; opposition to hegemony in the Asia-Pacific area by China, the United States or any third party (meaning Russia or Japan); and a promise that neither China nor the United States would try to negotiate on behalf of third states. Furthermore, the two countries agreed to engage in due time in cultural exchanges, to enlarge trade, to meet diplomatically "from time to time".

There remained the gnawing problem of Chiang Kai-shek on Taiwan, and here the gulf was deep and unbridgeable. China reiterated its position : that Taiwan is a province of China, and that all U.S. forces must be withdrawn from Taiwan. The United States conceded that "there is but one China, and Taiwan is a part of China.... It reaffirms its interest in a peaceful settlement of the Taiwan question by the Chinese themselves. ... It will progressively reduce its forces and military installations on Taiwan as the tension in the area diminishes." When we had read the communiqué, there was a surge of disappointment through the room, for it seemed on first glance that we were giving away a great deal and getting nothing. Bitter opening sentences were composed orally, only to be dropped after sober consideration: "Richard M. Nixon departed China today, leaving Taiwan behind." The Philadelphia Inquirer would headline its report: "They Got Taiwan. We Got Eggroll."

Reflection, however, showed that much good had been accomplished. No startling breakthrough had occurred regarding Vietnam, and no U.S. ambassador would be taking up residence in Peking; but the dreadful animosity of the past two decades was ended, some kind of normal relations could be established, and the leaders of China and the United States had had an opportunity to size each other up. Those were considerable accomplishments.

What of Taiwan ? The fact is that our new stance has altered little. Both the communist and the nationalist factions have for years admitted that Taiwan is a part of China (even though the native Taiwanese and some Japanese might argue otherwise). The 8500 troops that we maintain there relate not to Taiwan but to the Vietnam war, and if the latter dies down our troops will naturally depart. China's new stance has altered much. For it has promised to settle international disputes "without resorting to force".

The miracle of this visit was that it took place at all. Ten years ago, Richard Nixon often lambasted Communist China. Only a year ago, Chairman Mao uttered these inflammatory thoughts: "While massacring the people in other countries, U.S. imperialism is slaughtering the white and black people in its own country. Nixon's fascist atrocities have kindled the raging flames of the revolutionary mass movement in the United States. I am convinced... that fascist rule in the United States will inevitably be defeated." Each side did an about-face, swallowed old prejudices and started anew— and each did so gracefully.

On OUR last day, we writers received a painful rebuke. The Chinese government, out of appreciation for the fact that the Americans had given them no serious trouble, presented each of us with a present. Technical crews received valuable porcelain vases; newsmen received five pounds of hard candy. When I asked an interpreter why the discrimination, he said, "Technicians are workers. They deserve the best." I asked what he thought reporters were. He replied, "We think of writers as parasites."

As I prepared to leave China, I was filled with conflicting sentiments. I had learned much.

Unless I had gone there, I would not have understood, for example, that China is a young nation run by old men. If one judges from the extreme violence of the Cultural Revolution, China should anticipate trouble when Mao and Chou depart. On the other hand, I find no reason to think that the Chinese people are now dissatisfied. Things are better than before Mao took over; there is food; there is an orderly state.

But I cannot dispel my lasting impression of contemporary China as a dreadfully dull place, cowed by dictatorship and obsessed by puritanism. I will never forget an incident at a factory employing 800 young men and women when an American journalist inquired what would happen if one of the young men fell in love with one of the girls and had an affair. His guide was shocked. "It could never happen," he protested. The American asked, "But suppose it did?" The guide thought for a moment, then said, "I suppose the couple would be called before the revolutionary committee, who would try to persuade them of the error of their ways."

The American asked, "And if they persisted in being in love?" "Then," said the guide, "the committee would have no alternative but to put them in jail for disobeying the precepts of Chairman Mao and wasting time that should be spent more constructively."

For the past quarter-century, I have known the boisterous Chinese of Honolulu, Singapore and Hong Kong. There, the men at dusk play mah-jongg with such gusto that you can hear their shouting and laughter a block away. I have seen how they enjoy dancing and ogling pretty girls. I cannot believe that Mao has permanently subdued this love of living. It simply must reappear.

At first, no American who saw the admirable cities of China, free from so much social disruption, could keep from asking, "Why can't our cities be like this?" Two technicians told me, "Maybe it's time we adopted some of Mao's ideas at home." but by the end of the trip, almost everyone agreed that China's advances have been made at too great a price in the loss of human freedom. The job of China today is to find a way to retain order while permitting some kind of liberty. The job of the United States is to regain freedom while regaining a sense of order.

We shall not be able to assess the long-term political accomplishments of this trip for several years. But the lasting victory of this week is clear now. After 20 years, Americans have seen China again. Via TV, they dined with Premier Chou, hiked with President Nixon along the Great Wall, penetrated the Forbidden City, met Chinese workers and children. And Chinese leaders saw Americans at close hand. Chinese newsmen met and argued with U.S. journalists and were struck by the freedom we enjoy. They witnessed the miracle of satellite television. Repeatedly, they praised us Americans for our technical competence.

I agree with the judgment President Nixon made on his return to Washington: "The primary goal of this trip was to re-establish communications with the People's Republic of China after a generation of hostility. We achieved that goal." [MichJ1]

- 1972 André Malraux ist Berater für Richard Nixon, der eine offizielle Reise nach China plant. He gave Nixon in Washington a lecture about geostrategy, communism and the mysteries of the East. He told him : "You will probably think that he [Mao Zedong] is speaking to you, but in reality he will be addressing death." [Mal3]

Norris, David (1944-) : Irischer Senator, James Joyce Spezialist

Bibliographie : Autor

- 1998 [Norris, David ; Flint, Carl]. *Qiaoaisi*. David Norris wen zi ; Carl Flint hui hua ; Wu Qiancheng jiao ding ; Liu Wanli yi zhe. (Taipei : Li xu wen hua shi ye you xian gong si, 1998). (Si zhao yu da shi jing dian man hua. Qi meng xue cong shu). Übersetzung von Norris, David ; Flint, Karl. *Joyce for beginners*. (Cambridge : Icon books, 1994).
乔埃斯 [WC]

2000 [Norris, David ; Flint, Carl]. *Qiaoyisi*. Zhou Liuning yi. (Beijing : Wai yu jiao xue yu yan jiu chu ban she, 2000). Übersetzung von Norris, David ; Flint, Karl. *Joyce for beginners*. (Cambridge : Icon books, 1994).
喬伊斯 [WC]

Peel, Robert Sir = Peel, Robert, 2nd Baronet (Brookside bei Blackburn, Lancashire 1788-1850 London) : Politiker, Staatsmann

Bibliographie : erwähnt in

1842 England and China : their future duty, interest, and safety : in a letter to the Right Hon. Sir R[obert] Peel, Bart. &c. &c. &c. (London : Smith, Elder, and Co., 1842).
<https://books.google.ch/books?id=VrRjAAAACAAJ&pg=PA1&lpg=PA1&dq=England+and+China>

Pepys, Samuel (London 1639-1703 Clapham bei London) : Staatssekretär englisches Marineamt, Präsident Royal Society, Chronist

Biographie

1700 John Evelyn berichtet, dass Samuel Pepys sein Haus mit indischen und chinesischen Kuriositäten eingerichtet hat. [JarrM2:S. 131]

Petty-Fitzmaurice, William (Dublin 1737-1805 London) : 1st Marquess of Landsowne, Staatsmann, Premier-Minister

Biographie

1807 Das British Museum kauft *Fifty views in China by Chinese artists*, vol. 1-2 (1794) aus der Landsdowne Collection based on the collection of William Petty-Fitzmaurice. [BM1]

Phipps, Constantine John 2nd Baron Mulgrave (Whitby, Yorkshire 1744-1792 Liège) : Offizier Royal Navy, Entdecker

Bibliographie : Autor

1803 Phipps, Constantine John. *Voyage of Captain Phipps towards the North Pole : with a brief view of the attempts at discovering a north-east passage to China and Japan*. (Philadelphia : Printed and sold by Joseph and James Crukshank, 1803). [WC]

Playford, Thomas (London 1837-1915 Kent Town, Australien) : Ministerpräsident, Australian Federal Minister for Defence

Bibliographie : Autor

1907 Playford, Thomas. *Notes of travel in India, China and Japan, during 1892 and 1907*. (Adelaide : J.L. Bonython, 1907). [WC]

Power, William James Tyrone (1819-1911) : General Agent New Zealand, Commissary General in Chief der britischen Armee

Bibliographie : Autor

1853 Power, W[illiam James] Tyrone. *Recollections of a three years' residence in China : including peregrinations in Spain, Morocco, Egypt, India, Australia, and New Zealand*. (London : R. Bentley, 1853).
<https://archive.org/details/cu31924023226172>. [WC]

Roosevelt, Franklin (Hyde Park, N.Y. 1882-1945 Warm Springs, Georgia) : 32. Präsident der USA

Biographie

- 1941 Lauchlin Currie führt im Auftrag von Franklin Roosevelt und der amerikanischen Regierung Verhandlungen mit Chiang Kai-shek und Zhou Enlai in Chongqing (Sichuan). [ANB]
- 1942 First Washington Conference. Franklin Roosevelt, Winston Churchill, Maksim Litvinov und Song Ziwen unterschreiben die Declaration of the United Nations. [ChiRus3:S. 239,Int]
- 1944 Franklin Roosevelt und das U.S. War Department wollen die Teilnahme Chinas im Krieg gegen Japan. Er schickt Abgesandte zu Chiang Kai-shek um ihn von der alliierten militärischen Strategie zu überzeugen. Clarence Edward Gauss schlägt vor, bewaffnete chinesische Kommunisten gegen die Japaner einzusetzen, was Chiang Kai-shek ablehnt. [ANB]

Bibliographie : erwähnt in

- 1947 [Mackenzie, Compton]. *Luosifu zong tong zhuan*. Zhang Shangzhi yi. (Shanghai : E mei chu ban she, 1947). Übersetzung von Mackenzie, Compton. *Mr. Roosevelt*. (London : G.G. Harrap, 1943). [Franklin Roosevelt].
羅斯福總統傳 [WC]

Roosevelt, James (New York, N.Y. 1907-1991 Newport Beach, Calif.) : Brigadier General des US Marine Corps, Sohn von Franklin D. Roosevelt

Biographie

- 1941 James Roosevelt reist als Assistent Naval Attaché mit den British Middle Eastern Forces durch Mittel- und Ostasien. [Int]
- 1941.04.28 Ernest Hemingway flies to Hong Kong. He stayed at the Peninsula Hotel. He met Charles Boxer, Ramon Laval and James Roosevelt..
Martha Gellhorn went to Singapore, the Dutch East Indies, Batavia and Bandoeng. [Hem6:S. 160, 166, 211]

Ross, J. (um 1822) : Englischer Seeoffizier

Bibliographie : Autor

- 1822 R[oss], J. *Diary of a journey overland : through the maritime provinces of China from Manchao, on the south coast of Hainan, to Canton in the years 1819 and 1820*. Advertisement signed R.J., supercargo. (London : Printed for Sir Richard Phillips and Co., 1822). [Darin enthalten sind Auszüge aus Phillips, Richard. *New voyages and travels*. (London : [s.n.], 1820-1823), sowie Ergänzungen und eine Abhandlung über chinesische Druckerei von William C. Milne (1)]. [Guangzhou (Guangdong)].
<https://archive.org/details/diaryofjourneyov00rjsurich>.
=
R[oss], J. *Tagebuch einer Landreise durch die Küstenprovinzen Chinas : von Manchao, an der Südküste von Hainan nach Canton ; in den Jahren 1819 und 1820*. Aus dem Engl. von C[arl] F[lorentin] Leidenfrost. (Weimar : Verl. des Landes-Industrie-Comptoirs, 1822) ; (Hildesheim : G. Olms, 2000). (Neue Bibliothek der wichtigsten Reisebeschreibungen, 31).
<https://gdz.sub.uni-goettingen.de/id/PPN248361635>. [Lust]

[Das englisch *HMS Friendship* erleidet 1819 vor der Insel Hainan Schiffbruch. Mit einem Teil der Mannschaft gelingt es dem Ladungsoffizier J. Ross, sich an Land zu retten. Drei Monate benötigen sie, um an die Nordküste von Hainan zu gelangen, auf das Festland überzusetzen und sich dann, über Land, zur englischen Handelsniederlassung in Canton [Guangzhou] durchzuschlagen, wo sie Mitte Februar 1820 eintreffen].

Russell, John = Russell, John, 1st Earl (London 1792-1878 Pembroke Lodge, Surrey) : Politiker, Premierminister

Bibliographie : erwähnt in

- 1846 Peggs, James *A voice from China and India, relative to the evils of the cultivation and smuggling of opium : in four letters to the Right Hon. Lord John Russell*. (London : Harvey and Darton, 1846).
<https://books.google.ch/books?id=OeAN-NhdwX0C&pg=PA1&lpg=PA1&dq=Peggs,+James+A+voice+from+China+and+India&source=bl&ots=NQqkIPYLbd&sig=ACfU3U0bfID8TbJWdXh74AkOFVTYMsLzCw&hl=de&sa=X&ved=2ahUKEwjkn7LO4PThAhWOUIAKHZfWakYQ6AEwAnoECAkQAQ#v=onepage&q=Peggs%20James%20A%20voice%20from%20China%20and%20India&f=false>. [WC]

Seymour, Edward Hobart (Kinwarton 1840-1929 Maidenhead) : Admiral Royal Navy

Bibliographie : erwähnt in

- 1901 Schlieper, [Paul]. *Meine Kriegs-Erlebnisse in China : die Expedition Seymour*. Mitgeteilt von Korvetten-Kapitän Schlieper ; mit Karten, Photographien und zahlreichen nach Skizzen des Verfassers entworfenen Illustrationen von Marinemaler C. Schön. (Minden : W. Köhler, 1901). [Boxer-Aufstand].
<https://www.deutsche-digitale-bibliothek.de/item/7RPG5HGHC0GGH27A7DVV4K3M2E4XTKXB>.
<https://sammlungen.ulb.uni-muenster.de/hd/content/titleinfo/3204061>.

Smith, David C. (1929-2009) : Professor of American History, University of Maine

Bibliographie : Autor

- 1998 Wells, H.G. *The correspondence of H.G. Wells*. Ed. by David C. Smith. Vol. 1-4. (London : Pickering & Chatto, 1998). [ZB]

Somerset, Charles Noel (1709-1756) : 4th Duke of Beaufort

Biographie

- 1753 Errichtung des chinesischen Schlafzimmers im Badmington House, Badmington, Gloucestershire für Charles Noel Somerset, 4th Duke of Beaufort . [JaD1:S. 138]

Strachey, Richard (1817-1908) : Leutnant-General, Administrator in Indien

Bibliographie : Autor

- 1848 Strachey, Richard. *Narrative of a journey to the lakes Rakas-Tal and Manasarovar in Western Tibet : undertaken in September, 1848*. In : *The geographical journal* ; vol. 15, Febr., March, April (1900). [Bericht der Reise von Richard Strachey an die Seen Manasarowar und Rakas-Tal in Südtibet, um die Beobachtungen seines Bruders Henry strachey zu komplettieren].
<https://archive.org/stream/geographicaljou31britgoog#page/n412/mode/2up>. [WC]

Sykes, Percy Molesworth (Canterbury 1867-1945 London) : Brigadier-General*Bibliographie : Autor*

- 1936 Sykes, Percy Molesworth. *The quest for Cathay*. (London : A. & C. Black, 1936).
 =
 Sykes, Percy Molesworth. *Europa sucht China*. (Leipzig : Wilhelm Goldmann, 1938).
 =
 Sykes, Percy Molesworth. *A la recherche du Cathay*. (Paris : Payot, 1938). [WC]

Temple, William (London 1628-1699 Moor Park, Surrey) : Staatsmann, Diplomat, Autor*Biographie*

- 1692 Temple, William. *Upon the gardens of Epicurus* [ID D22082].
 [Erste Erwähnung der Kunst des chinesischen Gartens].
 Er schreibt : "What I have said of the best forms of garden, is meant only of such as are in some sort regular ; for there may be other forms wholly irregular, that may, for ought I know, have more beauty than any of the others ; but they must owe it to some extraordinary dispositions of nature in the seat, or some great race of fancy or judgment in the contrivance, which may produce many disagreeing parts into some figure, which shall yet upon the whole, be very agreeable. Something of this I have seen in some places, but heard more of it from others, who have lived much among the Chinese ; a people, whose way of thinking seems to lie as wide of ours in Europe, as their country does. Among us, the beauty of building and planting is placed chiefly in some certain proportions, symmetries, or uniformities ; our walks and our trees ranged so, as to answer one another, and at exact distances. The Chinese scorn this way of planting, and say a boy that can tell an hundred, may plant walks of trees in straight lines, and over against one another, and to what length and extent he pleases. But their greatest reach of imagination, is employed in contriving figures, where the beauty shall be great, and strike the eye, but without any order or disposition of parts, that shall be commonly or easily observed. And though we have hardly any notion of this sort of beauty, yet they have a particular word to express it ; and where they find it hit their eye at first sight, they say the Sharawadgi is fine or is admirable, or any such expression of esteem." [Tem1]
- 1696 Temple, William. *Upon heroick virtue*. [Of heroic virtue] [ID D26756].
 Er schreibt : "Among us, the beauty of building and planting is placed chiefly in some certain proportions, symmetries, or uniformities; our walks and our trees ranged so as to answer one another, and at exact distances. The Chinese scorn this way of planting, and say, a boy that can tell a hundred, may plant walks of trees in straight lines, and over against one another, and to what length and extent he pleases. But their greatest reach of imagination is employed in contriving figures, where the beauty shall be great, and strike the eye, but without any order or disposition of parts that shall be commonly or easily observed: and though we have hardly any notion of this sort of beauty, yet they have a particular word to express it, and, where they find it hit the eye at first sight, they say the sharadge is fine and admirable, or any such expression of esteem. And whoever observes the work upon the best Indian gowns, or the painting upon their best screens or porcelains, will find their beauty is all of this kind (that is) without order."
 Yang Chi-ming : It is through his continued critique of Western modernity's copies that Temple in *Of heroic virtue* raises China to a 'native excellency of temper or genius, transcending the common race of mankind in wisdom, goodness, and fortitude. Temple chooses to proceed by the 'effects and examples' of overlooked empire located in the 'remote regions of the world', with Confucius / China as the primary example, the furthest eastern extreme. [Sul6:S. 108,YangC1]

Bibliographie : Autor

- 1685 Temple, William. *Upon the gardens of Epicurus*. (1685). In : Temple, William. *Miscellanea, the second part : in four essays*. (London : Printed by J.R. for Ri. And Ra. Simpson, 1690). [Erste Erwähnung der Kunst des chinesischen Gartens]. <http://www.epicurus.info/etexts/gardening.html> [WC,Clau24]
- 1696 Temple, William. *Upon heroick virtue*. [Of heroic virtue]. In : Temple, William. *Miscellanea. The second part*. (London : Printed for Ri. Simpson, 1696). [Enthält Eintragungen über China und Confucius]. [WC]

Tronson, John M. (um 1859) : Englischer Offizier

Bibliographie : Autor

- 1859 Tronson, John M. *Personal narrative of a voyage to Japan, Kamtschatka, Siberia, Tartary, and various parts of coast of China : in H.M.S. Barracouta [1854-1856]*. (London : Smith, Elder & Co., 1859). [Besuch der Häfen von Hong Kong und Shanghai]. <https://archive.org/details/personalnarrativ00tron>. [LOC]

Trudeau, Pierre Elliott (Montreal 1919-2000 Montreal) : Premierminister

Biographie

- 1968 Pierre Elliott Trudeau leitet die kanadischen diplomatischen Beziehungen zu China ein. [ChiCan6]
- 1973 Pierre Elliott Trudeau besucht China zum 3. Geburtstag der Gründung diplomatischer Beziehungen zwischen Kanada und China. Er trifft Mao Zedong und Zhou Enlai. [ChiCan17]
- 1976 Pierre Elliott Trudeau verbietet Taiwan die Teilnahme an den olympischen Spielen in Montreal, ausser Taiwan gibt den Namen "Republic of China" auf, was Taiwan verweigert. [ChiCan6]

Bibliographie : Autor

- 1961 Hébert, Jacques ; Trudeau, Pierre Elliott. *Deux innocents en Chine rouge*. (Montréal : Les Ed. de l'Homme, 1961). [Bericht ihrer Reise 1960 auf Einladung mit einer kanadischen Delegation für Kulturaustausch, von Beijing in die Mandschurei, nach Shanghai, Hangzhou, Guangzhou]. [Cla]

Truman, Harry S. (Lamar, Miss. 1884-1972 Kansas City) : 33. Präsident von Amerika

Biographie

- 1941-1943 John Carter Vincent ist erster Sekretär, dann Berater der amerikanischen Botschaft in Chongqing (Sichuan). Er ist überzeugt, dass Chiang Kai-sheks Regierung wirtschaftliche und militärische Reformen braucht, was von Harry S. Truman abgelehnt wird. [ANB]
- 1949 Harry S. Truman entscheidet, dass Chiang Kai-shek keine Unterstützung von Amerika bekommt, er möchte mit Mao Zedong verhandeln, was dieser ablehnt. [ANB]

Bibliographie : Autor

- 1946 *U.S. policy toward China with general foreign and Far Eastern policy : statement, letter and speeches*. By President Harry S. Truman, State secretary James F. Byrnes and Director of the Office of Far Eastern Affairs, State Department John Carter Vincent ; with Chinese translation. (Shanghai : International Publishers, 1946).

Victoria (London 1819-1901 Isle of Wight) : Königin von Grossbritannien und Irland seit 1837, Kaiserin von Indien seit 1876

Biographie

- 1849 Queen Victoria's journal ; 10th June 1849.
 Sie schreibt über den Chinese Luncheon Room, Buckingham Palace :
 "We breakfasted as we already dined last night, in the new room that has been made for us, a fine large lunchroom, very handsomely fitted up with furniture &c., from the Pavilion at Brighton, including the Chinese pictures [by Robert Jones], which were on the Dining-room walls there, the doors with the serpents &c. which had belonged to that room. A dragon has been painted on the ceiling to harmonise with the rest. The small sitting room is also furnished with things from the Pavilion." [Max1]

Washington, George (Wakefield, Westmoreland, Va. 1732-1799 Mount Vernon, Va.) : Erster Präsident der Vereinigten Staaten von Amerika

Biographie

- 1757-1772 George Washington sent orders for Chinese porcelain to Bristol and London. During this period he had bought Chinese porcelain from a famous Chinese dealer. Among Chinese porcelain ware, he had a special fondness for blue-and-white porcelain. [Frank52]
- 1785 George Washington : Diary July 8 (1785).
 Washington chose a good place next to the garden wall in his botanical garden and sowed the Chinese flowers seeds given by Mr. Porter and James Craik. He took a detailed record of the procedure he used to plant the seeds. His experiment failed : "Whether these plants are unfit for this climate, or whether covering and thereby hiding them entirely from the Sun the whole winter occasioned them to rot, I know not." [Frank22]

Bibliographie : erwähnt in

- 1995 [Irving, Washington]. *Huashengdun zhuan*. Huashengdun Ouwen zhu ; Zhang Jin, Liu Bingzhang, Wang Jiliang deng yi. (Jilin : Shi dai wen yi chu ban she, 1995). Übersetzung von Irving, Washington. *George Washington : a biography*. (New York, N.Y. : George P. Putnam, 1850).
 华盛顿傳 [WC]
- 2009 Wang, Dave. *Benjamin Franklin, George Washington, Thomas Jefferson and Chinese civilization*.
https://docs.google.com/viewer?a=v&q=cache:GD0AjLyp2jkJ:virginiareviewofasianstudies.com/files/archives/2009/wang-ben.doc+&hl=de&gl=ch&pid=bl&srcid=ADGEEShCJQjbFGpffDAu5LS_2oxHBNkSPIGFscQwrqP6jKgZyzYzLOwJr1EGYwqgGV0zWHfO9CAAwJhSrK9dx2hCtdE9kfMv7qe6I90A6YKebcj_HFSb23wCo-Y2C9TkSqeTy7PAcXIL&sig=AHIEtbSUsJGnLWgNxkCqkxI VIWv2mKnQTSw.

Wilson, Woodrow (Staunton, Va. 1856-1924 Washington D.C.) : 28. Präsident der Vereinigten Staaten von Amerika

Bibliographie : erwähnt in

- 1952 Li, Tien-yi. *Woodrow Wilson's China policy, 1913-1917*. (Kansas City : University of Kansas City Press, 1952). [WC]