

not permitted to lead them into acts of license. Only four years ago their insurrection began in the Southern province of Kwangsi — through which they have gradually moved forward to the lake provinces, thence to Nanking, and have now got possession of many hundred miles of the great river (the Yang-tse-kiang) and of the grand canal which runs northward to Peking from the mouth of the river. All the insurgents seemed “well-clad, well-fed, well-provided for in every way, content, and as if sure of success.” “At their approach the people and the retainers of the old administration are everywhere appalled, and fly like chaff before the stormy wind.” The extremely high authority over *all* nations which these religious insurgents uniformly arrogate to themselves is that which most fills the English and French settlers with fear and dislike.\* Morally they seem to admit their superiority to the old *regime*.

The American visitors were allowed to examine the arrangements as they pleased. They saw a great many proclamations in the “Heavenly City” (Nanking from the acting King Yang—the Aaron of the royal confederacy), on “the distribution of food, of clothes, and of medicines; on the payment of taxes; the preservation of property;

\* To-day’s *Times* contains an arrogant proclamation to the English at Hong-Kong, purporting to come from the insurgent leader, and demanding their surrender of arms and ships, on which terms he offers them “their miserable lives.” He tells the English that they are “unfit for civilization,” and makes other amusing and opprobrious comments on their conduct and moral qualifications. We doubt if the document is genuine. It is consistent with the high claims of the Insurgents and with their patriotic desire to redeem their native land from very encroaching colonists. But it is inconsistent with their great and uniform politeness hitherto to all strangers, including the English. If genuine, it indicates that sufficient moral arrogance is mixed up with their religious and patriotic fervor (which was equally true of Hebrew enthusiasm,) but does not change our impression of the essential characteristics of the movement.