

ness of their proceedings and their organization at their "Heavenly capital"—Nanking, at Ching-kiang-fu, the city which guards the southern point of the Grand Canal, and elsewhere.

The insurgents claim for themselves that their Government is a strict Theocracy. Their chief ruler or "Heavenly King," stands to them in the place of Moses to the Hebrews. He declares to them the "Heavenly Father's" will. This Heavenly King is the leader who was first known by the title of "Tien-teh," "Heavenly Virtue," which, it is said, he has since relinquished for that of the "Heavenly King." The curious American explorers who visited the insurgents and report upon them, seem doubtful whether he is a real person at all, or only a myth, for though their informants all declared that he was then resident in the very city (Nanking) where the inquiry was made, no one could assert that he had been actually seen since 1847. The second ruler, however, who takes the functions of Aaron to the Heavenly King, is a sufficiently real person, and has a string of titles, some of them to us not a little shocking, which indicate the divine authority which he is considered to dispense. Besides these, there are four other Kings, all from the southern provinces of Kwangsi and Kwangtong, and this royal fraternity of six are regarded as rightful masters, or stewards under the Heavenly Father, of the *whole earth*, and it is apprehended that *no other* Government will be acknowledged as rightful. Dr. Bridgman speaks of the remarkable energy of the Government, and the strict and even ascetic discipline of the hosts of insurgents in the strongest terms. Their hatred to the imperial government and troops seems to amount to a passion, but it is