

hension that it might be taken possession of by one of the other leaders, fortified, and directed against the city, which it commands.

A description of this far-famed tower will be interesting to our readers at this time. Du Halde says, "It is without dispute the tallest and most beautiful of all those to be seen in China."

It was built about the year 1413, by Yung-loh, the third emperor of the Ming dynasty. Representations of it are found in nearly all the school geographies of civilized nations; and well do many of us remember the school-boy idea we formed of its milky whiteness associated with the term *porcelain*,—while in reality but a comparatively small portion of it is white. Green is the predominant color, from the fact that the curved tiles of its projecting roofs are all of this color, while the wood work supporting these roofs is of the most substantial character, in the peculiar style of Chinese architecture, curiously wrought and richly painted in various colors. The body or shaft of the edifice is built of large, well burnt brick, and on the exterior surface they are red, yellow, green, and white. The bricks and tiles are of very fine clay, and highly glazed, so that the tower presents a most gay and beautiful appearance, which is greatly heightened when seen in the reflected sunlight. It has nine stories, and is two hundred and sixty English feet high. At the base, it is over three hundred feet in circumference, each side of the octagon being about forty feet. After the first or ground story, all the others are quadrangular on the inside instead of conforming to the octagonal exterior. On each face is an arched opening in which one can stand and look out upon the surrounding scenery; but a wooden grating prevents you from stepping out upon the galleries, which are not provided with balustrades. The inner walls of each story are formed of black, polished tiles, a foot square, on each of which an image of Buddha is moulded in *bas-relief*, and is richly gilt. There are, on an average, more than two hundred of these images in each story, giving an aggregate of near two thousand in all. A steep staircase on one side of each square apartment leads to the one above, and by this means you may reach the top, from which a magnificent panorama is seen spread out before you—the whole city of Nanking toward the north, but, as it were, at your feet—its fine amphitheatre of hills, yet not so high as to shut out a prospect beyond, in some directions, as far as the eye can reach—then three or four miles distant, northward, you see the noble *Yang-tze-giang*, from which a canal leads up to the city, and surrounds it, forming the moat.

A fine, spacious temple, covered with yellow glazed tiles, and filled with gilded idols, stands at the foot of this Pagoda, and in the same extensive inclosure. Here we purchased of a priest a native cut, representing the tower, and containing some particulars relative to its history. Of a portion of it the following is a translation:

"The Emperor Yung-loh desiring to reward the kindness of his mother, began, in the tenth year of his reign, in the sixth month and fifteenth day, at midday, to build this tower. It was completed in the sixth year of the Emperor Sien-tab, on the first day of the eighth month, having occupied nineteen years in its erection. The order of the Emperor to one of his Ministers, Wong-ti-tah, of the Board of Public Works, was to build a tower according to a draft which he had prepared and put into his hands. It was to be nine stories high, the bricks and tiles to be glazed and of the 'five colors,' and it was to be superior to all others *in order to make widely known the virtues of his mother*. Its height was to be 30 *chang*, 9 feet, 4 inches and 9-10ths of an inch. The ball on its spire to be of yellow brass overlaid with gold, so that it might last for ever, and never grow dim. From its eight hooks as many iron chains extend to the eight corners of the highest roof; and from each chain, nine bells, suspended at equal distances apart. These, together with eight from the corners of each projecting roof, amount to 144 bells. On the outer face of each story are 16 lanterns, 128 in all, which, with 12 on the inside, make 140. It requires 64 cattles of oil to fill them. Their light shines through 'the 33 heavens,' and even illuminates the hearts of all men, good and bad, eternally removing human misery. On the top of the highest roof are two brazen vessels, together weighing 900 cattles, and one brazen bowl besides, weighing 450 cattles. The grounds belonging to the pagoda and occupied by temples and other buildings, are $9\frac{1}{2}$ and 33 paces in circumference. Having been adorned by the Emperor Yung-loh, its brilliancy will now endure to hundreds of generations—a monument of recompensing kindness to myriads of years. Therefore it is named *Paug-an-sz*, i. e., *Recompensing Favor Pagoda*. An inscription on a tablet within call it "The First Pagoda." Its cost was 2,485,484 taels of silver (\$3,452,000.) Encircling the spire are nine iron rings—the largest being 63 feet in circumference, and the smallest 24 feet—all together weighing 3,600 cattles. In the bowl on the top are deposited, one night shining pearl, one water averting pearl, one fire averting pearl, one wind averting pearl, one dust averting pearl, a lump of gold weighing 40 taels, a picul of tea leaves, 1,000 taels of silver, one lump of ornament weighing 100 cattles, one precious stone gem, 1,000 strings of 'cash' bearing the stamp of the Emperor Yung-loh, two pieces of yellow satin and four copies of Buddhist classics.

"In the fifth year of the Emperor Kia-king of the present dynasty, on the fifth month and fifteenth day, at daylight in the morning, the god of thunder drove poisonous reptiles to this pagoda, and immediately three sides of it were injured. The strength of the god of thunder was very great, but Buddha's resources were infinite, therefore the whole edifice was not destroyed. The two highest mandarins at Nankin, and Suchan, the Tsungtoh and Futai, thereupon informed the Emperor of the accident, and he besought him to have it repaired. So in the seventh year of his reign, and on the second month and sixth day, the repairs were begun, and were finished on the second day of the sixth month, in the same year, so that the building was as perfect as when new."

Such is the native account of this remarkable edifice; and when, on turning a corner of one of the large temples in the spacious inclosure, we came suddenly in view of the whole structure, at once, its beauty and grandeur far surpassed our most glowing anticipations. But by far the most interesting circumstance associated with the Porcelain Tower is the fact that it is a monument of filial affection—a magnificent tribute of the gratitude of a son for a mother's love.

Here is another of the many striking contrasts between the customs of the Chinese and of Western nations. We deposit the record of the commencement of the work at its base and under the superstructure. They, more significantly, do so on its completion at its summit. The conception of the Chinese is the most sublime and grand—*Finis coronat opus*—but practically they may be wrong, as it is suggested by the reports in Nankin that the tower was blown up in order that the treasures, of course exaggerated in amount by the people, might be more easily obtained from the almost inaccessible depository. Since the possession of Nankin by the Pai Pings all the idols in the Tower, and elsewhere, have been destroyed, and the floors and means of ascent broken up.

INDIAN NATIVE NEWSPAPERS.

The native press in the upper provinces of India is a very recent institution, having originated beneath the beneficent and enlightened rule of the late lamented Mr. Thomason. In 1848, there were only seventeen lithographic presses in those provinces; in 1852, this number had increased to thirty-seven. Pamphlets, and even works of some magnitude, in the native languages, are issued from these presses, as well as newspapers and literary periodicals. The circulation of the journals, however, is still very insignificant, varying from 5 to 231 copies; and in the last-named year their combined circulation amounted to no more than 1,697, the total receipts from which were estimated at £1,642. The entire number of newspapers was only thirty-four. But during the same twelve months 82,450 copies were struck off of 130 different works, the aggregate value of which would not exceed £4,000. The native newspaper has been thus characterised by Mr. J. W. Sherer, a young civilian of singular merit:—"Its news is generally the worst part about it; undeviatingly inaccurate, trivial, behind-hand, and ridiculous. Opinions they seldom express. Their best feature is a sort of penny magazine article, on some subject of general information, translated from the English, occasionally scientific, biographical or historical. This is rather a way in which the native mind likes to take knowledge in fragmental doses, ready prepared for superficial display. Poetry, religious discussion, extracts, &c., make up the rest of the budget." The contents of the paper being of this nature, and mostly borrowed at second-hand from the English press, it may be inferred that the expenses are not very great—a fortunate circumstance, considering the smallness of receipts. Thus in 1848 the monthly expenditure of the "Ukhbar-ool-Huquaung" or "Genuine News," issued from the Agra College press, fell short of £10. This sum was distributed as follows:—Sub-editor, £1 10s.; copyist, £1; accountant, &c., 14s.; pressman, 10s.; spongeman and two coolies, 16s.; messenger and watchman, 16s.; water carrier, 1s. 6d.; paper, £2 4s.; sundries, 12s.; postage, 16s.; house-rent, 5s.; wear and tear, 4s.; contingencies, 10s.;—total, £9 18s. 6d. The "Genuine News" at that time yielded a monthly profit of 6s. 6d. to its proprietors, the result of a bi-weekly issue of eighty-two copies, besides twenty distributed gratuitously. The expenditure in this instance, however, was unusually high, as, indeed, were also the receipts. In the year 1852 there were nine papers, published in the city of Agra alone, circulating together 749 copies, and returning a gross sum of £598 per annum. In the same year Barilly produced only one paper, the "Omdut-ool-Ukhbar," or "Most Trustworthy News;" forty-two subscribers; weekly; local intelligence, Government orders, scientific subjects, &c.; unpopular, because written in simple Oordoo. Benares was more prolific in literary produce. It could boast of seven papers, circulating 865 copies, and yielding annually a gross revenue of about £310. At Cawnpore there were two lithographic presses, whence books alone were issued. But in the imperial city of the Great Mogul the journalist is duly honoured. Seven newspapers were published at Delhi, five of which together circulate one hundred and sixty-three copies, returning £280 a year.