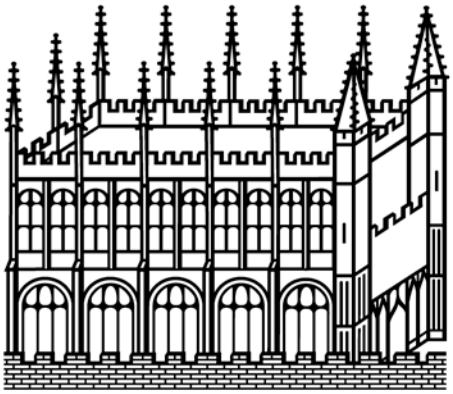


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THE

INDO-CHINESE GLEANER.

No. I. May, 1817.

CONTAINING

EXTRACTS OF THE OCCASIONAL CORRESPONDENCE

OF THOSE

MISSIONARIES IN THE EAST,

WHO LABOUR

Under the Direction of the Missionary Society;

TOGETHER WITH

MISCELLANEOUS NOTICES RELATIVE TO THE PHILOSOPHY MYTHOLOGY, LITERATURE, AND HISTORY OF THE INDO-CHINESE NATIONS; DRAWN CHIEFLY FROM THE NATIVE LANGUAGES.

PUBLISHED QUARTERLY,

OR AS OFTEN AS MATTER CAN BE FURNISHED.

MALACCA:

Printed at the Mission Press.

1817.

according to his own account, brought back several hundreds of captives. This step was commended at Court, till the expense of the

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INTRODUCTION.

ADDRESSED WITH DUE RESPECT TO ALL OUR MISSIONARY BRETHREN IN THE EAST.

DEAR BRETHREN,

IT has long been thought exceedingly desirable, by the Revd. Robert Morrison, and others of our brethren, that a small Periodical Publication should be set on foot in some part of India, for the purpose of cultivating a more regular and efficient correspondence between the various Missions, under the direction of the MISSIONARY SOCIETY.

The great distance to which we are removed from our native country, necessarily renders our communications with it few and precarious. The numberless sources of mental improvement, delight, and edification which our friends in Europe possess in their Monthly Magazines, Reports of Societies, and other periodical works, are but few of them enjoyed by us; and those of them which we do now and then obtain, seem to have lost part of their interest, by the oldness of the date before they reach the East. These considerations suggest the propriety of our endeavouring to furnish similar resources among ourselves.

The daily work peculiar to each station is generally such as to preclude the possibility of writing many letters. Beyond that correspondence with the Society at home, which is indispensibly necessary, very little more can be attempted. If we write to our brethren in the countries around us, we are obliged either to write the same things frequently over again, which consumes much time and strength; or to content ourselves with a few lines on general topics, which renders correspondence dry, and of comparatively little value. It has therefore been thought that, by means of a regular periodical medium of correspondence, the whole of our brethren may be made acquainted with the principal circumstances of each individual's situation, with the loss of but very little time and labour; because, one letter published in this way would be sent to all the stations,

and answer the purpose just as well as if it had been ten times copied over by the first writer.

In our individual situations, there are many things which, being common to ourselves, seem to possess but little value; but which, if communicated, might be of considerable interest to others engaged in the same work at a little distance from us. There may be also many things in the plan of labour---in the economy of the individual Missions---in family circumstances---and in our local situation, the sober and modest relation of which might, by the blessing of God, tend for mutual instruction, encouragement, and edification. It is true, we now and then receive short accounts of these things by means of European publications; but these accounts reach us generally about fifteen or twenty months after their original date.

Moreover, in our present state we seem, from a paucity of mutual communications, to be rather too much insulated. We need to be drawn as closely together in the bonds of love as possible; and our union strengthened and consolidated. It is hoped that a Periodical Publication, on some such plan as that now submitted, might be a useful means for the accomplishment of these important ends.

In it the sentiments of all would find a general medium. The sentiments and views of our senior brethren (i. e. senior either in labour or in years, or in both)---sentiments which, being the result of long experience, much labour, numerous trials, and varied success, would, it may naturally be expected, prove of the greatest service to us all; especially, as the communication of them would rather be the natural result of circumstances, and the accompaniment of some relations of facts, than the result of design and set purpose; they would assume no dictatorial or offensive airs, which sometimes steel the heart against even good counsel and useful instruction.

From the annually extending aspect of our Society's Missions in the East, and the consequent increase of labourers, there will of necessity be always a certain proportion of our number young and inexperienced, (so at least as to Missionary labour); and it may be fairly presumed that the free communication of the sentiments of all our brethren, especially of those who are senior in labour, coming in the form of familiar correspondence, would be of the greatest service to such, and indeed to all. In this way many important hints might be obtained, showing how we may combine consider-

able usefulness of labour with due economy of expence---how we may most zealously and effectually co-operate with that venerable body of men (our Directors), whom we have the honor to represent ---how we may most extensively profit by the example and labours of those worthy men, who have been long engaged in the same work, under the direction of various other Societies---how we may most successfully reason with, and communicate divine truth to, the heathen---and how we may most conscientiously discharge the duties of our sacred office, so as that God may be glorified, the Gospel extended, the character of society improved, the joy of the Churches increased, and our own personal salvation promoted. These are the principal ends proposed by this little work, and it is not to be doubted, but that our brethren will, if they approve of it, each feel it a duty to do his utmost, in order to render it as fit as possible for the accomplishment of its ends.

It should be understood, that it is not intended by this publication, in the least to curtail, or to interfere with, those regular and detailed accounts which every individual of us, considers it his duty to communicate to the Directors. Were we to relax in this particular, we should fail in a very important duty to the Churches of Christ in general, as well as to that Society with which we are more immediately connected; and moreover, would ultimately cut off from ourselves as individuals, those sources of instruction, counsel, and encouragement, which we find in the communications of the Society to us, and on which we all justly set so high a value. It is proper that this should be distinctly stated at the beginning of the GLEANER's course, and acted upon to the end.

It has further been thought, that a work of this nature, while it would prove the common channel of our mutual and familiar correspondence on subjects chiefly connected with Religion, might at the same time become the medium of much interesting information respecting the Literature, History, &c. of the several countries in which we labour. For, notwithstanding of the much that has already been said and written, on the natural state, civil institutions, and moral condition of the oriental nations, by various authors, with various degrees of merit; yet still there are many things to be GLEANED---things which, when individually viewed, may seem of no great value, yet, collectively considered, may possess a good de-

gree of interest;---and it is our object, as the title imports, to GLEAN, or gather up the remains.

It is obvious that the writers of History, taking, as the nature of their work generally requires, an extensive range of country under their view, cannot attend closely to minute circumstances, local usages, and the various shades of mental and moral character, all of which, are found to differ considerably in countries of considerable extent. Sometimes also from want of a personal knowledge of the native languages, they have been obliged to depend on precarious and uncertain sources for information, on points of no small importance; hence errors have occasionally crept in, and been extensively propagated;---errors, some of which, persons who have long resided in the country, are intimately acquainted with the customs, and come in constant contact with the sentiments of the people; and who, by daily study of the languages, have access to the surest sources, might probably be able to correct. It is perhaps, not presuming too far to hope, that some of our senior brethren who have long laboured in the East, might render service to the public in this respect, at least, in as far as their own sphere of labour and observation extends. Though they may not know the WHOLE so well as many who have already written, yet they may know SOME OF THE PARTS better.

Much has already been written on the state of the eastern world, by men of great erudition and science; and, in some instances, with a degree of ability which we can never presume to equal. Yet it has been thought, that some of them have not viewed the sentiments, character, and institutions of the Eastern Pagans with CHRISTIAN EYES.---They have tried, rejected, and approved, rather by the standard of the ancient Western Pagan nations, than by that of Divine Revelation. With a few, it seems even to have been a problem, whether, in describing the state and character of man as a moral agent, sentence ought to be passed on his actions according to the rules of the Christian Scriptures, or according to the dictates of Pagan Philosophy. Viewing, as we do, the writings of the Old and New Testament, as the sole standard of true virtue; and as the only sure guide to eternal happiness, we cannot of course, approve of deciding on the character and actions of individuals, or of nations, by the rules of mere human wisdom.

It has therefore occurred, that, to us, who have chiefly to do with the intellectual and moral character of the Pagan nations, just and SCRIPTURAL views of their various systems of Philosophy,---their national and local institutions---their idolatrous worship, &c. would be of the greatest service, as they would assist us in opposing the sophistry of their wise men---in dealing with the prejudices of the lower classes---in undermining, with more skill, the huge fabrick of idolatry---and in communicating, with more effect, the salutary knowledge of THE TRUE GOD AND ETERNAL LIFE.

The various systems, NOW existing in India and China, under an almost infinite variety of names and forms, and loaded with innumerable local and circumstantial differences, were evidently not numerous in their ORIGIN. Mutual communication of any thing which our brethren can occasionally draw, from NATIVE and AUTHENTIC sources, may throw light on their ORIGIN, now almost lost in the lapse of ages; and on the various STEPS by which they attained their present extent and dominion over so large a portion of the human race; as well as on their nature and principles. In this way no small service would be rendered to the cause of truth.

With respect to the TITLE, FORM, &c. of the work now proposed, these may be subjects of after discussion. THE INDO-CHINESE GLEANER, is the title for the present adopted. This title seemed sufficiently GENERAL, as it would admit of that variety of unconnected and miscellaneous matter, of which it is intended the work should consist; and sufficiently APPROPRIATE, as it specifies those countries from which the CHIEF part of the materials would be collected.

As its object is to collect the remains which have been left by those who have already gone over these fields, and to record such things as may not have claimed the attention of publications of greater note; therefore it seemed proper that it should be denominated the GLEANER.

As to ARRANGEMENT, the materials might perhaps be disposed under the three following heads:

I. ACCOUNTS FROM THE MISSIONS, consisting of letters from our brethren---extracts of letters---or letters abridged.---Not sent as quarterly REPORTS, for this might appear too formal, as no one

of our stations assumes an authoritative pre-eminence over another; but sent in the form of FAMILIAR CORRESPONDENCE.

II. GENERAL INTELLIGENCE, containing very brief relations of the state of christianity in different parts of the world. Not the DETAILED statements, for they will be found in other periodical works of long standing; but SHORT ABRIDGEMENTS of that which is most interesting.

III. MISCELLANEA, consisting of MISCELLANEOUS NOTICES, relative to the Literature, Philosophy, History, &c. of the various nations in which we labour; TRANSLATIONS from the native languages, &c.

As there are already other Periodical Publications of a somewhat similar nature in India, each of which executes to admiration, its own department, it would be unfair and invidious in us to take exactly the same path. It seems most proper that, in our GLEANING COURSE, we endeavour to avoid coming in contact with any of them; and in general direct our attention to such things as may not lie in their way, or be likely to find circulation through their medium.

The few thoughts here offered, together with the plan of the work annexed, are submitted, RESPECTED BRETHREN, with all humility to your consideration. They are, I believe, generally in conformity with the views of our revered Brother, Mr. Morrison, by whose desire this paper has been drawn up. If the plan meet YOUR approbation and support, the object will doubtless be gained; if not, the proposal will fall to the ground, and, as it presumes to promise nothing calculated to raise high expectations, its fall cannot be great.

If it should be asked, why, seeing MALACCA is but a new station, and not the most central, a work requiring the consent and support of all, should have been first attempted there?---The answer is this---It so happens that we have a Printing Press (the property of the Society) here;---a facility which, so far as we know, none of the other stations yet possess. There are also here founts of Chinese and Arabic Types, which might be useful occasionally, as it may sometimes be necessary to print the native character employed in the piece translated. These founts, it is true, could not apply generally to the originals of papers sent from many of the other stations, where these languages prevail not; still they will apply to a very considerable extent. Under these considerations there did not

seem any very weighty objection against issuing the PROPOSAL from this place.

As our brethren have not been prepared beforehand to assist us by their letters, the several first Numbers must necessarily be very barren. This evil it is hoped, may be remedied after a little time. Had health and other circumstances admitted, the present paper would have been sent for your inspection some time ago.

Those of our brethren who may feel disposed to contribute to the GLEANER, or have any remarks to make on the plan proposed, are requested to forward their communications as frequently as possible; and in as concise a form as the nature of the subject will admit of.

As to the EXPENSE of the work, that would not be very heavy. It would most likely devolve upon us all generally, unless the Society should consent to bear it.

I am, Dear Brethren,
Yours very respectfully,
W. MILNE.

MALACCA,
April 26, 1817.

THE INDO-CHINESE GLEANER.

No. I. May, 1817.

ACCOUNTS FROM THE MISSIONS.

SOUTH SEAS.

The following extract, though of an old date, is very important, and will afford the purest pleasure to all. The intelligence which it conveys of Mr. Scott's death, is highly calculated to quicken us in our labour while our day lasts.

EXTRACT OF A LETTER FROM THE REV. MR. CROOK, TO THE REV. R. MORRISON, DATED SYDNEY, N. S. W. 4TH JANUARY, 1816.

MY DEAR AND HIGHLY HONOURED BROTHER,

" An opportunity offers to write to you, and I must embrace it, as I know not that I shall ever have another. I am on the eve of sailing for Taheite, with my wife and seven small children. The call of our brethren and of the natives is very strong, and we are very desirous to be off. The fields are indeed white unto the harvest. Many hundreds have cast away their idols, and are become the worshippers of the true God. Every arrival announces fresh triumphs of our adorable Redeemer over idolatry, superstition, and sin. The conjurers renounce their art and burn their magical instruments in the flames. Chiefs pull down and destroy their Moraes, and sacred altars, and use the wood to cook their ordinary food. The priests themselves bring forth their idol Gods, and burn them before all men. Idolatry shakes to its centre throughout all the Society Islands. I trust the Lord is making bare his holy arm in the sight of these nations, and that these ends of the earth are remembering and turning to the Lord, so that the innumerable Islands of the

South Seas will be quickly enlightened, and all the world be speedily filled with his glory. The mission has suffered a severe loss in the death of Mr. Scott. He was an excellent man, and feared God above many. He knew the language correctly, and could preach well in the Taheitean tongue; but it pleased our good and gracious God to take him off very suddenly. He has entered into his rest, and we must endeavour to carry on the warfare till our Lord call us home also. Our friends have been praying and earnestly entreating for more labourers, and we are in daily expectation of the arrival of six and their wives in the colony. It would afford us very great pleasure, were they to arrive so as to accompany us, but this is almost hopeless as we sail in a few days.

I shall leave orders with the printer to furnish you and Dr. Carey, with the New South Wales Gazette, where you will learn something of us and of our affairs from time to time."

CANTON.

The persecuting spirit of the Chinese Government still continues; and renders not only the greatest caution and most prudent care necessary in acting; but also prevents doing any thing publicly and avowedly in the cause of the Gospel.

The Rev. R. Morrison, since his return from Peking, whither he went, attached to the suite of the British Ambassador, continues his translation of the Old Testament as formerly. By the latest accounts, the Book of Psalms was nearly finished. The Second Number of his Chinese Dictionary has been printed, and the printing of a volume of Dialogues was finished during his absence. A severe Edict, lately issued by the local Government, has obliged some of the natives employed by him and other Europeans, as assistants in the language, to abscond. This despotic measure has thrown some difficulties in the way of proceeding with the printing of his Dictionary; but these, it is hoped, may in course of a little time be overcome. From a Memoir of Mr. Morrison's journey to Peking, which will most likely be published in England, much genuine information respecting the real state of China, may be expected. Mrs. Morrison is not expected from England this season.

THE OPINION OF A CHINESE PRIEST RESPECTING CHRIST.

EXTRACT OF A LETTER FROM MR. MORRISON, DATED 19TH MARCH, 1817.

" Yesterday we had a visit from two of the principal Priests, of the HAE-CHANG-SZE Temple. One of these old Priests, sitting in my room with several other Priests attending on him, expressed himself thus concerning JESUS:---

" 'I have heard that the people in your part of the world, are exceedingly quarrelsome, and that Jesus dissuaded them from cherishing that spirit, recommending mutual forbearance and a yielding temper. On this account, in a fit of passion, they nailed him to the cross. He expressed an indifference about death, and, to the last, advised them to cherish the spirit he had recommended. After his death they saw him ascend to Heaven, and were so struck that they fell down and worshipped him-whom they had crucified. Now the people in the west worship him, as we worship FUH.*'

" He supposes, adds Mr. MORRISON, that our religion is the same with that of the Portuguese. He says FAN, (supposed by the Chinese to be the birth place of FUH,) is not the name of a place on earth, but in one of the Heavens, of which there are THIRTY-SIX! † The old man is exceedingly full and fluent on all sub-

* FUH 佛 is generally spelled FOE by European writers. It is the Chinese name of the founder of the Boudhistic Sect. This Sect, as is generally known, prevails to a great extent in China, though in some respects different from what it is Ceylon, in India, and in Burmah. FUH is probably an imitation of the Indian name BOODH. The Chinese have no character whose initial sound is B, hence in attempting to pronounce BOODH, they would say P'HOOT---or as here FUH.---ED.

† THIRTY-SIX HEAVENS---Here there is a remarkable difference of opinion between the Boudhists of Ceylon and those of China; the former believe that there are TWENTY-SIX HEAVENS---but the latter always assert that there are THIRTY-SIX, which they express by 三十三重天 SAN SHEH SAN CHUNG T'HEEN---i. e. THIRTY-SIX ORDERS OF HEAVENS. It might perhaps be difficult to account satisfactorily for this difference of opinion. If we suppose that this latter opinion prevailed in China before the entrance of Boudhism, and that the votaries of that Sect adopted it, perhaps we may not be far wrong.---ED.

jects of the 變化 pëen-hwa (i. e. transmigration) of various animals;---their being transformed into 神仙 SHIN SEEN, &c."§

MALACCA.

Here things continue much as they were on the 31st December last. There are seventy scholars in the Chinese schools. The new edition of the Chinese New Testament mentioned in a former printed letter, is now throwing off. Translating and preaching are going on as far as health and strength permit. In consequence of the late edict issued by the CANTON Government, several Chinese, some of whom were formerly employed about the Mission in China, have come hither. May this retreat to which they have found it adviseable to flee, prove the place of their emancipation from the bondage of sin!

An Edition of BOGUE's ESSAY has just been printed here. Should there be an opportunity of disposing of any copies of this work at the different stations, our brethren will oblige us by sending for them. Of Mr. and Mrs. THOMSEN, we have heard nothing since November last, at which time they had engaged a passage in an American vessel, bound to Holland. Mrs. THOMSEN's health continued still in a very precarious state. Mr. T. also had been ill at Batavia---his last letter was written, on his bed. Should it have pleased God to favour them with prosperous passage, they may now be in England; and he may be expected here again in course of this year.

By a letter just received from Mr. MEDHURST, we understand, that the Society have sent him out to assist us at this station. He was at Madras in February, waiting for the change of the Monsoon to come over. His arrival is looked for with great anxiety; for, besides carpenters and brick-layers employed in completing the plan of building, there are upwards of TWENTY MEN, printers, school teachers, and assistants in the languages, now constantly on the Society's books and pay---most of whom must be furnished with work by a single individual, in a poor state of bodily health, and in the midst of

§ 神仙 SHIN SEEN are a kind of spiritual beings, who were originally mortal men, but who, by severe mortification and virtue, raised themselves to this dignity.---ED.

family affliction. Should the GLEANER reach Madras or Calcutta, before Mr. MEDHURST finds a passage, it is hoped, this consideration will lead him to endeavour to come on without delay. He understands printing and brings with him also a fount of English Types, which is very necessary to complete the fount already here, as the letter is old, and the fount very deficient.

On the 7th ult. Mrs. MILNE was delivered of a daughter, whose terrestrial course was destined to be very short. She died on the 10th, after which the mother was seized with an alarming fever, and other complaints of a dangerous nature, followed by extreme debility, which seemed for a time to defeat the most powerful and suitable means, applied with the greatest ability, tenderness, and care, by a Medical Friend, whose brotherly attentions in the day of distress can never be forgotten.

The symptoms of Mrs. M's case, though more favorable than formerly, still continue (April 30th) in so fluctuating a state, as to render her restoration very doubtful. With God all things are possible. The consolations of the Gospel have not been withheld in the midst of bodily sufferings.

CALCUTTA.

EXTRACT OF A LETTER FROM THE REV. H. TOWNLEY, DATED MARCH 4.

"We are fagging hard at the Language, which, together with other necessary engagements among the British, pretty nearly drains us of all our time and strength. Mr. MAY's assistant, Mr. PEARSON, comes by way of Madras, and is daily expected. A pious young man, of the name of HURLE, has come forward as a fellow labourer, and is studying at Chinsurah."

EXTRACT OF A LETTER FROM THE REV. JAMES KEITH, DATED 3D FEBRUARY.

"On the 31st December last, Mrs. KEITH was confined, and delivered of a fine boy, who paid us only a visit of four days and nineteen hours, and then left this sinful world. Blessed be the Lord for the support afforded to us, especially to the mother who suffered much for thirty-six hours. The Lord can give us "a name better

than that of Sons;" therefore, we desire to say, "the Lord gave, and the Lord hath taken away; and blessed be the name of the LORD."

Mr. TOWNLEY and myself are studying the Bengalee, and hope soon to be able to proclaim salvation. About two months ago, Mr. MAY was married to a young lady, born in this place."

MADRAS.

After the chief part of the above was put to press, we learnt by letters from Calcutta, that on the 26th of August last, an Association Meeting was held there, at which were present, the Rev. Messrs. LOVELESS, KNILL, TOWNLEY, REEVE, MEAD, RENDER, and KEITH. Several resolutions were passed at the Meeting, but we have not yet been made fully acquainted with their import. Part of their object seems to be to publish QUARTERLY CIRCULARS, containing accounts of the progress of the Gospel in India, especially in the Missions connected with the MISSIONARY SOCIETY. The object of these Circulars, so far as is yet known here, is of a select and specific nature, not so general and Miscellaneous as that of the GLEANER: On this account it did not seem necessary to stop the printing.

From VIZAGAPATAM, BELHARY, GANJAM, TRAVANCORE, CEYLON, SURAT, JAVA, AMBOYNA, ISLE OF FRANCE, &c. no letters have lately reached this place.

GENERAL INTELLIGENCE.

IRELAND.

There are now in this long neglected Island, upwards of TWENTY THOUSAND children, chiefly ROMAN CATHOLICS, learning to read the HOLY SCRIPTURES, which were a few years ago denied to them by their spiritual guides. A desire to obtain the Scriptures is general and increasing. These effects are chiefly owing to the labors of the HIBERNIAN SOCIETY.

MISCELLANEA.

EXECUTION OF CRIMINALS IN CHINA.

To the Editor of the Indo-Chinese Gleaner.

SIR,

On the 2d inst. there were TWENTY-FOUR MEN beheaded at the place of execution, situated without-side the southern gate of this city. And on the 6th, EIGHTEEN more underwent the same capital punishment.

Executions, comprising numbers as large as these, are very frequent in this place, and excite little or no attention. The Government does not give publicity to the causes of the capital punishment of so many malefactors; the daily paper coldly mentions that they were beheaded, and that the execution had been announced to His Excellency the Viceroy. There are no confessions, no dying speeches, no account of the behaviour of the unhappy victims of the offended laws, at the last awful scene; no minister of religion attends to urge them to repentance, in the hope of Divine Mercy; though human laws cannot forgive.

The posture of execution is singular. They are obliged to kneel, with their faces towards the residence of the Emperor, and, bending forward in the attitude of submission and thanksgiving, have the head severed from the body, by a skilful blow with a sword.

Some men, from their sufferings in prison, which is generally so loathsome and horrible a place, that it is called 地獄 TE-YUH "Hell," and from fear, cannot support themselves in the position required. Others go out of this life, threatening vengeance to their prosecutors in the life to come; i. e. when, in their apprehension, they shall have passed through the Metempsychosis, and returned again to live as before in this world.

CANTON, CHINA,
March 9, 1817.

Yours, &c.
AMICUS.

On perusing the above, various reflections will offer themselves to various minds. What different feelings would so awful a spec-

tacle have excited in any free and christian country, from those excited by it in China! PAGANISM, even the most refined, is not in its nature adapted to cherish the nobler feelings of the human heart. A genuine commiseration towards GUILTY sufferers, and cordial forgiveness of UNDESERVED punishment, are the productions of CHRISTIANITY, and of it alone. It has been generally thought, considering the vast population of China (which has however, been lately discovered to be one third less than was formerly supposed) that very few criminal executions take place in course of a year. But this, it would seem, is a mistake---more than ONE THOUSAND criminals suffer death annually, in the Province of Canton alone! A learned Chinese says, than on an average, a hundred are put to death by the law in the province, every month!

OF THE TEA SECT.

TRANSLATED FROM THE PEKING GAZETTE.

This Sect is called in Chinese 清茶門教 TSING-CHA-MUN-KEAOU, i. e. the PURE TEA SECT. The name probably arose from the circumstance of their making offerings to the Gods of fine tea. The following paper contains an account of the examination and punishment of one of the heads of the Sect; and also the only account of its principles and practices which we have yet seen.

TRANSLATION, { Peking the 21st year of KEA-KING, 5th Moon, 27th day, (June, 1816.)

" TSING-CHANG, of the Imperial blood, and General, in command of the city SHING, together with YUNG Tsoo, holding the office of SHE-LANG, kneel down and report.---Profoundly honouring the Imperial mandate to assemble and rigorously investigate, and determine on punishments proper to be inflicted, we respectfully present this document, praying that it may please His Majesty to examine it.

We * have examined the case of the criminal WANG-YUNG-TAE,

* We 奴才 NOO-TSAE, i. e. slaves---all persons of the Tartar race in China, even the highest, are obliged to use this degrading epithet when speaking of themselves. Those of the Chinese race when speaking of themselves use 臣 CHIN, which is a more respectable epithet.

that is WANG-SAN-KOO, the leader of the Sect, and also the case of WANG-CHU-URH, WANG-KING-TSEANG, and WANG-TSO-PEH, to be banished on his account. We immediately took the sum of their testimony, and in a former statement reported it. At the same time, we commanded WANG-KING-YU, the TUNG-CHE of SIN-MIN-TUN, to proceed quickly to the district of EE, and, with FOH-SANG-O, the military Commandant of the Town, to investigate with rigour and secrecy, whether WANG-YUNG-TAE had delivered his doctrines and made proselytes there or not. We also ordered them to call CHOW-HING and KWOH-CHAOU-LUNG, the masters of the Inn in which WANG-YUNG-TAE resided, together with HEAN and PAOU, superiors of the people, to appear and give evidence.---Shortly after this the officers whom we thus ordered, reported, saying " we have secretly searched and found out that WANG-YUNG-TAE fled from the border, and came to the country of EE, where, after remaining for six days, he was taken up.---We still more minutely examined and found that the said criminal had not, after his return to EE, either delivered doctrines or made disciples.---This is a true investigation."

In the present year, the fourth Moon, the twenty-third day, while engaged in judging of this affair, an official document was sent to us from one of the Imperial Counsellors, noticing that he had received the Sovereign decree, stating His Majesty's pleasure, which was to this effect.---" WE have seen the statements of TSING-CHANG and his constituents, reporting their examination of a criminal called WANG-YUNG-TAE, the principal leader of a corrupt Sect in SAN-CHOW and reporting also the sum of the evidence obtained in the examination of three other criminals, his accessories.---Moreover, in course of examination they had discovered, that there were yet remaining in the province of HOO-PEH, two criminals, disciples of WANG-YUNG-TAE.

We have already sent down an intimation of our will to MA-HWI-YU, requiring him and his constituents to take and examine with rigour these persons.

As it appears from the examination of the criminal Wang-yung-tae, by Tsing-chang and others, that he has really made proselytes in Hoo-peh, the testimony of the three others agreeing thereto.

It appears also that the said criminal on returning from Hoo-peh to SHEH-FUH-KOW, heard that the unauthorized Sectaries were

bringing to trial, was afraid, and fled to EE, and other places, where he concealed himself only for a few days; and moreover that he did not deliver his doctrines in EE. Also, that WANG-CHU-URH and the other two criminals have not themselves been guilty of practising the rules of the Sect or of making disciples, [but they are involved in consequence of being related to him.]

WANG-YUNG-TAE is ordered to be executed, and his body to be cut into small pieces. WANG-CHU-URH and the other two are ordered to be dealt with as the law directs, in cases where persons are involved by the crimes of others. Take this Edict and make it known. Respect this."

" In obedience to the Imperial Mandate, it was immediately forwarded to us. TEH-KIH-TSIN-TAE the governor of EE, sent forward to us CHOW-HING and the other, masters of the Inn. We again assembled in Court, called, and strictly examined them. From the examination it appeared, that this WANG-YUNG-TAE---otherwise called WANG-SAN-KOO, belongs to the village SHIH-FUH-KOW, in the district of LAN, in the province of CHEH-LEE; and is the descendant of WANG-TAOU-SANG. But that he removed to the village GNAN-KEA-LOW in the district of LOO-LUNG.

That his ancestors had delivered down the dogmas of the Sect, called TSING-CHA-MUN.

That on the FIRST, and FIFTEENTH of every Moon, the votaries of this Sect burn incense; make offerings of fine tea; bow down and worship the Heavens, the Earth, the Sun, the Moon, the Fire, the Water, and their (deceased) parents. They also worship FUH; and the Founder of their own Sect.

In receiving proselytes, they use CHOH-HWAE (i. e. bamboo chopsticks), and with them touch the eyes, ears, mouth, and nose, of those that join their Sect, commanding them to observe the THREE REVERTINGS* and the FIVE PRECEPTS.† They lyingly

* THREE REVERTINGS---are three conditions to be observed by those who join the Sect.

† FIVE PRECEPTS---whether these are the five observed by the Sect of FUH or not, we have not been able yet to learn.---The five precepts of the Sect of FUH, will appear in a future number.

and presumptuously affirm that the first progenitor of the Clan of WANG resides in Heaven.

The world is governed by three FUHS in rotation. The reign of YEN-TANG FUH, (otherwise called O ME TO FUH) is past.---SHEH-KEA FUH now reigns, and the reign of ME-LIH FUH is yet to come. These sectaries affirm that ME-LIH FUH will descend and be born in their family; and carry all that enter the Sect, after death, into the regions of the WEST, to the palace of the IMMORTAL SEEN, where they will be safe from the dangers of WAR, of WATER, and of FIRE.

Because of these sayings, they deceive the simple people, tempt them to enter the Sect, and cheat them out of their money. Those who join them are all called "YAY."* That the criminal had two brothers, now dead, who formerly promoted the Sect in HOO-PEH and in SHEN-SEE. That in the 6th Moon of the 15th year of KEA-KING, the criminal being poor and finding it difficult to live, went to HAN-KOW in the province of HOO-PEH, where he resided for a time, telling the people the advantages of entering the Sect; hoping to gain proselytes and cheat them out of their money. Accordingly SEE-CHAOU-KWI, FANG-WANG-PING, and others of that place, honoured him as their leader, expecting to receive the doctrines of his ancestors. Every person that joined him gave money, of the current coin, from several times ten to upwards of ten thousand WAN."†

After enumerating various circumstances relative to the apprehension of WANG-YUNG-TAE, the report concludes by stating that in obedience to the Imperial order, he was to be cut in small pieces, and his head publicly exposed on a pole, as a warning to the people. That his nephew WANG-CHU-URH should be delivered over to the Mahomedans, as a slave in their city. His other two relatives, WANG-KING-TSEANG, and WANG-TSO-PEH were to be delivered over to the Viceroy of CHEH-LEE, to be banished wherever he should deem proper. The other members of his family were to become slaves to Government, and his property to be confiscated.

---

* YAY is an epithet of honour and respect such as "Sir, Master, &c."

† WAN is a small copper coin, 800 of which go for a Spanish dollar.

JEWS IN CHINA.

It has long been the opinion of some learned men, that part of the TEN TRIBES had found their way into China, and settled in the province of HO-NAN. The following extract from the notes of the Rev. R. MORRISON's journey to Peking, are submitted to the consideration of the reader:---

" [While in the interior] October 10th, had a conversation with a Mahomedan Gentleman, who informed me, that at KAE-FUNG Foo, in the province of HO-NAN, there are a few families denominated the 挑筋教 TEAOU-KIN-KEAOU, or the Sect that plucks out the sinew from all the meat which they eat. They have a 禮拜寺 LE-PAE-SZE, or House of Worship; and observe the eighth day as a Sabbath."

The fact of the existence of a few insulated families in the very heart of the Chinese Empire, observing religious ceremonies that bear some resemblance to those observed by the JEWS, and that seem so widely different from any of the Chinese ceremonies of worship, is a very interesting one, and highly deserving of farther investigation.

What is their formulary of Worship?---What their number?--- If Jews, when did they enter China; and by what way? If not Jews, to what other race, or Sect, do they belong? These are questions which deserve attentive consideration.

N. B.---Next Number we shall be able, it is hoped, to state what the price will be. If the work should be approved, and carried on according to the plan proposed, it will not be in our power to print it for less than Three Sicca Rupees per Number, unless subscribers should become numerous which we can hardly expect.



THE

INDO-CHINESE GLEANER.

No. II. August, 1817.

CONTAINING

EXTRACTS OF THE OCCASIONAL CORRESPONDENCE

OF THOSE

MISSIONARIES IN THE EAST,

WHO LABOUR

Under the Direction of the Missionary Society;

TOGETHER WITH

MISCELLANEOUS NOTICES RELATIVE TO THE PHILOSOPHY MYTHOLOGY, LITERATURE, AND HISTORY OF THE INDO-CHINESE NATIONS; DRAWN CHIEFLY FROM THE NATIVE LANGUAGES.

PUBLISHED QUARTERLY,

OR AS OFTEN AS MATTER CAN BE FURNISHED.

MALACCA:

Printed at the Mission Press.

1817.

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THE INDO-CHINESE GLEANER.

No. II. August, 1817.

ACCOUNTS FROM THE MISSIONS.

SOUTH SEA ISLANDS.

By accounts lately received from our brethren in Eimeo, the affairs of the Mission seem to be prospering greatly---362 persons had requested to have their names registered as candidates for christianity---and their schools contained 660 scholars. An attempt had been made by the idolatrous chiefs, to exterminate all who had renounced Heathenism, by a general massacre, (on the night of the 7th July,) but their purposes were mercifully disappointed. The Rev. Mr. Marsden, senior chaplain of New South Wales, bears testimony to the patience, perseverance, and constancy of the Missionaries, feeling confident of their final success. Nine additional Missionaries have embarked for Eimeo, acquainted with several mechanical employments;---and the Directors of the Missionary Society have it in agitation, to introduce the sugar-cane, cotton, and hemp into the islands, for the purpose of promoting the civilization, and exciting the commercial spirit of the natives.

MADRAS.

The Rev. John Gordon, from Vizagapatam, was at Madras, in May last, revising the Gentoo Translation of the Gospels, and intending, if possible, to print them there.

In the schools, at Madras, there were about 250 native, and 150 Portuguese and Country-born children, under the care of our brethren. The Rev. Messrs. Knill and Mead were labouring hard at the Tamul.

At Roya-Pettah, the Rev. Mr. Render has under his charge, 160 children.

MISSIONARY MEETING.

On the 13th and 14th of May, (a time corresponding with that of the London Meeting,) was held in Madras, the Second Anniversary of the "Madras Auxiliary Missionary Society"---at the Missionary Chapel, Black Town: according to advertisement in the public paper.

On the first day, a sermon was preached by the Rev. Mr. Rhenius, of the Church Missionary Society, from Isa. lxii. 1. which was followed by the reading of the Report of the Society, stating the proceedings of the Parent Institution, and some local circumstances, together with an account of the subscriptions received, and the sums remitted to the Society at home. With some discussion, it was received, and ordered to be printed, both in English, and (if permission could be obtained from Government) in the Tamul language, that the Heathen themselves might be aware of the benevolent exertions making on their behalf. Some animated speeches followed, in which the assembly appeared to take an unusual interest. One of the Missionaries mentioned his having been in the habit of visiting the gaol, where the native prisoners were confined, and distributing the New Testament, Tracts, &c. among them---on one of which occasions, several of them told him, that had they perused his books before their imprisonment, they probably might have avoided those crimes which were the causes of it. On the second day, a sermon was preached by the Rev. J. Gordon, Missionary, of Vizagapatam, from Isaiah xliv. 3---5: after which, the remaining business of the Meeting was transacted, with the utmost cordiality and unanimity, all ranks apparently uniting in the same wish, viz. that the efforts of this Society might not cease, till the whole world became evangelized. The subscriptions on both evenings amounted to about 120 Pagodas, among which it should not be forgotten that several persons consecrated their trinkets to a better purpose than the adorning of their persons.

BELLARY.

For the sake of those into whose hands---"The Missionary Circular," published at Madras, may not come, the following short abstract, of the very important objects carrying on at Bellary, is given.

---The Rev. Messrs. Hands and Reeve, together with a very promising young man, a Mr. Taylor, preparing for Missionary labours, had under their charge six SCHOOLS:---

	Num. of Child.
1 A boarding school, - - - -	24
2 A school in the Fort, - - - -	31
3 Native school for Canara and Gentoo children, -	50
4 An English school for Native children, - -	26
5 Another Native school, - - - -	55
6 Four other Native schools in the villages, near to Bellary, - - - -	150
	336

The Brethren have received considerable assistance from the Ladies and Gentlemen of that Settlement, as well as of Madras, for the support of these schools.

TRANSLATION OF THE SCRIPTURES.

Mr. Hands had completed the translation of the four Gospels, the Epistle to the Ephesians, the three Epistles of John, and several detached parts of other books of the Scriptures.

GANJAM.

We learn, with grief, that our brother, the Rev. Mr. Lee and family, in consequence of ill health, occasioned by the dreadful pestilence which had visited and depopulated that place, have been compelled to leave it, and are thinking of going to the Cape of Good Hope, for the restoration of health.

BATAVIA.

DEATH OF THE REVEREND G. C. SUPPER.

Intelligence of this painful event, was conveyed to us through the medium of a letter from the Revd. Professor Ross, dated February last. " Perhaps," says the Professor, " this letter may be the first

to convey to you the tidings of Mr. Supper's death. Alas! my friend, he died, between the 24th and 25th of December last (1816). His death was occasioned by a violent fever, which, from its commencement, affected his senses, and disordered his mental powers. So that neither his old friend, the Revd. Mr. Bylloardt, nor myself, though I frequently visited him, had it in our power to speak with him. From the commencement of his sickness, he had a presentiment that his departure was near at hand, and ordered that some of his books should be presented to your Mission Library. At my request he had been, a short time before, appointed by Government as pastor of the Native (Malay) Christian Church. Though he did not live to be able to preach in Malay, yet he is much regretted by the good people."

How mysterious are the ways of providence! Mr. Supper was a zealous and active labourer in his Master's cause. He was cut down in that period of life, when men in general, are most fit for public and active service. When the errors and precipitances of youth are partly corrected by experience, and its vigorous energies not yet weakened by the infirmities of age. He was just about to enter on a new and extensive sphere of labour, and rejoiced in the hope that it would afford him an opportunity of acting more as a MISSIONARY, than he had been before able to do.

From the time of his arrival on Java, till the re-establishment of the Dutch authorities, he had acted (with the consent of the Directors of the Missionary Society) as assistant to Professor Ross, in the Dutch Reformed Church, at Batavia. His attention to the native languages was not so constant, from a variety of causes, as he himself wished; for the duties of his situation in the Dutch Church, were numerous, and left but little time and strength for studies of any other nature. He had acquired an imperfect knowledge of the Malay, and rejoiced in the prospect of being able personally to preach in it. Fully sensible that christians are not the proper objects of a MISSIONARY's labours, he often expressed a strong desire to be more immediately engaged in propagating divine truth among the HEATHEN. In his last letter to Malacca (dated October, 1816) he says---" I hear that the Government are about to appoint me pastor of the Malay congregation. To this I shall give my hearty consent, because I shall then be able to attend, almost entirely, to

my work as a Missionary; and that without expence to any Society whatever." He acted very usefully in Java, by distributing tracts among the CHINESE, a work in which he felt great pleasure. In him we have lost a warm-hearted friend, and a cheerful, active co-adjutor in the concerns of the Chinese Mission.

Mr. Supper married a widow lady at Batavia; but we have not yet heard in what circumstances she has been left. We hope that now, "being desolate, she will trust in God."

May those of us, who yet remain in the vineyard, feel, by this stroke of providence, an additional motive to the daily pursuit of our own personal salvation, and to diligence and fidelity in our proper work as Missionaries, while the day of life continues.

SURAT.

By letters from the Rev. James Skinner, Mrs. Skinner, and Mrs. Fyvie, it appears that our Brethren at Surat, were assiduously engaged in the study of the native language, (i. e. Guzerattee). They had begun a native school, and engaged a native school-master. In February last, TWENTY-FIVE boys were in the school. There is an English school also for girls and little boys, the care of which devolves on Mrs. Fyvie and Mrs. Skinner. The number of the scholars was about forty-eight. Messrs. Skinner and Fyvie, formerly preached in English to the soldiers, and continued to preach occasionally in their own house, in the evening; but as a worthy man, the Rev. Mr. Carr, of whom they write in terms of great respect and esteem, had been appointed Chaplain to the Settlement, they lay no stress on their labours in English. Considering the HEATHEN as THEIR object, their whole time is devoted to the study of the language. They were preparing a small CATECHISM in the Guzerattee, and some small SCRIPTURE TRACTS which they expected to be able to print at Bombay.

Mr. Fyvie had had a slight return of the fever; but, being warned by the symptoms, of its approach, recourse was had to proper means, which, through God's blessing, were rendered effectual, and he has been mercifully restored.

MALACCA.

By the good providence of God, Mr. and Mrs. Medhurst reached Malacca, on the 12th of July, in safety and health. Their arrival was most seasonable; as the concerns of the Mission are daily increasing, and becoming very weighty. He has begun the study of the Chinese language, and will, there is every reason to hope, in a reasonable length of time, be successful.

Two small Malay tracts, compiled chiefly by the labours of our dear brother, the Rev. Mr. Thomsen, whose return from Europe is exceedingly desired, were printed here about three months ago. Our acknowledgements are due to Major MacInnes, at Penang, (for whose inspection these tracts were sent), for kindly marking some places in them to be corrected and improved. The one is a translation of Dr. Watt's First Catechism---the other, the Ten Commandments, with a short preface and concluding address.

During this quarter, the translation of the Book of Joshua into Chinese has been completed here. It is now ready for a first revisal. Since the commencement of this year, the circulation of Chinese tracts, especially to China, Siam, and Cochin-china, has been much greater than before.

In June, a row of buildings, for the purposes of the Mission, about 90 feet long, was completed. The walls of nearly one-half are of brick, and the roof tiled---the other, of the bark of a tree, and covered with attap.

In addition to the kind and unremitting attention of the head and members of the local Government, which claims our constant thanks, we have also to acknowledge our obligations to the kindness of many individual Gentlemen in India, who have, in various ways and at different times, contributed to the Chinese Mission, either for the support of the schools, for the building, or for the Mission Library.

CONTRIBUTORS TO THE CHINESE SCHOOLS.

	1815.	Span. Dols.
Col. Macgregor,	-	30
Captain Latter,	-	50



	Span. Dols.
1816.	
J. Herbert Harrington, Esq. Calcutta, (through whose influence the under-mentioned subscriptions were procured,)	100
Rev. R. May,	50
J. W. Sherer, Esq.	75
J. Colvin, Esq.	25
G. Cruttenden, Esq.	25
J. Sarkies, Esq.	25
G. Forbes, Esq.	25
C. W. Gardiner, Esq.	25
W. H. Trant, Esq.	50
Jos. Baretto, Esq.	25
R. C. Plowden, Esq.	25
R. Rocke, Esq.	25
--- Watson, Esq.	16
1817.	
Captain Latter,	50

CONTRIBUTORS TO THE BUILDING.

Major MacInnes, Penang,	100
Dr. Chalmers, Malacca,	70
Hez. Clark, Esq. Surgeon of the Waterloo,	20

Shortly after the Mission at Malacca was commenced, it occurred that a Library, for the general benefit of all our brethren, who might visit this part of the world, was necessary---that it should be entirely distinct from the private Libraries of individual Missionaries, because, in case of removal, each one's collection, both of European and native books, will be necessary where he himself labours---that it should be equally open to every individual while at, or within reach of Malacca---but that it should be formed on such principles as that no single individual should have a pre-eminent right to, or control over it. Upwards of three hundred volumes of Chinese books, some of which have been purchased, and others presented by our beloved brother, the Rev. Robert Morrison, form, as yet, the chief part of the collection.

In addition to a few books and MSS. in Malay, Siamese, and other eastern languages, we have to acknowledge our obligations to the Gentlemen whose names are mentioned below, for contributions of books lately received:

	BOOKS.		Vols.
Dr. Chalmers, Malacca,	Lexicon Belgico-Latinum et Latino-Belgicum,	4to.	2
	English Bible, with notes,	do.	1
	Newton on the Prophecies,	8vo.	3
	Dr. Gregory's Conspectus Medicinæ Theoreticæ,	do.	2
	Murray's Materia Medica,	do.	1
	Trail's Algebra,	do.	1
Rev. Professor Ross,	Transactions of the Batavian Literary Society, vol. 7th,	8vo.	1
H. Clark, Esq. H. C. S.	Waterloo, Dr. Smith's Physiological and Systematical Botany,	8vo.	1
	Dr. Franck's Guide to the Study of the Scriptures,	do.	1
	Works of Flavius Josephus,	folio	1
Mrs. Jonathan Tabor, Colchester,	---Charnock's Works,	folio	2
	Dr. Hall's Works,	folio	1
Mr. R. Tabor, Colchester,	Claude's Defence of the Reformation,	8vo.	2
	Social Religion,	8vo.	1
Messrs. R. & S. Tabor, Colchester,	---Chandler's History of Persecution,	8vo.	1
Mrs. Philbrick, Colchester,	Cole's Discourses on Religion,	12mo.	1
	Burrough's Gospel Revelation,	12mo.	1
	Cambray's Dissertation on Pure Love,	8vo.	1
Mr. R. Yates, Colchester,	Williams on the Ministerial Office,	12mo.	1
	Bulkeley's Gospel Covenant,	8vo.	1
	Baxter's Defence of the Protestant Religion,	18mo.	1
	Saltmarsh's Christian Policy,	18mo.	1
	Coles's Discourses on Regeneration,	8vo.	1
Major MacInnes, Penang,	Bible in Arabic,	4to.	1
	Baillie, on Arabic Grammar, in Arabic,	8vo.	2
P. P. Thoms, Macao,	Stower's Printer's Grammar,	8vo.	1
Captain Latter,	Bell's Madras School,	8vo.	1
Mr. Van Hoven, Malacca,	Cingalese New Testament,	4to.	1
	Exposition of the Creed, the Lord's Prayer, and the Decalogue, in Roman-Malay,	4to.	1
A Friend,	Basilii Fabri Thesaurus Eruditionis Scholasticæ,	folio,	2
	Ecclesiastica Historia Spanhemii,	4to.	1
	Fabricii Opera Anatomica et Chirurgica,	folio	2
	M. Gieri de Ebræorum Luctu, I. Alterigi Fundamenta Punctuationis Linguæ Sanctæ, Traite de L'Aumone, par La Placete,	12mo.	3
	Talib's Remarks upon Levi's Dissertation,	8vo.	1

We have to record with gratitude the great mercy and goodness of God, in having so far restored Mrs. Milne's health, as to admit

of her going to sea. On the 1st July, she sailed in the Philippa, for China, with the children, in hopes that the sea air, and change of climate might, through the divine blessing, prove effectual for her complete recovery.

The ill state of Mr. M.'s health, occasioned, it is supposed, by a chronic liver complaint, obliges him to have recourse to the same means. It is judged adviseable, that he take an early opportunity of going up to China, for the benefit of the cold season there, and to return, (God willing), with Mrs. M. and the children, in December or January next.

We consider it a duty incumbent on us to acknowledge the prompt and unsolicited kindness of Capt. Birch, H. C. S. Waterloo, in offering Mr. M. a passage to China, gratis.

CALCUTTA.

By a letter from the Rev. Mr. Townley, dated May last, it appears, that our brethren and their families there were all in good health; and had a sphere of promising and extensive usefulness opening before them.

CHINSURAH.---Rev. Mr. May has under his care, 30 native schools, containing about 2000 children, sanctioned and supported by Government.

SOUTH AFRICA.

Accounts have reached us relative to the Mission in Caffraria, South Africa, which (if they prove true) are melancholy indeed: The Rev. Mr. Williams and family, with Tzatzoe, the son of a Caffre chief, (who had been educated and converted at Bethelsdorp,) having been invited by some heads of the Caffre nation, to come over and instruct the people in the principles of christianity, set out on their journey for that nation, with the most cheering prospects of success: the Caffres seemed to receive them with unanimous joy, and the chiefs even disputed who should have the benefit of their instructions---but these pleasing appearances were soon beclouded by a most melancholy catastrophe, which happened soon after their es-

tablishment in the country, and their commencement of a school---they were attacked, in the absence of their friends, by a band of robbers, actuated solely by a desire to obtain their property; and in one night, our dear Brother, with his family and dependants, were all INHUMANLY MURDERED!------As, however, this account was received by accident, much dependence cannot be placed on it; we trust, future statements will prove it to have been groundless.

By a letter from the Rev. Mr. Evans, in Griqua Town, we are informed of the disappointment he has experienced in not being permitted to settle at Lattakoo, the intended object of his Mission. During the visits of the Rev. J. Campbell, to this city, in June, 1813: the people seemed very desirous of having Missionaries among them, "Send your Missionaries here," said the King, "and I will be a father to them." But on the visit of Mr. E. three years afterwards, they were of a different opinion, and refused to permit him to remain. He relates the many difficulties he experienced in his journey thither---not having had a better covering for his family than a straw shed for several months---in consequence of which, both Mrs. E. and himself have been brought very near the grave. He intends returning to Cape Town.

GENERAL INTELLIGENCE.

ENGLISH CHAPLAINS.

With peculiar pleasure we learn, by letters from the west side of India, the laudable exertions of several of the Chaplains of the Church of England, to promote Christian knowledge.

At SURAT, the Rev. Mr. Carr, besides the usual duties of the Sabbath, keeps a school expressly for the children of European soldiers,---A class, which very much requires the attention of all, whose object it is to instruct those that already profess christianity.

At BOMBAY, the Rev. Mr. Davis, has commenced a course of lectures, on our Lord's sermon on the mount; and has opened his own house for preaching, on the Thursday evenings. Those who attend have manifested a commendable spirit, in liberally contributing the sum of 1,500 Rupees, for lighting up the place of worship, and other necessary expences.

ROMAN CATHOLIC ZEAL.

It is rather remarkable, that among the many opulent christians in India, and in England, so very few have aspired to the honor of supporting a Mission at their own individual expence.

A rich Roman Catholic gentleman at Madras, has, it is said, sent to Goa, for six Priests, to come and teach the Roman Catholic religion to the natives. He intends to support these Priests himself. This is an example highly worthy of being imitated by opulent Protestants in India.

EXECUTION AT MADRAS.

On the 12th of May last, at Madras, James Shaw, a private in the Royal Scots, underwent the awful sentence of the Law, for the murder of a native youth, at his quarters in the interior. The real name of this young man was Sydenham; he was of respectable parents,---and had been brought up in the principles of Christianity---which seemed at one time to have had an effect upon his conduct, and admitted of his union with a congregation of English Protestant Dissenters, under the care of the Rev. Mr. Tracey.---On account of his subsequent misconduct, however, he was expelled from the communion of the Church; and taking some offence at his father's treatment, connected with his own misfortunes in trade, he enlisted into the army, and embarked for India. There, having no check upon his vicious inclinations, either from the inward admonitions of conscience, or from a desire to preserve apparent respectability in society, he indulged in frequent inebriation, as well as other excesses, which tended to smother reflection, and harden his heart against reproof.---At length, however, he was awakened from this dreadful insensibility to moral impressions, by a circumstance which terminated also in his death.

Having been stung with resentment at (what he conceived) the oppressive and haughty conduct of a Serjeant Major, he resolved to gratify his revenge, by taking away the life of his comrade, and loaded his piece with this view; but the good providence of God, not suffering his intended victim at that time to fall in his way, he shot a native boy, who was drinking water at a tank, and whom he did not recollect to have ever before seen. He was immediately appre-

hended, and brought to Madras, for trial. HERE remorse seized him, and made him wretched---what he had formerly heard and learned, came fresh into his mind, and nearly overwhelmed him with despair. After his trial, he sent for the Rev. W. C. Loveless, one of the Society's Missionaries, and opened to him the state of his mind:---he confessed that the crime he had committed was dreadful beyond description; but, at the same time lamented the thoughtless intemperance and neglect of religion, in which it originated; he desired Mr. Loveless to pray with him, and heard with eagerness those hopes and encouragements to penitents, so prominent in the Gospel. From this time (April 24th) to the period of his execution, he was visited daily by the Missionaries, who endeavoured to admonish him, that deep humility and brokenness of heart, ought to be conspicuous in the repentance of one who had perpetrated so dreadful a crime. He spent his time in fervent prayer, and serious perusal of the Holy Scriptures, till the morning came, when he was called upon to suffer the sentence of the law. At a quarter before three, Mr. Loveless, attended by a friend, visited him in his cell, encouraged him to pray, and humble himself before God---and had the satisfaction to observe him engage in these duties, with the earnestness of a dying man. At six, the Deputy Sheriff arrived, to summon him to execution, but observing him engaged in prayer, with a laudable humanity, gave him another hour of life!---Mr. L. attended him in the cart, and on the scaffold---where he prayed with him, and exhorted him, and the people alternately:---the prisoner himself warned his fellow countrymen to desist from a course of impiety and irreligion, seeing that it had brought him to such an untimely and unexpected end: He then offered up a prayer for himself, and expressing a humble hope in the mercy of God, was launched into eternity!---

BRITISH OFFICERS IN INDIA.

The daily increase of pious Officers in the army in India, and the truly laudable manner in which some of them employ their influence nd talen ts, are things calculated to afford pleasure of the most refined nature to the lovers of truth. In the army, the cold sneer of infidelity, is now seldom met with; and not a few in it are the warm and judicious friends of the Gospel. Many of them being persons of liberal education, and well acquainted with the languages of India,

are capable of rendering great service to the cause of christianity. By letters from various quarters, it appears that some engage in translating parts of the Holy Scriptures---others in correcting and revising former Versions. Some assist in superintending the education of native children---others liberally contribute to their support. Some illustrate the history and customs of the countries around them by their writings, and thus furnish a collateral auxiliary to the spread of divine knowledge;---others encourage the instruction of the children of European soldiers. Some take the lead in Bible Associations;---others have several schools, taught under their own personal inspection, and supported solely by themselves and their families; there is one instance in which three schools, containing 300 children, are superintended by an English Officer!---We cannot but observe, with delight, the pious LADIES also, the wives of these officers, employing their talents in writing useful tracts and books for children,---engaging in the superintendance of native schools and schools of industry,---as well as in visiting the cottages of the poor, administering to their bodily wants, and endeavouring to conduct them to the knowledge of JESUS CHRIST.

To persons who are anxiously observing the progress of christianity in India, these are circumstances of no ordinary interest; and the Minister or Missionary, who has such useful co-adjutors planted around him, in the scene of his labours, may truly say---"The lines are fallen to me in pleasant places!"---

MISCELLANEA.

MALAY IDEA OF THE CREATION.

Translated from a Malay Tale, called the حكايت اندرا جاي Hikayat Indra-jia, or History of [Prince] Indra-jia.

To persons acquainted with the Arabic language, and who have read the Commentators on the Koran, very little in the following extract may appear new: the subject has met them before, but in a more complete form. To others, the ideas may not perhaps be altogether uninteresting. Though extracted from a Tale, yet the

opinions are such as are generally received among the Mahomedan Malays near to Malacca.

" The Princess asked [Indra-jia] saying---" Pray inform thine handmaid, concerning the manner in which the earth was at first created."

[The Prince] replied, " The mighty Jehovah shed forth a light towards the [yet unformed] earth. This light melted and became the watery abyss---the sea, vast and unlimited! He next glanced on the watery expanse, and foam and smoke ascended. The sea was formed with seven stories---each one of which is removed from another, the distance of a journey of five hundred years! In like manner, was the earth also formed with seven stories. He then spread out the earth upon the ocean, from the place where the sun rises, to the place where he goes down. But the centre of the earth was yet tremulous, being agitated by the divine billows of the deep and wide sea. The mighty Jehovah created the Mountain KOFF (1) to consolidate the earth, to encircle it, and to ward off from it the divine billows of the vast abyss. From the rough veins of KOFF, sprang up multitudes of other mountains, high and large, which render the earth immoveable. Beyond the boundaries of KOFF, is a vast space, seventy times as large as the world; the sand and dust thereof are musk; the grass and herbs, saffron; the stones, rubies and emeralds!---Yea, it is thus, my sister." (2)

The Princess replied, " THINE handmaid, receives thine instruction, and places it on the stone of her forehead (i. e. the temples.) Yes, my brother!---Thine handmaid again begs to know, the manner in which the empyrean and crystalline spheres, the angels, and friends [of the Prophet] were formed.---Of what did the mighty Jehovah create them?"

Indra-jia answered, " The creation of the [Prophet's] four friends, &c. was as follows:---[In the beginning,] the mighty Jehovah shed

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(1) قف KOFF, an Arabic word, the name of a vast range of mountains, which are supposed to surround the habitable world, and to form its boundaries. Beyond this range of mountains, all the eighteen classes of Genii, good and bad, are said to reside.

(2) ادنڈ ADENDA, " Sister"---an epithet, expressive of friendship and affection. Here used, after the manner of most of the eastern nations, as a substitute for the personal pronoun.---" BROTHER" is also used in the same manner.

forth a glorious light, a living figure of Mahomed. This illumined figure, struck by a glance of the Sovereign Lord of all the worlds, (1) was agitated, like water in the boiling caldron. From the sweat of its [the illumined figure's] head, he formed all the angels; from the sweat of its face, he formed the empyrean and crystalline spheres, the tablet of record, (2) the self-moving pen, the sun, the moon, the stars, and all that are in the sea; from the sweat of its breast, he formed all the inspired prophets, and all true teachers of religion; from the sweat of its eye-brows, he formed all believers both male and female; from the sweat of its ears, he formed all Jews and Christians; and from the sweat of its feet, he formed the earth, from east to west, with all that it contains. Then the mighty Jehovah commanded the living, illumined figure of the Prophet, saying---', look behind thee, before thee, to thy right, and to thy left."---Looking round on all sides, the illumined figure beheld another splendid light, which proved to be ABOO-BAKKER, OMAR, OOTHMAN, and ALLI, the divine friends of the Prophet---Thus it was my sister."

The Princess replied, " A new light has shed its rays on the heart of thine handmaid!"

What to make of this ILLUMINED FIGURE is difficult---especially as the subject appears in a mutilated form in the Malay. Divines in Europe, and in various parts of the world, have spoken of " THE ETERNAL IDEAS, OR IMAGES OF THINGS, BEING PRESENT IN THE MIND OF DEITY FROM EVERLASTING; AND THAT ALL THINGS WERE CREATED ACCORDING TO THESE IDEAS, OR IMAGES"---Whether the theory here presented, be intended to convey a sense similar to that which these modes of expression convey, or not, it is hard to determine. It is, however, infinitely less rational---in general it is a mere jumble of extravagant fancies, the end of which seems to be, to encourage a belief of the pre-existence of the Arabian deceiver, and a blind veneration for his lies! The idea of all things being

(1) " All the worlds." There are, they say, in all, EIGHTEEN THOUSAND WORLDS, which have followed each other in succession. The present is the last of all, at the end of which the great judgement takes place.

(2) " The Tablet of Record"---i. e. the book of God's remembrance.---" The self moving pen," is that which spontaneously records the fates and deeds of mortals.

formed from a pre-existent figure of his person, and of his being identified with all creatures, is singularly adapted to seal up the Mahomedan world in ignorance and error.

The Holy Apostle says, (Rom. 1, 21, 22.) "they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools!"---The above extract furnishes a striking comment on this passage.

HEATHEN LANGUAGES.

(ANECDOTE OF DOCTOR COTTON MATHER.)

In order to be extensively useful, as a christian MISSIONARY, it is, in general, absolutely necessary to acquire a knowledge of the language of Pagan countries; and that to a much greater degree of perfection than is requisite for the merchant, the traveller, or the politician. HE has more to do with the INTELLECTUAL part of man than THEY have; trade may be cultivated, the manners of countries investigated, and the civil constitution of a people regulated, with a much more partial knowledge of the native language, than would be sufficient to enable a man to investigate the workings of the understanding, or to express the affections of the heart---the UNDERSTANDING and the HEART are what WE have chiefly to do with. Some of us commence the dry and plodding work at a later period of life than could be wished; and, as the fruits of our labours are generally placed at a greater distance of time, than those of persons who visit foreign countries, for other purposes are, we are easily cast down. But the example of men, of distinguished worth, who have also begun late, and yet been successful, is much calculated to stimulate our diligence and encourage our hope.

The celebrated Dr. Cotton Mather, of America, in order to extend his usefulness as widely as possible, studied and acquired the FRENCH and SPANISH languages, and published several books in them. In the FORTY-FIFTH YEAR of his age, he commenced the study of the IROQUOIS INDIAN tongue; and ultimately made himself so far master of it, that he wrote and published several treatises in it also. This excellent Minister of Christ published, during his life, THREE HUNDRED AND EIGHTY-TWO BOOKS AND PAMPHLETS of various kinds large and small!

THE INDO-CHINESE GLEANER.

No. V. AUGUST, 1818.

INDO-CHINESE MISCELLANEA.

I. JOURNAL OF OCCURRENCES.

Various circumstances have concurred to prevent the publication of this number, within the time specified (July) in the prefixed notice, which, however, it is not deemed necessary to specify. Several correspondents have suggested some improvements in the manner of printing the GLEANER, for which the Editor feels grateful, and some of which are adopted in the present Number.

CHINA.

Viceroy of Sze-chuen commits suicide.

NOVEMBER, 1817.

Early in the month of October, the Viceroy of Sze-chuen province, put an end to his own life, by means of poison. This man's name was CHANG-MING, a Tartar; in 1815, he gloried in his persecution of the native christians, who inhabited the hills of Sze-chuen. One European Missionary he decapitated, and received the approbation of his master.

In the western frontier of Sze-chuen, there are foreign tribes, who come down from the hills; plunder, and carry off the Chinese inhabitants. They had grown to such power, that Chang deemed it proper to put the army in motion to chastise them. He did so, and according to his own account, brought back several hundreds of captives. This step was commended at Court, till the expense of the

war was reported to His Majesty, when he affirmed, that the operations were undertaken without his permission; that the scale of expense was unnecessary large; and that Chang-ming must bear it himself. His inability to do so, and his mortification, agitated his mind so, that he took poison and died. His papers to court always manifested a mean, servile spirit. The epithets "heavenly or divine," were always applied to his master's will.

In 1816-17, the Commander of the forces in Sze-chuen, was ordered to go and attend to the affairs of the Gorkas, on which occasion Chang-ming, was entrusted with the joint authority of Viceroy and Commander of the forces; on receiving the appointment, he wrote a very servile paper to give thanks, and told at great length, how he knelt down, knocked head, and worshipped the Shang-yu, which communicated the heavenly or divine will of the Great Sovereign. Supposing the above statement to be correct, it exhibits another melancholy proof of the extreme folly of expecting more from the influence or kindness of superiors, than from the approbation of a good conscience, and the blessing of that Almighty power, which in every language is sometimes expressed by Heaven, and which even Chang-ming must have known to have been misapplied to an earthly potentate.

The death of the Viceroy of Sze-chuen, occasioned the sudden removal of Tseang, the Viceroy of Canton, who is ordered to fill the other's place; Yuen-yuen, the Viceroy of Hoo-kwang, is removed to Canton province. He is a very old man, and possessed considerable rank in the life-time of Keën-lung.

A SINGULAR EDICT, RESPECTING THE CAUSES OF THE DRAUGHT OF 1817.

To the Editor,

SIR, The following paper is at your disposal.

"An Edict has been respectfully received from on high:

"From the fifth moon of this year, a want of rain prevailed over the whole province of Chĭn-le, and all around the seat of our Imperial Government. But for several days past, successive reports have been sent up, that at Je-ho, Teën-tsin, and other places, abundant and refreshing showers have fallen. Still, in the vicinity of the ca-

pital parching drought continues. I have night and day, with burning anxiety, thought about, and have pushedmy inquiries to discover the cause.

" The remissness and sloth of the Officers of Government, constitute an evil which has long been accumulating. It is not the evil of a day; and for several years I have given the most pressing admonitions on the subject; and have punished many cases which have been discovered. So that recently there appears a little improvement, and for several seasons the weather has been favorable. The drought this season is not perhaps entirely on their account. I have meditated upon it, and am persuaded, that in all probability the reason why the azure heavens above, manifest disapprobation by withholding rain, only for a few hundred Chinese miles around the capital, is, that the fifty and more rebels, who escaped, are secreted somewhere near Peking. Hence it is, that the fertile vapours are fast bound, and the felicitous harmony of the seasons interrupted.

" I hereby order all the various Courts around Peking, to institute a stricter search than they have yet done. If they be satisfied by merely looking at the Mun-pae, (or list of inmates in every house,) it may be, that the rebels have changed their names, and blended themselves with families; and so the papers sent to me are quite nugatory, and intended only to prevent blame; and all the strong commands given to the officers and men become empty words which avail nothing.

" Let all concerned, from this time exert all their wisdom and strength, in searching where the population is crowded, and where facilities of concealment exist; let them search in all Nunneries, Monasteries, and Temples; in retired, mean, distressed, poor places. Let them by all the arts of the police pursue the scrutiny. If they once succeed, the baleful construction of vapours, will be dissolved, and genial showers immediately induced. Exert yourselves. If you view this as mere matter of form, lay it aside, and remain inactive, then do you cease to be the servants of our---Ta-tsing Kwŏ---Tartar Empire, (denominated the great and the pure.) Respect this."

MR. EDITOR,

I furnish you with the above facts, and leave speculation to such of your readers as may be disposed to turn their attention to these very singular documents. AMICUS.

LOCUSTS.

In the Chinese provinces on the sea coast, in latitude from 30° to 37° they are subject to inundations of considerable districts from excessive rains. In the Peking Gazette, for June, 1817, it is said, that when the waters are drained off, the spawn of a small fish is found, which by the heat of the sun becomes a certain insect, called 蝗 Hwang, (the usual term for locust) and which is extremely destructive to the subsequent crop of grain; so much so, that the Emperor has directed the governors of provinces themselves to attend to it, and requires that the local officers be at the utmost pains to have them swept away and destroyed, to prevent the calamity which would inevitably arise, if left exposed to the sun. Perhaps the fact here stated, is not generally known, the insertion of it in the GLEANER, will oblige, Your's, AMICUS.

PETITION FROM AN OLD STATESMAN TO THE EMPEROR OF CHINA.

The following is a letter or petition from an old Statesman to the Emperor of China, praying to be allowed to retire from public duty. As such it possesses some interest.

PEKING, APRIL 7, 1817.

Chang, a junior fellow of the six Ministers of State, with the greatest veneration presents this memorial to His Majesty, earnestly soliciting, that the favor may be done him, to declare his office vacant.

On the 25th day of the first moon, I became suddenly ill of a rheumatic complaint, and have to be grateful for the attendance of the Imperial physician, being conferred on me. On the 26th, I went to town, and successively for several days took medicine, but did not recover. On the 5th instant, I humbly presented a petition, desiring to be allowed a suspension of official duty, which was graciously granted; and at the same time, an attendant of the palace, brought a physician to see me at my temporary abode, and administered 獨活湯, the special soup of life. On the 16th, the period of retirement elapsed, and now my own judgment of my complaint is, that it will be very difficult to effect a complete cure.

Prostrate I reflect with gratitude, that your Majesty is acquainted with the honorable situations to which I have been raised. To give

an opinion in the affairs of Government. I have waited in the palace of the Emperor forty years. I have seven times been employed on special Missions. I have been sent to try important causes twelve times. I have been Governor General of Chih-le, the capital province; also of Keang-nan, and of Yun-nan, and of Kwei-chow. I have successively been President of the Board of Official Appointments, of Rites, of Punishments, and of Public Works; and I have been Controller of the Board of Rites, and of the Board of Punishments. This is a degree of glory to which few statesmen ever arrive. All is the result of the immaculate Sovereign's extraordinary and special affection. Whilst I think of it, I hear the Imperial order "exert yourself," I feel, that I should strenuously endeavour, to stimulate the old frail horse, and to raise again my falling strength, in the hope of rendering some further service. But unexpectedly my complaint seems confirmed: many days have elapsed, and I have not recovered; the necessity of retirement increases, and I feel greatly agitated. When the affairs of Government occur to me, I sit up on my bed in the middle of the night. I start alarmed in dreams, and in sleep. When my colleagues in office called on me, and saw me, they said, my complaint arose from my old age, and they feared medicine would not have much effect,---a composed mind, and the stillness of retirement were necessary to me, that I might nurse myself; then there was reason to hope, I should gradually recover; as my complaint did not yet indicate rapid dissolution. I still have my sight, my hearing, and good spirits; and whilst a breath remains, I will never dare to steal repose. But I am so lame, I cannot walk a step without two men to support me. Two or three months cannot restore me; I therefore supplicate your Majesty, to exercise towards me celestial benignity, and grant, that my office be declared vacant. I will remain in Peking, and do my utmost to get well. The moment my blood and fluids circulate freely, and I am able to move, I will announce it to your Majesty, and wait till some employment be conferred. Prostrate, I pray the sacred Sovereign, to review these circumstances, whilst with the utmost gratitude and infinite anxiety, I wait for his Majesty's command.

REPORT OF A NAVAL OFFICER TO THE EMPEROR.

PEKING, SEPTEMBER 3, 1817.

We publish the following document, solely because it illustrates the degree of servile flattery, which is almost indispensably necessary in addressing the Sovereign of this singular, and in many respects, great people.

"The slave, Heu-sung-neën, Admiral of Teën-tsin, in the province of Chĭh-le, with profound veneration reports to his Majesty, respecting the two vessels which have in succession arrived from Keang-nan, their having been examined and received, their guns and other arms having been exercised with, fired, and so on. With great respect, the following statement is made in his Majesty's hearing, and it is with submission entreated, that he---the sacred one---will inspect the business.

"Your slave received the Imperial commands, directing him to take charge of six ships of war. He took his departure from the province of Fŭh-keën, and proceeded to the coast of the boundary of Keang-nan and Chĕ-keang, wishing to go to Keang-nan, to take on board guns. But found, that the sand-banks were numerous at Woo-sung passage, and that it was difficult for large vessels to proceed thither with expedition; for if the large vessels had all followed each other in, it must have delayed the time, and, as was apprehended, we should have lost the fair wind. At sea every where we looked up to, and trusted in, your Imperial Majesty, who rules over all. Your great and blissful auspices illumined and descended upon us, so that we enjoyed perfect tranquillity and repose. The two vessels proceeded with expedition, and the people suffered no anxiety or distress. But it was so, that I ordered the officers of the two Keang-nan boats only, to go with all expedition into the port of Woo-sung, to take on board guns and naval stores, whilst I took charge of the four boats from Fŭh-keën and Che-keang, with which I put to sea, and proceeded direct to Teën-tsin, in the hope of speedily obtaining a sight of the face of Heaven,* and requesting instructions how to manage affairs. The guns, &c. of the four vessels, have already been examined by the Imperial

* The Emperor.

legate, Soo-lang-gĭh and Ho-she-tae, with the Te-tŭh, Seu-kwăn; the circumstances of which trial and examination of the guns was reported to Court, and is on record.

"When, I your slave took leave and left Peking, and proceeded to my station, I immediately ordered officers and men to go to the entrance of the river, to meet and exercise the two vessels from Keang-nan. They arrived, the one on the 30th of the 6th moon, and the other, on 2d of the 7th moon, entered the port and anchored. Your slave examined the stores and arms by the list sent, and found no deficiency. There were, great and small, iron guns, thirty-nine. On washing and examining the bore, and the touch-hole, all were found in good order, and a sound state.

"Your slave next, led the officers of Chĕ-keang province, who took the guns which were on board, and placed them in proper order and a safe position, and having first proved them with powder, next added iron shot, and fired them. They all carry to a long distance, and give a good report.

"Including the four which before arrived, there are six vessels: to each of them, a Tseën-tsung, Pă-tsing, and Wae-wei, (three officers) have been appointed to take the special command. Also to divide equally amongst all the vessels, the 84 man of war's men. from Fŭh-keën, adding a proportion of new-raised soldiers. Orders were given to the commanding officers to cause the marines to instruct the newly raised troops, in the art of managing the vessel. Your slave continued also to go in person to instruct them fully, in the hope that the new levies would learn, and gradually acquire a thorough knowledge of their duty, and devote themselves to the gracious intentions of your Majesty. As to the 90 seamen, who came with the two vessels from Keang-nan, they have obtained leave to return either by land, or by merchant vessels going back, just as suits their convenience. Your slave has not yet received his seal of office, and therefore, he has borrowed the salt commissioner's seal to authenticate this, to which after making his prostrations, he despatches it, &c."

Imperial reply with the vermilion pencil,

"I know it, respect this."

LAMA PRIESTS COMMIT ROBBERY.

PEKING, OCTOBER 5, 1817.

The late Prime Minister, Sung Ta-jin, has written from the Mung-koo territory, to inform the Emperor of an attack made by some Lama priests, on a trading waggon, which they plundered, and killed one of the people. Lama* appears a general term for all the priests of that sect, and not the exclusive appellation of the head of the religion in Thibet.

Sung wrote in the Tartar language, and subjoined a farther illustration in Chinese, of which his Majesty disapproved, and forbids that it should ever be done, except in cases, where the proceedings are very voluminous.

A CHARGE OF MAL-ADMINISTRATION.

Pĭh, the Governor of the two provinces, Yun-nan and Kwei-chow, situated in the south-west corner of China, has written to Court to give information of a case of atrocious mal-administration, in a magistrate of a large district. He connived at the extortions and oppressions of the inferior officers of his Court; which caused the death of several people, and drove a priest of Buddah to commit suicide in a fit of desperation. A scarcity now exists there; and the supplies of rice boiled in water, to be served out to the poor, were delivered with so great delay, that "MANY DIED OF HUNGER."

GROWTH OF COTTON IMPROVED.

In the dominions in western Tartary, a people denominated the 土魯番 Too-loo-fan, have recently improved the growth of cotton, and the local officers have twice addressed the Emperor for permission to levy a tax upon it. He refused mildly the first time, but was exceedingly displeased on a second application being made, and has referred the principal officer to a Court of Inquiry. His Majesty says, "the people have long remained tranquil in their present state---let them alone to do as they please about cotton."

CEREMONIES AT ENTERING ILLEGAL ASSOCIATIONS.

On entering the various illegal associations which exist in China, (some of which were noticed in a former number,) it appears, from occasional confessions which are published, that the leading person

* 喇嘛 Lăh-ma.

in the fraternity, professes skill in curing diseases; the person initiated kneels down, puts the forehead to the ground, and pays a kind of worship to the other, whom he thus acknowledges to be master. A certain phrase, as a kind of watch-word is given, and a stick of incense is lighted up to solemnize the transaction; it never appears, that they are taught any system of doctrines, either political or religious. To sit cross legged in the Hindoo posture of meditation, seems to be taught to some. When a man acknowledges, that he has performed the 磕頭 Kŏ-tow, or ceremony of prostration, to a master, he is considered fully initiated.

DEMONS.

CANTON, OCTOBER 23, 1817.

To the Editor, Sir,

In China, there exists, very extensively, a belief in ghosts or demons. I offer to you the following occurrence in illustration of the prevailing opinions.

A few days ago, in this neighbourhood, died, the wife of a wealthy individual, who lately occupied a respectable situation in the Government. The causes which led to her death, it is said, were these:

About ten years ago, she occasioned, by severe beating, the death of two slave girls. The eldest one was pregnant to her husband, and that circumstance is assigned as the cause of her resentment. After the two girls died, she hung them up by the neck, to induce a belief, that they had hanged themselves. The parents of the slave girls, however, were not satisfied, and appealed to the Government. The fact was too apparent to be glossed over by the method which this unhappy woman employed to conceal the truth; and very liberal advances of money were made to retard the progress of justice. The executors of the law were thus satisfied; but conscience could not be bribed. This woman became insane, and in her ravings, personated the two slaves whose death she had occasioned; or as the Chinese view it, the spirits of the murdered slaves possessed this woman and employed her mouth to declare her own guilt, and their resentment. In the midst of these ravings, she tore off her clothes and beat her own person, with as much severity as madness

could inspire. After this, she recovered her senses for a time, or the demons which possessed her, left her for a while, but to return in greater fury; which took place a short time previous to her death.

In her last fit of possession, she was even worse than the first time, and was confined to a room with an old woman servant. But the demons (as the Chinese view it) more incensed at this attempt to prevent their murdered souls from speaking in the hearing of all concerned, entered the old woman servant also, and employed her mouth to publish the tale. The mistress died. And the affrighted husband endeavoured to soothe the distracted old woman by suggesting to her, that he would support her at a Nunnery, and she would become a goddess. She consented with some reluctance to this, on condition that he would worship her; which he forthwith professed to do, by falling down on his knees. The demons, however, speaking by the old woman's mouth, further insisted, before they would consent to forgive, that the two daughters, who had assisted their mother in mal-treating the murdered slaves, should also come and worship. A promise was made to this effect. The woman was sent to the Nunnery; where the ghosts or souls of the murdered slaves having been fully revenged, left the possessed woman in the full enjoyment of her former senses. The above effects are not by the Chinese, as by Europeans, attributed to the power of conscience, or the feelings of remorse, but to what may perhaps be denominated demoniacal possession.

AMICUS.

BENGAL.

THE CONFESSION OF A LEARNED NATIVE AT DEATH.

"Radho Mohun Goshaul Bhutacharj, supposed to be a man of the first learning in Bengal, died at Santipore, on the last day of the late Doorgah Poojah, (1817,) at a very advanced age. In his last moments, he is said to have made a public profession of faith in the Vedanta doctrines, to the great scandal of all the idolaters of the place. When he was carried by his relations to the banks of the river, the Toolsee plant, was as usual, placed before him; his relations were proceeding to inscribe his body with the name of Kristna, when to their great surprise and astonishment, he ordered them to desist, and to take away the Toolsee plant; as such ceremonies

were worse than idle, and a mere mockery of the true God---acknowledging at the same time with shame, that he had all his life, from interested motives only, encouraged such practices, and affirming to the last, that there is but one God, who is the source of all our faculties, and whose nature is incomprehensible."

This anecdote shews that the light of immortal truth begins to shed its rays on the long-benighted children of India. Missionaries have assiduously laboured for more than twenty years in Bengal; and though the number of their actual converts, has not been great, we have every reason to believe, that a rich harvest is near; and that the benefits of their indefatigable and persevering labours, have already extended to many who have never openly appeared on the side of the Gospel; and given them more just ideas of the great Creator.

II. TRANSLATIONS, &c.

A REASON ASSIGNED BY THE MAHOMEDANS FOR REJECTING THE GOSPEL, TRANSLATED FROM THE ARABIC.

To the Editor, Sir,

The subjoined is a story from an Arabic Tale, accounting for the discordance of the Koran and the New Testament. How great is the imbecility of the human mind, to credit such a strange jumble of trifles, while it resists the light of truth, and force of evidence! Whether this be a mangled tradition of the spurious Gospel of Barnabas, or a fabrication of some enthusiastic teacher of Mahomedanism, unknown in History, it is difficult to say; but we see in it the weakness of human reason, and a fulfilment of that prophecy of our Lord---"Many false Christs will arise." If you think it will be new or interesting to the readers of your miscellany, you are at liberty to insert it.

Your's, &c. SIANU.

"After the death of Jesus, all his disciples continued steadfast in the doctrines of his Gospel. Among his disciples, was one possessing more knowledge than the rest. In the course of time, a thought entered into this (Rafley*) Impostor, to this effect: since

* To this day, there is a sect among the Persians, who derive their religion from this man.

the doctrines of this book are so hard, it is better that I now make another Gospel, that all mankind may follow me. So saying, he fabricated a book after his own evil intentions; what was forbidden in the Gospel, he enjoined; what was there called just, he called unjust. When he had completed his imposture, he was careful to contrive how to get it passed, without having his name to it. He was a keeper of cattle, cows, goats, and camels; a thought occurred to him, that he should succeed by putting in into a tree in the woods, and affirm, that he had dreamed, that Jesus had appeared to him, saying, "I have brought you another Gospel, and put the same into a certain tree in the woods." Hereupon he cut a hole in a large tree, the size of the book, and in which he concealed it. It was written in liquid gold. In the course of time, the bark grew over, and the place appeared as heretofore. He continued daily to teach the doctrines of Jesus. He brought his cattle every day to the said tree to feed, so that at last, whenever they were hungry, they flocked thither; but none was privy to the secret but himself. After some time, a certain night, at midnight, he cried with a loud voice, calling all the people together. They, hearing the voice of their teacher, rose up, all to a man, and ran men and women, to know the reason of the cry at such a time of the night. He answered them, saying, "Jesus appeared to me in a dream, greatly distressed." "What, rejoined the people, did he say unto you?" Rafley (this was the name of the Deceiver) replied, "he told me that what you believe, is not his Gospel, because the doctrines are too hard for you." Said they, "has Jesus told you where there is another book, that we may know what to believe and what to do?" "He has, said he, told me of another book, which you are to adopt unto the day of judgment." "Where is that book?" continued they. "Jesus told me to call all believers together to-morrow morning, and said, when assembled, let out your cattle which you rear, follow them wherever they go, and at whatever tree they stop, there is the book. Do no longer doubt, and whosoever does not believe, shall be cast into hell." When the people heard this, they all believed. The next morning all the people collected, and followed the cattle into the wood. When the cattle came to the tree according to daily custom, "This, said the Impostor, is the tree of which Jesus spake." The tree was cut down by the

people, and the book found. Every one put the book to his eyes and mouth, and then worshipped the chieftain. Thus, they all became heathen; the followers of an unbeliever."

A SPEECH ADDRESSED BY AN EMPEROR TO HIS MINISTERS.

To the Editor, Sir,

The Tartar family now on the throne of China, is not satisfied with the dignity of Sovereigns, but lays claim also to the character of Sages. There is a work, called 大清聖訓 Ta-ts'ing-shing-heun, i. e. The sacred instructions, or more strictly, the holy admonitions of the Great Ts'hing Dynasty; containing what they deem valuable, of the verbal and written advices of their several Emperors. The following, which appears immediately after a very pompous preface, is the first in the book, and was uttered by Kaoutsoo, in Manchow Tartary, before the conquest of China. Entitled 敬天 on venerating Heaven.

His Majesty addressed all the nobles and ministers of state in these words, "A sovereign of men, is heaven's son; nobles and statesmen, are the sovereign's children; and the people, are the children of the nobles and statesmen. The sovereign should serve heaven as a father; never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards, receive from heaven, the vast patrimony which it confers; thus, the Emperor will daily increase in felicity and glory.

"Nobles and ministers of state, should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harbouring covetous sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exert themselves; thus their noble rank will ever be preserved.

"The people, should never forget to cherish reverential thoughts towards the nobles, and the ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion,---then no great calamity will befal their persons.

"If the Prince, receiving the aid of Heaven, reckons that he has no concern with Heaven, and says, 'This is what my own talents and strength have acquired;'---next becomes remiss in the cultiva-

tion of right principles, and his arrangements lose what it is suitable and proper for them to possess; then should Heaven reprove him, remove his country and happiness from him, will he himself be able notwithstanding to retain the celestial throne!

"If nobles and statesmen who receive the favours of the sovereign, reckon they have no concern with the sovereign, and say, 'This is what my own talents and strength acquired,' and so cherish wicked and clandestine plots; engage in irregular, covetous, and sordid proceedings; should the prince reprove them, and remove their noble rank from them, will they be able notwithstanding to secure their persons and families!

"As to the people, if they disobey the restrictions of the nobles and ministers of state, and proceed to secret or open sedition, to insurrection or rebellion, it will inevitably involve them in guilt, and bring great and immediate calamities upon them."

The above explains what officers of government often say, viz. "皇上是我的天 the Emperor is my heaven," which has the same force in Chinese, that it has in English, to say, "The Emperor is my god." It is no difficult matter to see to what a low standard of principles and morals, this separating the people from an IMMEDIATE accountableness to God, must lead. Sovereigns and magistrates are doubtless the ministers of God; but not so as to render them any less immediately responsible to their maker.

AMICUS.

THE SYSTEMS OF FOE AND CONFUCIUS COMPARED,

TRANSLATED FROM THE CHINESE.

To the Editor, Sir,

The following paper contains an address to the Emperor Ching-tĭh, whose reign closed in 1520. It was composed by the Chief Minister of State, Wang-yang-ming, esteemed a man of letters, and a philosopher; but it was never presented. After his death it was transcribed from his manuscripts, and published along with his other writings which fill eleven octavo volumes, in the twenty-eighth year of the Emperor Kang-he, by Chang-wăn-tăh. It seems that Ching-tĭh was much attached to the sect of Fŭh,* and intended to

* Fŭh and Buddah are the same.

send an Ambassador, with expensive presents, to some of the nations of India, with the view of bringing a few of the most learned of the Buddhists into China, to explain more fully the doctrines of that sect. The object of this address was, to dissuade the Emperor from his purpose, and to induce him to follow the sect of the learned. If you think that it, with the notes and remarks which I have added, will afford any gratification to your readers, it is at your service.

" Since the 7th moon, I have heard it every where reported, that your Imperial Majesty intends to dispatch an Ambassador to a foreign nation, for the purpose of bringing from thence, more teachers of the sect of Fŭh; and that the counsels of your ministers, which have been abundantly poured in, begging your Majesty to lay aside this scheme, have been all rejected. When I first heard the report, I gave no credit to it, but after ascertaining that matters were really so, I felt highly gratified, as I perceived therein, the clear opening of your Majesty's immaculate wisdom, and the rising bud of virtue and goodness. The counsels of your ministers without doubt, arose from their great fidelity, and extreme affection to your Imperial person; yet, they were not able to perceive, that your Majesty's views were founded in a wish to do good, and to practise immaculate virtue---a wish which they ought most certainly to have gratified, and by the streams have gone up to the source. But, as they merely stickled for the modes of expression common among the learned of the day, their eager strife to hinder your purpose was fruitless: and it was proper for your Majesty to reject their counsels, and throw them aside un-examined. My sentiments on the subject, are different from theirs; still, however, I fear, that your Majesty's attachment to Fŭh, may perhaps, not yet have gone to its highest pitch. If your Imperial affection to Fŭh, do indeed go as far as it ought, then you will not merely love the name, but also the reality---not only love the end, but also attentively seek the beginning;---thus you may attain the immaculate excellence, even of Yaou and Shun! The abundance of the three* ages will return: how fortunate for the Empire! how felicitous to your Imperial Ancestors!

" I beg your Imperial permission to explain to your Majesty, the

* THREE AGES---the Dynasties, Heä, Shang, and Chow.

nature of a genuine attachment to Fŭh. Your bright genius and sacred wisdom, even during the time of your Majesty's minority, extensively sowed the seeds of virtue through all the space within the four seas. But, since your accession to the throne, having had many unfortunate occurrences to regulate, there has been no leisure for your Majesty to investigate the doctrines of the five Emperors, and three Kings,*---those divine and spotless sages. Although at stated national feasts, your learned ministers have presented addresses, they were mere declamations on the transactions of former times, explaining things according to the letter only. How could these addresses, produced by the spur of the occasion, give an adequate view of the matter. On hearing them, your Majesty may have thought,--if the doctrines of the sages be only such as these, what marvellous pleasure can be found therein! Hence your Majesty's abilities, being diverted and turned to horsemanship and archery; the eye and mind being suffered to rove in pursuit of pleasure; and not finding elsewhere fit scope for the exercise of clear intelligence and powerful talents, your attention at length fixed on these. But how can it be for a moment supposed, that your Majesty's clear intellect, did not perceive that to rest in these, was both unprofitable and injurious! Wearied by such toilsome pursuits, clear and collected thoughts at the rise of the morning, assuredly have produced a growing distaste for them, and daily regret for having wasted so much time therein. But, having none before or behind, on the right or left, capable of setting forth in a clear light to your Majesty, the doctrines of the divine and immaculate ones; hence your thoughts settled on the religion of Fŭh---that sect which rose up in the distant countries of the west; supposing that its doctrines were capable of inducing men to cleanse the heart, to exterminate the passions, and to seek to preserve themselves from alternate and never ending lives and deaths; and that they can produce in them, feelings of compassion, and general benevolence, which would lead them to seek to renovate the whole flock of of living mortals, to help them out of their multifarious troubles; and thus lift them up

* FIVE EMPERORS---i. e. Fŭh-he, Shin-nung, Hwang-te, Yaou and Shun---THREE KINGS---i. e. The first Sovereigns of the three Dynasties, Heä, Shang, and Chow.

on high to the land of pleasures. Your Majesty, reflecting, that the present calamity of the Empire every day increases; that thieves and banditti are grown furious, like the devouring flame; that the riches and strength of the country are exhausted; that the misery of the people is already extreme;---thought,--if I can, by devoting myself to the study of the doctrines of Fŭh, save them out of these calamities, I shall not only nourish the animal spirits and preserve life; not only obtain happiness for myself as an individual; but also shall be able by these, to render the myriads of wretched people in the Empire, prosperous and happy. Hence, your Majesty has sent down an order, to issue out presents, and to send forth an Ambassador to a distant nation in the West, with the view of obtaining a fresh accession of well-instructed priests of Fŭh; not fearing the distance of many thousand miles; not regarding the expense of many thousand pieces of gold; not sparing to risk the lives of several thousand persons; and not deterred by the lapse of several years, provided, that so benevolent an object could finally be accomplished. For your Majesty's wish was, to cleanse away at once, all the errors of ancient customs, and bring back the nation to clear and exalted virtue.

"I beg your Majesty to try my words, comparing them with your own thoughts. Were not your Majesty's thoughts, as I have represented them? Assuredly then, the expressions---"the clear opening of immaculate wisdom and the rising bud of virtue," which I have above used, are not mere unmeaning epithets, employed for the purposes of adulation.

"If your Majesty be really attached to Fŭh, permit me to beg, that you will not love the name merely, but also attend to the reality; not fix on the end merely, but also search out the beginning. If your Majesty truly desire to obtain the reality, and to search for the beginning; then I beseech you, seek them not from Fŭh, but from the holy sages; not among strangers, but in our own country. These are not mere words of course, employed to deceive your Imperial Majesty; in proof that they are not, I beg leave to give your Majesty, a view of both sides of the subject.

"Now Fŭh is the sacred sage of foreigners. Our sacred sages are the Fŭh of China. Among foreigners, it is highly proper to use the Religion of Fŭh, in order to renovate and lead on the ignorant and

obstinate. But in our middle nation, the doctrines of the sacred sages ought most undoubtedly to be embraced, in order that we may unite with Heaven and Earth. in the work of producing and nourishing all things; even as those who travel by land, use carriages and horses; and those who travel by sea, ships and boats. Now for us who live in China, to honor Fŭh as our teacher, is just like a man employing a carriage and horses to cross the sea with. Had he even Tsaou-foo for his coach-man, and Wang-leäng* to support him on the right hand, the chances are, that he would not only not make a speedy passage, but also have the misfortune to be drowned! still, horses and carriages are vehicles excellently adapted for conveying men to a distance; but here, being used out of their proper place, there would not be a fair opportunity for displaying their qualities and use, to advantage.

"Should your Majesty say, that though the doctrines of Fŭh, are incapable of directing in the government of the Empire, yet perhaps, they may assist men in escaping the metempsychosis; that though they cannot be used to co-operate with the powers above, in the production and nourishment of all things; yet, they may at times be useful in leading on the flock of ignorant and stupid plebeans,---well, even admitting these two things in favor of Fŭh, still when one has obtained them, he has only got a few of the surplus threads of the doctrines of our sacred sages! If your Majesty do not believe this, I beg leave to compare them together. I have already in some small measure, practised the forms of the Fŭh religion---I highly honored and sincerely believed it, and said to myself.---"I have penetrated wonderful mysteries!" Afterwards, however, when I beheld the majesty of the immaculate doctrine; I instantly began to reject the assertions of Fŭh.

"I solicit permission to represent to your Majesty, not the defects and errors of this sect; but its best things. The western nations who accord with Fŭh, consider Shĭh-kea† as the most honorable of all. We, in China, who follow the sacred sages, look upon Yaou and Shun as the most honorable of all. Let us then compare them.

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* Two men famed in Chinese History, for their skill in this kind of employment.

† Shĭh-kea, i. e. the name of one of the San-paou, or three precious ones, of the sect of Fŭh.

"That for which the people of the age most honor and love Shĭh-keä is, that he enables them to escape the transmigration, to rise above the vulgar, and to continue still to live in the world. But in the books of Fŭh from beginning to end, all that is said in regard to the life of Shĭh-keä himself, amounts to this, that he continued to teach his doctrines during the space of forty years, and that he died aged eighty-two. This was indeed a great age; but the years of Shun, were a hundred and ten---those of Yaou, a hundred and twenty: thus in regard to AGE, they were superior to Shĭh-keä. Fŭh manifested commisseration, liberally gave to others, spared neither his head, brains, nor eyes, in order that he might deliver men from their miseries; his benevolence to the creatures, was indeed great; but it was necessary for him first to cultivate austere virtue on the top of the snowy mountains, and wander about from place to place, before he could arrive at this pitch of beneficence. But Yaou and Shun, sitting in dignified ease, and without effort, caused every thing in the Empire to find its proper place. They luminously explained exalted virtue, in order to promote affection among the nine degrees of kindred. The nine degrees of kindred being thus harmonized, they next smoothed and ruled their people. Their own people thus illuminated, they then attracted ten thousand countries towards them: the people gloried in the change. The influence of their virtue extended to the highest point above, and to the deepest below, even to the grass and trees, birds and beasts!---there were none who did not participate thereof! Thus in regard to BENEVOLENCE to the creatures, they were superior to Shĭh-keä. Fŭh delivered laws, opened the understanding of the blinded multitude, warned men against the use of wine, forbade murder, taught men to put away covetousness, and to exterminate angry passions; these god-like efforts, how noble their use!---great indeed! Yet it was requisite for him to speak into their ear, and teach them face to face, before he could accomplish these. But the light of Yaou and Shun was diffused, like the morning rays, to the four quarters, extending to all above and beneath.

"By their sterling virtue, spontaneously and without speaking, they were believed; without moving, a renovation was effected; without

acting, the age was perfected. Their virtue equalled that of the gods; their comprehensive knowledge vied with the brightness of the sun and moon; the regularity of their proceedings, was like the successive and unerring return of the four seasons; their manner of dispensing good or evil to men, was just and equitable like that of the Æons. Thus their GOD-LIKE DEEDS are without comparison; how far above the ordinary methods of human acting!---In this also, they were vastly superior to Shĭh-keä.

" As to the transformations said to be effected by incantations, the legendary miracles, and the fabrication of monsters, all which are employed to delude the stupid, benighted, plebean herd,---these indeed are what the enlightened of the sect of Fŭh really abhor, and wish to exterminate; calling them, " devilish productions of alien religions, which are quite the reverse of the true principles of the sect." Now if a man ought not to accord even with that which the sect approves of, how much less, with that which it abhors, and wishes to exterminate!

" If your Majesty reason that, because Yaou and Shun are long since dead, therefore it is proper to go in search of the true way from the other party; then I beg leave to remind your Majesty, that Shĭh-kea is also long since dead. If your Majesty say: " In the other party, there are of the disciples of Fŭh, capable of explaining his doctrines;" then I beg to ask: are there none in all our nation---a nation situated in the middle of the earth, able to explain the doctrines of our divine sages? But your Majesty has not yet sought for such men.---Let your Majesty but inquire, whether there be not some amongst your noble statesmen and ministers, possessed of talents which render them adequate to explain the doctrines of Yaou and Shun; and, on finding them out, daily inquire of, and discourse with, them: doubtless they will set forth the doctrines of the divine and spotless ones, in so luminous and convincing a manner, as that your Imperial Majesty will speedily and without fail, arrive at the pure excellence of Yaou and Shun. Therefore, supposing that your Majesty's extreme affection to the sect of Fŭh, springs from a genuine wish to discover the good way, I have ventured to entreat your Majesty, not to love the name merely, but also to seek diligently the reality: not to re-

gard the end only, but assiduously to search for the beginning also; and that if your Majesty truly desire to seek the reality and beginning, not to seek them from Fŭh, but from the spotless sages; not from foreigners, but in our own country. These, I beg to assure your Majesty, are not unmeaning words of vain adulation, employed to deceive your Majesty.

"Could your Majesty be persuaded to love our sacred Sages, with the same ardor with which you love Fŭh---to seek the doctrines of Yaou and Shun, with the same earnestness with which you seek those of Shĭh-kea; then there will be no necessity to send over many thousand miles of sea, to the happy land of the West, you will find it near, before the eye! There will be no need to spend many thousand pieces of money, to risk the lives of many thousand persons, and to wait for several years, before the object be gained;---no: without even so much as moving a single particle of dust, and with instantaneous ease, like a snap of the fingers, you will reach the sacred spot: marvellous and god-like power, will in a moment effect whatsoever your Imperial wishes require.

"These are not high swelling assertions, made for the purpose of imposing on your Majesty. Should your Majesty inquire into the foundation of my assertions, they will all be found capable of proof. I adduce the testimony of Kung-tsze, (i. e. Confucius,) who says: "The very moment that I desire to be virtuous, the attainment is made;" and---"but for one day to resist corrupt propensities, and revert to the proper use of reason, and the whole Empire will return to virtue;" the testimony also of Mung-ko, (Mencius) who says, "All men may attain a degree of virtue equal to that of Yaou and Shun." Can it then be supposed, that these sacred ones wished to deceive us? I beg your Majesty to reflect again and again on this matter. Try, by asking your noble ministers; and if, on examination, it be found that I have spoken falsely, I desire to suffer the death appointed by law for those who commit this crime.

"I am ignorant, and fear I cannot escape your Majesty's displeasure. Humbly perceiving in your Majesty's mind, the bud of Imperial virtue, without adverting, I instantly leapt for joy, and hastened to prepare and present this address, the intention of which is to follow out and strengthen your Majesty purposes; hoping your Ma-

jesty will condescendingly examine and adopt its suggestion;--then how happy for your Imperial ancestors and the district gods! how happy for the Empire! how happy for myriads of succeeding ages."

The above is a free translation, and contains a tolerably fair specimen of the mode of reasoning common among learned men in China, on subjects of a moral or religious nature. High ideas of their ancient sages, extravagant pretensions, contempt of every thing that is foreign, total want of solid argument, and a sort of atheistical indifference to every thing sacred, pervade the whole piece.

Those Deists and Sceptics, who abhor the idea of an exclusive religion, and think local ones quite sufficient, may here find company; for none of the systems of China make exclusive claims. A certain implied consciousness of the unfitness of their religion for universal adoption, has prevented Pagan writers in general from claiming more than their own respective countries, as the sphere of its operation. They have little idea of a system that claims the world as its province; and the fallacious, cob-web arguments, here urged against the sect of Fŭh, are likewise urged against christianity.

The original possesses much merit as a Chinese composition: the translation gives a very inadequate idea of its elegance and force.

Your's truly, Too-yu.

ESSAYS, MISSIONARY FRAGMENTS, &c.

BIBLIOTHECA SINICA.

To the Editor, Sir,

In one of my crawling expeditions, I chanced to come in contact with a letter, signed by a professor in the Northern University of Scotland, and suggesting the utility of some one's compiling a short account of those books which are held in highest estimation among the Chinese. I have since reflected a good deal on that gentleman's suggestion, and as I am now creeping through some shelves loaded with such books, it occurred to me, that I might try my skill in this way; and, so at length, I resolved to set about it; for though I am, as my name imports, a mere book-worm; yet, Sir, I assure you, I am by no means insensible to the attentions of the human species,

or willing to conceal from public view, that I have some "learned friends" among mankind. This little spice of vanity, you will be the more ready to excuse in me, from the circumstance of its being so common among your own race as I perceive in those folios, quartos, and octavos, through which I have lately had the pleasure to eat my way. It occurred to me, that in the English language, some imperfect hints of which I have learnt in my way through numerous Libraries, nothing of the kind above proposed, had yet appeared; and, meeting some weeks ago, with a work which you call the INDO-CHINESE GLEANER,---a work which seems, like John Bunyan's rake, to scrape together sticks and straws, dust and stones; yea, I had almost said, sheep and oxen, birds and fishes---the labours of men, and I cannot see why not the productions of insects also---meeting, I say, with this work, it seemed exactly fit as a medium for the communication of my lucubrations. My reasons for thinking so are three: First, because your work is sufficiently miscellaneous, to admit what I can by chance or design scrape together for you, without regard to order of time, regularity of arrangement, or refinement of style. Secondly, because, as you only profess to be a sort of caterer, I think, there is a good chance of my escaping the pointed teeth of those author-devouring wolves, called Critics. For though now-a-days, it has some how become the privilege of the creeping tribe to which I belong, to acquire some smatterings of literature; yet, I fear, my productions are of a texture too tender, and too unskilfully put together, to bear the eager-eyed glance, or the rough pawing of your Edinburgh, Eclectic, British, and Quarterly Reviewers. I have therefore every reason to think that, lying snug between the leaves of your humble work, my productions will never be seen by them, or at least never judged fit to furnish them with half a meal. I can, however, tell them for their satisfaction, that, if they ever do treat me rudely, they shall suffer for their pains; I shall dig through the very first of their elegantly bound octavos which I chance to meet. Thirdly, because your publication will probably carry my name over the ocean, and make my papers familiar to others of my own species, whose favor I am not unwilling to court, and whose gratification I shall not be backward to promote. I know very well, Sir, the conclusion that will

be formed by sagacious and penetrating spirits, on the seeming inconsistency between this and the preceding paragraph, viz. that they here discover a high degree of pride, vanity, and self-complacency, lurking under a specious mask of humility; and a consciousness of incapacity to appear respectably before the public, united to an excessive desire to be known; I have only to say for myself, that their suspicions may perhaps be well founded; but, in the present age, so highly favorable to improvement, why should it be deemed a crime for a worm to put on wings? Indeed, Sir, to tell you the truth, the literary vanity of not a few of your tribe has furnished me with many hearty dinners: the thick and massy volumes---the many LEAVED, (not many LINED) prefaces--- and the handsome apologies, which it has dictated, have cost me no short time, and no small pains, to get through; tell your readers therefore not to be surprised, if they find my breath a little affected by the qualities of my food. I would add a fourth reason, were I not a little afraid, that your readers will perhaps question the truth of my professions, namely that a wish to encourage the benevolent objects of your publication, has led me to prefer it as my medium to the public, rather than any other; for though I eat books, I never eat men; but am on the contrary, a hearty well-wisher to the human species; I strive daily to imitate the actions of those of them, whom I deem most worthy, and would feel a sensible pleasure if my scrapings, could ever procure a dinner for the widow, or a coat for the orphan. I have also a certain partiality for those men called Missionaries, because they have often entertained me very hospitably on the shelves of their book-cases; and you will allow, Sir, that on the principle of gratitude, it becomes a kind of duty in me, to render my productions as acceptable and useful to my kind hosts as possible, (at the same time not forgetting others to whom I may in future be indebted.) I must therefore, if you mean to admit me as a correspondent, beg leave to accommodate my papers in a more particular manner to this class of men, which like my own, is very apt to be neglected and trampled upon.

The work which I propose, Sir, is not I believe, superseded by any other yet published, in the English language; at least so far as I know. A short time since, I cut a road through an old Latin

without covetousness; is dignified without pride; displays majesty without sternness.

14. "Young persons and servants ought not in any affair, whether small or great, to act of themselves; they ought always to ask of the elder branches of the family."

15. "Brothers are like hands and feet. A wife is like one's clothes. When clothes are worn out, we can substitute those that are new. When hands and feet are cut off, it is difficult to obtain substitutes for them."

16. "The benevolent man loves others. The polite man respects others. He who loves others, others will always love him. He who respects others, others will always respect him."

17. "He who is ready with promises, will rarely fulfill them. He who flatters one in his presence, will commonly be found to speak evil of him behind his back."

18. "The mouth is the door of human misery; and the tongue, the axe which exterminates the body."

19. "To hold intercourse with a good man, resembles the scent of the lan-hwuy flower. One man plants it, and all inhale the fragrance. To associate with a bad man, is like one climbing a wall with an infant in his arms. If he slip his foot, both fall and suffer."

20. "There are four things in women which deserve praise: a woman's virtue, her countenance, her words, her labours. A woman's virtue requires no extraordinary talent, above that possessed by others. Her countenance requires not the exquisite charms of superlative beauty. Her words require not fluent lips, or the talent of discussion. Her labours require not a higher degree of skill and dexterity, than that commonly possessed by others. Let her be chaste, innocent, sober, and economical; mind her duty; be neat; in walking and resting, preserve modesty; in her actions, observe a rule;---these constitute female virtue. Let her wash and dust well; keep her clothes neat and clean; bathe at proper times; and preserve her person from filth;---these constitute female beauty. Let her choose her words; avoid unbecoming conversation; speak at proper times; thus she will not displease others; these constitute female conversation. Let her diligently spin, and make cloth; let her not indulge her appetite, in regard to savory food and liquors; let her prepare

good things to set before the guests. These constitute female labour. These four combine the essential virtues and duties of women. They are exceedingly easy, and she who practices them is a virtuous woman."

Thus, Sir, have I given you a short sketch of the Ming-sin-paou-këen. Your readers will form their own conclusions. I shall close by two remarks---The first is, that, as these sketches are intended in a great measure for those who may study Chinese, so I have given the title of the book in the native character; that, if they wish to purchase it, they may be at no loss for the words which form the name. The same method I shall observe in my future communications with you on this subject.

The second is, that however excellent the extract from the 20th section, on the duties of women may appear, (and I own that it is very useful, though defective,) it is by no means adequate to atone for the detestible sentiment, which lies at the foundation of the ludicrous comparison drawn in that extracted from the 15th section. This sentiment of disrespect to the female character, pervades Chinese books, manners, and hearts.

Your's truly, Too-yu.

ILLUSTRATIONS OF SCRIPTURE,

FROM EASTERN SENTIMENTS, MANNERS, AND CUSTOMS.

The Holy Scriptures form, unquestionably, the most important of all books. But, in order to be duly sensible of their importance, they must be first known; in order to know them, they must be first explained; and in order to explain them, in a perspicuous and edifying manner, the Interpreter or Commentator, must be previously furnished with proper dispositions, talents, and materials. The figures and ornaments of Scripture language, are borrowed from oriental scenery; and throughout both the Old and New Testament, there are constant references to opinions,

manners, and customs, which are common in eastern countries only. A knowledge of these, supplies the Christian Expositor, with precious materials for illustration and remark.

Several valuable compilations have been made with the view of imparting a knowledge of them, to those who have not had the opportunity of personally visiting the sacred scenes of inspiration, or whose engagements do not admit of their reading through the varied and voluminous publications of Travellers and Historians, in which detached accounts of the opinions and manners of eastern nations, are to be found. The collections of Lightfoot, Calmet, Fleury, Harmer, S. Burder, Dr. A. Clarke,* and other pious and learned writers on these subjects, entitle their Authors to the lasting thanks of every Christian Minister, and to a prominent place in ecclesiastical records. The list of Scripture texts, illustrated in the Revd. Mr. Ward's History of the Hindoos, will enable subsequent writers on biblical literature, to throw much light on many passages of the divine word. There is, however, much yet to be done in this way; and it is our wish to contribute our mite also, by imparting to the public any apt illustrations of the sacred word, which we can glean from the perusal of native books, or from the observation of manners and customs. If our gleanings can be of any service to future compilers of such works as are referred to in the note, our labor will be more than compensated. It is true, that the farther we are removed from the countries where the prophets and apostles wrote, the prospect of collecting much that can be

* The works of these Author's, which are here alluded to, viz. Lightfoot's Horæ Hebraicæ et Talmudicæ; Calmet's Dictionary; Fleury's Manners of the Israelites; Burder's Oriental Customs; and Dr. Adam Clarke's valuable additions to Harmer, Fleury, &c.

useful or interesting, proportionably diminishes; but, many of the most important features of eastern manners are the same from the Euphrates to the Islands of Japan, and have continued so from time immemorial; and as the Scriptures are intended for the instruction of men of all nations, it may be expected that something will be found in every country, at least in the spirit and character of the people, which will tend to illustrate some of the parts thereof. Indeed, they seem to have been written with a special eye to the illumination of the gentile world, and the conversion of idolatrous nations. Missionaries, who have laboured for any length of time among these bewildered people of the earth, who, having forsaken the omnipotent father, are worshipping the works of their own hands,—must be often struck with the exact delineations of the Pagan temper and character, given in Scripture, with the weighty protests which it enters against idolatry, with the solemn appeals which it makes to reason and conscience, in favour of the way of righteousness, and with the rich store of arguments and motives with which it furnishes them, to plead the cause of truth and virtue.

Persons of this character are under great obligations to the Churches of Christ, for affording them the means of endeavouring to accomplish the desire of their heart, in promoting the diffusion of the Gospel abroad. Diligent and persevering labour, is doubtless, the best way in which their gratitude can be testified; in addition to this, when meeting with any thing likely to illustrate or confirm the word of God, it seems a duty to impart it for the general good of the great christian family, especially when it is considered, that the study of pagan writings and manners with this view, will increase their own capacity of usefulness, by making them better acquainted with the people

whose spiritual and eternal welfare they are labouring to promote. The reader is warned in time, not to expect any systematic order in what we may have to offer on this subject. As materials come in our way, or are furnished by the kindness of correspondents, they will be employed.

No. I.

MAT. vi. 7.---"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

The following extract, translated from the Chinese, shows in a striking manner, how just the charge here brought against the Gentile nations is.

"A CANON DELIVERED BY FUH."*

"[A prayer or charm to be repeated] for the exterminating of all misfortunes, and for the attaining of life in the pure land, To-LO-NE;" (to be repeated three times.)

"Nan-mo-o-me-to-po-yay, to-ta-këa to-yay, to-te-yay-ta, o-me-le-too po-k'wăn, o-me-le-to, seĕh-tan-po-kwăn, O-me-le-to, kwăn-kea-lan-te, o-me-le-to, kwăn-kea-lan-te, këa-me-ne, këa-këa-na, chĕh-to-këa-le, po-po-'ho."

This prayer, or whatever it may be called, is perfectly unintelligible to every Chinese.---Not one out of a hundred even of the Priests of Fŭh, (or Foe,) who daily use it in the Temples, understand the meaning. It contains the bare sounds of Indian words, expressed in Chinese characters. These, however, are supposed to possess a mystical and most wonderful efficacy, for the removal of all evil. The Editor of the book from which it is taken, adds---

"This prayer is for the use of those who are travelling to life. The god O-ME-TO [a name of Fŭh,] rests on the top of the heads of those who repeat this, in order to save them from all their enemies; to render them safe and comfortable in life; and to confer upon them any mode of future existence, which they may, at the hour of death, desire. When a person has repeated it TWENTY TIMES TEN THOUSAND TIMES, (i. e. 200,000 times) then the intelligence of Poo-TE† begins to bud within,---when he has repeated it THIRTY

* Vide See-fan-kung-keŭ, page 10.---A book treating on the Paradise of the West, expected by the sect of Fŭh.

† The name of a Deity.

THOUSAND TIMES TEN THOUSAND TIMES, (i. e. 300,000 times) over, he is at no distance from a personal vision of the face of the god O-ME-TO. In the Dynasty TSIN, Mr. YUEN, the celebrated teacher of LOO-SHAN, when in the act of repeating this prayer, there came to him a divine person from the west, holding in his hand a bright silver seat. He addressed YUEN thus: "Celebrated Teacher, thy days are ended. Ascend this seat, and be carried to yonder region of exquisite delights." The people round about all heard the sound of harmonious music in the firmament; and a marvellous fragrance, which ceased not for several days, was diffused all round."

In the passage of Scripture, which this quotation is intended to illustrate, our Lord condemns the repetitions of the heathen, not, merely from their utter fruitlessness in producing any salutary impressions on the heart, or reform of life; but also from the motive and view of the individuals in using them, viz. "THAT THEY THINK THEY SHALL BE HEARD," or derive vast benefit, "FOR THEIR MUCH SPEAKING." It is evident from what is above mentioned, that they expect not only present good, but also future happiness, for the sole merit which is supposed to be attached to their repetitions. This will be still farther evident from the subjoined extract, taken out of the same work. The book contains a number of plates, representing various forms of Fŭh, sitting on a lotus flower. Each form is surrounded by six dotted lines, springing from the lotus at the bottom, which after the shape of a pear, terminates in a point at the top. To the last plate the following note is appended.

"On the right are nine plates, representing the lotus. The 5048 dots which their circling lines contain, are intended for the purpose of being marked with a red pencil,---one dot for every thousand, or hundred repetitions of the name of Fŭh. After a long time, when the whole is filled up, they are to be again gone over with some other kind of ink. At the time of death, the plates, thus filled up, are to be burned to ashes, that they may pass into the other world, as a testimony in favor of him who used them. Depending on the merit of this virtue, he goes to live in the pure land."

No. II.

PROV. xxv. 3.---"The Heaven for height, and the earth for depth, and the heart of kings is unsearchable."

The following extract from the Ming-sin-paou-këen, said to be

taken from the Shoo-king, seems to convey an idea similar to that of this passage of Scripture.

"The fish dwell in the bottom of the waters, and the eagles in the sides of Heaven---the one though high, may be reached by the arrow; and the other though deep, may be angled---but the heart of man at only a cubit's distance, cannot be known: heaven can be spanned, earth can be fathomed---but the heart of man cannot be measured."

NEW PUBLICATIONS.

WOODWARD'S SYSTEM OF UNIVERSAL SCIENCE.

(Continued from page 117.)

In Mr. Woodward's hasty, but perspicuous an d elegant outline of the attempts to arrange human knowledge, the trifold division is particularly observable.

He commences with the San-tsae, 三才 "The Three Powers" of the Chinese, (viz. the 天地人 T'hëen, Te, Jin,) Heaven, Earth and Man; of which, as exhibited by the Chinese, I think, Mr. Woodward forms too favorable an estimate. On this subject, however, I hope to send you a separate paper at a subsequent day.

Plato's division was trifold; "Theology, Physics, and Mathematics."

Aristotle's incidental division of all subjects, was into those that belong to "the UNDERSTANDING, the IMAGINATION, and the VOLITION."

The Gnostic division was, "the Material World, Animal Mind, and Spiritual Being."

Lord Bacon's division, was "God, Nature, Man," or the trifold division of subjects, according to the faculties of the mind employed on them, viz. MEMORY, IMAGINATION, and JUDGMENT, or the reasoning power.

Locke made a trifold division:---"Things as they exist in themselves; what man ought to do; and the means to be employed for the attainment of knowledge, or Physica, Practica, and Semiotica."

Mr. Jay's division:---"Things, Events, and Duties."

Mr. Wylie's division:---"Physics, Metaphysics, and Mathematics," and finally Mr. Woodward's division; "Matter; Matter in union with Mind; and Mind alone."

Before I was aware of Lord Bacon's division, or any of the others mentioned above, I made a division for myself, chiefly with a view to the degree of my time and attention, which each department should obtain. My division was:

Things superior to Man; God, Angels, and separate Spirits.

Things on a level with Man; his own constitution, duties, and destinies, with history of the species.

Things inferior to Man; matter, its properties, number, magnitude, and the animal creation.

This is in fact, Lord Bacon's division not so well expressed, and the order altered, viz. God, Man, Nature.

Mr. Woodward's division does not appear materially different, only he prefers the ascending scale.

I believe all knowledge, properly employed, calculated to benefit the individual possessor, and society in general; but I do not think all knowledge equally useful and important. And though the exercise of mind on any topic is preferable to the brutishness which is induced by sensual habits, yet I should often wish to see human minds more exercised about things on a LEVEL with themselves; and instead of going prone to the earth, intent only to examine stones, and plants, and brutes, that they would raise their view and thoughts from earth, stand erect, look upwards and contemplate heaven, beatified spirits, angels, and the Deity.

I almost suspect that an enthusiastic pursuit of the study of mere matter, lowers the tone of human feeling and sentiment. It is true, that a well disciplined mind may find sermons in stones, in brooks, and in every department of nature; but I fear, very few make the reflections which such sermons suggest. I should therefore be happy to see a taste for revealed Theology and Ethics, more generally diffused; and that the Almighty were studied both in his works, and in his WORD.

AMICUS.

ACCOUNTS FROM THE MISSIONS.

MADRAS.

It may be proper to observe, that the Missions of which we give some short accounts, in this division of the Gleaner, are those connected with the MISSIONARY SO-

CIETY only. Of the numerous and important Missions in India, connected with other Societies, we have not the means of giving full accounts. Hints now and then respecting their proceedings, will be found in the last department of our publication.

MADRAS.

The last letters from this station, confirm, we are sorry to say, the former accounts of the Rev. Mr. Knill's bad state of health. He had been advised to leave Madras altogether, as it was the opinion of the faculty that the climate of Madras was very ill suited to his weak constitution. He departed in the middle of August, for the Malabar Coast. Their English Schools contained 226 children—the Sunday School 100, and 12 teachers. Besides these, they have seven Tamul Schools. The good likely to result from so extensive an attention to the education of youth, is incalculably great.

The Rev. Mr. Pritchett was at Madras, superintending the printing of the Gentoo Scriptures, translated at Vizagapatam, for the Cal. Auxiliary Bible Society.

QUILON.

The prospects there, by the latest accounts, seem highly encouraging. The Rev. Mr. Mead has about one thousand native christians under his immediate charge. The Queen of Travancore, had presented to the Mission, a sum of three thousand rupees.

BELLARY.

DEATH OF MRS. HANDS.

With deep regret we have heard of the death of Mrs. Hands, the wife of the Reverend J. Hands, Bellary; parti-

culars have not yet reached us. We expect in a subsequent number, to be able to give some account of her life, and last hours.

CALCUTTA.

DEATH OF THE REV. R. MAY.

Alas! how frequent, and to human eyes, indiscriminating, are the inroads of death! The young and the aged, the rich and the poor, the good and the bad, are all alike in his account; nor can the most useful lives be protracted for an hour beyond the time appointed. Since our little work began, we have had to record the death of the Rev. Messrs. Supper and Donaldson, and of Mrs. Thomsen and Mrs. Mead, and in the preceding paragraph, of Mrs. Hands; all connected with the MISSIONARY SOCIETY: and now we have the same melancholy labour to repeat, in regard to the Rev. Robert May, Missionary at Chinsurah, near Calcutta, the news of whose death, was communicated in the following extract of a letter from the Rev. H. Townley, dated Calcutta, 19th August, 1818.

"The hand of the Lord has been stretched out upon us:---one of our brethren and fellow-labourers, is no more in this world. The Rev. Robert May, has finished the work which was given him to do, and gone from the church afflicted, to the church rejoicing. About 10 days previous to his death, he found himself unwell. He took medicine, but it did not keep off the fever, which was commissioned to burn asunder the thread of life.---On Tuesday, the 11th, that he might have the best advice, he came down in his boat from Chinsurah to Calcutta. As soon as I heard of his arrival, I went for our family physician, and took him with me to the boat, that no delay might take place: he prescribed, but did not deem him in any great danger; and we brought him in a palanquin to my house. The following morning, the Doctor said, that symptoms were becoming alarming. I sent off directly for another physician of eminence; but all was vain, the crisis came on with an unexpected and surprising rapidity,

and a change took place, such as to baffle all attempts; so speedy was the work of death, that the same morning, at 11 o'clock, he breathed his last. Thus has the church lost a valuable member, the vineyard a zealous labourer, and the widow an affectionate husband. At the commencement of his illness (which he had a foreboding would terminate his mortal life,) his mind was much tried; he would shew himself no mercy for what he deemed his short comings. But God shewed him mercy, and towards the close of his sickness, he said, that Christ was precious to his soul; that a preached Gospel was blessed; that he built upon Christ the only foundation: and his last coherent words to his wife were, "live near to Christ."---When in his delirious moments, the bent of his mind was obvious: he talked, how he had seen his Saviour at the pool of Bethesda. Supposing some one had brought him money, "I want not this," said he, "it is Christ that I want; he is my treasure."

Mr. May was a man who took peculiar pleasure in instructing children; and was remarkably adapted for that work---a work which should hold a prominent place in all Missions to the heathen.

His "Lectures to the young," a work published in India, in 1815, shew how well he was qualified to adapt his instructions to young minds. He felt a high delight to "feed the lambs," as he used to express himself; and there are perhaps few of the servants of the Churches, whose desires are so fully gratified, as his were. It pleased the adorable Head of the Church, to place him in a situation where he had, for some time previously to his death, the superintendence of native schools, containing several thousands of children---a situation the most desirable of any in which a Christian Missionary could be placed. He was amply assisted in his labours of love, by the British Government; and obtained the countenance and encouragement of the Dutch Government after its re-establishment at Chinsurah. It is our happiness to live in an age, in which all Protestant Governments, recognize the importance of education to all

ranks of the community: may we have wisdom to seize with eagerness and improve with diligence, those golden opportunities, which the patronage, or support, of public authorities, may throw in our way. Peculiarities of sentiment, on religious subjects, doubtless exist, and probably cannot be entirely prevented in our present imperfect state. He who, by stickling for peculiarities, confessedly non-essential, deprives himself of the opportunity of doing good on a LARGE SCALE, may indeed be an honest man, but his conduct in this particular, is not marked with that degree of wisdom which is so essential to those whose object it is to propagate the Gospel.

Previously to his death, Mr. May had prepared for the press, a course of Lectures for youth, on part of the Old Testament History; and was printing them, (we are not certain whether they were finished,) with the pious purpose of assisting his poor and aged parents, by the profits which might arise from the sale. He has left a widow behind, for whom, we trust, a gracious Providence will make provision.

Upwards of a year before his death, he had been joined by Mr. Pearson, who by this time is acquainted with, and able to follow out, the plans formed by his predecessor. In this, we behold the wisdom and care of the great head of the Church. Had Mr. M. been called away, without any one being previously prepared to follow out his plans of instruction, the loss, humanly speaking, must have been very great. But, in the wise scheme of his Government of the Church, God has generally a Joshua prepared to enter into the views, and to perfect the labors, of a Moses. Yet, how awful and incomprehensible is his Sovereignty! How often does it happen, that just at the time when the plans, which Christ's servants had formed for his honor and the

good of men, begin to develope themselves---when every thing seems favorable for their full execution, and when they begin to promise that pure gratification which a benevolent mind feels, from seeing the divine blessing rest on its exertions; then, just then, the original projectors are called off the stage of life! How full of instruction are such dispensations! How incomprehensible, the ways of God!

CHINA.

Our last letters from this station were dated in the end of August, at which time Mr. M. was in ordinary health, and going on with his usual labours.

MALACCA.

During the last quarter, the translation of the first and second books of Samuel, has been completed; and another Chinese school opened. In consequence of Mr. Slater's continued illness, he was advised to try a change of air; and for this purpose sailed the 9th August, for China, in the H. C. Ship Canning, Captain Patterson, to whose generosity the Mission is under great obligation for a free passage granted to Mr. S. Letters from Mr. S. mention, that he derived much benefit from the sea air; and was nearly restored by the time he reached China.

We have reason to acknowledge the Divine goodness in bringing to our help several additional labourers, in safety, after sustaining imminent danger at sea. On the 14th Sept. the Rev. Messrs. Milton, Beighton, and Ince, with the wives of the two latter arrived at Malacca. Mr. B. is labouring at the Malay, and Messrs. M. and I. at the Chinese. October 3d, Mr. I. had a daughter born to him.

GENERAL RELIGIOUS INTELLIGENCE.

DIGAH.---Died, 13th January, 1818, in child-bed, Mrs. Moore, wife of the Rev. W. Moore, a member of the Baptist Society in India.---Mrs. M. has left behind her, six motherless children to bewail her loss.

CALCUTTA.---Arrived, 19th March, 1818, Rev. Messrs. Sutton and Adams, Missionaries from the Baptist Missionary Society. Also on the 15th April, arrived at the same place, the Rev. Messrs. Colman and Wheelock, from a Baptist Missionary Society in America, both intended for the Burman Empire.

B. & F. B. SOCIETY.---The nett receipts of this Society for 1817, were above L. 84,000---one-fourth of which, was the produce of the sale of Bibles and Testaments.

DENMARK.---"With us religion is at a very low ebb, even public service is not attended by the 3d part of the people that attended 20 years ago. There are numbers of families that seldom or ever go to Church, and not at all to the Lord's supper, and I fear, from that spirit of infidelity which has crept in, that things will get worse and worse. But whose fault is it? Is it not the Clergy's own fault? Some years ago, they did away with Luther's Catechism and Liturgy as obsolete, and imposed new ones upon the people, which occasioned confusion and tumult in many parishes. The two New Testament ordinances have degenerated into unmeaning ceremonies. What do you say to these things? I am not at all satisfied therewith. Let us have your counsel and instruction as often as possible, for they have corrupted the truth. We know not what to believe. We are not sure whether what we hear is the way of salvation or not, for infidelity and scepticism pass bare-faced, and seem to triumph over truth."

RUSSIA.---It is supposed, that in the current year, (1818) ONE HUNDRED THOUSAND copies of the Sacred Scriptures, will be circulated through the various Bible Societies of that great Empire!

LONDON, 17th DEC. 1817.---Died, the Rev. Dr. Simpson, Theological Tutor of Hoxton Academy, after a long life of eminent usefulness. His last illness was protracted, but he bore it with exemplary patience, and expired in the triumphant expectation of everlasting blessedness. The Rev. Mr. Harris, of Cambridge, succeeds him in the Theological chair.

SCOTLAND.---The Gaelic Schools Society had on its books for 1816, upwards of THREE THOUSAND FIVE HUNDRED CHILDREN; a great number, considering how short a time the Society has been in existence, (since 1811-12,) and how thinly peopled the parts of the country are, where the schools are established.

A NEW SYRIAN BISHOP---Has lately been appointed over the Syrian Churches in the countries of Cochin and Travancore. Philoxenus is his name. He is said to be a man of prayer; and was found living in obscurity. It is hoped, that these Churches will revive under his superintendance, especially with the aid of the Syriac New Testament, furnished them by the B. & F. B. Society.

AMERICAN MISSION AT BOMBAY.---In January last, a gentleman writes, " The Rev. Mr. Hall and his brethren have, in three Schools, established in different parts of the town, upwards of six hundred children, who are taught reading, writing, and arithmetic, in the Mahratta language. They have a printing press, from which they occasionally issue small Religious Tracts. The translation of some of the Gospels, they have also finished. Though they cannot count many converts, yet they augur much good from their mode of tuition."

ENGLAND.---A Resolution, granting a million sterling, for the purpose of building new Parish Churches, has passed the House of Commons. It is supposed to extend to Scotland also. While all denominations of christians are labouring and liberally contributing to propagate the Gospel abroad, it is pleasing to observe, at the same time, a growing attention to it at home. The desire and the means of spreading and supporting religion in christian countries, seem to increase with their efforts, to make it known to others. Thus, " they scatter, and yet increase."

MADRAS.---Three Missionaries from the Church of England Missionary Society, arrived lately at this presidency---one remains at Madras---the other two are intended for the Syrian Christians on the South Coast.

NEW SOUTH WALES, MARCH 1817.---A Bible Society was established there. A Seminary for the instruction of New Zealand youth, has also been established in that colony.

JAVA.---Died, after about six months' labour, the Rev. Mr. Schiffer, pastor of the Lutheran Church at Batavia. Since which the Dutch clergymen of the Reformed Church, have preached once a month to their Lutheran brethren---an example of liberal feeling, worthy of imitation by all who would wish to see the animosities of different parties for ever at an end, and all who hold the true faith, united under the great shepherd, and gathered " into one fold."

AMERICA.---Letter from a Chinese, formerly mentioned in the

third Number of the Gleaner, to a friend in China, dated New York, 12th March, 1818---written by him in English.---We have made as little alteration in the style as possible, though some was necessary to render it intelligible.

"I am, indeed, a stranger to you, but this letter will inform you, that though I have not seen you face to face in the days when I was at home, nevertheless now, if I shall find favour in your sight, let me speak a few words to you. Many persons have mentioned to me, that you are a teacher, to teach the word, and the will of God; and that in the same language which I speak. Therefore, my heart desires to see you; and is moved toward you, that I may receive your kindness, and get more knowledge from you of the doctrine of Jesus Christ our Lord, because I have believed, as soon as I heard of him, and without any doubting, that he is the son of God, and came to save sinners. And from the time when I received the grace of the Lord, I have read in the Old Testament, the first few books of Moses, and also read the New almost through, and take the sacrament; therefore I feel more thirst and hunger, and desire to run forward to get hold of the crown which is set before us, lest I fail backward unto the prince of the devils, from whom the Lord had delivered me. He has opened my eyes, and turned me from darkness to light, and from the power of Satan unto God. Now I pray you, therefore, show mercy, and give me a good education, that I may perform the works which I am hoping for. For I know, that a man can do nothing except the Lord be with him, but if the Lord will be with me, then I will be able to do any thing; yea, the same as the old prophets did. For God will in some of these days fulfil his promise, which was made to Abraham in the land of Moriah, when the angel of the Lord called unto him out of heaven, and said, "In thy seed shall all the nations of the earth be blessed." Behold now, I have very good opportunity with Mr. N. who teaches me, and pays me much attention; but I consider, that I am not well acquainted with the English language, neither also have I learnt my own fully perfect, and it seems to me that I shall require a much longer time to learn the English language than to be perfect in my own. So I desire to return, and am coming after a little while, but this I write unto you before I come, that I may find grace in your sight, and when I come, that you may set your eyes upon me. For this purpose, I write these few lines of petition to you, honorable Sir, &c."

THE INDO-CHINESE GLEANER.

No. VI. October, 1818.

INDO-CHINESE MISCELLANEA.

The following document, we feel confident, cannot fail to afford an uncommon degree of interest to the Christian, the philosopher, and the statesman, as it will furnish each with matter for reflection and remark.

I. JOURNAL OF OCCURRENCES.

PEKING, MAY 14, 1818.

A HURRICANE AT PEKING.

Yesterday evening, about three quarters past 6 o'clock, a storm suddenly arose, and proceeding from the S. E. crossed the capital. In a moment the whole heavens were darkened, and the whole atmosphere was filled with sand and dust, to such a degree, that objects in houses could not be distinguished without the light of a candle. As the Emperor expresses it, (in an Edict which he published,) "it rained dust." To express this idea, there is an appropriate word in the Chinese language 霾 Mae; from which I infer, that such storms have occurred in the regions of the north, at different periods.

I am sorry that my materials do not enable me to give any fuller account of this hurricane, for the satisfaction of the natural philosopher; in as much as I observe from the Philosophical Magazine, that meteorological phenomena are in Europe collected with care.

From the above short notice, which is extracted from the official document referred to, there does not seem to have been any thing very awful about it; yet the Emperor professes that he was excessively alarmed at the extraordinary darkness, and says, 心中震懼 "his heart within him trembled for fear." He conceives it a di-

W w

ng men with the dead.

vine judgement, and is anxious to know its meaning: whether the cause be his own mismanagement, or his employing improper men. He seems to have been lately reading some astrological book, for he runs through a long string of evils in a nation, which those books point out, as indicated by extraordinary natural phenomena; and closes by professing his own resolution to examine himself and correct what he finds amiss; and calls upon all his Ministers of State, and subordinate officers to do the same; that the cause which thus disturbs the harmony of the Universe, may be discovered and removed.

He further gives, in a separate document, his Imperial astronomers a severe reprimand for their inattention in not previously informing him, that the hurricane was to take place. He asks them tauntingly---what it is they attend to, when they neglect such extraordinary changes in nature, as that of May the 14th. They had but three days before been stating to him, what felicitous stars shed their happy influences around his person, and indicated more and more the duration and felicity of his reign; and which were to grace the auspicious completion of the sexagenary term of years which he has lived. All this he says, was the language of flattery, whilst they really could not, or would not tell what evils were about to happen. This document he closes with a command to them to calculate exactly what heaven indicated by the darkness and the storm; and not, on any account, to conceal it from him.

In a third document, his Majesty's mind is a little eased, by various statements from places at some distance from the capital, where the darkness was not so great, and where at midnight, a heavy rain fell, with thunder. He has dispatched a person to go and discover where the storm at first arose, as he apprehends, that at that point there is some act of oppression, or false imprisonment; which has provoked the wrath of heaven.

Whether the above arose from sincere superstition; or from state hypocrisy; I shall leave your readers, Mr. Editor, to judge for themselves, only saying, that I incline to the first opinion.

Three of the YU-SHE, or authorized ADVISERS of the Emperor, have written to him, that in their opinions, the cause of the hurricane was the dismissal of the late Premier Sung Tajin; and suggest the propriety of recalling him.

His Majesty does not approve of their suggestion; but styles it a specious pretext to introduce disorder into the affairs of Government. He again justifies at considerable length his treatment of Sung; and that he by no means felt resentment against him, but on the contrary was obliged to do violence to his feelings, when he dismissed him, and banished him from Court. As to the hurricane being an expression of Heaven's displeasure on Sung's account, it is by no means credible, in as much as it did not happen at the time, but a full year afterwards.

He reprehends in strong terms, the presumption of those three advisers, in thus meddling with the prerogative of the crown, whose alone it is to judge of the fitness of the great Officers of State.

The Mathematical Board, at the head of which is a Tartar nobleman allied to the family on the throne, has also sent up its opinion respecting the hurricane. I use the word hurricane to prevent circumlocution. The Board defines 霾 Mae, to be darkness of the atmosphere, accompanied by a descent of dust, during a whole day, or for a shorter period. If it continue a whole day, it indicates perverse behaviour and discordant counsels existing with the Sovereign and his Ministers: it also indicates great drought, and dearness of grain. If the wind blows up the sand, moves the stones, and is accompanied with noise, inundations are to be expected. If the descent of dust continues but for an hour; pestilence may be anticipated in the south-west regions, and half the population will be diseased in the south east. They refer to the astrological work which gives these statements, whilst they decline to add any thing farther of their own.

The Gazette of the same date as the preceding contains a paper, in which his Majesty expresses the painful anxiety which he feels on account of the long drought, by which Pe-che-le province is afflicted. He has sent his sons to fast, to pray, and to offer sacrifice to Heaven, to Earth, and to the god of the wind,---and but only a very slight shower had fallen, and had not at all penetrated the ground. His Majesty, however, himself wrote a prayer, and appointed the 21st of the month, for himself, his brother, and two others, to go and sacrifice. The Emperor was to sacrifice at the altar dedicated to Heaven; his brother, at that dedicated to Earth; the third person was to sacrifice to the divinity that rules the passing year; and the fourth

to address his devotions to the god of the wind. The 20th was to be a solemn fast; on the day of sacrifice, the kings, nobles, ministers of state, attending officers, and soldiers and servants, were all to appear in a peculiar cap and upper garment indicating deep contrition.

Whilst the Emperor, and the above-named persons, are offering up their sacrifices, two of his sons are ordered to go and offer incense at two other places.

From the above it appears, that the minds of the highest classes of the community in China are exercised about sin, and providence, and punishment; and that the light which unassisted reason affords them, is by no means such as to render, a divine revelation superfluous.

On the 29th of August, his Majesty will set out for Manchow Tartary, to worship at the tombs of his fathers. He intends to arrive at that place on the 25th of September.

THE LATE PRIME MINISTER SUNG.

PEKING, FEB. 4, 1818.

His Majesty has again published, in a paper of considerable length, his intention of visiting the tombs of his ancestors, in that spot where the family first rose to regal dignity. In this document he again inserts some severe animadversions on the late prime minister Sung Tajin. Death, the Emperor says, was the just punishment of his offence; and when that was dispensed with, perpetual imprisonment would have been merciful; how great then the clemency shewn him in still giving him life and liberty, and a military appointment amongst the Tartar tribes. The Emperor was led to this measure, from the consideration that Sung had long served his father, and had served himself, in the highest office next to the Imperial throne.

His Majesty commands all the governors of provinces to receive kneeling, the intimation which he gives in the paper referred to. As to Sung, he adds, they will, if they reflect, easily perceive what his Majesty's feelings and difficulties have been,--with his father's order on the one hand, to destroy any ignorant statesmen, who should dissuade a sovereign of the Tsing dynasty, from visiting the spot of ground where the family first rose to greatness---and Sung's conduct on the other.

The paper then closes by saying, that Sung was fond of performing petty charities and acts of kindness,* but he did not understand true greatness. He must, however, have good adherents, who feel grieved on his account; but they are too mean a class of men, to merit his Majesty's enquiring much about them. "Let them do what they please, I, the Emperor, shall not trouble myself to think about it."

THE PEKING GAZETTE, JAN. 15, 1818.

This Gazette has come to hand, but it is exceedingly barren of intelligence.

One of the principal Ministers being in ill health, has requested leave of absence for a time, which his Majesty has graciously acceded to.

A Tartar Nobleman who was involved together with Sung-tajin, on his return to Court was summoned to an audience of the Emperor. His Majesty says, that he expected the Nobleman would have acknowledged his offence, and been grateful for the lenient manner in which he had been treated. Instead of this, however, the Nobleman, threw himself prostrate before the Emperor, burst into tears, and protested his innocence---pointing to heaven and swearing by the Sëen. And uttering language which seemed to reflect upon the Emperor himself.

The result has been, that he is completely discarded; his title taken from him, and he is remanded to Tartary, to be kept in safe custody by the head of his tribe.

Poor Sung is again mentioned with disapprobation.

The Emperor has signed the death warrant of two statesmen---one of them was an Yu-she or Censor, who has been condemned on the charge of receiving a bribe to make some statement to his Majesty.

The sentence is notified with a kind of apology from the Emperor, in which he says, that the Censors have been much oetter treated under the present Dynasty than under the last one: and that no-

* Sung, though he allowed himself the free use of wine, was a very religious man, of the Buddha sect, and gave away his property as fast as he received it.

thing but an irresistible necessity has induced him to destroy these two men.

The commitment of persons charged with forming secret associations yet continues.

The people seized in Peking, charged with a clandestine manufacture of gun-powder have been liberated; they were mere makers of fire works, and were seized by the police, who were in want of something to make a stir, and prevent their being charged with remissness.

Several districts in the province of Chĭh-le, which had suffered in spring by drought, have in winter been much injured by hail-storms. His Majesty has ordered some relief to be granted them.

A FEAST ON A SACRIFICE.

PEKING, FEB. 1, 1818.

At the (Chinese) new year, which occurs on this day, His Majesty has summoned a party of the princes, nobles, and statesmen, 食肉 Shĭh-jow, i. e. to "eat flesh."

It is probably not known to many of our European readers, that this EATING OF FLESH IS FEASTING ON A SACRIFICE. This is a common usage in China among both rich and poor, but on many occasions it is done without any strictness. It is permitted to divide the victims and give a part to friends absent. On the occasion announced in the above paragraph, however, no part of the victim must be taken away; it must all be eaten in the Imperial presence. And the victim alone is eaten;---there is no other kind of provisions joined with it.

Those who are allowed to partake, are forbidden to return thanks to the Emperor, for it is considered a DIVINE FEAST, and to give thanks to him, would be putting him in the place of the divinity to whom the sacrifice was offered.

THREE SENTENCES REQUISITE AT AN AUDIENCE OF THE EMPEROR.

A Tartar Statesman being asked what phraseology was requisite at an Imperial interview, replied, "THREE expressions only are necessary to carry you through in the best possible manner.

1st, Take an opportunity of saying, "Your Majesty's discern-

ment is great, and your judgment most unerring." 2d, Remark concerning yourself, "I acknowledge the weakness of my powers and my contracted knowledge." And 3d, To whatever the Emperor may say, do you assent by a humble "Yes! truly!"---q. d. flatter the Emperor, speak meanly of yourself, and assent to whatever he says.

I suppose, Mr. Editor, this mode of acting at Imperial audiences is confined to Asiatic Courts: there is no such thing in Europe.

FALL OF SNOW. EXHIBITION OF ARCHERY.

PEKING, MARCH 29, 1818.

It has been stated to his Majesty, that a foreign tribe of shepherds on the N. W. corner of China, included in the province of Kan-suh, have suffered severely from a fall of snow. The people in eighty houses perished by it, and the whole of their cattle. Ninety-two families yet remain, and on these, the Emperor commands that there shall be no duties levied for three years to come.

30th. The Emperor attended an exhibition of Archery, and awarded the usual honors, (a cap decorated with a peacock's feather) to the successful marksmen.

MUNGKOO TARTARS.

An Imperial mandate to the following effect has been received:---

The manners of the Mungkoo were heretofore plain and correct hence the laws in existence amongst them were lenient. But of late years, many native Chinese have passed unto Mungkoo Tartary and crimes have been more frequent. It is therefore hereby ordered, that when any Chinese in Mungkoo Tartary shall be convicted of crimes, they shall be punished according to Chinese laws.

BANDITTI PARDONED.

About a hundred families in the neighbourhood of the capital have been proved to be attached to a particular association. They have, however, come forward to declare their recantation, and have been pardoned. A list of their names, however, is taken, in order that, if again detected in being attached to any association, they may be more severely punished, than they would have been without a previous pardon.

LITERARY EXAMINATION.

The Emperor has himself attended to the examinations of the higher departments of the Literati this year, and has heard them read in various classical authors. As might be anticipated some have been promoted, and others have been degraded to a very low rank.

His Majesty has also examined the progress made by his fourth son, a lad of fourteen years of age, and is much disappointed to find him quite unable to write verses.---The Emperor remembers well that his august father, the late Emperor, examined him when he was thirteen years of age, on which occasion the verses that might be expected from such an age were duly composed. His Majesty attributes the present failure to the boy's tutors, and has ordered a complete set of new masters.

EMIGRATION PROHIBITED.

It appears, that fifty persons of some note in the late rebellion yet remain undiscovered. A Censor has recommended amongst various other modes of discovering them, that the sea ports should be narrowly watched.

His Majesty remarks, that all emigration has long been prohibited, and therefore a new law is unnecessary; however, as whatever has long been established is liable to become mere form, he requires the officers whom it may concern to see that the existing laws against emigration be rigidly enforced.

A JUDGE DEGRADED.

Chang, the Judge of Shan-tung, and Conductor of the late English Embassy when in the province of Chĭh-le, has been degraded to a very low rank, accompanied by some severe animadversions from the Emperor, for his incapacity and bad government. Chang remarked to the English, that the Emperor had "long ears"---meaning that he heard what was done at a distance, and so it appears n Chang's case, for in his charge he mentions Chang's being addicted to opium.

NAVAL AFFAIRS---KIDNAPPING.

The Peking Gazette, dated at Court, January 20th, 1818, has ome to hand.

It appears from it, that considerable vigilance is exercised for the recovery of sums due to the Government, from local magistrates who collect the duties. Several have been broken and thrown into prison, on account of defalcation and embezzlement of the public money.

The Minister Tung-kaou, was still unwell, and solicited permission to remain at home a longer period, promising that when he should recover, he would put his forehead in the mire at the palace gate, and in that posture give thanks to his sacred Majesty, for his great indulgence to him.

A new appointment, like that of the Keun-min Foo at Macao, has taken place at Téen-tsin. A difficulty arose respecting the seamen, who were taken from the southern provinces, to man the ships at Téen-tsin. What was to be done with their families was the difficulty. The Governor of Peking, represented that to remove the families to the north was troublesome, and they, moreover were unaccustomed to the cold. It is therefore ordered, that the men serve for three years; after which time, if the native seamen of the north have made adequate progress in naval tactics, and if these men choose to return to their families, they will then be permitted to do so.

As is usual in so large an empire, the harvest last year was bad in various parts, and the people are unable to pay the usual duties. It was particularly the case in the south-west province of Yun-nan.

In that province a large party of kidnappers have been apprehended. They had stolen and were carrying off (whither does not appear) upwards of a hundred women and female children. His Majesty has ordered immediate death, by strangling to be inflicted on four of the leading offenders.

MILITARY ETIQUETTE, &c.

The Emperor has taken serious umbrage at the neglect, or want of respectability, into which the army is falling, and blames severely the assumption of the civil officers. He has heard that a local magistrate will presume to walk shoulder by shoulder with a General in the army. The probable consequence of this he apprehends, will be very serious to the safety of the Empire, if not put a stop to. He has therefore ordered a new edition of the laws respecting ceremony

and etiquette, and requires that it be rigorously attended to and duly enforced. It has been found that the officers of the army have employed too many of the soldiers as attendants for private purposes; and that civil officers have retained about them a crowd of inferior officers; respecting both of which cases, old regulations are revived, and new ones adopted.

A Tartar General of the first rank is allowed TEN men to attend on him for public service, but none for private purposes: other officers in proportion. No men are to be perpetually attached to an officer, but to be ORDERLIES for the day in rotation.

His Majesty has ordered the army in Manchow Tartary to be duly exercised, in order to be reviewed by him next year, when he visits that region.

THE HOOKAH: TOBACCO.

The extensive use of tobacco, and the introduction of the Hookah into China, even to his Majesty's residence at Jĕho, has called forth from him a general order to forbid the culture of tobacco, which is prepared for the Hookah, in every province of China. The province of Kan-suh, on the northwest corner of China, produces the best, and being profitable to the farmer, has been much cultivated there. Those farmers are ordered to desist from planting any more, and the venders of it, to seek for some other mode of obtaining a livelihood; disobedience will be punished by the Government.

Tobacco being a mere luxury, and not a necessary of life, is the reason of the above order.

PUNISHMENT, TORTURE, &c.

Some individuals have been put to a slow ignominious death, viz. cut to pieces, on account of the rebellion of 1813; and also for the murder of senior relatives.

The salt merchants of Shan-tung are much embarrassed, and the Government has given them money. It is complained, that the criminal cases from Sze-chuen province, have of late been unusually numerous. One case of adultery caused the husband to be murdered, and the woman's mother to hang herself. The Board of criminal cases has objected to the decisions of the local Government, and his Majesty has ordered the case to be re-tried by

Tseang, the late Viceroy of Canton, and requires the full application of torture to procure the truth of so heinous a crime.

Two cases have occurred of people dying under torture unjustly inflicted. One in China, by a Che-hëen magistrate; and one in Tartary, by the keepers of his Majesty's forests. It was found that some body cut down wood and carried it off by stealth. Some venders of fuel were suspected, seized and tortured, till a confession was extorted; they were then carried before a magistrate and found innocent; but two men died of the tortures inflicted previously to being tried!

The prosecution and seizure of persons connected with ASSOCIATIONS still continues.

THE CROSS TRODDEN.

A case has also been noticed of a Tartar noble family of the Imperial kindred, having had some persons who had received the Portuguese or European religion: his Majesty says, they have all recanted long ago, and trodden on the cross, and further inquiry is unnecessary; but orders that the images and crosses which they had not previously destroyed, be forthwith burnt.

DISCOVERY OF A MURDER IN KEANG-NAN.

In the 14th year of Kea-king, the district of San-yang, in the province of Keang-nan, was inundated, in consequence of which the Emperor ordered the money in the public treasury to be paid out for the relief of the suffering people. Wang-shin-han, the Magistrate of the district of San-yang, embezzled, however, the money allotted from the treasury, and applied it to his own use, without distributing it among the people. The Viceroy of Keang-nan dispatched a newly created Tsin-sze, named Lee-yŭh-chang, himself a Magistrate of a district, to go thither and examine this affair. Wang-shin-han, being afraid, and revolving the matter in his mind, entreated the Tsin-sze, that he would on no account publish the matter, and offered to give him 10,000 taels of gold. Lee-yŭh-chang, however, was a well-informed and upright man, and was not to be moved by his unrighteous pelf: he positively resolved to report the true state of the case to the Viceroy. In this dilemma, Wang-shin-han bribed three of the servants of Lee-yŭh-chang, offering them

2000 taels of silver, if they would poison their master and stop his mouth; making out a story, that he himself in a fit of frenzy had committed suicide.

When this foul action was committed, they placed his lifeless corpse in a fine coffin, and sent it back to his own home to be buried. The wife of the deceased, suspecting that all was not right, and reflecting that her husband, generally a hale man, was not likely in a fit of phrenzy to put an end to himself, opened the box containing his apparel which had been sent back, and found a spot of blood on his clothes, and one long garment in particular with traces of blood on the inside; whereupon her uncle opened the coffin, and perceiving blood in the eyes, nose, mouth, and ears, of the corpse, concluded that the deceased had died of poison: he instantly took the widow, and hastened to Peking to lay the circumstances before the Board of Punishments. The Board lost no time in apprehending the three servants who had administered the poison, and who on strict examination confessed the whole truth. The Emperor, greatly enraged, ordered the Viceroy of Keang-Nan to be banished to a distant country, and all the mandarins of the district of San-yang to be beheaded. The whole family of Wang-shin-han, without a single exception, were beheaded at one time, and one of his sons, then about three years of age, was placed in prison at the command of the Emperor, intending at the age of 16 to behead him also. With respect to the deceased Lee-yŭh-chang, the Emperor himself composed an elegy of 30 verses, to celebrate his virtues: and directed that it should be engraven on a stone tablet, and placed before his grave, to signify to all, that it was 10,000 times more glorious to die possessing integrity than to live as a covetous villain. The three servants who poisoned him were at the Emperor's order, cut into small pieces before the grave of the deceased, and their hearts taken out and offered up as an appeasing sacrifice. The widow was elevated to the rank of a lady; and her uncle, who pleaded her cause, was also rewarded by promotion; and as he had himself no children, the Mandarin of the district was ordered to choose out from among his clan a suitable person to be adopted as his son, to carry down the line of his posterity, and to inherit his honors.

This paper, while it proves (were proof needed) that

there is a righteous God who judgeth in the earth, also points out several peculiar characteristics of the laws and manners of China.

I. The singular severity of their laws, by which many persons, having no concern whatever in the crime, are involved and even suffer death, in consequence of their natural or local relation to the criminal. There are not wanting in Chinese history, instances similar to that just mentioned, in which little children (males) have been taken from the breast, nourished in prison till sixteen years of age, and then brought forth to the slaughter, in consequence of crimes committed by a father.

II. The deep policy of their Emperors, who not unfrequently condescend to compose elegies and pathetic pieces on such mournful occasions as that above noticed, especially when there is a high degree of probability, that they will compose to peace any powerful faction in the country, or help to atone for some oppressive public measures lately adopted.

III. The folly of their superstitions, in offering sacrifice to the dead. Offerings are annually presented, and bloody sacrifices are frequently offered in such cases as the above, where the murderer can be procured, in order to appease the injured spirit of the dead. His spirit is supposed to be wandering about in a restless condition, till his wrongs be atoned for, by the shedding of blood. Of old, prisoners taken in war, were sometimes offered as a sacrifice to the standards of the army, in order to insure the success of some military undertaking; and the Generals of hostile armies, when taken, were in some instances slain at, and their blood sprinkled about, the tombs of those whom they had, in the chances of war, slain. These sacrifices are offered not to any deity, but to the departed spirit.

2. TRANSLATIONS.

A MARTYR TO CHASTITY.

The following paper, extracted from a Chinese tale, though rather out of our way, is inserted as a specimen of a class of Chinese Novels, which professes to teach useful lessons, by the relation of tragical events. There are many such Novels in the Chinese language; some of them tolerably free from those impurities which too often stain similar productions in christian countries; but purity is not their general character.

It may also be observed, that such relations as the following, are made frequent use of by Chinese priests of the sect of Fŭh to persuade females and others to enter the monasteries, in order to rid themselves of the troubles of life just exactly as like stories have been employed by teachers of a corrupted christianity in Europe. Paganism and false christianity are much alike in their genius and effects.

A woman of Tëenti, whose name was Ko-she, married a soldier. She being a beautiful person, an officer, who commanded a thousand men, and whose name was Le-mow, fell in love with her. The soldier being absent from home, Le-mow went to his house; and used a hundred stratagems to seduce her: but Ko-she was resolute and resisted his solicitation to violate the laws of chastity. When her husband returned she told him every circumstance. Le-mow one day passing the soldier's house, the soldier remembering the former occurrence, flew with an enraged countenance, seized his sword, and came out. But Le-mow made his escape, and lodged a complaint with the magistrate. It was determined that a soldier, seizing his sword to kill his commanding officer, deserved to die. He was forthwith committed to prison. Ko-she herself went to prison and waited on him, and shutting the door for a length of time, spun hemp and cotton, to obtain food and raiment. There was a keeper of the prison, whose name was Ye, who also formed an intention

on Ko-she, and shewed the utmost attention and kindness to the soldier, which worked on his feelings to a great degree.

It was finally announced, that five officers were coming to put to death the condemned prisoners. Yĕ informed the soldier of it, when he said to his wife, "The day of my death has arrived, this jailer Yĕ is not married, you would do well to become his wife." Ko-she said, "you are about to die on account of my beauty. How shall I think again of marriage, or of surviving you." She therefore returned home and taking her two children wept bitterly, and said to them. "Your father is about to die---your mother's death also is not distant. My children, you have none to depend upon, you must finally die with hunger or cold.---I will sell you to preserve your lives. When you go to another person's house, it will not be the same as when you played at the knees of your father and mother. You must not be foolish and playful as you were then."

Her son and daughter possessed good parts, and understood what their mother said. They embraced her and wept aloud---they seized her clothes, and refused to let her go. She then led both her children out, and called a person to whom she delivered them. The people that passed on the road also wept on their account. A rich family took pity on them: took her son and daughter, and gave her thirty pieces of money. Ko-she took part of the money and purchased refreshments which she took to the door of the prison, that she might see her husband once more. Yĕ allowed her to enter. At first she could not speak. When she obtained utterance, she said, "you have given Yĕ the jailer, a good deal of trouble---I will give him this as a small recompense: here also is a little money which you can reserve for your own use, should you want any thing. I am going to a rich person's house to work, I fear, that for ten days I shall not be able to return to see you." She restrained her tears, took leave and parted. She then went to the rivulet called Sēenjin, sat down in the midst of the water and died.

Though the current was very rapid, she did not fall over. Some persons saw her and gave information. The magistrate repaired to the spot to make inquest. Every one was filled with astonishment. They prepared for her a coffin, interred her, and wrote on the tomb, "A martyr to chastity."

The General heard of the affair, inquired into the cause of the soldier's conduct and released him. The rich family returned his son and daughter, and the soldier vowed, that he would not all his life marry again.

THE HAPPINESS OF BEING BORN IN CHINA.

"I felicitate myself, that I was born in China," said 天基石 Tëen-ke-shĭh,---"I constantly think, what if I had been born beyond the seas, in some remote part of the earth, where the cold freezes, or the heat scorches; where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth; are far removed from the converting maxims of the ancient kings, and are ignorant of the domestic relations. Though born into this world, I should not have been different from a beast.

"But now happily I have been born in China! I have a house to live in; have drink and food, and elegant furniture. I have clothing and caps, and infinite blessings. Truly the highest felicity is mine!"

Such, Mr. Editor, are the exulting reflexions of a Chinese author now lying before me. I consider them curious as being exactly similar to the sentiments of many a well-meaning person in the western world. To rate highly the blessings of providence to us is innocent and good; but to over rate ourselves, our country, and our possessions, is neither just nor good: a little self-complacency would be the more excusable, if it did not imply commonly an undervaluing of others.

God is good to all, and his tender-mercies are over all his works.

AMICUS.

THE EFFECT OF CONQUESTS ON POPULATION.

Extract from the 文獻通考 Vol. 1st.

It is calculated, that (B. C. 200) when China was divided into seven nations, 秦 Tsin and other six, the population that did not serve in war was about five millions; the whole amount was about ten millions. Tsin in conquering the other six nations, destroyed one third of the population. In building the GREAT WALL, FOUR HUNDRED THOUSAND perished; amongst the mountains in the southern frontier, FIVE HUNDRED THOUSAND were lost: and in the region then called 阿房驢 O-fang-le, (Corea,) SEVEN HUNDRED

THOUSAND perished. During thirty years at that period, dead bodies lying close to each other, filled every road. Tsin's successor, equally cruel as himself, destroyed TWO HUNDRED THOUSAND, at the pits or trenches in 新安 Sin-gan; and in his wars at Păng-chin 彭城, the dead bodies of men stopped the course of the river.

漢 Han, who conquered Tsin, destroyed several millions of human beings; the army then was 300,000, which was not three tenths the amount of it, during the time of the six nations,--from which it is inferred, that the decrease of the whole population was in the same proportion.

MAHOMEDAN VIEWS OF SCRIPTURE HISTORY.

To the Editor, Sir,

Seeing in the second number of your Miscellany for October last, an idea inserted concerning the views of the Malays respecting the creation of the world, and of man, I have thought that a series of history and remarkable occurrences, as recorded in the Scriptures, and handed down from one generation to another, among the followers of Mahomed, as matter of fact, (though dreadfully distorted) may not prove unacceptable. These sketches I purpose to draw not from their books, for that would require an age; but from the lips of individuals. I am well aware, that to those who reside in India, and have access to their books in the various native languages, these views will not be new, and consequently not very interesting; but when dispersed abroad in the Christian world, they may tend to make those who are in possession of divine revelation, duly to appreciate the source of heavenly truth, and commiserate those who sit in darkness and have no light, or at least, but a false light.

SIANU.

"When Adam was yet in heaven,* and in the enjoyment of its bliss, the word of the Lord came to him, saying, "you may eat and drink all the delicacies that heaven affords, but there is one tree named Gandom,† (i. e. wheat) that you must not eat, for it will

* The Mahomedan's place the first residence of Adam in heaven; heaven they divide into seven stories, in which story Adam was placed, they are not agreed, but the seventh story is called Firdāŭs, the same as our Paradise.

† Gandom.---Some of the Mahomedans call the fruit, which was

cause a violent purging and flow of urine." "The word of the Lord is good," replied Adam, making his obeisance and giving thanks to God. Further, the word of the Lord came to Adam, saying, " take heed of the devil, thine enemy; for he is expert in wickedness." Adam was a long time in heaven without ever departing from the commands of God; at last the devil came in the shape of a very old looking angel. Not being permitted to enter, he sat down at the gate of heaven weeping, where the peacock with his brilliant plumage had the watch. Seeing the distress of this old man, the peacock asked the reason thereof. " O bird! (said he,) an inhabitant of heaven, I weep because I commiserate thee. Thou hast a fine appearance and beautiful plumage, but thy life is short."---" But what shall I do?" said the peacock. " If you will enter into an agreement with me," said the devil, " I will tell you." " What engagement?" replied the peacock. " That you will open the door that I may enter." " I cannot open the gate for you to enter," said the peacock, " for I will not transgress the will of God." While they were discoursing together, behold the serpent, of a beautiful figure and transparent, came near, saying, " hey! old man, why do you cry?" " Because I am sorry for you,- -you a beautiful shining form, whose life will be so short. Look at me, God taught me one prayer, and now I shall never die, but live for ever." " If so," said the serpent, " teach me that prayer." " If you will bring me into heaven, I will teach it you, and you will live for ever and ever," said the devil. " But what will be my fate," replied the serpent, " if I do so, for no one is permitted to enter there, but by the will of God." " In the name of God* (by God,)" said the devil, " I will not set a foot in heaven, if you will only permit me to speak out of your mouth." " If that will do, very well." And the devil leapt into his mouth and was brought by the

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the matter of temptation to Eve, Gandom, i. e. wheat; and say that one grain was as large as a fowl's egg.

* In the name of God.---This is considered the heaviest oath a man can utter, and yet nothing is more common than to hear them say, and that on the most trifling occasion, particularly the Arabs دمي الله دمي رسول demi Alla, demi Rasal---" in the name of God, in the name of the Prophet." Oaths for settling strifes are performed, either by laying the right hand upon the Koran, or putting it upon the head or kissing it, saying, if I am guilty of the charge, let the Lord destroy me.

serpent into heaven; "Hey! friend," said the devil, "bring me to the tree, the fruit of which God has forbidden Adam to eat." When he was brought to the place, he cried with a shrill noise, so that every inhabitant was astonished. Dame Eve coming out of her maligei,* and seeing this, said, "why do you make such a noise old man?" the devil answered nothing, but continued crying, and she asked again. "Why do you ask," said he, "I cry out of pity for you, seeing your fine shape and great beauty, whose life is but so short. Look at me, because of eating the fruit of this tree; I know not how many thousand years since." "How can I eat, it being forbidden by God?" "But," said the devil, "God will kill you, that is the reason that he will not let you eat this fruit." "What do you counsel me in this case to do?" "If you will follow my advice," said he, "eat immediately of this fruit." So Eve took two pieces of this fruit, and brought them to Adam. When Adam saw the fruit, he said, "Ah! Eve, what fruit is this?" "It is," replied Eve, "the fruit that God prohibited, because he intends to cast us out of heaven." But Adam considering, said, "if I eat, I shall transgress against God my Lord.---I will not eat of the fruit, for I fear the anger of God." "Well, said Eve, if you eat not, you will certainly die, but I shall live, and what is the use of that?" When Adam heard this saying, he became unmindful of God, and out of love to his wife, ate the fruit.---Some of the learned say, he ate the whole, some say, he had eaten but a part, when his crown fled from off his head, his clothes, which sat smooth on his body, departed, and he became naked, on account of which he was greatly abashed before all the inhabitants of heaven; and so the same with Eve, her hair (dishevelled) opening and flying loose about her shoulders. Now they ran about in heaven, to see for a tree to cover their nakedness, with the leaves thereof. But as they approached near to a certain tree, it rose above their reach: then the word of the Lord came unto Adam, saying, "O Adam, did not I tell thee to take care of the devil, thine enemy, who is expert in wickedness; but now you have transgressed against me." Then the Lord brought them near to a tree and took one leaf for clothing, one for a

* Maligei, according to their account, the inhabitants are furnished with elegant accommodations, differing in grandeur according to the dignity of their inhabitants, having windows and doors like King's palaces.

gown, and one for covering the head. Thereupon came an angel, and took Adam and Eve, the peacock, the serpent, and the tree of which Adam got the leaves, and brought them out of heaven. Adam he threw down upon the island of Ceylon;* Eve into the city Judah,† the peacock and the serpent too. When Adam was brought out of heaven, he took several seeds of the wheat and scattered them about, some became paddy, some beans, and some Indian corn, of various kinds."

THE PARADISE OF FUH.

" AN EXHORTATION TO WORSHIP FUH, AND SEEK TO LIVE IN THE LAND OF JOY, SITUATED IN THE WEST.

" Good friends!---In the world there are a thousand, yea, ten thousand roads. Why do we then exhort men to fix the thoughts on Fŭh only? Because the heaviest consequences are connected with the thoughts of men. That which drags the soul, leads the spirit, renders fate favorable, and life secure, all proceeds from this source. If the thoughts are good, you ascend to heaven; if bad, you descend to hell. One straight thought, will [after death,] make you a man; one cross thought, will cause you to become a beast. Why are there [in Hades] hungry ghosts? Solely because of wrong thoughts. Think of the devil, and you will become a devil. Think of Fŭh, and you will become a Fŭh. Would you prevent the six ways [of the transmigration?] there is no other method but to think of Fŭh. If you will not think of Fŭh, you will lose a human body, and for ten thousand future ages not be able again to obtain the same. Therefore, Shih-kea, and Yu-lae, the two sacred ones, advised men to think of Fŭh. The master of doctrines, Yuen-kung, also advised

* It is said, that when they were cast out of Heaven or Paradise, Adam fell on the Island of Ceylon, where he wandered about solitary, 200 years, and afterwards he repented. Such was his grief for his conduct, that the floods of tears which he wept, swelled into a small river, which affords all manner of precious stones, formed from Adam's tears. Upon his repentance, God forgave him his sins, and he went on pilgrimage to Mount Arfa, where he found Eve again, and begat children.

† Judah, a part of Mecca in Arabia. As from Adam's tears, all real precious stones in the world are come, so from Eve's tears, are come all fragrant spices.

men to think of Fúh. To think of Fŭh, and yet not be delivered from alternate births and deaths? [There is no such thing.] For, would Fúh deceive men? If men pray to Fúh, and yet not become Fúhs, the error is not in Fúh. It is because the mouth prays, and not the mind. Though one prays thus, it is as if he prayed not. Though he repeat it a whole life, it is not equal to one single sound [from one who worships with the mind.] The word 念 Neen, i. e. to recite, is derived from 心 Sin the heart, and not from 口 K'ow the mouth. But when the heart is alive, the mouth naturally utters a voice, just as the suckling naturally cries when it remembers its mother. We must have Fŭh in the mind, and Fŭh in the mouth---neither of these can be dispensed with.

"But [it may be said,] seeing there are thousands and myriads of Fúhs, why call upon men to recite the name of O-me-to Fŭh only? [Answer,] because, among the forty-eight vows which he made, and swore to save the living multitude of all quarters, one runs thus, "In all the ten quarters of the world, in the midst of the living multitude, if but one of those who repeat my name, shall fail to attain life in my kingdom, then I swear that I shall no longer be a god."

"The land of this kingdom is yellow gold. Its gardens, groves, houses, and palaces are all elegantly adorned with seven orders of gems. It is encircled with seven rows of trees, seven borders of elegant net-work, and seven fences of palisades. In the midst there are the seven turrets and towers of gems, the seven flights of pearl stairs, the seven bridges of pearl, the seven pools of pearl, the eight kinds of virtue-producing waters,* and the nine classes of the lotus. There are also lovely doves, peacocks, parrots, birds of sparkling plumage, and of exquisite notes. The great and unmeasured god O-LO-HAN, the famous disciples of Fŭh, the relatives of the demi-gods, the goddess KWAN-YIN, the most powerful deliverer, the most pure gods of the vast ocean, the unnumbered renovating Fŭhs, the unnumbered deliverers, all the demi-gods of past present, and future ages, and all the sages whether produced in heaven, or among men,---all will be assembled on the sacred spot.

* Eight kinds of water,---1, purifying, 2, cooling, 3, sweet to the taste, 4, softening, 5, moistening, 6, conferring rest, 7, removing hunger and thirst, 8, nourishing the root of virtue.

But in that kingdom, there are no women: the women who will live in that country, are first changed into men. The inhabitants have the lotus for their father and mother, from whom their persons are produced. [There are three general classes, each of which is subdivided into three.] There are born of the superior, middle, and lower orders of the first class; of the superior, middle, and lower orders of the second class; and of the superior, middle, and lower orders of the third class; these differences among the multitude of animated beings, are the consequences of the various degrees of depth or shallowness, diligence or sluggishness, in the desires and active energies. The bodies of the persons produced by the lotus, are pure and fragrant; their countenances, fair and well-formed; their hearts, full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and yet are not made hot. They eat not, and yet are not hungry; they eat, and yet are not filled. They are without pain, without itching, without sickness, and they become not old. Enjoying themselves at ease, they follow Fŭh, gaily frisk about, and are without trouble. After every meal, they walk about with the demi-gods, as their companions, on the stairs and walks of that palace. Their noses inhale the most delightful fragrance; their ears, are filled with the most harmonious musick: the birds of Paradise singing all around. They behold the lotus flowers, and trees of gems, delightfully waving, like the motion of a vast sheet of embroidered silk. On looking upwards, they see the firmament full of the To-lo flowers, falling in beautiful confusion, like the rain. The felicity of that kingdom may be justly called superlative; and the age of its inhabitants, is without measure. This is the place called the Paradise (or joyful world) of the West. Alas! the riches and honors of men, after an hundred years, all revert to emptiness. The elegance and glory of heaven itself, after a thousand years will cease.

"But when we enter the Paradise of the west, we shall obtain an unlimited age; and the means of obtaining it are most simple, depending solely on the one sentence, "Ne-to." Yet the world will not be at the trouble to seek this good so easily obtained; but on the contrary, put on their iron boots, and go asking for the road.

"[I advise you] speedily to sware and vow, to this effect,---"If I do not both now and henceforth repeat the name of Fŭh, and

seek to live in that western world of joy; then let me become an evil demon, fall down for ever to the northern part of hades, to the metropolis of hell---Alas! alas!"

"Give up the three tsángs and all books for others to fag at, and the fourteen thousand roads for others to walk in. Beyond the one sentence, "O-ne-to-fŭh," you need not use a single word. Let each seek a retired room and sweep it clean; place therein an image of Fŭh; every day burn a pot of pure incense; place a cup of clear water; and when evening comes, light a lamp [before the image.] Whether painted on paper, or carved in wood, the figure is just the same as the true Fŭh: [let us] love it as (our) father and mother; venerate it as [our] prince and ruler.* Morning and evening, let us worship it with sincerity and reverence; fall prostrate [before it,] like the tumbling down of a mountain, and rise up with dignity like the ascent of the clouds. On going out, let us inform it; returning, let us report the same: whether we travel to the distance of five or ten Le, (miles) let us act as in the presence of our Fŭh. Eating or drinking, let us first offer it up for [Fŭh's] nourishment. Raising the eye, or moving the lips, all is (from) Fŭh. Let not our rosary ever leave our hands; or the sentence "Ne-to," depart from our mouth. Let us repeat it with a loud voice, and with a low voice; repeat it in lines of six words, and of four words; repeat it quickly and slowly; repeat it audibly and silently; repeat it with clasped hands, and with a low voice on our bended knees; repeat it before Fŭh, and with our faces towards the west; repeat it, and strike the wooden tablet, and beat the wooden fish;† repeat it, while fingering the beads of the rosary, and while walking in the road; repeat it when worshipping, and when alone; repeat it also in the midst of a crowd; let us repeat it in our own

* This is as literal as possible. It will be difficult for those who maintain, that the heathen do not worship idols as gods, but only the spirit that is supposed to reside in them, to put a fair and unforced meaning on this passage (and there are hundreds of similar passages in Chinese books) without shaking the foundation of their own opinion. The writer of this paper, does not seem to have been an ignorant man. The style of the original shews him to have been acquainted with letters, so that to worship the work of one's own hands AS A GOD, is not confined to the vulgar only.

† Instruments used in worship in the temples.

houses, and when abroad; repeat it when at leisure, and when in a bustle; repeat it while travelling, and while dwelling at home; repeat it sitting and lying; and let us repeat it even in our dreams;--this is the true way of repeating. Thus to repeat, will make our hearts sour,* and our tears to drop; thus to repeat, will cause the fires to extinguish, and the ashes to become cold; thus to repeat, will inspire the celestial gods with awe, and the terrestrial demons with reverence; thus to repeat, will make heaven to rejoice, and the gods be glad! At the sound of Fŭh's name, the palace of the king of devils, moves and shakes! At the sound of Fŭh's name, the wood of swords and the mountain of knives, will be beaten small as dust! At the sound of Fŭh's name, a hundred miseries, multiplying into thousands, will all melt away! At the sound of Fŭh's name, the road to pay the debt of gratitude to princes, parents, superiors, and the benevolent, and to obtain the three desirable things,† will instantly be opened. Thus, the man who would squeeze out the oil, must cause the sound of the pressing bodies, to grind the more forcibly. Thus also the mariner, when his barge meets the swelling of the wave, must ply the oar more vigorously. Having behind us the boiling caldron, and before us the lotus pools, were thousands and myriads of men to prevent our repeating, yet all their efforts would be vain."‡

Such, Mr. Editor, is the felicity promised by the religion of Buddah, in a future life: and such the way of obtaining it. Let the man who thinks all religions alike good, compare this felicity with that pointed out in the Gospel of Jesus, and this method of obtaining happiness after death, with that which the Christian Scriptures teach; and let him decide which is the most rational, which the most calculated to make man a virtuous, active, cheerful, and useful member of society; which is likely to lead to the greatest improvement of the human faculties, and which is best fitted to confer the highest dignity on human nature. If he think, that this paper contains but a solitary instance of the absurdity of pagan belief, then I

* Phrase used to denote THE MOVING OF THE FEELINGS.

† Perhaps happiness, office, and age.

‡ Vide SEE-FANG-KUNG-KEU, page 26 to 28.---The reader will find an analysis of this book, in the following pages of this number.

may be induced to furnish him with more of the same stamp, and on a variety of subjects, if you will kindly admit my isolated translations and essays into your Gleaner.

On reviewing the above, with what justice may the Christian exult in the possession of his high privileges, and say, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage." What abundant and urgent necessity will he see for the spread of divine truth; and how powerfully should he feel his own obligation to assist, in one way or other, that highly important work; this sense of obligation should be more than doubly felt by those who reside in the midst of a heathen people.

If blinded heathen are so ardent in worshipping and serving gods of wood, and stone, and paper, how should those nominal Christians blush, who rise up and lie down, eat and drink, go out and come in, without bowing the knee in prayer to the TRUE GOD, and without any acknowledgment of their dependence upon, or subjection to, the EVERLASTING JEHOVAH, THE CREATOR OF THE ENDS OF THE EARTH! If the deluded followers of Buddah, are so earnest in the pursuit of an imaginary happiness, the enjoyment of some parts of which, could they even be obtained, would be little else than a protraction of human misery; what shall we think of those Christians who having a real, rational, and endless happiness set before them, yet never raise their minds above the gains of commerce, the elevation of rank, the contentions of politics, the noise of battles, the empty breath of applause; yea, perhaps never above the voluptuous pleasures of the table, or the low and beastly gratifications of the haram!

The number SEVEN, so frequently used in the symbolical books of the Christian Scriptures, occurs EIGHT times in the paper which I have sent you, and is often used in the other publications of this sect: I leave conjecture about the rise of this analogy, and about the origin of the almost constant reference to a "GARDEN," in every pagan description of future happiness,---I leave conjecture on these points to the learned and curious. Query, Did the Church of Rome borrow the use of the rosary, and their frequent repetitions, from the Pagans?

Admitting in the fullest degree the absurdity of the sen-

timents of this piece, yet I think, I perceive in it something of that desire of endless life, of that "longing after immortality," which has in my opinion been justly considered as a proof of the immortality of the soul; for if there be no such privilege as immortality, intended for man, how does it come to pass that the desire of it is as extensively diffused as the abodes of his species are scattered? Whence that "groping in the dark," after a desired but unknown good, which we find even in the most benighted nations, and in all individuals of the human race?

Your's truly,

SERVUS.

ESSAYS, MISSIONARY FRAGMENTS, &c.

BIBLIOTHECA SINICA.

(Continued from page 165.)

MR. EDITOR,

In the course of my creeping over some book-shelves, I have met with a remark to this effect: it is common for weak minds, and half-drilled scholars, to speak most of what they have been last thinking, because they think most of what they have been last reading; and thus, with an affected originality of thought, they figure away in conversation to the great entertainment of the company, till some sagacious friend, who has gone over the same ground before, begs leave to put the Gentleman in mind, that what may seem original to him, was not new to the learned world for more than a century ago. For, the same ideas were published in such a year by Mr. ———, the celebrated historian, and author of a tragedy; or by Dr. ———, that most subtle metaphysician, aud excellent mathematical scholar; or by the Rev. ———, a judicious critic and sound divine. It is not my intention, Sir, on the one hand, to dispute the truth of this remark, with those stiff, dogmatical beings, who would check the freedom of useful and entertaining conversation, by their cold formalities; who would deprive the company of the pleasure of a good remark, because it did not chance to fall from their own lips; and who perhaps are not extremely averse to inform their friends, that about fifteen years ago,

they met with the same observations in the Greek classics which they read at school, and in the margin of which they had since written some notes, critical and explanatory. Nor is it my intention on the other hand, to justify the presumptuous forwardness and impertinence of those who are constantly dunning their friends, with mangled quotations from their favorite authors, Homer, Quintilian, Virgil, Voltaire, and Sir Isaac Newton; who are ambitious to shine, if even in borrowed feathers; and who think that the ideas formed in their imagination, will be hailed by others, as the bud of an original genius. I shall leave it to abler pens to adjust matters between these two very different classes of men, and to point out a proper medium (a task indeed!) of conversation and writing, by adopting which, one may instruct and entertain the majority, without exciting the envy, rankling the anger, feeding the vanity, or offending the scrupulosity of any.

But, to be short, I will tell you a secret, if you will promise to keep it as well as the generality of my confidants do. I send you the analysis of a Chinese book; but do not on any account let your readers know, that I was lately reading it; for they would instantly identify me with those who, having no resources of their own, are, like beggars, solely dependant on what the day may bring in.

Your's truly,

Too-yu.

No. II.

Title.---西方公據 See fang kung keú,* i. e. "Public proofs from the west;" intimating that the work contains the common evidences of the religion of Fŭh, or Buddah.

Author.---It was compiled by Shin-tsing-chin and Chow-yuen-chin, who were believers in the doctrines of Fŭh. The preface was written by Sha-hung, a Priest of Fŭh. He says, "when the compilers had finished the work, and had it ready for the blocks, they

* We beg leave to state, that all quotations from the Chinese, inserted in the Gleaner, and which run across the page, are to be read from left to right, in the same manner as the English. Though the Chinese sometimes in cards, maps, and lines written over their doors, place the characters across from right to left; yet this occurs so seldom, that it is not worth while to trouble the reader to read the characters in one way, and the sounds in another.

asked me to write a preface; and I have written on the three grand means [of attaining happiness,] viz. belief, conduct, and desire, in order to lead on, and advise the reader."

DATE.---It was published in the 13th year of Keen-lung, about A. D. 1748, and reprinted at the Hae-chang-sze temple, Canton, in the 30th year of the same Emperor.

NATURE OF THE WORK.---A compilation of miscellaneous essays, illustrated by thirty plates. There are in all fourteen essays or papers, some of them supposed to be very old. It is wholly of a religious nature, describes minutely the happiness which the sect looks for in the life to come, points out the way to it; and contains animated exhortations to the worship of idols, &c.

FORM.---One volume small octavo, containing 33 pages. Costs in China about the value of two shillings, English money. But is most generally given away gratis; a practice not uncommon in China, with books which are supposed to have a useful tendency. There is subjoined to it a list of Subscribers, consisting of twenty-five names, twenty-two priests, and three disciples, who each contributed a small sum to pay the expense of printing. They subscribe in all the different proportions from seven shillings and six-pence to about nine-pence.

CONTENTS.---The subjects though not numbered in the original, I shall arrange in order, for the sake of making a few extracts from them.

1. A preface.

2. Seventeen plates, representing the peach garden of Paradise; O-nan, a disciple of Fúh, forming a group of persons and teaching them; the world, twenty stories high, widening towards the top, like an inverted pyramid, and resting on a lotus flower, beneath which is the sea of fragrant waters, over whose surface the winds of the metempsychosis blow; the universe divided into four islands, in the midst of which is the lofty mountain See-ne, rising up above the height of the sun and moon; the most felicitous part of Paradise; the seven palisado fences; the seven canopies of net-work; the seven rows of trees; the turrets; the seven pearl and lotus pools; the floors of the palace, paved with square tiles of gold; the birds of Paradise, perching on the trees, and singing stanzas from

the sacred books; Ne-to Fŭh delivering laws; an assembly or group of the more eminently virtuous; the air and manner of those who are travelling in good earnest to life in the west; the people of the six quarters, (viz. north, south, east, west, above, and below,) praising Fŭh, in the language of a book which lies in the midst of them; and the manner in which the followers of Fŭh perform worship,---these with a variety of other things, all belonging to the other world, are represented.

3. An introduction to the following papers.

4. A general exhortation to cultivate virtue.

5. Fŭh delivers the O-ne-to canon. This piece is said to have been translated from some western language, by Kew-mo-lo shĭh. It treats of Fŭh, and of Paradise.

6. A prayer, or charm, for the removal of all evil. It is wholly unintelligible to the Chinese, being the bare sounds of Indian words expressed in Chinese characters, without any explanation.

7. The ten repetitions. To continue repeating the words, "O-ne-to Fŭh," as long as a person can, without pausing to draw breath, is called a Nëen, i. e. repetition.

8. A Hymn of praise to Fŭh.

9. Nine plates, representing various forms of Fŭh; together with the forms of the superior, middle, and lower classes of persons, produced in Paradise from the lotus flower. These persons all sit cross-legged on the lotus, and are encircled with six lines of small dots, rising from the lotus at the bottom, and which, after forming nearly the shape of a pear, terminate in a point at the top.

10. The Priest Sze-sin's address to the young and the aged, to those that have children and those that have not, to the rich and the poor,---exhorting them to seek life in the west.

11. On constancy and perseverance in repeating the name of Fŭh.

12 The ten advantages which arise from repeating the name of Fŭh.

13. Footsteps or traces of those who have already gone to life in the west.

14. Paradise, and the way to obtain it.

5. A discourse dehorting from the dread of death.

16. The teacher, Lëeh-ming-keu's two things that ought to be done, and three things that ought not to be done.

17. Yun-lee, dehorts from taking away animal life, and exhorts to rescue it when others attempt to take it away.

18. Yun-lee on the monthly and annual fasts. In every month of the year, there are six fasts, viz. on the 8th, 14th, 15th, 23d, 29th, and 30th days. Besides these there are three full months of fasts in every year, viz. the 1st, 5th, and 9th months,---so that this sect has one HUNDRED AND SIXTY-TWO FASTS EVERY YEAR! Both to the monthly and annual fasts, are affixed six small circular plates, with thirty dots in each, and the word "Fŭh" placed in the centre. These are for the purpose of fixing the lowest number of repetitions in one fast.

19. List of subscribers to the second edition.

COMPOSITION AND STYLE. The style is what the Chinese call Chung-tăng-che-wăn, i. e. middle class composition; neither above the comprehension of the unlettered reader, nor offensive to the eye and ear of the learned. Nevertheless the great number of technical phrases peculiar to the sect of Fŭh, and of foreign words left untranslated, renders the book in some parts hard to be understood. In other respects, the style is simple and animated, and a very good model for tracts and discourses on praetical subjects, where it is an object to touch the feelings and reach the heart. The Christian Missionary should not be unacquainted with the book: those noble and divine subjects which it is his business to teach, if expressed in such clear and animated language, would fall with great force on the heart; and would be read and heard with a degree of pleasure, even when their influence may not be felt. The far greater part of the books of Fŭh, are exceedingly obscure from such causes as those above mentioned; glossaries are sometimes attached to the end of them, but these are also frequently so obscure as to leave the reader without satisfaction. A person skilled in the Pali and Sungskrit languages, reading the books of Fŭh in Chinese, would possess great advantages for understanding them. Constant references to the metempsychosis, occur throughout their books, which also tend to render them difficult at first. A Dictionary of the technical and foreign words employed by this sect, would be a useful help to the Chinese student.

EXTRACTS.---I shall follow the arrangement of the subjects above given.

1. "I have examined all the books and canons, and find that the true laws, viz. belief, conduct, and desire, are the coin and food [used on the way to] the pure land: like the feet of the tripod, one cannot be wanted."

2. In plate 3d, which represents the world like an inverted pyramid, it is said:---"There are infinite and innumerable worlds such as this: this is but a single specimen selected out of myriads of myriads" --" each single seed* of the world, produces twenty worlds."

3. "Mr. Koo-tĭh said:---When other sects seek to learn the true way, it resembles the crawling of ants up a steep and lofty mountain: travelling to obtain life in the pure land, resembles sailing on smooth water, with a fair wind and full canvass."

4. "Alas! this body is totally void of any thing that is good; yet who is there that is not deceived by it! Its bones, which exceed not seven feet in length, must be bound together by tendons. Its fleshy parts must be covered over with skin. Its nine apertures are constantly pouring out that which is impure. Its six senses are blindly indulged. Its hair, and nails, and teeth collect heaps of dust! Its mucus, tears, and spittle, resemble the filth of a house of office. Worms are assembled in crowds within; and its outside often becomes food for flies, who eat into the flesh. A single disease puts an end to its life!"

5. "If there are any virtuous men and virtuous women, who, hearing of O-ne-to Fŭh, shall hold fast the mark of his name; if for one day, if for two days, if for three days, if for four days, if for five days, if for six days, if for seven days,---they hold it fast with one mind; then when the end of their life arrives, O-ne-to Fŭh, with the whole multitude of the sacred ones, will appear before them."

6. [The reader is referred to the 5th Number of the Gleaner, page 168, where an extract of the subject of this particular is given.]

7. "Every morning, after dressing, turn your face to the west; stand upright; clasp your hands; and with a continued sound, say---

* This figure would lead one to suppose, that they believe that worlds PROPAGATE worlds, as seeds do their kind!

"O-ne-to Fŭh." To exhaust one breath is called "a repetition." Ten such, are called the ten repetitions. But these must be according to the length or shortness of one's breathing; and cannot be all fixed at one length, or one distance. When a breath is quite out that is the limit. The sound should neither be high nor low, neither slow nor quick; but modulated to the due medium."

8. "O-ne-to Fŭh! thy body is the color of gold!
"Thy countenance is lovely, bright, and without compare!
"Thy snow-white locks, wave around the Wo-see-me hill!
"A glance of thy scarlet eyes, renders transparent the four seas!"

9. "[He who] knows that all laws and rules form but a perfect vacuum, will be without fear and trouble."

10. "You, poor people; it is good for you to repeat the name of Fŭh. At present your clothes and food are deficient; you are poor and vile; always hungry and cold; these all are the consequences of your not cultivating virtue in a former state of existence. Your retribution is manifest. If you do not reform the past, and do well for the future, the moment you die, you will be like the weight which falls from the scales into the well---when will it again be taken out?"

11. "Having vowed to repeat the name of Fŭh, you must ardently pray, vigorously act, confidently hope, and be sincere in all: cherish not other thoughts. Be serious as if you were going to execution; as if fleeing from a mortal enemy; as if flames or floods beset you around. With your whole heart seek to be delivered from the bitter pains of the transmigration, that you be no more subject to mortal births."

12. [The ten advantages which the man who repeats the name of Fŭh enjoys, are here abridged.]---"1. All the powerful gods of heaven will secretly and always protect him. 2. All the demi-gods will constantly follow and keep him. 3. All the Fŭhs will day and night protect and think of him. O-ne-to Fŭh will constantly keep him within the circle of his resplendent light. 4. No devil can harm him; neither serpents, dragons, nor poison can touch him. 5. He shall neither be hurt by fire nor water, by thieves nor swords, by arrows nor prisons, by an untimely death nor by a suffering life. 6. All his former crimes shall melt away; and he shall be delivered even

from the guilt of murder. 7. His dreams will be all right and pleasant. 8. His heart will be always glad; his countenance shining; and his strength abundant. 9. He will be always respected by the people of the world, who will liberally give to him, and worship him as they worship Fŭh. 10. When he comes to die, his heart will be without fear; his thoughts will be regular. He will see O-ne-to Fŭh with all the sacred ones, who will introduce him to the pure land."

13. "In the Dynasty Sung, in the district of Tan, Mr. Hwang, a black-smith, at every moving of the tongs and every stroke of the hammer, used with his full force to repeat the name of Fŭh. One day while in good health, he called a neighbour to write the following verse for him:---

"Ting ting tang tang,*
"The iron oft refined, becomes steel at length.
"Peace is near!
"I am bound to the west."

"Having uttered these words, he was instantly transformed; (i. e. died,) this verse spread far, and many people of Hoo-nan province became followers of Fŭh."

14. (Vide pages 94, 95, 96, &c. of the present number of the Gleaner.)

15. "When one's sickness becomes serious, and he is about to die, let not relatives weep, sigh, and make a noise, and thus disturb his spirit; but let them with one voice repeat the name of Fŭh, and assist the man in his progress to life [in the west.] A long time after the breath is gone, it will be soon enough to mourn."

16. "[Two things that ought to be done.] 1. To seek to live in the pure land. 2. To practice all kinds of good deeds. [Three things that ought not to be done.] 1. Do not enter into corrupt sects."---[It is remarkable that the T'een-chu Keaou, or Roman Catholic Religion, is here specified, as one of those which ought to be avoided. It existed in China before this book was written; and I suspect the compilers improved their own system by it, especially in what relates to another life; for the books of Fŭh

* Ting ting, &c.---these words have no meaning, but barely express the sound of the hammer on the iron.

written previously to the date of this one, are much more gross and have much less sense in their dogmas; at least this is the case with those of them that have come in my way.] 2. Do not reckon that [your repetitions of the name of Fŭn] will be turned into money [in the life to come.] 3. Do not take away animal life."

17. "All men love life. Every creature covets existence. Why then, kill the bodies of other living beings, in order to fill our own mouths?---I advise you to beware of killing animals. Families who do not take animal life, good demons protect them; their calamities melt away; the thread of their life is drawn out in length; their posterity are virtuous and filial; and countless good fortunes attend them."

18. [On fasts.] "The canons say, six days in every month, four celestial kings walk about in the world, examining the actions of men. [On four of these days they send deputies;] on the 13th and 15th, they go round in person, and examine who among men, are filial to parents; who, faithful to Princes; who, just in their actions; who, compassionate; who, accord with the San-paou, (i. e. three precious ones; duties of the sect,) and who, cultivate virtue."

P. S. I suppose, Sir, the length of this analysis, will be an objection to it with many of your readers; but I could hardly on my plan, do justice to the book, in a smaller compass. I shall try to make an atonement for this error, by condensing as much as possible my next communication.

I shall only further observe, that this book is also called Ne-to-king-too. It was published under this name in the same year, with the one of which I have given the analysis. I have collated them, and find the only difference is, that the latter wants the preface.

ON PEACE.

The following communication is inserted for the sake of its general tendency to diffuse the spirit of peace; but we have no intention to enter into the question about the lawfulness of war: that we leave to others. POLITICAL EXPEDIENCY is perhaps the proper principle to which most of the wars of civilized nations ought to be attributed; ra-

ther than to any conviction that war is morally right before the great author of human life.

To the Editor: Sir,

It is well known that Archdeacon Paley considered, that "the daring spirit, which is quick in its sensibilities, jealous of its fame, eager in its attachments, and violent in its resentments," was not a Christian spirit. But that what our Saviour required and exemplified was "a meek, yielding, and forgiving temper; silent and gentle under rudeness and insult, indulgent to the prejudices, the wrong-headedness, and the intractability of those with whom it has to deal."

The late horrible wars in Europe seem to have aroused the attention of some Christians, to examine the temper and spirit which is necessary to carry them on; and after examination they are convinced, that the CUSTOM of war and the encouragement of a martial spirit, are anti-christian. Jesus Christ is designated the Prince of peace; and his example, and his doctrine, both confirmed his just claim to that character. Mahomet, in as much as he sanctioned the diffusion of his doctrine by the sword, may not inaptly be called, the Prince of war. The actual prevalence of Christian principles, even in Christendom is but partial, (though, it is hoped, progressive,) and therefore, as it is generally confessed, that it has meliorated the inevitable cruelties of war, the entire prevalence of Christian sentiment will abolish wars altogether. It is a melancholy fact, that the Ministers of Christ's religion, sometimes discover the war spirit in private life, and justify the practice in public communities. It is to be hoped, that there are no Missionaries sent to make known our holy religion to the nations, who have so little of the spirit of that religion, as to be the advocates of war: or to discover in private life the same principle and disposition that causes wars between the rulers of nations. I have long been of opinion, that I could not in the ACTUAL EXERCISE of a Chistian spirit be a soldier, that for the time, I must lay aside my Christian feelings. How I should have acted had I been bred to arms, and been under the influence of the sentiments I now possess, it is impossible to say. The opinions recognised by the holy alliance, which seems to have originated with his Majesty the Emperor Alexander, and the sentiments contained in an American publication, conducted by Philo-

Pacificus,---a dispassionate and conclusive reasoner---do not go all the length of affirming that war in no case is justifiable, or that self defence may in no case be compatible with Christian principles; but that the cases are very few; and that the more a martial and resentful spirit is relinquished, the occasion of wars will proportionately diminish, and finally cease to exist. President Adams thinks that if the anti-martial spirit were universal, the many would become the prey of a few: but if it were UNIVERSAL from whence would the FEW come to prey upon the many? It is not true in fact, that the really inoffensive and yielding, are more insulted on that account: whereas the boxer and the duellist are always in broils. However, there is I believe more true courage in bearing with fortitude, than in resenting with keenness. And apart from all consequences, the authority of our Saviour will determine the question with every pious Christian, when he awakes from the delusion which custom and popular opinion may have involved him in. It is a lamentable proof of the want of a Christian spirit to hear professed Christian writers, despising the Chinese, because they are not a martial people. The fact indeed is not quite so much in favor of the Chinese, for they have had abundance of "wars and fightings," and have shed rivers of blood: whether they did it in the gallant manner that Europeans admire or not, I am not prepared to say. Tracts written in Malay, and other languages spoken where Islamism prevails, should exhibit perspicuously, and enforce with conclusive reasoning, the peaceful spirit of Christ's religion;---it may, with God's blessing, reclaim some of the warlike followers of Mahomet from their piratical practices; and free even the lovers of war amongst Christians from their cruel depredations; and by removing all pretext for retaliation, extend the dominion of PEACE.

It is curious and interesting to see the activity and benevolence of Christians of the present age. They have introduced the division of labor into their associated efforts for the improvement of the religious and moral state of mankind; at the same time that they have not been indifferent to his physical wants. Some exert themselves to promote the education of children, others to emancipate slaves. Some endeavour to carry the light of revelation to the nations which have not yet received it; and others devote their efforts to diffuse its peaceful spirit, and abolish Christian wars---or rather,

wars amongst nations acknowledging the Christian religion. The eloquent Dr. Chalmers, of Glasgow, proposes to divide also this last division of labor. He says, "Let one take up the question of war, in its principle, and make the full weight of his moral severity rest upon it, and upon all its abominations. Let another take up the question of war in its consequences, and bring his every power of graphical description to the task of presenting an awakened public, with an impressive detail of its cruelties, and its horrors. Let another neutralize the poetry of war and dismantle it of all those bewitching splendors, which the hand of misguided genius has thrown over it. Let another teach the world a truer and more magnanimous path to national glory, than any the world has yet walked in. Let another tell, with irresistible argument, how the Christian ethics of a nation, is as one with the Christian ethics of its humblest individual. Let another pour the light of modern speculation into the mysteries of trade, and prove, that not a single war has been undertaken for any of its objects, where the millions and the millions more, which were lavished on the cause, have not all been cheated away from us by the phantom of an imaginary interest!"

Perhaps you, Sir, may furnish from the records of China, some unadorned facts to impress an "awakened public" more and more with a due sense of its dreadful "cruelties and horrors," and thus contribute to bring about its entire abolition.

Your's, PACIFICUS.

ACCOUNTS FROM THE MISSIONS.

CAPE OF GOOD HOPE.

The Rev. George Thom mentions in a letter, dated 10th June last, that, in the midst of many discouraging circumstances, he hopes, the work of evangelizing the heathen goes on, and that the knowledge of divine truth makes gradual progress through the colony. His own labors in the English and Dutch languages, seem very abundant, and not without some success. He is engaged in preparing for the press, a work on "THE CAVES OF SOUTH AFRICA," intended to illustrate the geography, geology, and natural history of part of the colony.

CHINA.

A letter to the Editor from B. C.

SIR, CHINA, SEPT. 26, 1818.

I had to day, the pleasure to peruse a letter from a Christian Chinese at Malacca, to his father in this country. It accompanied 50 dollars out of his earnings to his aged parent, and was couched in terms, indicating the most dutiful affection both for his father, and his brother, whose conduct he had understood, was not calculated to promote their subsequent welfare. He made no parade about his new profession, but stated with simplicity that he had left off his vicious courses, and was under the direction of his master, studying to lead a better life: of the sincerity of which, I consider the strain of the letter I now mention, and the substantial contribution, out of his small income, to his poor father's comfort, a material proof.

He was however, evidently afraid to employ any foreign idiom or allusion, in his letter, lest it should in any way implicate his father.

I gave to the old man a few of your religious tracts, containing those truths which have influenced the mind of his son. May the Divine blessing accompany them!

Your's, B. C.

MALACCA.

Through divine goodness, the members of the Mission enjoy a tolerable measure of health, and are enabled to go on with their studies and labors. The following is an extract of a letter lately received here, from an Honorable Gentleman, in a high official station.

"I enclose you a letter from Han Tiankin, Captain Chinese of Padang, a most respectable character, and a self-converted Christian. He has only one copy of the translation of St. Matthew, the commandments, and some other of your Chinese publications; had he more he would make a good use of them. I believe him to be a genuine convert, and his character is irreproachable---pray send me copies of the New Testament as far as translated with all your publications."

ANGLO-CHINESE COLLEGE.---We beg leave respectfully to inform the friends of literature and Christianity, that the foundation stone of this Institution was laid, on the 11th of November, by Major W. Farquhar, lately English Resident and Commandant of Malacca, in the presence of the Honorable J. S. Timmerman Thyssen, Governor of the Colony, since its restoration to his Majesty the King of the Netherlands. The Honorable J. J. Erskine, Member of Council at Penang; and several English Medical Gentlemen, belonging to the H. E. I. Company's Establishments, in Bengal, Penang, and Bombay; the Commandant of the Dutch troops; the Members of the College of Justice, and the chief Dutch inhabitants of Malacca, were pleased to honor the commencement of the Institution with their presence.

The friends of the Institution, beg leave to tender their most cordial thanks to the gentlemen and friends whose names are mentioned below, for their very liberal contributions to the funds, and to the library.

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SOUTH SEAS.

Letter from the Rev. W. P. Crook, to Mr. M.

WILKS HARBOUR, TAHITI, JULY 9, 1818.

My dear and highly esteemed Brother,

Mr. Davies and I wrote to you from Eimeo last December.

Since that time many important things have happened. We have been reinforced by additional laborers from England. Our brig so long in hand, called the Haweis, is now at sea, removing the Missionaries to their various stations. Eight of us are left at these two islands, and eight go to the leeward islands of the group. We have three Missionary stations at this island, and one at Eimeo, with two Missionaries at each station. Mr. Bourne, one of the newly arrived Missionaries is with me: he understands printing, and we are about to set up a press here, in addition to that which Mr. Ellis has removed to the islands below. The whole of this group of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people look up to the Missionaries as their oracle in all their troubles of body and mind, civil and religious. They were once the cruel slaves of Satan, destroying themselves and their infant offspring. Now, women are restored to their rank in society, a new generation of young ones is springing up beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say---" This is the Lord's doing, and it is marvellous in our eyes."

We are endeavouring to bring them into regular habits, and to promote their comfort and usefulness. This we trust, will be in time accomplished. Last May we held the anniversary meeting at Eimeo. All the Missionaries, sixteen in number, and most of their families, were present; and spent a most delightful day together, partaking of the Lord's Supper. But what is most remarkable, a Missionary Society was formed among the natives. The King is President, and the various Chiefs are Governors, with Secretary and Treasurer. Cocoa-nut oil, arrow root, cotton, or pork is to be subscribed, and the funds sent to England. It is supposed, that there will be scarce one inhabitant, that will not be a member.

Reading is becoming general among this people, and they are diligently engaged in teaching each other: 3000 copies of Luke have been printed and sold for 3 gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We be-

lieve, ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselves. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us, learning the word of God. The sound has reached Tubuai and the high islands called Raivavae, and the people are desirous of Missionaries. I am sanguine in my expectations of the Marquesaus, some of whom have learned to read with us, and have returned, and now others, natives from hence are going. I have also some hopes of the Sandwich Islands, as the American Brig Clarion by whom I send this, is bound thither and takes passengers, some natives of those islands who have been learning the word of God here. Excuse my hasty scrawl, dear brother, and let me have the pleasure to hear from you when opportunity offers, and I hope to be punctual in writing to you in return. Mr. Davies has removed to Huahine, with Mr. Ellis and others, having the press. As we are to windward I shall most likely get intelligence first, and any you may send me, shall be quickly communicated to him. We are here with eight children, have a dispensary, a large school on the new plan, much of the language, &c. to write, and frequently to preach; Mrs. C. has also a school of girls, so that we have enough to do.

THE INDO-CHINESE GLEANER.

No. VIII. April, 1819.

INDO-CHINESE MISCELLANEA.

I. JOURNAL OF OCCURRENCES.

NEWS FROM PEKING, SZE-CHUEN, AND KEANG-NAN.

JUNE, 1818.

It appears that, connected with the late hurricane at Peking, there was an inundation from the sea on the coast of Shan-tung. One hundred and forty villages were laid under water, the crops destroyed, and many of the houses thrown down. As is usual in such cases, the Emperor has ordered one month's provisions to be given to the poor sufferers.

In the same province a man actuated by malice, accused another of being connected with certain treasonable banditti, and that his father, now deceased, was also concerned in the same; and that as a collateral proof of his having practised demoniacal arts, they would find interred with him, the silver image of a man.

The accused person and various individuals of his kindred were taken up on the alledged crime of treason; and the remains of his father were dug from the grave.

After a series of examinations the charge was found to be false, and that the image of a man interred with the dead person, was nothing different from the usage of the place:* the malignant accuser

* It was the custom in the time of Confucius to inter the image of an attendant in the grave of a deceased relative. Some were made to move by machinery, that they might be as like a living person as possible; and some instances have occurred of interring living men with the dead.

has therefore met the fate which he designed for the objects of his hatred---he immediately suffered capital punishment by decollation.

Two persons have been apprehended under a charge of being christians of the Romish communion, and who had twice before recanted. The images found in their possession were thought to belie their professed recantation. The decision on their case has not yet appeared.

On the western frontier of the Sze-chuen province, some trouble has been experienced from the barbarous tribes adjacent. The Governor of that province recommends it the Emperor to confer upon the best disposed chief an Imperial Commission and a Seal of Office, that he may take part with the Chinese against the other chieftains.

The maritime ports of Keang-nan, are ordered to build twelve sail of war vessels for the coast of Shan-tung. The Governor of Keang-nan states, that he finds it difficult to procure within his jurisdiction a sufficient quantity of timber fit for the purpose.

THE PRESS NOT FREE IN CHINA.

From the great number of persons in China, devoted to letters as the road to preferment and honors in the state, the press since its invention in the 10th century, may be said to have been fertile. The number of books printed and reprinted, being all in the native language, are perhaps as numerous as in any country of the world. But China has always been subject to an absolute monarchy. The press has not been free. And not only in politics has it been restricted, but on some occasions also respecting the philosophy to be promulged. The authority does not appear to have been at any time in the hands of Monks, or religionists of any description, but man is the same under every variety of external profession.

The histories of China have generally been edited by the Governments: and all their histories have emanated from themselves, from which it is natural to expect great partiality.

The late Emperor Kien-lung, put several persons to death for some things which they published;* and the Peking Gazette of

* A Keu-jin graduate suffered for some expression contained in his prize essay. It is said of him, that he wrote verses on his way to the place of execution.

May, 1818, contains a notification of his Majesty's displeasure against the compilers of the history of the last Dynasty. They were writing in obedience to the Imperial order, and had ventured to insert at the close of the Ming Dynasty, something complimentary to the reigning family.

The Emperor is vexed to see any thing respecting his own family, blended with accounts of the falling fortunes of the house of Ming, and he has sentenced to banishment those who presumed, without asking his advice, to insert their flatteries in such an inauspicious place.

Modern books in China, indicate no effort of the human intellect to enlarge the sphere of knowledge: they are mostly voluminous compilations made in obedience to the commands of the Sovereign; or the collectanea of industrious individuals; they are productions of the HAND, rather than of the MIND. The authors have little more merit than that of being laborious transcribers.

Topography tediously minute; commentaries on the ancient books, and which have been a thousand times repeated; prize essays of the successful candidates at the triennial examinations; scraps of poetry, and occasional novels of a very inferior description; with corrupting ballads similar to those common in Europe, are the chief of their productions. In science and natural history the Chinese press seems at a stand. AMICUS.

LEWDNESS AND MURDER.

淫近殺 Yin kin-shǎh; i. e. "Lewdness is allied to murder."

PEKING, MARCH 30, 1818.

The truth of this is often seen clearly proved: lewdness is allied to disease, to beggary, to disgrace, and to murder. It is 萬惡之首 "The chief of all vices."---The conjugal relation and a virtuous family constitutes the fairest scene on earth; but the first of human blessings, when perverted by a weak or wicked creature, becomes the greatest curse.

The following case which has been reported by one of the Ministers to the Emperor, in the Gazette of this day, is a melancholy instance of the truth of the above remarks.

A native of the province of Hoo-pih, has repaired to the capital

and laid before our Board the following very heinous case, which if true requires the severest punishment.

Tëen-chaou, a priest of the Buddha sect, had for some time maintained an adulterous intercourse with Lin, the wife of another man. Subsequently Meaou-lëen a pupil of the above mentioned priest, entered on a similar intercourse with the same woman, which induced a contest between the said two persons for the preference. This contest occasioned the expulsion of the younger man, from the neighbourhood, and he in revenge meeting with the elder one murdered him. An appeal was made to the local magistrate, who for some clandestine reason, did not apprehend the young priest, but, under pretence of doing something in the case, took into custody, several of the neighbours as witnesses, and kept them so long under such harsh treatment, as caused the death of SEVEN of them.

The complainant, finding it impossible to obtain redress in the province of Hoo-pĭn, has taken a long and fatiguing journey to the capital to seek justice there.

See the miserable consequences of unrestrained passions and self-imposed celibacy!

INSTANCES OF LONGEVITY.

The Peking Gazette mentions, that Fang, the Viceroy of Chĭh-le has reported to the Emperor, that in Ting-chow there lives an old man, named Wang-ting-ke, who has personally waited on his father, his grandfather, and his great grandfather; he is now 83 years of age; has five sons, eight grand-sons, five great grand-sons, and one great great grand-son: having thus witnessed eight generations, five whom are now living with him. He also reported that in the district of Tëen-tsin, there is a scholar named Chin-wang-chow, who is about to obtain the 9th rank, he is now 92 years of age, has two sons, eight grand-sons, nine great grand-sons, and one great great grand-son: also that in the district of Tseen-gnan, there is a man named Wang-yu-tsang, who is 78 years of age, has three sons, two grand-sons, eight great grand-sons, and one great great grand-son---these have all five generations living with them. All these circumstances have been clearly investigated in their proper districts, and proofs of them collected. The gentleman who reports these instances of longevity to the Emperor, in the close of

his report attributes it to the benevolence, goodness, and justice exercised by his Majesty, and the universal tranquillity which now prevails---employing the most specious flattery, and ascribing epithets of immaculate purity and sage-like virtue to the reigning Emperor.

Chin, the Foò-yuen of Shan-tung, has also reported to his Majesty, that at Show-wang, in the district of Tsing-san, there is an old person, named Le-kĭn-ching, who was born in the 57th year of Kang-he, (A. D. 1718,) that he is now 100 years of age, and is surrounded by his grand-sons and great grand-sons, of which sufficient proof has been given by his relations and neighbours, to which is added the testimony of the Governor of the district where he resides. The Foo-yuen adds, that he has himself examined this aged person, and finds him to be a quiet and peaceable subject, inculcating the duties of filial piety and friendship on his family, cultivating the fields, and digging wells: he has lived under the benevolent auspices of four successive monarchs; he supports himself in walking with a stick, and delights in feeding his great grand-son, who is yet a babe. This report likewise concludes with congratulations addressed to his Majesty, and wishes that his reign of tranquillity, in which persons arrive to so great an age, may long continue.

JAPAN.

ACCOUNT OF A SHORT VISIT TO JAPAN IN 1818.

" On the 17th of June, we stood in for Jeddo Bay, and having joined company with some Junks, which appeared to have the same destination with ourselves, were at sun set, close in with the land, without having been recognized as a stranger; this gave me much pleasure, as it was my wish to push direct for the capital, and I flattered myself with the hope of being by day light at the gates of the Kubos' palace; but falling calm in the night, we drifted near a rock, and were necessitated to anchor and await a breeze. At day light, we were visited by many boats, being within two miles of several populous towns and villages, and in the course of the morning received the visits of many Officers of Government, and especially of two persons, who from their gravity, and the profound respect paid to them by all others, I imagined to be of high rank: I made known

my wish to proceed to Jeddo, and acquainted them, that the object of my visit was to obtain permission to return with a cargo for sale; the wind and tide being against us, they advised me to remove into a neighbouring bay for shelter, and offered a pilot and tow-boats which I readily accepted of: aware that we should have to await news from Court, from whence we were upwards of sixty miles distant.

" I was requested to allow the arms and ammunition to be landed, and subsequently, to unship the rudder and send it ashore; knowing that it was customary to do these things at Nangasacki, I complied without hesitation, but declined dismantling the vessel on account of the loss of time, which so doing might occasion, however, I willingly landed the spare sails.

" We are encircled by twenty small boats, fastened to each other, at the distance of a few yards from us, and beyond them by about sixty larger guard boats and gun boats, besides two or three Junks, equalling our own vessel in size, and mounting several small guns. Often our guard afloat amounted to a thousand men, and it was never less than half that number; it is incredible how good a look out was kept up from each boat, and how narrowly all our actions were watched; every transaction was noted down, and drawings were made of every object which attracted notice.

" At first our visitors were too numerous and too constant, but after the first day strangers were kept from us, and not even allowed to come afloat, however, the shore used daily to be crowded with spectators, a very great majority of whom were females.

" On the fourth day of our stay in the bay, I was gratified by a visit from two interpreters, one of whom was a perfect master of the Dutch language, and the other knew something of Russian, each of them also could speak a little English, but all our communication was in Dutch; by this medium I was enabled to explain my motives for visiting Japan, more fully than I had before been able to do, and at the same time to give a fuller account of myself.

" Captain Gollovin's name being mentioned, they inquired very particularly if he was at Ochotsk. It was also asked, if the English and Dutch were at present on good terms, and replying in the affirmative, the interpreter remarked that he understood there had been peace throughout Europe during two years.

" On saying that, I hoped permission would be granted for the vessel to return the next year, it was remarked that the laws of Japan were very hard, and that a similar request made thrice by Russia, had been negatived as often; on taking leave, they said, that if I would allow them, they would do themselves the pleasure of calling on board daily during our stay: nothing could gratify me more than their doing so. I sat on the deck with them as most convenient, though coming on board they begged me to be seated: most of our visitors used to amuse themselves by attempting to bow to us in the same manner as we did to them.

" The following day about noon, we observed the arrival of a Norimor at the Governor's house, and imagined it contained some great person from the respect shewn it in passing. At two o'clock, the interpreters favored us with a second visit, and inquired the place of birth of each person on board; they also inquired very minutely concerning my family and the several members of it.

" On producing some vaccine scales received at Malacca, by the kindness of Dr. Chalmers, of the Honorable Company's Medical Establishment, I was happy to find that the cow-pock was known in Japan, where the advantages attending it had been made known by Captain Gollovin about 1812, and its introduction was ardently desired.

" Nothing however could be done concerning a trial of the vaccine, without advice from superiors. Observing that one person was desirous of having a few grains of our paddy for the purpose of planting it, I brought forward a variety of garden seeds, and requested his acceptance of them, but was told that the laws of Japan were so hard regarding intercourse with foreigners, that if we did not obtain permission to trade, they would not be allowed to accept of any thing from us. In the course of sitting I took another opportunity of saying, that even if we were refused permission to return, I hoped that we would be allowed to leave behind us the vaccine matter, together with the sheep, pigs, goats, and seeds, which were expressly taken on board for the purpose of being left wherever they might prove to be of use: I also said, that it would afford me pleasure to leave with them newspapers, and other publications relating to the political state of Europe, as well as a few maps and books on geography, seeing they were particularly anxious to acquire information

on these subjects, and able to understand English books, by the aid of a Dutch and English Dictionary, which they always brought on board with them.

" The name of the King of Holland was asked, as well as that of the family to which he belonged; in answer I informed them that he was formerly Prince of Orange, and had returned home after a residence of about 20 years in England; his age as well as the age of his son, was asked and led to the mention of the recent marriage of the latter with a sister of the Emperor of Russia. The name of the King of France, and the present abode of Napoleon were inquired into: on pointing out St. Helena, it was asked if the English yet kept possession of the Cape of Good Hope; also if we yet held Java; saying, that we did not, they inquired if we had not had possession of it; I said that we had, as well as of all other Dutch settlements which were occupied when the French over-ran Holland, but that they were all restored as soon as the Dutch regained their independence. Reference having been made to the return of Napoleon, and to the battle of Waterloo, some particulars were necessarily entered into which excited much interest, especially an enumeration of the different states who were there combined against France.

" They said, that they had heard that Captain Gollovin was to be the Governor of Ochotsk this year, and asked if such information was correct; from the desire they have to ascertain this point, I am inclined to think that they rather dread the neighbourhood of one so intimately acquainted with their northern possessions, and their natural character and resources, as he is.

" On entering the cabin in order to look at it, the interpreter asked if I had a barometer; I had not one, but shewed them the instruments which I had, and found them well acquainted with their names and uses: they remarked that instruments were made much better in London than elsewhere.

" The next morning a supply of fresh water was brought alongside for the purpose of filling up our water casks; the casks having been gauged before, I imagined they were now trying for the purpose of ascertaining more correctly the number of days we had been at sea, particularly as the number of buckets handed on board was counted; had it not been for this consideration I would have declined the water, wishing it to be most clearly understood, that my

only object for visiting Japan was to obtain permission to trade; at the same time I looked upon the water being filled as an omen of our approaching departure.

" The persons who accompanied the boats with water, were more talkative than usual; they shewed me a string of beads, used like the rosary as a help in devotion; and the pearls of a sword-handle; they likewise read the characters marked on a Canton tea chest; told me Japanese names of many articles, and spake much of the manufactures of London, which place they seem to consider as the seat of the arts.

" About noon, the interpreters repaired on board, and after the usual compliments, produced some papers, and said in an official manner: ' You have applied for permission to trade to Japan; I am desired by the Governor of this place to inform you, that this permission cannot be granted, as the laws of Japan interdict all foreign intercourse, with the exception of that which already exists at Nangasacki with the Dutch and Chinese, and that the Governor therefore desires you will sail with the first fair wind.'

" After a little desultory conversation it was remarked from another paper by way of explanation and in a demi-official manner, that in August, 1803, an American ship had arrived at Nangasacki, and the following November, an English ship from Calcutta had visited the same port, with views similar to our own; also that in 1806, the Russian Embassy had been at Nangasacki, and since then another ship of the same nation had visited that port; a third Russian vessel had applied in 1813, at Matzmai: all these vessels having been dismissed, we could not be admitted, therefore it was " better not to return as we would get nothing by it." The bluntless of such a caution would have displeased me, if I supposed they were aware that it bore a threatening import, but as it was, it excited but a smile.

" An offer was made of boats to tow us out of the bay when ready for sea, and it was asked what flag I would hoist as a signal when ready: having none other than the ensign and jack, which I did not like to display, surrounded and guarded as we were, I said, I would hoist a boat's sail instead of a flag; this appearing strange to them, they asked why I would not hoist the flag, and I merely replied, that I could not as we were then situated.

"The name of the Governor of Ochotsk was again asked this day, and they appear to be very suspicious of the intention of Russia respecting their detention of Captain Gollovin, so much so that were I to assign any specific cause for not being allowed to trade to Japan, independent of the national policy, it would be a wish on the part of that Government not to give umbrage to Russia by conceding to others a favor which had been denied to them; indeed, this was assigned as the true cause of our dismissal in a manner almost official.

"Expressing a hope that I would be allowed to leave with the interpreters, some trifling remembrance, they answered that the laws of the Empire were so strict, that they could not receive any thing whatever.

"In the afternoon, our arms, ammunition, rudder, &c. were returned on board, and the following morning, having made the signal agreed upon, we were towed out of the bay by about thirty boats: as none of the gun boats weighed, I shewed our colours for the first time as soon as clear of the bay, and when in a fair way, dismissed the tow-boats, and our friends who had accompanied them with three hearty cheers; for all on board were tired of our restricted stay; but I believe that all parties regretted the circumstances under which we were quitting each other.

"The shore was not only thronged with spectators, but many hundreds came by water from the neighbouring shores, in order to gratify their curiosity by a sight of the strange vessel. We were scarcely quitted by the tow boats, when some of these persons approached very near, and at length accepted our invitation to come on board; our decks were soon thronged in such a manner that I was glad to see a guard boat pull towards us for the purpose of dispersing the crowd, by whom they were no sooner recognized than they fled in every direction; however, many quickly returned, and when we would point out a guard boat afterwards some would merely laugh and say, that they did not care for them; whilst at other times they would quit and give us to understand that they were afraid of being destroyed.

"In the course of that day and the following, we had not less than two thousand persons on board, all of whom were eager to barter for trifles; amongst other things I had the pleasure of ob-

taining some little books and other specimens of the language, and distributed amongst our visitors two copies of the Chinese New Testament, together with some tracts written in Chinese, which language appears to be pretty generally understood in Japan.

"If inclined to set any value on ideas which can be formed concerning the hearts of men, especially of men so accustomed to disguise their feelings, as we are informed the Japanese are, I would say with much confidence, that our dismissal was universally regretted; this idea does not arise so much from any thing which has been said, as it proceeds from a remembrance of the eager satisfaction with which every body used to examine the several articles of my dress, particularly such as were of a fine quality, and the desire very generally expressed of purchasing similar articles on our return to the port."

ARRANGEMENTS FOR THE RECEPTION OF A NEW VICEROY AT CANTON, IN 1812.

The following paper, though of an old date, has not yet, so far as we know been made public; it is therefore presumed it will not be uninteresting to some of our readers.

Copy of a letter from Tseang-tajin, the new Viceroy of Canton, to the principal Foo and Hëen in the province. The letter was dispatched from Peking on the 22d of the 11th moon, and arrived at Canton on the 11th of the 12th moon.

"On the 19 h of the 10th moon, I went from Chĕ-keang to Peking; and am now about to go from Peking to Canton; I, in both cases provid- mea and horses for my own accommodation at every stage. Making the utmost haste I shall be at the boundaries of Canton by the middle of the first moon (of the 17th year,) I now send a statement of such arrangements as will be proper;---as follows:

"1st. It has hitherto been custo nary to send to meet a Viceroy as far as Gan chow, or more distant to Sha-tsing: at present only send one Woo-seun poo with four attendants to Nan-heung, there to wait. The hire of the boats in going and returning, their provisions, and expenses, do you supply. It is not allowed to take the smallest possible sum from the districts on the way. If this be not obeyed, it will be most rigorously examined into.

"2d. The expense of the boats from Nan-heung to Canton, I will myself defray. The said district may not make any inquiries about it. The places that we pass through are not permitted to present any provisions, wine, &c. it is a vulgar custom which I entirely abolish. If presented, they will not be received. If any thing be given privately to the household or officers in waiting, they will one and all of them be broken.

"3d. Those who come out from the city to meet me, are not allowed to go farther than Tsing-yuen. The officers of the several districts are not allowed to go beyond the boundaries of their districts. If the Taou-tae leave the city ten Le, it is sufficient. Only four secretaries are allowed to come and receive my first proclamation. Let them wait at Fŏ hill. Let all other officers and people wait at Tëen-tsee landing-place. They are not permitted to crowd in boats to meet me: nor are runners allowed on this pretence to impress boats.

"4th. Let the military officers observe the same regulations as the civil officers: they are not allowed to go far to meet me; nor allowed privately to leave their posts.

"After my arrival at Canton, let the civil and military officers of both provinces send in their Lae-lĕĕ (an account of themselves, their term of services, &c.) They may send them by post or by water, but must not send soldiers or runners with them to Canton.

"The civil and military officers, without public business, are not allowed to come to Canton to see me. If they privately send soldiers or make some pretence to commission people to come, the circumstances will be inquired into and their offence be punished.

"5th. At the landing places by the river side, it is not allowed to erect scaffolding, to ornament them, &c. nor is it allowed to make new the ornaments of my palace. As to the red carpets, &c. for the hall of audience, borrow a set of old ones and make out a list of them that when I arrive, I may compare it with the things themselves. I only require the cook-house with the boilers and furnaces to be in order. I will a few days before my arrival send a person to my palace; and when I come, will myself light the fires. The officer of the principle Hëen is not allowed to prepare rice, nor is he allowed to supply what is necessary, except for the porters.

"6th. I do not want to detain in Canton more than 20 messengers

and military attendants. These will be sufficient for every purpose: the others may return to their stations, and attend to their exercise. They are not allowed needlessly to go backwards and forwards, to impress boats and neglect their exercise. The officer in command is requested to attend to these regulations and wait for my decisions.

"7th. Let all the military stations send in a drawing of the place where they are posted: and explain fully all connected with them, and how distant they are from each other. Let them send in a statement of the number of men. Let the naval officers do the same. Let none be omitted. They may be sent in either before or after I arrive at Canton.

" 8th. Whoever of the superior officers, or inferior ones, with their advisers, or the salt or Hong merchants, or any other persons, shall represent that he is intimate with me, and in my confidence; or if persons shall write to each other to this effect, or shall suffer themselves to be thus deceived;---let all such be taken up and presented to justice: those who conceal such things shall be considered as guilty as those who commit them.

" Let the above be sent round to every office civil and military, that they may act in obedience thereto. It is my sincere wish. My heart and mouth are one. It is no specious pretence; neither is it from a perverse disposition, but because the officers of Canton have hitherto acted in many things in a way not agreeable to the Tsin-shun. I have not inserted your titles, for which I hope you will excuse me."

RULES TO BE OBSERVED AT THE PALACE OF THE SAME VICEROY.

CANTON, MARCH, 1812.

The Chung-këun, together with the civil and military officers attached to his Excellency, are enjoined to make known:

I. That the servants of the household are not allowed, either secretly or openly, to receive any presents from visitors: nor to recommend servants. If this be violated, both those who give and those who receive, will be guilty. The civil and military officers who know of any such transaction, and do not make it known, will be rigorously dealt with.

II. The persons who have been in the habit of waiting at the gate of the palace, to be employed as messengers, are all prohibited. I

I have any messages to send, I will myself personally order the head Foo or Hëen. If in opposition to this, there be any understanding amongst these persons, the Foo and Hëen will be accountable. I am determined not to make the least allowance.

III. I have heard that those whose duty it is to introduce strangers, have been in the habit of extorting money from young officers; and that from those of the 9th degree of rank, who have not yet entered on office, they receive thirty or forty dollars. If this occur again, it will be severely punished.

IV. The inferior officers of both provinces are not allowed to enter the inner rooms of the palace. Those who offend will be broken for their impertinence. The attendants of officers, if not called for, are not allowed to enter.

V. The Foo and all civil officers below the rank of Foo; the Foo-tsëang, and all military officers below him, unless they have some very important secret business, or are called for by me, are not permitted to see me personally one by one. If they come to the palace to announce their return to or their departure from their offices, it is allowed them to send in a card and wait for my orders.

VI. The apartment for the An-cha-sze, Leang-taou, &c. when they call at the palace, must be kept without the least noise. Beside their servants, none are allowed to enter: their chairmen, people with papers, and persons to make tea, are not allowed. If they and a mixed crowd presume to enter, I shall require it of the officers of my household.

VII. The inferior military officers are not allowed a number of men, as orderlies, to follow them: because it would impede the men in their duty: some would have too much, and some would have too little to do. The Kwang-hëë is required to be invariably attentive, and not put on a fair appearance before me, whilst he is disobedient behind my back. If he does, his offence will be great.

VIII. If any military situation be vacant, an examination of persons to fill it must take place, and a choice, dictated by justice, made. For the inferior situations, choose persons according to their natural abilities: for the higher situations, choose men who can speak the Mandarin dialect. If commanders of a thousand or a hundred men, (colonels or captains,) are sent on any service, I must choose them myself. I will not allow any other person to name them. Such officers must

not allow themselves to be deceived, or indulge any foolish hopes, for if I find it out, I shall consider them also offenders.

IX. If an important communication arrive, present it the moment that it is brought. The common communications of the day bring in when the drum beats, at the morning and evening. If persons come from a distance with papers, they are not to be delayed. If such persons are delayed, I allow them to come and tell me.

X. Officers who send in their cards whether I see them or not, deliver my answer to them immediately, you must not presume to detain them.

XI. When civil and military officers are sent on any service, they must inform the owners of boats, horses, &c. (which they may require) from what office they are sent, that the people may go there and make their claims. They who are sent must have a certain allowance made them, a statement of which must be brought to me. The officers of districts are not permitted to make extravagant allowances; nor may the persons go beyond their allowance.

XII. If the Hong merchants have any business, they must first see the Kwan-poo; if the salt-merchants have business, they must first see the Yen-yun-sze. If they have any very important affair on which they must see me, it is required that they all come in a body, or engage three or four of their number to see me. One person is by no means allowed to see me privately. The presents to servants and other fees, are all entirely cut off. If any persons visit the Hong or salt merchants, and say, that they are my relations, or friends, the said merchants must immediately inform me. Let there be no disobedience, otherwise the offence will be examined into.

II. TRANSLATIONS, &c.

CHINESE POETRY.

SIR,

Although a Chinese, I am not displeased at the severe animadversions contained in your quarterly pamphlet; because I hope your sometimes too severe remarks may be the means of leading to an amendment of what is confessedly wrong. Nor do I mean to silence you altogether, and to forbid you to pay any attention to the instruction and reformation of Chinese and Malays, till you have

FIRST instructed and reformed all the western world. If one nation of men, or a great part of a nation, REFUSE to be instructed and reformed, I do not think that no efforts ought to be made in reference to other nations, merely because the persons in question, choose to be obstinate and vicious.

However, I doubt whether you and other Europeans see your own faults as distinctly, as you do those of people, who happen to live in regions distant from your own country.

I have heard a good deal in praise of European classical books; the names of Homer and of Horace, of Virgil and of Ovid, have been mentioned to me: and I have acquired enough of learning to discover the sense of considerable parts of those authors. However, the rationality, and usefulness of most of them, I have not yet been able to discern.

As I do not live in Europe, I have no occasion to be afraid of the scorn of its learned men, who seem a little superstitious in their veneration of those idols of theirs: I will therefore speak freely. It is right to premise, that not being so thoroughly skilled in foreign languages, as to be much gratified with the mere collocation of words, and the harmony of verse, I must form my idea of the writers above referred to, simply by the MEANING of what they say, when it is rendered unpoetically into my own language: and trying even Homer's Iliad by this criterion, I confess it appears to me with a few exceptions a farrago of as complete nonsense, as ever entered the imagination of any human being; and that it seems to countenance the most vindictive and most mischievous passions of the human breast.

We Chinese are accustomed to a sort of poetry that consists in a simple delineation of the beauties of nature; the feelings of the human mind; real incidents in the lives of great men, and the pleasures of social intercourse. We are shocked by the impiety of that IMAGINATION which attributes to GODS, lust, animosity, folly, and every species of wickedness: and we despise the taste of the western world, that has allowed itself by its slavish attachment to antiquity, to delight in and to imitate such absurd and impious ravings, as some of the poets of Greece and Rome have handed down. And moreover we think very MEANLY of the understandings of Europeans, who make such writers, the study of their children and their youth.

Some of my countrymen formerly visited Paris, and also London, and it was their impression, that to be able to prate about "Taste," and to reiterate the cant term "CLASSICAL" was a sufficient apology for keeping obscene books, and indecent pictures and figures.

Ovid may, or may not, be sweet and harmonious in his style, of which I am no judge, but forming my judgment simply by the meaning of his writings, he is, I think, at one time the most absurd, and at other times the most vulgar and vicious of writers. In my country, though such writers unhappily abound, they dare not publish their names, nor are they ever allowed in any respectable family. Your countryman Dryden's partial translations, which I understand have long been admitted into FAMILIES, and have lately been reprinted complete by a famous Walter Scott, furnish I think as corrupting reading AT HOME for your youth of both sexes, as they could well find in any place, however infamous.

I would therefore recommend you, Mr. Editor, since you indulge yourself in GLEANING what makes against us Chinese, not to forget that we could glean without much search, (provided we choose to be at the trouble, which we do not) a great deal to censure, both from your European books, and also from your conduct.

I am confident that we Chinese, as teachers of youth, do not furnish our pupils with books, one tenth part so much calculated to make them vindictive and dissolute, as are your Greek and Roman, and I might add, some of your English classics.

The greatness of our Empire, I have heard is often noticed by Europeans, and some degree of wonder is expressed how so many people can be kept together. A very simple fact explains it.---Our domestic instruction and our public schools, inculcate a polite and yielding disposition, and require the subordination of juniors to seniors, children to parents, and people to their rulers as the foundation of all virtuous conduct. Our school-masters do not connive at boxing matches amongst the boys, nor do our statesmen advocate cruel sports amongst the people. We do not exhibit to youth, and teach them to admire, the rage of Achilles, or the PRIDE of Agamemnon, but we lay before them the peaceful maxims of our revered sage Confucius. He teaches us, not to glory in mere physical prowess, which some men possess in common with wild beasts, but to glory in the ascendency of reason; and to rule our own people and to

subdue enemies by the practice of benevolence and of virtue. I assure you that the ESTIMATION in which all ranks in China, profess to hold the above named principles, and the care with which they are instilled into the minds of children, are the sole causes of our greatness. Your heroic Greeks and Romans have long since been battered to pieces, whilst we have remained entire and have subdued our conquerors. I regret that in Europe you have no peaceable sage like Confucius to tame the ferocity of your barbarous tempers.

However, I will stop here for the time, and subjoin a few lines of our modern poetry, in order to soothe to peace the hostile feelings which my blunt and straight-forward way of expressing myself, may have excited. Your's,

愛公者

The following verses were written by his Excellency Yuen-yuen, now (1818) Viceroy of the provinces of Canton and Kwang-se, on attaining his 40th year.

To avoid visitors on his birth day, he took a ramble to the vicinity of a river in the interior of China, taking with him a favorite poet 白香山 Pĭn-heang-shan, of the eighth century, whose birth day happened in the same month of the year, and day of the month with our author's, and whose verses had been taught him, by his own mother, at ten years of age.

春風四十度 Chun fung sze shĭh too,
與我年相期 Yu wo nëen seang ke;
駐心一迴想 Choo sin yĭh hwuy seang,
意緒紛如絲。E seu fun joo sze.
慈母久違養 Tsze moo kew wei yang,
長懷雛燕悲 Chang hwae tsoo yen pei;
嚴君七旬健 Yen keun tsĭh seun keen,
以年喜可知。E nëen he ko che.
人生四十歲 Jin săng sze shĭh suy,
前後關壯衰 Tsëen how kwan chwang shwae,
我髮雖未白 Wo fă suy we pĭh,
寢食非往時。Tsin shĭn fei wang she,
生日同白公 Săng jĭh tung Pĭh-kung,
恐比白公羸 Kung pe Pĭh-kung, luy;

百事役我心 Pih sze yih wo sin,
所勞非四肢。So laou fei sze che.
學荒政亦拙 Heŏ hwang ching yih chuĕ,
時時懼支離 She she keu she le;
宦較白公早 Hwan keaou Pih-kung tsaou,
樂天較公遲。Lŏ tëen keaou kung che.
我復不能禪 Wo fuh puh năng shen,
塵俗日追隨 Chin suh jih chuy suy;
何以却老病 Ho e keŏ laou ping,
與公商所治。Yu kung shang so che.

" Forty seasons has the vernal breeze brushed the plain,
" To accord with the number of the days of my life.
" When I detain my mind to reflect on the past,
" My thoughts by crowding ideas, are confused as a skein of ravelled silk.
" Long have I been called from dutiful attentions to my tender mother,
" And her anxieties for me, have been those of a bird for its young.
" My stern and princely father is strong in his seventh decade;
" Which enables me with joy to remember his age.
" A man who like me, has lived forty years;
" Looks back on strength, but forward to decline.
" Although my hair be not yet turned grey;
" I sleep not, nor eat as in times that are past.
" My age is the same, as was the noted Pih-shan's,
" But I fear, that more than he I am fast failing.
" My mind is the slave of manifold affairs,
" My toil is worse than that of the hands or the feet.*
" The field of learning is to me become a wilderness; and in politics I'm dull:
" I am under continual dread of neglect or of error.
" Sooner than Pih was I called forth to office,
" But later than he have I delighted in nature.
" Never can I return to retirement and to contemplation,

* He attained early in life the first place in the highest literary rank in China.

" But must trudge onward still beclouded by the dust of vulgar politics,
" Ah! how shall I cast off my old disease of ambition;
" And consult with the poet Pih about the means of reformation!"

We give the foregoing piece of poetry more from the peculiar circumstances of the writer, than from having a very favorable opinion of its merits. Were we disposed to moralize, we would remark that not the first literary honors, nor the highest civil rank, had made the possessor in this case happy. We rather think that as it was with him, the bustle and pomp of Court days, and birth days, are generally an intolerable burden. The Viceroy's conduct in leaving his palace, to shun the crowd, to enjoy nature, and to write verses, are not unamiable traits.

While we cannot deny the justness of some of this Chinese correspondent's remarks, nor sufficiently deplore the evils which arise from the adoption of the mode of education which he so properly reprobates; yet we will not pledge ourselves for the inference which may be fairly drawn from his reasonings, namely, " that Chinese classic poetry is all pure, and useful in its tendency." We would beg him to read again the 詩經 She-king, corrected and purified as it was by the hands of Confucius himself; and we think he will find reason to retract some part of his too partial statements about the poetry of his own country. At the same time we do not look on the existence of impurities in Chinese poetry, as excusing, far less justifying, the use of impure writers in our English and European schools and colleges. No: it is matter of just astonishment, and perhaps of reproach too, that countries so long enlightened by christian truth, should suffer such writings to be the school books for their children. It is but just however to remark, that in many cases, SELECTIONS are made of the less exceptionable and more useful parts of those writings of which our correspondent complains. We hope that a person with such high (we hope also just) pretentions to candour, as our correspondent professes, will not overlook this in his future communications which we shall always be happy to receive.---ED.

CHARACTERS OF THE CHINESE PEOPLE IN THE DIFFERENT PROVINCE, TRANSLATED FROM THE COURT CALENDAR.

1. Peking---Or Shun-teen-foo. The people are strong and brave---

silent---famous for politeness and justice; plain, unceremonious, and moral---regenerated by their vicinity to the Emperor.

Paou-ting-foo. Literati not endowed with remarkable talents---an agricultural people.

Yung-ping-foo. The Literati value their reputation---a frugal people, attentive to agriculture.

Tëen-tsin-foo. A mixed people from every part of the country; gay and extravagant---some frugal.

2. Keang-soo---Keang-nin-foo. An expensive people, a great number of Literati.

Soo-chow. The scholars are very polite, and the people taught to love each other.---Their manners are pure and instruction has a powerful effect.

Sung-keang-foo. The Literati are studious---the people eminent for benevolence.

3. Gan-hwuy. A light unsteady people---economical and of good appearance.

4. Keang-se. The Literati are partial to classical learning; the people attentive to husbandry.

5. Chĕ-keang.---Hang-chow-foo. Gems and rarities are here collected. Foreign and home trade are united. The people are genteel, and elegant. The Literati are very methodical.

6. Fŏ-këen.---Fŏ-chow-foo. Inwardly sincere---and of a gay exterior.---Very attentive to business, and value economy.

7. Hoo-pe.---Woo-chang-foo. A mixture from every part of the Empire. Every family observes its own customs.

MEMORABILIA OF 項忠 HEANG-CHUNG.

A Statesman and General under the MING Dynasty, A. D. 1460.

Chung's first entrance into public life was from the literary rank of 進士 Tsin-sze. He was attending on the Emperor Ying-tsung, when that monarch and his northern Court fell into the hands of the Tartars, by whom Chung was doomed to the menial office of attending on horses. This duty however afforded him the means of making his escape. He stole two horses, and galloped off southward till both the horses were tired out, after which he travelled bare-footed seven days and seven nights, before he arrived at the territory in possession of the Chinese.

Chung next gave a display of his discrimination in a case in which he was the means of saving a number of people's lives. He was appointed to fill an official situation in the province of Canton, where a rumour of pirates and banditti existed. It was reported to the military officers that several hundreds of banditti were carrying off whole families from a village; and the army was about to act against them, when Chung interposed and said, it was perfectly incredible that banditti would burden themselves with whole families, the report must be some false alarm, which the event proved to be the case; and no lives were lost.

In the course of seven years he obtained considerable promotion. His post however was an unpleasant one, being infested by bordering banditti, who made descents for the sake of plunder. He stated to the Emperor that the object of these people, was not murder, but plunder: that to destroy them entirely would 傷仁 wound the feelings of benevolence, and on the other hand, to forgive them precipitately would excite feelings of disregard, and a want of respect: all that he asked of the Emperor was permission to act without reporting for a while; which was acceded to. He then returned from Court and spread a report that he was going to raise a powerful army that would exterminate the banditti; which stratagem had the desired effect, viz. that of bringing the borders to submission from an apprehension of impending danger.

Chung displayed his talents in ameliorating the condition of the people under his immediate government. The water for many miles around was brackish and unfit for use, which evil he remedied, by cutting aqueducts which conducted better water from other districts. In consequence of this act of benevolence, the people (blindly) sacrificed to him during his life time, as a god.

When the Chinese troops struggled ineffectually against the bordering Tartar tribes, he wrote to the Emperor, stating that the timidity of the Chinese soldiers arose from want of adequate authority in the generals. The men fear the enemy, said he, more than their own officers. Let it be decreed that all who RETREAT shall be put to death, and then their only chance of life will be in fighting the enemy. This proposal of his was acceded to.

Chung was afterwards appointed to act himself as a General, in which character he displayed great intrepidity and courage. He

was engaged, in greater or less important battles, upwards of THREE HUNDRED TIMES, and was the means of suppressing very serious rebellions. He however discovered great severity, and but little regard for the lives of men, so that he was impeached to the Emperor and charged with having slaughtered unnecessarily several hundred thousands of lives.

He replied, "In former times 馬援 Ma-yuen* when fighting the battles of his country in Cochin-china, where he died in the service, was accused of collecting pearls for himself, when the fact was that he only collected pearl-barley to carry home to China: Tăng gae† who had long served and deserved well of his country, was at last, under a false accusation, enclosed in a cage, and died by the hand of the executioner: the one never received emolument and the other lost his life; it is my happiness to live under an Emperor, who can discriminate and prevent my becoming a succession to those victims of jealousy, malice, &c."---The Emperor stood his friend on this occasion and protected him. Again however, a conspiracy of eunuchs and the principal Minister affected his complete degradation, and he was reduced to the plebeian rank. The general murmurs of the Court and of the country caused his restoration, and the fall of his principal enemy. He declined entering again into active service, but retired and spent twenty-six years in private

* Ma-yuen, on setting out on one of his expeditions was attended by a splendid assembly of all the officers of the Court. When he bade them farewell, he suggested the following piece of good advice to them: 凡人貴爲當使可賤如卿等欲不可復賤居高堅自持勉思畐信 "All men in honor, are yet liable to be abased: as for you Gentlemen, if you wish to avoid degradation, keep a firm restraint upon yourselves in your high situations---endeavour to remember my plain address to you." The event turned out as he feared, with one of the leading Ministers "who 以貴滿致災 being puffed up with his honors, brought misery upon himself." When taking leave of his friends on his last expedition, he said, 常恐不得死國事 "I have long feared, that it would not be mine to die in the service of my country."---His army perished by the heat in Cochin-china, and he himself died in a mountain cave.

† Ma-yuen and Tăng-gae both lived during the 2d century. (Vide 姓譜 Sing-poo.)

life, when he died at the age of 82. He was a frank, intrepid, liberal minded, and independant man: well skilled in military affairs, and diligent in the business of Government.

A KING-CHEU OF KWAN-YIN POO-SAH.*

A divine cheer of the very merciful, very compassionate Poo-sah of Nan-mo, who observes and hears the age, to produce divine excitation (in the hearts of those who recite it.)

Nan-mo fŏ; Nan-mo law; Nan-mo priest; Tan-che-to Ngan kia-lai-fa-to kia-lai-fa-to kia-a-fa-to lai-kia-fa-to lai-kia-fa-to So-ho, heaven-net-goddess, earth-net-goddess, who separates man from difficulties, and separates difficulties from the body, may all calamities and distress be converted into dust.

Form for cleansing the mouth. Sieu-li Sieu-li Mo-ho-sieu-li Sieu-sieu-li Sa-po-ho.

Form for cleasing the body. Sieu to li Sieu to li Sieu mo li Sa po ho.

Periods for fasting.---The 8th of the 1st moon; the 7th, 9th, 19th of the 2d; 3d, 6th, 13th of the 3d; 22d of the 4th; 3d, 17th of the 5th; 16th, 18th, 19th, 22d of the 6th; 13th of the 7th; 16th of the 8th; 19th, 23d of the 9th; 2d of the 10th; 19th of the 11th; 24th of the 12th.

Should an intercallary month occur, observe the same days as on the month preceding.

All who wish to hold and recite this king, are intreated a thousand times not to do those things which injure the heart. If they have, they must reform: if they have not, they must increase their diligence. They must exert themselves in filial piety; guard against laciviousness; not eat cows or dogs.

When about to recite they must cleanse themselves and be sincerely respectful, and then afterwards either before the altar of the Poo-sah perform the rites and silently meditate, or in a retired place to sit and silently meditate, will be also well.

The rule for reciting this Cheu-king, is that the mouth cleansing king be first recited three times. Then recite the body cleansing

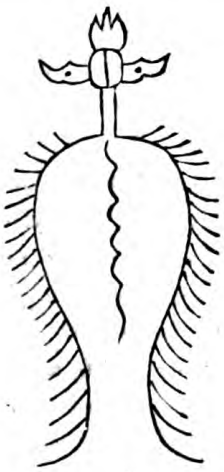
* A rule of imprecation of the observer of sounds, the universal deliverer.

king. Thus these deluded people suppose they can obtain purification from all evil.

MALAY DEMONS.

To the Editor: Sir,

I have not been successful enough to furnish you with any part of Scripture History in the order which I wished, so that that series of information must necessarily be interrupted for a month or two. The obscurity of the history, &c. of the Malays has engaged my attention for some time back---and I find among other things that the belief of witchcraft, evil spirits, charms, &c. prevails to an almost incredible extent, and that over all countries. The evil spirits which are numerous have all names, sometimes arbitrary, sometimes descriptive of their qualities. The accompanying one is called Polong, a name which I have not yet met with in their books, nor seen in any Dictionary. Its history is very little known. They say, that it is conveyed down from parents to children. According to their own laws, it is death to keep one, therefore we cannot expect to know any thing more about it than from its influence.



This Polong is said to be a genus of evil spirits and invisible. He is kept in a small earthen bottle with a neck, and a hole sufficient to admit a finger. He feeds upon human blood. The keeper cuts the tip of his fore-finger about once or twice a week, either Friday or Monday night, till blood comes out, and he then puts it into the ves-

sel, when the Polong sucks his fill; if the keeper neglects to feed him regularly, he comes out of his hole and sucks the whole body to such a degree that the skin becomes all over black and blue. The Polong is very seldom kept by males, most generally by females. The woman however ugly naturally, yet through keeping the Polong possesses surprising charms in her countenance to every beholder. If the person who keeps the Polong has a grudge against any one, or if asked for, or hired by another, he is let loose upon the man whom they wish to injure. The marks of possession are many; as soon as the Polong enters the man, he 1st falls down screaming unconscious to himself and to every thing about him. 2d, Sometimes he becomes speechless and like a dead man. 3d, Sometimes there is no appearance of ailment, but his conversation is incoherent. 4th, Sometimes he falls a beating and thumping all about him. 5th, Sometimes as soon as he enters into any one the person possessed dies. The Polong always adheres exactly to his orders and inflicts that punishment which is commanded him. Sometimes, though but seldom, it proves infectious, viz. in the following way, when the possessed falls down in a fit, and another asks him, saying, "what! what is the matter!---what have you got a Polong?" The person asking is affected, falls down insensible and remains in the same state with the other, till the Polong is expelled. A person told me positively that he saw men and women to the number of 20, sharing in the same fate at one time. The people are so well acquainted with the power of this Polong, that as soon as they see any one suffering, they send immediately for the physician, an adept in the occult sciences---who with an air of importance and learning, administers some medicine, or more frequently makes use of a charm. The above figure he pretends to be the shape and dimensions of the demon. Such a picture he draws in a white bason, pours water upon it, and gives the sufferer to drink. Then he takes hold of the end of the thumb, (for fear the Polong should make his escape, that being the door by which he enters the body) and interrogates the man in the following manner: "Why do you torment him?" then the Polong speaking through the man replies, "my FATHER, (for so he calls his keeper,) has a grudge against him, &c." "who is your father?" -----, "what has he told you to do?" "to eat heart and entrails," (general term for torment). Sometimes this

evil spirit braves all means, and refuses to speak. Sometimes he tells lies and confesses another name. When this soothsayer has prevailed against the evil spirit and has heard his confession, he then tries to detect him, (though a spirit yet he has dimensions and shape) he feels the body all over, for he lurks between skin and flesh. Sometimes he finds him in an arm, sometimes behind the ear, to the touch as large as the above. Now for his expulsion; the soothsayer first exacts an oath of him, that he has spoken nothing but truth, and also that he will never come again. Sometimes the physician has such power, that he sends him back to torment his own keeper.

SIANU.

ESSAYS, MISSIONARY FRAGMENTS, &c.

ILLUSTRATIONS OF SCRIPTURE.

No. III.---ISAIAH lvii. 6.---"Among the smooth stones of the valley is thy portion---to these hast thou pouredout thy libation---hast thou presented thine offering.

"Of the worship of rude stones consecrated, there are many testimonies of the ancients. They were called Βαιτυλοι, probably from the stone which Jacob erected at Bethel. Arnobius gives an account of his own practice in this respect, before he became a christian.---Si quando conspexeram lubricatam lapidem, et ex olivi unguine sodidatum; tanquam inesset vis presens, adulabar, affabar, et beneficia poscebam nihil sentiente de trunco.---Another testimony describes the superstitious man passing by the anointed stones in the streets; taking out his vial of oil and pouring it on them, and having fallen on his knees and made his adorations, taking his departure." (Lowth.)

In China, the 社神 Shay-shin, or god of the land, is always represented by a rude stone, placed on an altar with incense matches burning before it. It is common in every street and corner; in towns, and in fields. They are worshipped at stated times, viz. spring and autumn. Distinct from these, poor people who cannot cannot purchase an idol carved into a human figure, set up for themselves a rude piece of stone and worship it morning and evening, by lighting a few incense matches and making three bows before it.

The Shay-shin is worshipped by the Government Officers and the Court. It stands or falls with the Dynasty.

No. IV.---MARK vii. 8-11, &c.---"Laying aside the commandment of God, ye hold the tradition of men.---Moses said, honor thy father and mother, but ye say, if a man shall say to his father or mother---this is consecrated---ye allow him no longer to do ought for his father or his mother."

That children should assist their parents, is a natural principle and a dictate of revelation; and perhaps no self-dedication of one's person or property to religious purposes, which prevents the performance of this duty, is justifiable. Unless in cases where the Almighty expressly calls men as he did the prophets and apostles, to some duty which is for the benefit of mankind. The 和尙 Ho-shang, or priests of the Buddha sect in China, profess to (出家 Chŭh-kea,) take an entire farewell of their parents and other relations, and separate themselves from the world. It is no longer their duty "to do ought for their father or their mother;" thus rendering ineffectual the command of God by their tradition.

Some zealous, and sincere, but mistaken christians, seem to require of Missionaries such a self-dedication, as leaves them no longer any ability to do ought for their father or their mother. God's written law is always consistent with essential natural principles implanted by him in the souls of his creatures; but mistaken superstition often thwarts it.

No. V.---SAM. v. 14.---"The elders have ceased from the GATE."

It is still the usage at the Court of Peking, for the Emperor to appear officially at the GATE of his palace to attend to business. The time is previously notified in the Peking Gazette.

The Government of Canton requires foreigners to present their petitions at the GATE of the city.

A HINDOO'S ACCOUNT OF CHRIST, AND HIS FOLLOWERS.

To the Editor: Sir,

A Brahmin that teaches in one of the Mission schools at Bellary, in order to obtain from us a present, composed several verses in

praise of Jesus Christ, and his followers. These he taught the children committed to his charge, and made them sing before us. The following is the substance of his poem:

" Jesus Christ's own form is God. In his divine and infinite nature, he is incomprehensible. In the heavens and in the world, he shines forth with great glory. He possesses uncontrollable power. To sin, which is compared to a tope of trees in a forest, he is like a consuming fire. His language is truth. The secrets and the thoughts of all hearts he clearly understand , nd is familiar with that remedy by which we may get into the road to heaven. He is the Saviour of the meek, and of those that serve him obediently. Pardoning their sins, he brings them into a state of complete felicity. He became in the form of a God of quenched anger, and forsook the dispositions of this world's body. He is a great prophet. He quells the fears of those that are without sin, and that take shelter in him as their only refuge. He fulfils the desires of them that trust in him. O! people, this Saviour will not despise them that believe in him, but with great love he will save them. Having done many things in this world and attained a great fame, he entered into the true heaven. He is far from the praise of worthless and ostentatious mortals. He alleviates the toils and the sufferings of those people that believe in him. Understanding the evil thoughts of the wicked, he extirpates them from their hearts---O! ye people, contemplate the form of this divine instructing Saviour. Cutting off those sources of pride, youth, riches, wife, children, friends, authority, prosperity, &c. he with profound piety worships the eight-faced most high. For the purpose of satisfying the minds of men, agreeable to the instructions of God his father, he took upon himself the name of Christ, became incarnate, descended and came into the world, exploding all false religions; his own happy religion, he taught plainly to the people. This glorious Saviour understands the mystery of the five elements; again he is acquainted with all the various divisions into which these elements have been subdivided and their various designs, uses, and influence. O! ye people, adore this infinitely skilful Saviour. Again he understands the place where the trinity resides. The threefold trinity, Father, Son, and Holy Ghost, dwell in his body. The three seasons morning, noon, and night are to him one, and the same season. There are three things to come, joy, hope, and

heaven: these he shews to his people. There are three worlds, heaven, earth, and hell: in these he lives and rules. The Saviour is most famed, most devout, most rich, most righteous. This holy man sprung from Mary.

OF THE FOLLOWERS OF JESUS.

Those that are born the converts of the Saviour have a great, a perfect, and a holy nature. From their great learning they obtain perfect bliss. In power they are most courageous. In remedies they are most skilful. With all charities they are most familiar. They are incomparably beautiful. They are righteous, meek, and benevolent. They condescend to mix with servants, with friends, and relations. They are a great people and most respectful. They have exceedingly powerful armies. They have the mighty who conquer their enemies in battle. They are well skilled in the science of Psalmody, and in the exercise of justice very wise. They are like the lustre of the moon---the milky cloud and the spotless snow---as pearls and the most odoriferous perfumes, so shines forth their fame. In the heaviest wars, by the sharpness of their sword pursuing and putting to flight the enemy, they obtain an easy victory. By their chariots, by their foot soldiers, by their elephants, and by their horses, they overwhelm and are in war unconquerable, as they are always slaughtering, they are greatly renowned in the exercise of arms. They are a mighty people who shine in the earth, with prepared chariots. W. R.

The writer of this curious poem, of which the above is a translation, mixes as might have been expected the Braminical theology with the religion of Jesus. His idea of the war-like spirit of Christ's followers, he must have learnt from reports, not from the Gospel.

NOMINAL CHRISTIANS IN INDIA, DO NOT LOOK UPON IDOLATRY WITH DUE ABHORRENCE.

Mr. Editor,

It has appeared to me that Christians in Asia, view idolatry with more complacency than is consonant with feelings, regulated by the principles of divine Revelation. If the case has appeared to you in

the same light, I should be glad to hear your opinion of the causes to which this anti-scriptural feeling is to be attributed.

It does not seem that under the prevalence of the christian religion, violence is to be done to the objects of idolatry, as under the Mosaic dispensation. At least I do not remember that St. Paul, or those who accompanied him, in Greece or Rome, ever suggested the violently pulling down of idols. Still I conceive that there is a wide difference between laying violent hands on idolatrous images, and that complacency of mind with which christianized Europeans view idols and idolatrous worship. Is it owing, think you, to a laudable candour and charity; or to feelings of indifference; disaffection and disloyalty to the Supreme Ruler of the Universe, and the only object of worship? I confess to you that I have some suspicions, that the principles of theism in some Europeans in Asia are not over deeply rooted: and I say it, I assure you not in a spirit of flippant remark, but with serious regret. If you can dispel those rather gloomy apprehensions of mine on that subject, I shall be much obliged to you; not that I suppose Protestant Christians will generally worship images; but I have some fears, that they will cease to worship any thing at all: for the great indifference which sometimes manifests itself, in Protestant Christians, so called, seems to me to border pretty much on atheism. However, I would not hastily conclude, that these appearances really are as they seem, and therefore beg to know your mind on the subject.

I am, your's,

ALIQUIS.

PHILOSOPHY AND PAGANISM.

SIR,

In the works of Bishop Porteus, vol. 6, page 448, the following sentence occurs: "We have seen that the predominant feature of paganism, or what is now called philosophy (WHICH IS NOTHING MORE THAN PAGANISM WITHOUT IDOLATRY) is cruelty in the extreme."

The ideas which strike me here, Mr. Editor, are two, viz. that the modern philosophy of European Deists is nothing more than paganism; and that cruelty, either positive or negative, is a leading feature of paganism and of modern PHILOSOPHY;---let them have their

own word---PHILOSOPHY!---That these charges are true when applied to Greece and Rome, modern philosophers and modern pagans, the most excellent Bishop has shewn with great perspicuity, and strength of argument; had he known more of China, he might have brought many proofs aud illustrations from thence.

I have used the term, "negative cruelty"---to denote that extreme selfishness and backwardness to humane efforts, which is characteristic of the Chinese and of many anti-religionists. The philosophy of the Illuminati seems to have consisted in trying to extinguish the light of Revelation. The atheistical gibberish of the Literati of China about the Yin and Yang, the Tae-keĭh, the Le, &c. all tending to exclude an intelligent creator and governor from the system of the universe; seems quite as luminous as the prattle of the Europeans about "a sensorium of the universe"---"a Supreme Being, of whom the idea is to be nothing more than a PHILOSOPHICAL ABSTRACTION;" a notion MERELY SPECULATIVE and from which NO PRACTICAL CONSEQUENCES are to be applied to human life."*

The Tortures employed in the Chinese Courts; their universal corruption by bribes; the inhumanity of the lictors; the horrible state of their prisons; their indifference about the truth of legal proceedings, as long as the letter of the law appears to have been conformed to, are counterparts to the instances of injustice and cruelty brought by the Bishop in his notes from Greece and Rome. But not only in China, is the Government inhuman to the people; the people are shockingly cold-blooded and inhuman to each other. Humane precepts seem sometimes to escape them, and become current; but just like the declamations about benevolence and philanthropy of the philosophers, they have not that corresponding sentiment and principle in the human heart which can give them effect. The divine religion of Jesus Christ, when received in truth is a remedy for these evils, and to make it known should be the endeavour of every sincere philanthropist.

I think by the way, Mr. Editor, that modern Asia, and indeed all that is known of ancient Asia beyond the Indus, does not receive a sufficient degree of attention in our British Colleges and Seminaries intended for the education of the ministers of religion. As their

* Pages 306 & 307 of the above named work.

duties require them to speak of the ways of God to men, should they not give a due proportion of attention to the whole of our species? We have heard much of the three hundred millions of Chinese, but I know of no endeavours amongst those who take a deep interest in religion, to promote the knowledge of Chinese in En gland. Neither the Government, the national Colleges, nor private Institutions, have one student of Chinese. If any wonderful tale can be told about China, they listen to that, but there are no patrons, no students for the plan and business part of it, which must necessarily precede an ACCURATE acquaintance with this very large division of the human species. The French and Continental philosophers have preceded the Protestant Christians in their endeavours to know the whole world, and have sometimes availed themselves with triumph of what seemed to make in their favor, though better knowledge has overturned what they had hastily assumed. It is sometimes painful to observe in religious periodical pamphlets, mistakes in words and facts referring to China, which a very little attention to books in England would prevent. However, I have very little expectation that ought which I can say, will produce a reform in this matter, and shall here drop the subject.

Your's, AMICUS.

ON THE CLAIMS OF CONSANGUINITY.

Poverty,---or a state in which an individual is unable to provide food and raiment for himself---seems the inevitable lot of some persons in the present state of human nature. To relieve such from the pressure of want, has been the study of the benevolent in every country. It seems a principle in human nature that those related by the ties of consanguinity should care for each other: at least the feeling has generally been considered as the dictate of nature. In some countries more so, and in others less. It has been very fully acknowledged in China; and is probably one of those causes which has contributed to her prosperity. When the claims of consanguinity are acknowledged to a considerable extent, it seldom happens, but some part of the whole number have a surplus income, and can assist the parts where want is felt. Is it then better for public opinion to consider it the duty of well-conditioned relatives to support their poor kindred; or for public opinion to allow of their being dis-

owned, without a loss of character, and to require that the state should provide for the poor who have relations able to support them?

In China, the state refuses to support either old or young, who have relations in health and able to work for them.

The regard paid by the Chinese to their deceased parents and ancestors, as well as the attention they bestow on posterity, gives to the poorest a portion of that feeling which in England belongs to persons of family. They encourage much of that feeling which the writer* in the Edin. Review on Pauperism endeavours to cherish and preserve in the Scotch, and which the benevolently-intended, but mistaken English poor laws, seem by experience calculated to eradicate.

Might not those laws be limited more in their application by a gradual restricting of the relief afforded, to aged persons and orphans, who could prove that they had no relation on whom to depend, when unable to provide for themselves?---In China, when a brother dies and leaves fatherless children, they and the widow are distributed amongst his other brothers by mutual consent. If his father be alive, he usually chooses to take a grandson under his immediate care. The aged grandsire and the helpless orphan become inseparable companions and pass the day together; the one amused, and the other instructed.

AN OBSERVER.

ON THE LOGOS.

Mr. Editor,

We Christians acknowledge that the Scriptures of the Old and New Testaments, contain a Revelation of the Divine will, so far as it is USEFUL for human creatures, in the present state, to be made acquainted with it. This being acknowledged, the course, as pointed out by plain good sense, or which is the same, by sound philosophy, is to use all appropriate means to ascertain for ourselves the precise import of every part of Revelation; and further, as depositories of the oracles of the living God, to endeavour to make them known to every rational creature. Dr. Chalmers, of Glasgow, has reasoned on the subject in a masterly style, and shown, to the conviction of many, that this is the proceeding pointed out by the principles of the most approved philosophy. I hope to see his sen-

* Dr. Chalmers, as the stile would indicate.

timents prevail extensively; and to hear of not only smatterers, but the profound in science, imitating Locke and Newton, in their attentive study of the divine communications made to man, in these Scriptures which I have specified above. I trust the days are gone by, never to return, in which any considerable portion of otherwise sensible young men, will be influenced by the conceited, and often superficial philosophists, of a recent period, who wanted either sense or honesty enough to discriminate between certain corruptions of our holy religion, and christianity itself. I hope to see, Mr. Editor, THE STUDY OF THE BIBLE deemed a PROPER EMPLOYMENT for the BEST CULTIVATED MIND,---and an indispensible requisite for all who admit the sovereignty of the Deity, and his right to govern the Universe.

I wish, Sir, to take your opinion, and that of any of your correspondents, who may have attended to Chinese, on the religious sense of the word 道 Tao or Taou in that language.

A Missionary of the Romish Church has given it as his opinion, that it corresponds to the Λογος, of St. John; which is דבר יהוה THE WORD of Jehovah, in the Hebrew Scriptures.

Mr. ——— has rendered the Logos in the first verse of St. John, by the Chinese 言 Yen, "A word, to speak," and so on. Whether in that instance 道 Taou would be better, is what I wish to ascertain. Dr. A. Clarke, in his Commentary gives it as his opinion that Logos, should be considered a proper name, and left untranslated.* Untranslated terms are uncouth in any language, and are exceedingly abhorrent to the genius of the Chinese language. And on the other hand, there is a difficulty in employing long received technical terms; because the use of them, revives, by association, all the systematic pagan errors hitherto connected with them. On this principle, 陰 Yin and 陽 Yang, for "DARKNESS and LIGHT," in the 1st chap. of Genesis, seem exceedingly objectionable. However, I shall be glad to hear the opinions of other students on this subject.

I am, your's, AMICUS.

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* In the version of the Gospels made at Peking, the translators have from the Vulgate given the Latin word "verbum," which they express in Chinese sounds thus, "Wŏh urh pŭng."---ED.

REMARKS ON TRANSLATIONS OF THE SCRIPTURES.

SIR,

A friend of mine, lately observing in a Bengal periodical publication, some unfriendly strictures on the translations of the Scriptures, which are made by a respectable body of men in that quarter, sent me a few remarks on the subject of Scripture translations in general. Several of his observations relate chiefly to translations into Chinese. They all appeared to me so just and useful, that I determined to send them for publication in your Quarterly Miscellany, I have added to them remarks of my own, and submit the whole to your consideration, and that of your readers.

1. " To translate faithfully, perspicuously, and elegantly an ancient foreign book into one's mother tongue, is not an easy task."——A comparison of but a single chapter of the authorized version of the Old Testament with the Hebrew original, and with the idiom of the English language, is sufficient to confirm this remark. The English Bible is perhaps as good a version on the whole as ever was made; and that the enlightened, pious, and persevering efforts of that ever venerable body of men who executed it, should have failed in not a few instances, to combine all these qualities, furnishes an irrefragable proof of the difficulty of the task.

2. " It is more difficult to translate well an ancient foreign book into a newly acquired foreign language."——Especially so, when that language is in itself peculiarly difficult, and when there may have been but few and imperfect helps to assist in acquiring it. In this case, the difficulty is double. The translator has to do with TWO foreign languages, that out of which he is translating, and that into which he is translating; and it will not be deemed by good judges, any disrespect to modern translators, to affirm that there is not ONE of them, however high his character, or by whomsoever patronised, that can be supposed to be so fully acquainted with either of these as he may reasonably be expected to be with his own mother tongue. If we may add to this, that in such a book as the Scriptures, (particularly the Old Testament,) the vast lapse of ages since many of the customs related, and the objects alluded to, existed, makes the difficulty much greater than in rendering a more modern book.

3. "Fidelity and perspicuity must take precedence of any attempts at elegance."——Elegant translations can hardly be expected from the pens of foreigners---and to sacrifice perspicuity to conciseness, or to run the risk of a failure in fidelity, for the sake of attempting to please the learned, would savor more of pedantry than of wisdom.

4. "An over-weening desire of elegance in such a case is likely to degenerate into the affected and ridiculous."——I once saw a learned Asiatic hold up a translation made into his own language, with a smile---saying, "the writer of this is just like some of our learned men, who, when they publish a book, try to scrape together a few difficult and unusual words, from some of the ancient books, in hope that their learning and acquaintance with classical antiquity will be admired. I fear, however, that many people of ordinary education, will derive no benefit from such productions."

5. "There are in the Sacred Scriptures passages hard to be understood by learned christians: in the New Testament, some of our Lord's parables and allusions were not understood by his hearers; nor even by the apostles: St. Paul's reasoning is not always seen clearly on a first perusal. The book of Revelations is obscure there are passages in the Old Testament, in which the crimes mentioned are disgusting."——How much more may this difficulty be expected to be felt in heathen nations, which have but few, if any, means of understanding the Scriptures, beyond the translation itself.

6. "Foreign names always appear uncouth; foreign manners often appear ridiculous; not even men of education are free from the petty weakness of despising every thing with which they have not been accustomed; the less people have seen and read of the various tribes of mankind the more liable are they to this folly. Foreign names appear singularly uncouth in the Chinese language."——The same uncouthness exists by the introduction of Tartar names into Chinese, in the civil or army lists. I lately saw a Chinese History of the wars of the present Dynasty, in which the names of Tartar generals, cities, &c. appeared extremely unpleasant to the ear.

7. "No mere translation, however good, can make difficult subjects easy, nor a slight and obscure allusion clear to any reader."

"So much for the real difficulties. The CHARACTERS of persons who ASK, and those who GIVE opinions about translations, must

also be considered."——For every one does not ask with the view of knowing the real qualities of a version; and there are perhaps but few who are capable of giving a just and fair testimony on the subject.

8. " There are some sincere christians who act occasionally unworthily, and pass over ninety-nine excellences in order to fasten on some one fault for the purpose of serving party views."—— And the fault may perhaps originate in the transcriber, or in the printer. But admitting that it is entirely owing to the translator, surely it is not honorable to take advantage of that, in order to exclude his labor from the public patronage, to expose him as ignorant and unfaithful, and hold up his version to unmerited contempt. To act thus, what one version is there extant which would not be condemned?

9. " There are disaffected christians, who wish in a most unchristian manner to disparage all efforts to spread the Gospel."---- Such persons must have something to say---and as they can very rarely judge for themselves in this particular, they gladly fix on what they may chance to hear, or what persons of the same stamp may choose to surmise, in order that their opposition to the cause of truth may not seem to be without foundation.

" There are heathen men who have a rooted aversion to, and contempt for the names of God, and of Christ."—— These persons will frequently, on seeing such sacred names, instantly throw down the book which contains them, in the most contemptuous manner, without giving it a single moment's examination.---When this circumstance comes to the knowledge of those who ridicule or oppose attempts to promote CHRISTIAN knowledge, they rejoice as those who have found great spoil---how well their joy is founded, let the reader judge.

10. " There are persons educated as christians, who sneer at the Bible and see no beauty in it."

12. " There are some, yea, many heathens in Asia, who will say whatever they think gratifying to the persons who ask them questions; and therefore their testimony for, as well as against, is to be received with caution.---Now suppose a disaffected christian asks a disaffected heathen to look into the Testament for half an hour, and he bolts upon some difficult passage, turns it over and shuts the book,

and thus prepared, comes forward with a sneer of contempt, or a declaration that it is all absurd and unintelligible, to the great delight and conviction of the christian traitor. What weight ought such testimony to have with dispassionate men."

13. To these it may be added, that there are none more apt to find fault with other man labors, than persons who have but a comparatively slight acquaintance with the language into which the translation is made, sentences which do not happen to be constructed in the same manner as those in the limited space over which they have passed; words and phrases employed, with which they are unacquainted, &c. are all condemned as unclassical, though perhaps these half-drilled scholars have never all their days read 100 pages of any native book whatever!

14. "In every country, the language of COMMERCE and BUSINESS, is considerably different from that of religion. The Bible being the source of religion, requires a style of language in the translation suited to the subject. But many of those Europeans in Asia, who have any knowledge of the native languages, possess no further acquaintance with them than as the mediums of commercial or civil transactions. They know them not as adapted to philosophy, religion, and morals. Hence, it may sometimes happen that well disposed persons, not adverting to this circumstance, may make remarks on translations, and think them faulty, when in fact the fault is in themselves.

15. Finally, there are some things in the Sacred Scriptures, to express which no established terms are found in some heathen languages. When these occur, they must either be left untranslated and the bare sounds given, or a new mode of expression employed, both of which are uncouth---and when a disaffected christian or heathen happens to meet with these, it is ten to one if he does not condemn the whole book.

Mr. Editor, I would be the last to stand up for the faults of translations, or to assert the perfection of any of them---or to argue that farther attempts to render them smooth and even elegant, should not be made. I think, however, that an attentive consideration of these particulars, would tend both to shew the arduous nature of the translator's labor, and to check the presumption of ignorant or inconsiderate men. As for those critics who are personally igno-

rant of the language of any version on which they remark, I will allow them to exult in their discoveries! SERVUS.

BIBLIOTHECA SINICA.

(Continued from Vol. II, p. 36.)

Mr. Editor,

I think I hear you exclaim:---"what! more of Mr. Bookworm!"---Yes, Sir; I hope you will lay up a large stock of patience, for I am but just beginning. As I have not been able yet to redeem my pledge relative to the book on the Chinese language, promised in my last, I now send you a "MULTUM IN PARVO." You will see towards the close that I have been tempted to turn CRITIC; but, as I always like to speak the truth, I may tell you in confidence, that I have tried to be very moderate in my remarks on others, lest they should be severe on me! You know best, Sir, whether this tender regard to self exists among writers of your species or not. At any rate you will allow that it is wise in one of mine, to be lenient; for a single stamp of the foot of one of your trans-marine critics, would I fear render my future existence more than a miracle.

No. IV.

TITLE.--- 三字經 San-tsze-king---i. e, "the three character classic."---The members of each sentence in this little work, are all formed by three characters, or three mono-syllables, hence the name. The edition from which I now write, having a paraphrase, is called 三字經訓詁 San-tsze-king hiun koo---i. e. an hortatory exposition of the San-tsze-king. There are several other expositions of this work, the names of which differ according to the taste of the authors; but the words "San-tsze-king" always form a part thereof, e. g. there is one named 三字經集註 San-tsze-king tsëëh chu---i. e. a Commentary on the San-tsze-king, compiled from various authors,"---and so on of others.

AUTHOR.---The teacher, Wang-pih-how wrote the San-tsze-king, for the use of his own domestic Academy. Wang-sëang wrote the exposition; and the work was revised and published by Tseu-she.

DATE.---The work was written some time in the Dynasty SUNG, which commenced about A. D. 967, and closed about A. D. 1281.---I have not been able to ascertain under what Emperor he lived, nor

in what year he wrote. The preface to Wang-seang's exposition, is dated in the 12th moon of the 5th year of Kang-he, about A. D. 1675.

NATURE OF THE WORK.--It contains in the small compass of 1056 mono-syllables, an epitome of Chinese sentiments, ethics, and history, down to the time of the author. It is therefore of a moral, philosophical, and historical nature. It is one of the elementary books taught in Chinese schools; and is supposed to be a suitable introduction to the study of other and larger works. The San-tsze-king is the first book read by little children, who are taught to commit the sounds to memory, without regard to the meaning of the words singly, or collectively. The book is certainly better adapted to be the teacher's assistant, than the learner's guide. It involves frequent references to their history, as a nation, and embodies the substance of almost all their theories, whether they relate to physical or moral subjects; hence it is not to be expected that children could derive much instruction from it, were it explained, which is seldom done. Were Newton's "PRINCIPIA" put into the hands of little children, on their first entering an English school, it would be about as rational in the teacher, as the conduct of the Chinese with the San-tsze king. --Let it be observed, that I speak of the book as A WHOLE, and including the paraphrase; for the text is not in many parts, so abstruse as the explanation.

FORM, &c.---One volume small octavo, containing (exposition not included) 18 pages; but the characters in this size of a book, are written large, for the purpose of being more easily recognized by children.---Including the exposition, 50 pages.--The bare text costs about three half-pence English---and, with the exposition, about five pence.

CONTENTS.---The San-tsze-king is not divided into sections or paragraphs, as most other Chinese books are; but forms one connected discourse. Notwithstanding, a careful attention to the composition will enable the student to perceive the divisions of the subject.

With respect to the CONTENTS, the work commences with the following Stanza, which is the very BASIS OF THE CHINESE MORAL SYSTEM:

人之初性本善 Jin che t'soo, sing pun shen,
性相近習相遠 Sing sëang kin, seih sëang yuen.

" In the origin of man, his nature is virtuous. By nature,all men are alike; by that which they learn, widely different."---Chinese philosophers consider moral rectitude of heart as the native inheritance of every human being. How contrary their views are to the testimony of the Christian Scriptures, and to the voice of daily experience, it is needless to say.

From this the writer proceeds briefly to notice the following subjects:--the necessity and mode of education--filial duty, with examples of persons distinguished for the discharge thereof---the three great divisions of nature,--the chief celestial bodies---the seasons of the year---the cardinal points--the five elements---the cardinal virtues--the six chief kinds of grain---the six classes of domestic animals---the seven passions---the eight notes in music---the nine classes of kindred---domestic and relative duties---order of books proper for youth, withthe names of their authors---abridgement of the Chinese political history from Fuh-he to the Dynasty Sung---uses of history--motives to learning, drawn from examples of illustrious persons of former ages;--also from the diligence and sagacity of some animals;--from hope of interest, glory, fame, &c.

Thus, this little volume, containing, exclusive of the Commentary, only ONE THOUSAND AND FIFTY-SIX MONO-SYLLABLES, embraces the Chinese theory of morals, their principles of education---their cosmography---the principles on which their astrology is founded--and a ketch of their national history for upwards of three thousand years! Is there not here, Mr. Editor, " multum in parvo!"

EXTRACTS.---A translation of the San-tsze king, by Dr. Morrison, appeared in 1812, in a small pamphlet, called " Horæ Sinicæ," and which contains several other Chinese tracts. The same translation of the San-tsze king was re-published in 1817, with the TEXT, by A. Montucci, L. L. D. of Berlin---at the close of his parallel between Dr. Morrison's Chinese Dictionary, and one intended by himself. It is therefore unnecessary for me to give extracts, the whole of the work being already before the public.

COMPOSITION AND STYLE.--It is written in measured prose,--a species of composition in which the Chinese abounds more than any other language of which I have any knowledge. The sixth and twelfth syllables rhyme thus:

Jin che t'soo, sing pun SHEN,

Sin sĕang kin, seĭh seang YUEN,
Kow pŭh keaou, sing nae TSEEN,
Keaou che taou, kwi e CHUEN.

The Chinese find, as is I believe the case every where, that children more easily remember any thing that ryhmes than what is written in prose. The style is very concise; and affords no fair specimen of Chinese compositions in general.

REMARKS.---I have already hinted that I do not admire the wisdom of the Chinese in making this the first elementary work in their schools---I would now remark---1. That, as custom has established the San-tsze-king as an elementary book, it is important for the foreign student of Chinese to be acquainted with it. For it contains a number of established terms, and certain arrangements of words, and technical phraseology, to which constant reference is made by native teachers. To commit the whole to memory, will be a useful exercise, but it will be better to defer it till after the first few months of his application be over.

2. The translation of the San-tsze-king published in the Horæ Sinicæ, (already noticed,) being printed in London, at a distance from the translator, several errors in the orthography of Chinese names, &c. crept in, which should in a subsequent edition of the work, be corrected.

3. The labors of Dr. Montucci, to excite the attention of the learned in Europe, to the study of Chinese, are I suppose generally known. How far they have been successful, or what degree of merit they possess, are questions which it is not the object of these papers to discuss. As an individual, I think, to have succeeded in forming the Chinese character so well, (imperfect as the specimens in his parallel are) under the disadvantages which must have been felt by him, deserves due praise; and if his efforts have failed in reaching that degree of perfection, which merits high encomium, the same thing has happened to all his predecessors, and to most of his contemporaries. I should not have ventured to notice that learned author's labors, had I not observed very high pretentions to ACCURACY IN THE FORMATION OF THE CHINESE CHARACTERS;* and an almost

* Vide Montucci's parallel, page 120, and other places of the same work.

unequalled failure in attaining that accuracy. This failure has struck me particularly in the San-tsze-king, now under consideration. It would surprize the reader to find that, notwithstanding what Dr. Montucci has said about the extreme accuracy of his draughtsman, and his own great care in superintending the engraving of the characters, there is still A FULL HUNDRED, out of the 1056 characters of the San-tsze king, erroneously engraved; that is about ONE TENTH of the whole, un-sanctioned by classical use! In some cases, the strokes are too many; in others too few; in others, the character is entirely wrong: characters which render the sense ludicrous, are sometimes substituted. It will be readily allowed that errors of this sort will creep in, under the superintendence of the greatest Chinese scholar; and books published in China by the people themselves, are often full of them. But surely for A TENTH part of the words in any book to be erroneous, is a great deal; and we are naturally less disposed to overlook errors in those who profess to be nearly perfect. It may indeed be pleaded, that Dr. M. followed his copy; but he ought to have been aware that his strong assertions about accuracy, would expose him to animadversion; and to have taken proportionable care to examine his copy by some authorized standard. I can assure him that a learned Chinese, when he wishes to be accurate, never depends on any copy, however well printed, much less on a manuscript, but examines the characters by the Imperial Dictionary. The number of errors which I have specified, refers to characters which are ALL DIFFERENT FROM EACH OTHER; were the many REPETITIONS of the same erroneous characters, also reckoned up, I fear the whole would amount to nearly TWO TENTHS.

If it be asked: "What effect have these errors of the Dr.'s, on the sense?" I answer, they do not in every instance render the sense unintelligible. They have the same effect in Chinese, that bad spelling has in English or Latin. I shall give an example in each:--- "CREATION IS THE WORK OF GOD." Here the words are conformed to the modern standard of orthography. "KIRCION IS TE WORKE OF GOD." In this example the orthography is wrong, but a person acquainted with English, will probably understand the meaning--Again:

----------" Brevis esse laboro,
" Obscurus fio."---(Horace.)
" Endeavouring to be brief, I become obscure."

This is correct.---But if instead of this, the Latin scholar should meet with---

---------- Brifes ese labora,
Obskuris feo;------

he would most likely recognize an old friend, with his clothes slovenly put on. He would impute the change of orthography to ignorance or inattention.---Such exactly is the effect of the erroneous characters to which I refer.

I suppose, however, it would be argued by Dr. Montucci and Mr. Van Klaproth, that many of the characters, just noticed, are written as the Sŭh-seay, or vulgar characters, in China, are.---To which it is answered, that if any person should, in writing German, French, or Latin, imitate a bad orthography, sanctioned only by BAD USE,---these Gentlemen would know how to answer any question that might be proposed to them, as to the propriety or impropriety thereof.---The application is easy. But to answer the question directly, it is only necessary to say, that the FULL HUNDRED above mentioned, do NOT include the Sŭh-seay.

A Dictionary of the Chinese vulgar and contracted characters, which these learned writers think would be a desideratum, and such a help to the European student of Chinese,---would have these two qualities to recommend it: 1. It must, in order to answer the end fully, be the labor of a man who personally knows the corrupted and contracted characters of each province of China; for every province---yea, almost every district---has some of these peculiar to itself. As this is not likely to be the case---2. The work would be only fit for those who write or speak Chinese at the distance of some thousand leagues from the country itself,---where their productions would not be subjected to that rigorous investigation, which would take place, where every thing is tried by a fixed standard. Still however, it may be useful to the foreign student of Chinese to know the most usual abbreviations of the character. They are few in number, and will not cost the compiler of a Dictionary much labor. The student of Chinese should not suffer himself to acquire the habit of using the contracted or abbreviated forms of the character in his com-

positions. They are in bad repute among the learned and better informed. In other languages, a contracted word is not so generally understood, as when it is written at full length; and so it is in Chinese also. Such words as acct. for account; Ed. for Editor; ty. for they; Xt. for Christ; O. S. for Old Style, &c. &c. occur in English Manuscripts, and also in printed books: these it is highly useful for the student to know; but whether a judicious and skilful preceptor would approve of his indulging much in the use of such contractions,---may be justly questioned. The remark applies with equal force to Chinese.

I would not wish it to be understood from what has been advanced, that I depreciate, far less despise, the efforts of European Literati in regard to Chinese.---I only wish them to be modest in their pretensions, and more careful in their investigations. Let them look on their present success as a pledge of still higher attainments; and view their errors as furnishing additional motives to industry. I, though pertaining to another race of beings, wish them success in their labors---and shall rejoice in every step of their progress. Nor would I wish any fastidious critic to run away with an idea, that I consider the component parts of a Chinese character exactly the same as the letters in a word of an alphabetic language, because I have mentioned SPELLING and ORTHOGRAPHY, in course of this paper: no, for while there is some resemblance, there is also a great difference. But time forbids my enlarging at present. If these remarks should be favored with your acceptance, I may be induced to examine more attentively, Dr. M.'s parallel, and send you the result for some future number.

BIOGRAPHY AND OBITUARY.

BIOGRAPHY, every one acknowledges to be a highly interesting and useful species of reading, when it records a life full of incidents, or virtues of an extraordinary kind, or the great actions of persons distinguished, either by the obscurity of their birth, or by the elevation of their rank. We also gladly admit the truth of this remark; but we hesitate to subscribe in full to the inference which is often

drawn from it, viz. that biography is insipid and useless, when it narrates the principles, conduct, and death of those who moved only in a common sphere, whose talents never rose above mediocrity, and whose life was marked by no unusual vicissitudes. No; we believe that the real benefit to mankind, from the relation of that which is EXTRAORDINARY in the lives of great and even good men, is exceedingly small. The faithful and modest exhibition of the christian character embodied, and of the virtues requisite in our every day's duties and trials, and of those tempers which constitute the charm of the conjugal state or the solace of life,—is of vastly more benefit for the instruction of readers in general, than the memoirs of an Alexander, a Cleopatra, a Pascal, or a Brainard. The reason is obvious---things in themselves extraordinary---or common things carried to an extraordinary degree,--equally cease to be fit models for general imitation. They are considered impossible to the greater part, and perhaps unnecessary to all; hence, except in a very few minds, formed by nature for unusual exploits, they merely excite a temporary astonishment, but produce no practical impression. That which is common, being within every one's reach, and suitable to the condition of most persons, cannot be so easily evaded---convictions are more easily fixed on the mind---and, by the biography of a consistent, though ordinary christian, the forgetful children of men are put in mind of duties which conscience feels binding; of afflictions which are their common inheritance; and of death to whose gates every passing hour brings them nearer. Let not the reader conclude from this, that we consider extraordinary characters, as unfit subjects for biography---no: but that there is often much in the lives of ordinary persons, worthy of being held up to the imitation of others who are similarly situated.

Were it the sole object of biography to preserve from oblivion the genealogy of families, the distinctions of rank, the names and abode of individuals, the eulogies of endeared relatives, the tears of mourners, the apostrophes of eloquence, the epitaphs of tombstones, or the desolate state of survivors,---were these the sole objects of biography, we should never dip a pen in ink to compile them. For, while we believe that a little of these gives an interest even to christian biograghy, and helps it to fix more easily on the memory, we are also assured that it has a nobler aim---to make men wise, and good, and happy. The moment the biographer loses sight of these ends, and suffers his pen to run wild in the unqualified praises of the dead, he perverts his talent, and defeats his proper object. Forgetting as much as the nature of this class of writing will allow, the person of the individual, he should fix on those parts of the life and character which are most pregnant with instruction---and which furnish, by natural and unforced inference, the most useful lessons to the living.

Among the readers of every periodical publication, there are various classes---some who love religious biography; some who sneer at it; and others who care nothing about the matter. Though very imperfect, it will generally be acceptable and edifying to the first class; to the second, however well written it may chance to be, it will furnish matter for jocular remark and laughter; by the third, it will perhaps be read, and perhaps not. The aversion of some persons to religious biography, particularly to OBITUARIES, arises, it is to be feared, from a secret aversion to religion itself. Christian obituaries present to their view subjects for which they have no relish; and excite apprehensions about a future world, which they know not how to calm: Christian obituaries lead them into the chambers of the sick, and call them to listen to the dying coun-

sels of those who are taking their leave of terrestrial things; of those to whom the once glowing charms of youth, beauty, riches and honor,---are for ever become insipid; of those to whose view a life prolonged (were it possible) through as many ages as the world has existed, and its every year, month, day, and hour well spent,---would seem scarcely enough to furnish an adequate preparation for that interminable portion of human existence which lies beyond the grave! To the irreligious mind, scenes and subjects of so serious a stamp, cannot be welcome. Can those whose constant aim seems to be, to put death and the grave, and the resurrection, and the judgment, and eternity, as far from their thoughts as possible,---feel pleasure in being brought into so close a contact with those dreaded though unavoidable scenes?

It has been frequently remarked, that christian truth is never more lovely and instructive in the estimation of the wise and good, than when it appears embodied, living, and acting in the conduct of its friends: perhaps the very reverse of this is the case with those of whom we now speak. While religion rests quietly in the Bible, and the Prayer-book, or confines herself within the walls of the church, making only her weekly demands for an hour to prayers on the sabbath,---her claims are bearable with a large proportion of her nominal adherents; (though even these moderate claims are quite intolerable to not a few!) but when she takes up her abode in the heart, influences the actions, moulds the character, regulates the family, and at last pours her celestial balm into the heart of some dying person, known to them,---then her requirements are considered exorbitant---her pretensions, hypocrisy---her friends, self-righteous pharisees;—her consolations, enthusiasm—and the writers of christian biography, are stigmatized as a

sneaking or deluded set of men, determined at all events to CANONIZE a father, a mother, a wife, a friend;—and who will not scruple to give an honorable place in the saintly calendar, even to coblers, black-smiths, and maid-servants! Such are the views of some on this subject. Perhaps, however, could we follow them to their solitude, after they have been entertaining their gay and thoughtless associates with such remarks, and did we understand the language of sighs, we should not unfrequently hear secret approbation of the individuals with whose history they have been amusing the company, and many a silent wish to die as they died. Happy for them would they but listen to the noiseless lectures of wisdom, which she delivers in retirement!

Well written biography proves commonly more instructive to survivors and the friends of the deceased, than the same length of a sermon or essay. The reason, we apprehend, is not because it really contains more instructive matter than is generally combined in an equal number of the pages of a sermon or essay; but because by sketching the early character, the domestic circumstances, the public life, and the last moments of some endeared friend, it raises most vivid and powerful associations in the mind, by that innate power which the human soul possesses of identifying herself, (if we may so speak) with the things and occurrences related: thus we see when, and where, how, and by whom those virtues held up for imitation, were displayed; and being interwoven in the actual history of a friend, they take a much more powerful hold on our remembrance than if delivered abstractly, though set forth in the most glowing language. Moreover, having been practised by persons in circumstances nearly similar to our own, they appear practicable to us also; and we feel condemned if we do not make the attempt. We feel that we are also subject to affliction and death. We are, if not furnished with new subjects of

knowledge, put in mind of important things which the hurry of the world had justled out of our thoughts. We trace the steps of the consistent christian in the time of his repentance, and learn how the penitent feel. We enter his domestic circle, and learn how to bring up our children. We follow him to his employment, and learn to manage our affairs with discretion. We see his errors, imperfections, and foibles; and learn to take heed to ourselves. We attend him in his afflictions, and learn patience. We follow him through life; and we feel ashamed. We behold him die; and we are filled with salutary fear, or cheering hope. These are some of the advantages that result to the pious readers of biography and obituary in general; and to persons of nearly the same age, and placed in the same domestic relations, the instructions imparted have a peculiar suitableness. They come home with more force to the heart. In how many instances has the religious history of a young person, been the means of rousing the attention of juvenile readers, to the importance of eternal things! How frequently have mothers been excited to a due care of their household, and a proper concern for their children's best interests, by perusing the history of some pious mother, who is now gone the way of all the earth? The dying counsels of christians, tend not only to edify their own families, but others also. Our dormant souls need sometimes to be quickened, and our general belief, that life is short, requires to be made operative. The views we obtain through the medium of persons in the closing scene of life, powerfully tend to direct our thoughts to that period, when our own lives also shall close; and to stir us up to make timely preparation.

The longest life, is but a short preface to eternity:—The belief of this, invests every hour of the former with an indescribable importance; while it presses the un-

changing realities of the latter upon our most serious consideration. Death opens the passage of human beings from time to eternity. To see, in as far as surviving mortals can, how their fellow-creatures conduct themselves on this passage—what their fears—what their hopes—what their joys—what their regrets—what their ideas of both worlds, are,—must generally furnish important lessons to those who must shortly pass the same way. This gives a peculiar importance to OBITUARY. We would not lay undue stress on the dying words, and penitent confessions of those who have unhappily spent their days in immorality and vice; nor do we think that they ought ever to be recorded merely for the sake of preserving them from oblivion. But when we think of the good which they are sometimes calculated to do to the living, (putting the state of the dead out of the question) especially to relatives and acquaintances, we cannot but consider the practice of occasionally inserting obituaries in Periodical Works, as upon the whole a very useful one. This explicit statement of our opinion, will we trust, be considered a sufficient apology to our readers, for our imitating a practice of which we think there are so just reasons to approve.

When the Editors of a Periodical Work, are called to this melancholy labor by the death of persons within their own immediate circle, it will be difficult for them to escape the charge of partiality, from the fastidious. It will perhaps be said: "they will doubtless try to secure an honorable niche for their relatives, and the members of their own society, and their fellow-laborers, &c." To which surmise it may be replied: that, in the cases supposed, it is perhaps nearly as difficult for the writers to be perfectly impartial, as it is for the readers not to suspect them of partiality, if it is known that they were related to, or connected with the deceased. To remove every objection

would be endless. To lay but little stress on the notoriety which the press gives to the names of individuals; to be sparing in those fulsome eulogies which often render biography and obituary so disgusting; and to exhibit, as above noticed, such parts of the life and character as are fullest of instruction, and best adapted for edification,—these are the best means of rendering the charge of partiality groundless—and we may add also, of rendering biography and obituary worth the reading.

The death of an individual, compared with some grand event affecting at once the whole social system, seems no great matter—little more than as the dropping of an autumnal leaf from the trees of the forest, on the boughs of which myriads more hang, ready to fall in quick succession, by the next wind that sweeps across the desert. Yet to the individual himself, death is big with consequences. It closes the "drama of life;" it opens his eyes on a world of realities; it removes him from all that is visible, sensible, and tangible; it fixes him in a state of spiritual existence, where objects are perhaps no longer measured by their length, breadth, or height, or time calculated by days, years, and ages; it finishes the term of his probation, and settles him either in heaven or in hell!

Death, thus awfully important to the person who falls by its resistless shafts, has also a certain aspect towards surviving friends—its electric blow is felt through all the domestic and social circle.

When death cuts down one who stands alone, without those relative ties from which most of the endearments, and many of the sorrows of life, spring—the event may be said to affect an individual only. There are no surviving parents to suffer by the loss—no brother or sister to weep in sorrow over the grave—no children to feel the want of parental guardianship—no near relatives left without

any source of dependence. In this case the work of dying is, humanly speaking, much lighter.

How widely different is the case, when death steps into the family circle, and carries off one of its more important branches—or one who by a distinguished course of beneficent actions, had become a father or mother to the indigent! How many hearts are pierced with pungent grief! how many are, by the fall of such a person, shaken over the grave, if not cast into it!

FEMALES are the life of society: a prudent and virtuous woman, who is also a wife and a mother, gives a zest to every domestic enjoyment, and imparts a charm to life itself. She increases the virtue, the comfort, and the respectability of the family. She is tenderly loved at home—greatly respected abroad. The general tenor of her conduct, fixes her more deeply in the affections of her nearest friend—renders her life almost necessary to the existence of the family—and her early removal from the world, a subject of most earnest deprecation. Suppose such a one cut off in the midst of her days. She has but just seen enough of her children to feel the cords of maternal affection firmly twine around the heart.—Ten thousand anxieties about her sons and daughters—about their education—virtue—comfort—and eternal felicity,—have often swelled her maternal breast—pressed the flowing tears from her eyes—and drawn the agonizing supplication from her heart. She must die; and the affecting scene approaches. Looking round on her dear little ones, her pale and languid eye speaks volumes! (Reader, can you form an idea of the state of his mind, who must now take his leave of such a companion!) They come, or are carried to her bed-side, to receive her dying blessing. Inconscious however, through extreme infancy, of the nature of the event which is about

to deprive them of a mother's care,—they not only cannot mingle their tears with those of their father; but even play about the expiring parent's bed; and when her breath is departed, carry the news from room to room with an air of childish amusement;—yea, and shortly after talk of Mamma's clothes, rings, &c. as destined for their ornament in riper years! A character more amiable, a death more affecting,—can hardly be conceived:—Such was the character—such the dying circumstances of the individual whose memoir is here subjoined.

MEMOIR OF MRS. MILNE.

Rachel, the wife of the Rev. W. Milne, Malacca, who died on the 20th March, 1819, was born of respectable parents, in the city of Aberdeen, North of Scotland, on the 23d September, 1783. Her father Charles Cowie, Esq. was extensively engaged as a stocking manufacturer and hosier, in which line of business he was enabled to support a large family in comfortable circumstances, and give them an education suited to their rank in society. But change of times and the failure of foreign commerce, threw him ultimately into great difficulties, the pressure of which would have been insupportable, but for the filial piety, diligence, and prudence, of his youngest daughter, RACHEL, the subject of this paper.

From her earliest infancy, Rachel's parents endeavoured to impress religious truth upon her mind. In her diary she gives this honorable testimony to her mother's conduct: "My mother's instructions were enforced by her prayers and example." Her parents were originally members of the Church of Scotland, but in consequence of the removal of their Minister, the family joined the Congregational Church, now under the care of the Rev. John Philip, Aberdeen. When about the eighth year of her age, Rachel was at times seriously impressed with a sense of the omniscience of God; but often felt evil and blasphemous thoughts rising up in the mind, which proved a great source of uneasiness and deep self-abasement. She prayed earnestly to God, and was delivered from them. But soon forgot her obligations to divine goodness. In Scotland, the female members of many families, in the higher ranks of society, as

well as of those in middling circumstances, are instructed in some branch of business, suited to the strength and station of the sex. This practice cannot be sufficiently applauded. Much domestic virtue and comfort arise from it. The knowledge of it is easily carried about with them; and should they ever stand in need of having recourse to it for personal support, or for the comfort of aged parents, it may enable them to procure necessaries, comforts, and abundance; and to preserve that independence of spirit which should be cherished in every community, and which strongly characterizes the people of Scotland.

Rachel was early put to learn a branch of the millinery business. The circumstances of the family at that time rendered it unnecessary to attend to that as a means of support; but in course of those revolutions which were awaiting her and her parents in the dispensations of providence, it proved of the greatest service. But while acquiring a knowledge of this, and attending to other ornamental branches of education, she was led into the society of those whose conversation and manners were calculated to weaken the force of parental instruction; and to produce a vitiated taste for the gayety and pleasures of the world. The reading of novels---dancing, of which she was enthusiastically fond---the ball room--gay company---and the public amusements,---soon engrossed her thoughts, and tended to create a disrelish for the nobler enjoyments of religion, and the more rational pursuits of life. These are I doubt not, their general effects in society, however unwilling persons may be to acknowledge it.

But God was pleased to water by the influence of his grace, the seeds of instruction sown by the parental hand. Former impressions were revived and deepened, under the preaching of the Gospel. Such had been the influence of public amusements, and of the conversation of ungodly persons on Rachel's mind, that she went one sabbath afternoon in company with a few thoughtless companions to Church, to see what materials for light remark and laughter they could collect from the preacher's sermon and manner. The Rev. James Bennet, now Theological Tutor at Rotherham Academy, was to preach. The eloquent address of that popular and useful Minister, deeply arrested her attention; and those who went to laugh, remained to hear. The importance of the truths deliver-

ed, fell with weight on Rachel's heart. She henceforth attended the ordinances of the sabbath with increased seriousness and delight; and all the more private means of social worship and christian edification. She had always indeed attended public worship, and was never so far left as to run into the common vices of youth; or entirely to cast off a sense of religion; but now it became the serious concern of the mind, and the business of life. Her own sinfulness and the necessity of a Redeemer were discovered; and she was ENABLED TO GIVE HERSELF UP TO GOD, and by faith to commit her immortal interests to Jesus Christ as her all-sufficient Saviour. The labors of the Rev. Mr. Stevens, she often mentioned with high satisfaction, as having derived great benefit from them.

Rachel was by this time grown up--and her fond parents thought it necessary that she should see a little more of life. She accordingly visited London and spent some time there. She was introduced into the society of persons of distinction; and visited the chief places of public resort and curiosity. The novel scenes of the splendid metropolis, she felt had a tendency to dissipate the mind, to unfit it for the duties of the closet, and the sober concerns of life.

While in London, she attended the anniversary of the Missionary Society, the services of which produced so deep an impression of the importance of sending the Gospel to the heathen, that she lamented that the circumstance of her sex prevented her from taking any part therein. This idea, romantic as it may appear to some, was probably the commencement of that train of events, which ultimately induced her to prefer the company of one who was destined to labor among the heathen, before that of others in connexion with whom she might have had the prospects of ease, independence, and wealth at home: although it was six years afterwards before she had any opportunity of forming a decision on this head.---To such apparently little circumstances, do the events of human life frequently owe their beginnings.

She was shortly after her return from London, received as a member of the Church, and sat down at the Lord's table, to commemorate the sufferings and death of Jesus. Through the whole of her future life, she always attended this ordinance with peculiar delight, generally found it edifying, and wished more frequent returns of the opportunity of celebrating it.

The stated dispensation of gospel ordinances, after the settlement of the Rev. John Philip, in Aberdeen, through the divine blessing, increased her knowledge of the Scriptures, and strengthened her resolutions to serve and glorify God; while in the daily morning and evening worship of her father's family, she derived the most solid advantages for edification. Happy are the children of those who fear God!---and happy are those christians, who live in families where God is statedly, and reverently worshipped!

The time now approached when Rachel's trials were to begin. Her mother, through accumulated infirmities, was frequently unable to leave her chamber. For some time, her father's business had been on the decline, and an entire stop being put by the war, to all commercial intercourse with Holland, France, and other parts of the Continent, on which the success of his business chiefly depended, the House could of consequence, no longer pay its bills, and became insolvent. To Rachel this was a source of unspeakable anxiety. Her only surviving brother, scarcely out from school, could not well do for himself. Her sister with a young family, could render no assistance. Her parents now both infirm, and greatly harrassed by inconsiderate and unmerciful requisitions, had no means of supporting their old age. A conscientious wish to discharge the demands of their creditors as far as possible, led them to give up every thing, except their wearing apparel and a few books.

It was in these circumstances that the filial affection of Rachel shone forth conspicuously. It had ever been their aim, in the course of her education, to form in her mind rational and sober views of life, and to fix her attention most on those acquirements which are most useful---which endure the test of affliction; and which wear to the last hour of life; and they were themselves among the first to reap the advantages. Rachel, seeing the declining state of her father's business, thought it her duty before hand, to make some preparation for future exigencies. She accordingly, with the consent of her parents, began business in the millinery line; partly with a view to ease them of the expense of her support and partly with a view to provide for them in case of insolvency. She had only a few pounds of money of her own to begin with; but she borrowed a small sum from a friend; and, being conscious that her motives were upright and honorable, she earnestly

prayed that God would prosper the work of her hands, and preserve her from the snares to which this new situation would expose her. Her efforts were so far crowned with success, that in a few months she was able to repay what she had borrowed, to furnish a house comfortably, and to leave something over. She now took her destitute parents both to her own house; supported them by her labors; nursed them with the utmost tenderness in their afflictions; attended them in their last moments; saw them die in hope of the glory of God; and interred their mortal remains with decency and respect.

She had ever been their favorite child; but who can tell the feelings of the aged and dying parents, when nursed and attended day and night by such a daughter, in whose countenance the most cheerful satisfaction with her lot, the most anxious wish to serve them, and the most painful solicitude to render the pains of death easier, were ever printed? Ten thousands of blessings from heaven were daily implored to rest upon her head; and the expiring parents both expressed to her a hope, that "God would make all her bed in her sickness;" and raise up kind and tender-hearted friends to her in every extremity---which hope was actually realized in course of her future life. For, in the many personal and domestic afflictions which she had afterwards to pass through, the hand of God, in raising up kind friends where no obligations existed, and in providing medical attendants, who acted as fathers and brothers to her, ---was peculiarly visible. It was remarked both by herself and her husband. It is worthy of being recorded as an encouragement to filial piety, and as a proof that the prayers of pious parents are available with God, for blessings on dutiful children. Reader, learn and imitate.---In her diary, she has taken notice of the gracious Providence of God in providing for her and her parents in their afflictions, and concludes by remarking: "I have enlarged more on this part of my narrative than I at first intended, because it shews the wisdom and goodness of God, and the implicit confidence which his people may place in his promises, that he will supply all their wants; though perhaps not exactly in the way they think or wish."

While her parents stood in need of her assistance, Rachel could never think it right to listen to any proposals of marriage, though many advantageous ones had been made. About twelve months after

her mother's death, an acquaintance was formed between her and the person who ultimately became her husband.

What is commonly called the season of courtship, was not passed over by Rachel, as it too frequently is, in cherishing extravagant fancies about "the pure and unmixed bliss of the conjugal state"---or in lavishingly wasting her money on the purchase of finery; no,---but in preparing herself for the discharge of the new and important duties of the relation upon which she was about to enter. She considered the practice of many young persons of both sexes in the time of their courtship, as a very bad preface to domestic life---and indeed, as the presage of much misery. The listless, flippant vanity of multitudes of young ladies, she viewed as highly dishonorable to the sex. She believed that all the events of life are ordered by divine providence, and that the duties of each human relation are binding by a divine sanction. This led her often to her knees to implore the direction of God, and grace to discharge the duties that were awaiting her.

Thus prepared by education, by piety, by the reverses of fortune, by afflictions, by habits of diligence and economy,---she entered into the conjugal state on the 4th August, 1812, the duties of which, as a wife and a mother, she discharged for six years and a half, in such a manner as to reflect the highest honor on her own principles; to make her partner in life the happiest of husbands; to keep her children cleanly in their persons, and neat in their dress; to preserve the family expense within its resources; to sweeten the cup of domestic affliction, and lighten the burdens of life; to secure the growing affection of those that knew her best; and to draw forth the esteem of neighbours and strangers.

In early life, Mrs. M. was struck with the description, given by Solomon in the last chapter of the Proverbs, of the "Woman, whose price is above rubies." It was the aim of her parents to make her such as to answer the description; and it was her own constant study to fall as little short of it as possible. Nor is it affirming too much to say, that it would not be easy to find a person who in all respects, comes so near as she did, to the standard of personal, maternal, and domestic worth, fixed by the wise man.

Mrs. Milne had six children, two of whom were called away at an early period. The bereavement, though borne with cordial sub-

mission to the divine will, produced a visible damp on her spirits. She never afterwards recovered her natural vivacity. The care of her surviving children, engrossed the chief part of her solicitude, time, and strength. She powerfully felt the paramount claims of relative duty; and they occupied the first place in her attention, next to the more serious obligations of creatures to their God. She thought very meanly of the religion and understanding of those mothers---who neglected their children, their husbands, and their household affairs.

She loved the word of God; and delighted in the ordinances of divine worship, both in the family and in the church.---In her last illness, she said, "I cannot think favorably of the personal piety of those who neglect family prayer; nor augur much usefulness from those who do not attend on it regularly, when in their power." The salvation of the souls of her children was a subject of her most earnest prayers. The short time she was spared with them, afforded scarce an opportunity of instructing any of them except a little girl, the others being too young to fix their attention. In as far as health would allow, to impart some religious instruction to her daughter, was a work of every day.---She often said---"I have never wished for riches, or fame to our children; but that they may truly fear God, and be good and useful members of society." She had a very humbling sense of her own sinfulness, and frequently spoke of herself to her dearest earthly friend, in terms expressive of the deepest self-abasement of soul before God.

Mrs. Milne's heart was much engaged in the good work, to which her husband and herself had devoted their lives. But she had a different idea of the way in which females best subserve the cause of the Gospel among the heathen, from what is entertained by some. She thought that by managing the domestic concerns; by endeavouring to make her husband's mind easy; by a care of his health; by watching to discover those errors which he might over-look, and pointing them out; by assisting him with her counsel; and by such a conduct as would render the Mission worthy of respect in the eyes of mankind; in these ways, she conceived a Missionary's wife might render no small service to the interests of religion. She was often laying plans for bringing up, and educating a few poor orphan

girls; but lived not to see her plans executed. At the Cape of Good Hope, the Isle of France, China, and Malacca, she had many opportunities of witnessing the deplorable condition of those who know not God; she felt and prayed for them; and died in the faith that the labors of Missionaries among the heathen, will in due time be crowned with the richest success.

About two years before her death, Mrs. M. had a most serious illness, during part of which her life was despaired of both by herself and others. She then made a solemn surrender of herself, her husband, and her children, to God her Saviour; and waited the call of death. In the very height of her affliction, the consolations of the Gospel were so abundantly poured into her heart, and her hopes of eternal blessedness so clear, that she afterwards said---"Your intimation that my complaint had taken a favorable turn, filled me with sorrow.---I felt an unspeakable disappointment, to be sent back again as it were from the gates of heaven, to spend a little more time in this sinful and dreary state."---The sublime and consoling truths delivered by our Lord Jesus, previously to his crucifixion, and which are contained in the 14th, 15th, 16th, and 17th chapters of John, afforded inexpressible joy to her soul. She several times said---"the spirit of divine friendship in which they were spoken, independently of their own unspeakable importance, gives a peculiar sweetness to those portions of the New Testament."

By the blessing of God, a voyage to China, and the kind attentions of friends there, (to whom she ever felt grateful) were the means of restoring her to such a measure of health, as that she could attend to the duties of the family; but she never fully recovered her wonted strength. Indeed she sometimes said, that though her life was spared, she conceived it would be but for a short time. This idea seemed to dwell in her mind. She of consequence, spent more time in reading the Scriptures and private devotion than formerly; but never to the neglect of any relative duty.

Dreams and Presentiments, though they have both their uses to mankind, are often sources of unspeakable uneasiness to the credulous and weak minded. We must judge of them as the Israelites were to judge of prophets---that if the thing came to pass, they might then be assured the prophet was true, and vice versa. It

has been not unfrequently remarked that pious persons shortly before death, have had a kind of presentiment of its approach. This appeared to be the case with Mrs. M. On the first sabbath of January, about two months and a half previously to her demise, the ordinance of the Lord's Supper was dispensed; and it was a season of peculiar edification to all present: feelings and anticipations of an unusual nature, filled every breast---the tears flowed abundantly from every eye---and the whole seemed as if sent to prepare the way for some important though unforeseen event. Mrs. M. experienced more than common edification; but in the evening she told some female friends with tears, that "she thought it was very likely the last time she should taste the fruit of the vine with them at the table of the Lord"---and so it proved; for circumstances prevented the celebration of that ordinance again while she was in the body, which she deeply regretted; for she considered this of all christian ordinances, the most calculated to increase love to the Saviour, and the edification of the soul. On the 6th of February, she was delivered of a son. Her recovery for ten days, went on favorably; and she hoped to be soon able to carry her little one to the House of God, to present him to the Lord in baptism. But she caught cold which was speedily followed by fever, vomiting, and dysentery, which no means could cure. Often expressing an earnest desire solemnly to give up her son to God, he was accordingly baptized at her bed-side, after which she felt better satisfied, as having performed an important parental duty. The solemn hour of release from the body, drew near---she became daily weaker. Some flattering intervals of the complaint, encouraged a momentary hope of recovery, which was as frequently disappointed. She spent the moments of ease, in commending her own soul and those of her family to God her Saviour. She enjoyed a steady hope of salvation, but had not those rapturous feelings of joy which she was favored with in a former season of sickness, already alluded to. She often said---"Christ is my only hope; I seek none else,"---and, "I seek not a triumphant death, but a safe and peaceful one."---One morning having been for some time left alone, on her husband's entering the room, she said:---"You have interrupted me---O what a sweet moment I have had!"---She sometimes spoke with the deepest solicitude about her children, especially her little daughter. The idea

that she might be left, perhaps fatherless also, in these countries where there is so much to pollute the infant mind, and so few fitted to watch over its gradual buddings and direct it to God,---was quite insupportable; and her mind found relief only by earnest prayer to that God, who is "the orphan's stay."

A change of air was advised, and as there was no opportunity of a sea voyage, a removal to the country was the only alternative left: on the 17th March, she was conveyed to the country seat of a Gentleman of Malacca. She felt pleased on reaching so retired and peaceful a retreat, where she could enjoy the attentions of her husband, without those interruptions which were unavoidable in town: she often called him to read some favorite hymns and pray with her. The disease rapidly increased---though she was not conscious of much pain. She several times called her children to see them, and bless them. She felt occasional stupor---was unable to say much---several times expressed that Christ was her only hope. On the 18th, a letter from a particular friend who had shewn her much kindness, having come to hand, she was able to hear it read, and the news, together with the association of ideas awakened in the mind thereby, roused her from the stupor induced by the disease; and she spent a few minutes in the attitude of prayer, with her eyes directed towards heaven; imploring no doubt the blessing of God on him and his family. On the 19th, she took leave of several friends who came from town to see her, and blessed them. In course of that night, partial delirium and wanderings were observed; but at intervals the mind was calm and lucid. She said, she felt no pain. Next morning about an hour before her death, a friend went to prayer at her bed-side. She was pleased, though scarce able to speak. Her children were brought in to see her for the last time in life; but she was no longer able to speak to them. It was now evident that the time of her departure was at hand. She had latterly experienced a frequent sense of suffocation, occasioned by an astonishing accumulation of phlegm in the throat; and, supposing that this sensation would be peculiarly felt in her last moments, she had, with great calmness of mind beforehand, directed her husband to administer some liquids which had often given relief. The constant application of these, seemed to ease the final struggles of expiring life. On the 20th March, (1819,) about nine o'clock in the morning, she

was released from the afflictions and infirmities of life. Her eyes were closed in death by the hand of one, who had ever beheld them with delight; and whose only consolation was, that, as he could not enjoy her society any longer on earth, he had good reason to hope, that she was gone to "BE WITH CHRIST WHICH IS FAR BETTER." Mrs. Milne died, aged thirty-five years, five months, and twenty-seven days. Her mortal remains were committed to the dust, in the Dutch Burying Ground, on the following day.

In the close of these brief memoirs, some little circumstances, of no consequence to the general reader, have been noticed for the sake of distant relatives. A few particulars relative to the CHARACTER of the deceased, which could not be so well wrought into the narrative, shall close this paper. Mrs. Milne possessed a peculiar PENETRATION INTO THE HUMAN CHARACTER, by a view of the countenance. This is sometimes the case with individuals; and though the decisions thus formed, ought never to assume the authority of a rule to themselves or others; yet providence may have some wise end to answer by giving this talent. The general features of the character---the predominant passions---the chief quality of the temper,---have all been objects of study with the physiognomist. But in the case before us, the discrimination seemed quite natural, without design or effort. She formed a judgment at first sight, and the writer does not recollect a single instance, during upwards of six years, which was not confirmed by facts. Mrs. M.'s RELIGION was drawn from the Scriptures. It sought retirement, was free from ostentation, mixed with no singularities, and was accompanied with deep humility. It was most conspicuous to those who had access to her closet. It was nourished in the shade; and displayed by the discharge of family duties---by sweetness and mildness of temper---by patience under afflictions---by private acts of charity known to few.---Though fit to appear in what is called the best society, and fond of social intercourse, Mrs. M. LOVED ALSO TO BE ALONE, OR BUSIED WITH HER DOMESTIC CONCERNS. She thought the mother of a family should feel all her attractions at home---that her children should be her amusement---her husband, her companion---her needle, her employment---and the real good of all within the family circle, her constant study. Such were her sentiments, and such was her own conduct. She not un-

frequently expressed her astonishment at the conduct of those ladies to whom their own houses are a sort of prisons---and her utter abhorrence of the conduct of some who "cast aside (as she used to say,) their children, as soon as born, to SOME BODY to care for them;" who seldom think of them till they be sick or past recovery through the neglect of servants, or till there be another child to throw aside as the former; and who rather than deny themselves the pleasure of a dance, a ball, or a card party, will leave their afflicted infants under the care of an Indian nurse-maid! It is hoped, that the number of such mothers, (if they deserve that endearing name) in India, is daily diminishing, and that a more serious sense of maternal duty will fill the mind of every christian female, whatever may be her rank in society.

Mrs. M. had been often in adversity, and hence she became an excellent SICK NURSE. It often fell to her lot to have sick persons to attend upon; and she possessed a degree of tenderness and skill in treating them, which we look for in vain, except from those who possess uncommon kindness of heart, and have been practised in the school of affliction. To the wives of Missionaries, who may be placed at a distance from medical advice, a knowledge of the common diseases, at least of children, and the way of treating them, is a very valuable attainment. It may make them useful to their heathen neighbours, as well as to their own families.

After coming to China and Malacca, the duties of the Mission several times called Mrs. M.'s partner in life to visit other places at a distance. On the occasion of such separations, she endeavoured to moderate her feelings, and, instead of interposing any hindrance, endeavoured to encourage him and to keep up his spirits, hoping that such services would contribute to the promotion of the Saviour's kingdom. She used to say---"However dearly I love your company, I should be sorry to keep you from your duty. I cannot render you much assistance; but I will try not to hinder you: I should be grieved to think that you spent one hour with me, while I am in health, which should be spent in your studies and labours."--Such sentiments were without doubt, founded in a deep conviction of the paramount obligations of DUTY, to every claim which ease or gratification could prefer. Mrs. M. in her private papers, particularly took notice of two very importants eras in the Chinese Mission.---"1. The completion of the New Testament in Chinese.---2. The

baptism of the first Chinese convert."---To have seen these two things, she thought an ample reward for having left her relatives and country, and come all the way to China. She viewed them as pledges of great future good, and as affording the strongest encouragement to continued diligence and perseverance in the work of the Gospel.

ACCOUNTS FROM THE MISSIONS.

CALCUTTA.---Rev. Messrs. Hampson and Trawin, with their families, had arrived from England, to reinforce the Missions at Calcutta and Chinsurah.---A very interesting communication, signed "ABERDONIAN," we are compelled, for want of room, to abridge: On the 6th of January last, was held in the Masonic Hall, "THE FIRST ANNUAL MEETING OF THE BENGAL AUXILIARY MISSIONARY SOCIETY. Rev. H. Townley in the Chair. An interesting report was read, from which it appeared, that subscriptions and donations to the amount of Sicca Rupees 3,138 had been received, of which sum 2,978, was expended in course of the year; that a branch Society at Chinsurah, and a Ladies' branch Society in Calcutta, had been formed; that a Mission Library had been begun; that Bengalee tracts, of ten different kinds, had been printed to the number of 33,000; that preaching in Bengalee and English, had been carried on in different parts of the city and country; that there were twenty-nine schools, containing 2,766 children, in connexion with the Society, &c. &c.

Appropriate and animated speeches were addressed to the Meeting by the following gentlemen: Lieut. J.; Messrs, M. and P.; Rev. Messrs. E. C.; J. E.; J. K.; C.; S. &c.

MADRAS.---Rev. C. Traveller, with his wife, lately arrived to strengthen the Mission there. Rev. J. Hands was at that place, about to commence the printing of the Canara New Testament.

MADAGASCAR AND THE ISLE OF FRANCE.---By last accounts, the Rev. D. Jones, and Mrs. J. had met with a favorable reception at Madagascar; and Rev. T. Bevan, and his wife, who had been detained a short time at the Isle of France, were about to join them. Rev. J. Le Brun had married a Lady of the Isle of France. His labors in the Mission, appear to be attended with the divine blessing.

CHINA.---The books of Exodus, Ruth, Isaiah, Hosea, Joel, Amos,

Micah, Obadiah, and Jonah, translated by Dr. Morrison, were sent down in March last, to the press at Malacca.

MALACCA.---Rev. John Slater and family left this station on 27th April, to proceed to Batavia. By letters written on his passage, dated at Sincapore and Rhio, it appears, that all were in ordinary health.--The printing of the books of Deuteronomy and Joshua, is completed.

SUBSCRIPTIONS TO THE ANGLO-CHINESE COLLEGE. Sa. Rs.

J. A. Pope, Esq. Bombay, - - - - 20

Rev. H. Townley, Calcutta, donation, - - - 100

Annual subscription, - - 50

W. Bosarquet, Esq. (China,) to be paid in annual subscriptions of L. 10, for five years, - - - L. 50

Capt. Hill, of the United States of America---(for the College Museum) several pieces of gold and silver ore---a sample of virgin gold, from the Mines of Chili---and a gold Medal, inscribed in Spanish thus---"EN PREMIO DE LA FIDELIDAD"---"the reward of fidelity."---It bears the superscription of Ferdinand VII.

This Medal was purchased from an Officer of the partriot army, who took it from an Officer of the royal army in the field of Maypu, on the 15th April, 1819, when the Chilian army under General San Martin, defeated the royalists under General Don Mariano Ossorio, son-in-law to the Viceroy of Peru.

DONATION TO THE SCHOOLS OF THE ULTRA-GANGES MISSIONS.

Captain Latter, Bengal Army, - - Sa. Rs. 100

TO THE FUND FOR WIDOWS AND ORPHANS.

Dr. W. Chalmers, - - - Spa. Dols. 50

A Friend to the objects of the Indo-Chinese Gleaner, - 10

N. B. The present number having swelled much beyond its proper limits, we must reluctantly, postpone the insertion of a list of valuable books presented to the Library, till our next.

PENANG.---Rev. T. Beighton, with Mrs. B. and child. from Malacca, arrived at that presidency on the 9th April, by the Britannia, Capt. Snoball, to whose kindness, in giving Mr. B. and family, a free passage, the members of the Ultra-ganges Missions take this opportunity of acknowledging their obligations. Mr. B. was very kindly received by the constituted authorities; had taken charge of the Chinese school pro-tempore; and was going on with his Malay studies.

THE INDO-CHINESE GLEANER.

No. IX. JULY, 1819.

INDO-CHINESE MISCELLANEA.

I. JOURNAL OF OCCURRENCES.

KEA-TEEN, OR JUBILEE IN CHINA,

On the 60th Anniversary of the Emperor's birth-day, being the completion of a Chinese cycle of years.

This national rejoicing occurs on the 6th day of the 10th moon, the 24th year of his Majesty's reign, (A. D. 1819.) The year preceding this event was marked by an opportunity afforded the Literati throughout the Empire to distinguish themselves, and to receive Imperial bounty in the attainment of degrees; and by a visit paid by the Emperor to the tombs of his fathers, in Manchow Tartary. The present year is to be distinguished by a remission of all arrears of land tax; and by a general pardon either entire, or consisting in mitigated punishment; such as banishment for strangling, and so of other crimes.

These 嘉典 Kea-tëen occur on the birth of an heir to the throne; on some signal victory, or on the Emperor's birth-day.

THE IMPERIAL KINDRED.

The latest Peking Gazettes contain very little of general interest. The Emperor's visit to his father's tomb, was attended with delay and disappointment, from the heavy rains which fell in Tartary during his absence from the capital.

The Imperial kindred are distinguished by sashes worn by them: the more nearly related wear yellow; the more distant, red sashes. These persons are all by law confined to the capital, or are sent into Manchow Tartary. One wearing a red sash in January last, found his way to Canton, where he had a relation by marriage, officiating as provincial Judge. His reason for quitting the capital was extreme poverty, as he deemed his circumstances; the Judge however

did not dare to receive him, but gave him instantly in custody to the local magistrate, and as soon as possible packed him off again under military escort to Peking. It is said, his punishment will be perpetual confinement.

THE YUEN TARTAR MODE OF WARFARE.

To succeed against certain mountaineers, an order was issued for the Tartar soldiers to advance, each man bearing a bundle of brushwood, by which he warded off the arrows and stones thrown against him; and after approaching half way to the enemy, he was commanded to retreat. This trick was played for six days successively, by which means the enemy expended all their arrows and stones, and being without weapons, became an easy prey to the Tartars.

When they attacked cities, they first seized the neighbouring villagers, to drive before them to the walls. Every Tartar horseman attached to himself ten villagers to provide him with food and fuel, or stones and earth to fill up the ditches. To this labour the people were impelled night and day: those that failed in procuring the stipulated quantity, or were slow in going about it, were murdered.

When a town was taken, all in it, old and young, rich and poor, those who opposed and those who yielded, were indiscriminately slaughtered without the least mercy,---and for what! Oh ambition! thou art a fell monster, whose deeds shock the humane, and dazzle the giddy part of mankind. (Ping-lŭh.)

ON A GOOD GENERAL'S SELECTING HIS MEN.

The avaricious, he appoints to guard his treasury; the uncorrupted, to dispense his rewards; the benevolent, to receive those who submit; the discriminating, to be envoys; the scheming, to think about the enemy's plans; the timid, to guard the gate; the brave, to force their way upon the enemy; the strong, to seize an important pass; the alert, to discover intelligence; the deaf, to keep a look out; and the blind, to listen.---Thus, though the capabilities of men be different, each is selected for what he excels in.

As a good carpenter has no waste timber, so a good General has no men left unemployed. Each is selected according to his capacity. But FAVOR and INTEREST, and INFLUENCE---subvert the order of things, and send the blind to look out, and the deaf to listen.

---

nese school pro-tempore; and was going on with his Malay studies.

AGGRANDIZEMENT OF CHINA.

To the Editor of the Gleaner: Sir,

It is frequently observed both in books and in conversation, that the keeping together under one Government, so large a portion of our species, as has long been done in China, is an astonishing and unique circumstance: and something mysteriously good for this purpose, is supposed to exist amongst their Institutions.

The fact is, that the unity of their Empire has frequently been broken by rebel chiefs, and upstart kings; yet it has always again reverted to one head.

There is one principle which China has always held, and which is, in my opinion, the cause of her magnitude. It is the principle of an impartial distribution of state offices and honors, to all who give evidence of superior learning or talents, irrespective of wealth, or hereditary claims.

This principle she has always maintained; although, as may naturally be supposed, it has often in practice been departed from. Yet the existence of the principle, and its being acted on to a considerable extent, gives every person in China, (with the exception of menial servants, lictors, and play actors,) a solid reason to be satisfied with the system. They are the ambitious who generally overthrow governments; but in China, there is a road open to the ambitious, without the dreadful alternative of revolutionizing the country. All that is required of a man, is the very reasonable thing, that he should give some proof that he possesses superior talents. The Government affords him, every three years, and sometimes oftener, an opportunity of displaying his attainments, in a stipulated way; and if it cannot give offices to all, it gives honors, and declares the successful candidate, eligible to a situation either civil or military, and finally to the highest offices in the state, if his fortunes and his merits shall entitle him thereto. The present Dynasty has frequently sold commissions both in the civil service and in the army, in order to supply its pecuniary wants; which circumstance gives much dissatisfaction, to those who depend on their learning and knowledge for promotion, and this conduct is generally deemed disreputable.

Those of the community who are raised above manual labour, or the drudgery of daily business, are thus occupied with what gratifies

either their laudable emulation, or their vanity and ambition; and from amongst these, when the state wants men, it selects the best talents of the whole country.

I submit it, whether or not, the principle, and the system, which I have thus slightly exhibited, be not the great secret of the Chinese aggrandizement.

To shew the opposite of this system, as it has existed in the feudal Institutions of Europe, is not the object of this paper.

SERVUS.

SEVERE PUNISHMENTS.

" The case of Teng-chin and Seŭh-she, who beat and disgraced their mother.

" The Shang-yu or sacred Edict begins with filial duties, as of the first importance. It has long since been understood, that the people were all acquainted with these principles, and that there was not one who had not been renovated thereby. But now, according to the report of the Viceroy of Hoo-kwang province, there is in the district of Han-yang, in the Hëen of Han-chuen, a scholar, named Teng-chin, with his wife Seŭh-she, who have beaten and disgraced their mother. I perceive that in instances of unfilial conduct, the five established modes of punishment are not adequate to the offence, and therefore think that the culprits should be flayed alive, as a warning to all. The head of the family and the elders of the village, because they neglected to instruct them, should be punished by strangling; the neighbours to the right and left, because they did not inform, must suffer 80 strokes of the bamboo, and be transported 3,000 lee; the instructors or teachers, because they did not proclaim the imperial will, must suffer 60 strokes of the bamboo, kneel in the Ming-lun temple for three months, and afterwards be banished. The scholars of all that district for three years will not be permitted to attend the examinations. The magistrates of the district, because they secretly allowed of and did not punish the offence, must quit the city, be deprived of their office, and transported; and when their time is expired, be for three years degraded to plebeian rank. The mother of Seŭh-she, because she could not teach her daughter better, must suffer 80 strokes of the bamboo, be branded with characters descriptive of her offence, and thus made to wander about the city for four years: and after the expiration of

that term be banished. The house in which Teng-chin dwelt is to be dug up from the foundations, both bricks and ground, to the depth of three feet. Teng-chin's mother to receive a monthly pension of a bag of rice and a tael of silver, to be paid her by the treasurer. Let this edict be announced to the six Boards, and for ever adhered to. Let Teng-chin and his wife be taken out into the front of the district of Han-chuen, and each receive a hundred slashes with a sword, as a warning to all. According to this, let the Viceroy, and officers issue out proclamations, informing of the edict; and let them be dispersed through the whole Empire, that the people may know it. And if there be any obstinate unfilial children, who do not obey the commands of their parents, and speak to them with a loud voice, beat, or degrade them, they shall be punished in like manner. If indeed you people know the renovating principle, fear and obey the imperial will, do not look upon this as empty declamation. For now according to this affair of Teng-chin, wherever there are unfilial and obstinate children, I resolve to condemn them, and from my heart strictly charge you to beware. I shall also instruct the magistrates and mandarins of every province, severely to warn the heads of families and elders of the villages; and on the 2d and 16th days of every month to read the "Sacred Edict," the renovating doctrine, in order to shew the importance of the relations of life, that persons may not despise those from whom they sprang: for I intend to render the Empire filial."

TARTARY,—TIBET,—CRUELTIES.

The Peking Gazette dated at Court, in the end of December, 1818, has been received. The late Premier Sung Tajin, who was degraded some time since, has been promoted to the rank of a Captain General in Tartary, and again subjected to Imperial censure, for the fault which has been attributed to him through life:—viz. clemency beyond the laws. He is at present censured for trying to obtain promotion for some officers who had been dismissed the service. His known benevolence was so great, that beggars have with impunity, clung to his chair in the streets to supplicate alms. The Tartar tribes are said to worship him.

A tributary Lama Priest, an envoy from Thibet, was detained for some time on the frontier, on account of having more luggage than

is by law allowed. The Tartar officer at length permitted him to proceed to Court on condition of his paying the expense of conveying the luggage himself.

A censor has written to the Emperor, stating, that the most cruel and illegal tortures are practised in the province of Sze-chuen, under which many persons actually die: indeed he says, the local magistrates prefer torturing to death, those who deserve to die by the laws, in order to avoid the trouble and expense of sending the criminals to the higher Courts. These cruelties first began during the zealous prosecution of all associations, and now they are extended to every case; so easily is the heart of man in power, rendered callous to the sufferings of his fellow-creatures.

Three hundred of these united religionists, whom the Chinese call HWUY-FEI, were a few years ago banished to E-le, when S------ was there as Captain General; and were on their arrival under his Government, all beheaded in one night. He has himself been much in disgrace since; his eldest son lately died, and his only surviving son has no issue, so that his family is likely to become extinct. This case is by some in China regarded as a judgment from heaven, for the needless slaughter of so many persons. He, they add, has tried to appease the wrath of heaven by an unbounded liberality,---but what, say they, is a little money dispensed in alms compared with depriving men of that life which none can restore. Heaven will not be thus appeased.

In these ideas the great outlines of providence, of retribution, and of the necessity and the hope of making an atonement, are apparent.

CHINESE BOTANY.

To the Rev. R. Morrison, D. D. Canton.

MY DEAR SIR, Macao, 12th Feb. 1819.

A few days ago, I sent to Canton a paper which I intend to lay before the Horticultural Society of London, on the subject of Chinese Botany. The objects which I had chiefly in view, were to explain the causes which have hitherto retarded the introduction of Chinese plants into Europe; and to point out a plan which I conceived, might be more successful in future.

I have since received the general plan of an Institution now forming at Malacca, under the superintendance of our friend,---in which I am delighted to see that it is intended that European literature and

science will be made accessible to the natives of Chin a; and as a Botanical Garden is included in the plan, I cannot but suppose that Botany is one of the sciences intended to be taught at the Anglo-Chinese College at Malacca; that translations of Chinese Botanical works will in due time follow; and that in all human probability Europeans will be indebted to the judicious and spirited exertions of the Senior Member of the Ultra-Ganges Mission, for full information respecting the vegetable productions of China.

The Missionaries of the Church of Rome, who have been able to penetrate into some places, have sometimes supplied notices on Botany. From these, Europeans have formed a very high estimate of the Botanical riches of China, and a corresponding desire has been pretty generally excited to have them added to the stores of the western world.

Kempfer and Thunberg has given us respectable works on the Botany of Japan. Louraro has written pretty fully on the vegetable productions of Cochin-china. He has also taken notice of some of the plants which are to be found in the neighbourhood of Macao and Canton: and Osbeck did wonders during the short time he remained at Canton, in describing the plants which he saw there. With these comparatively unimportant exceptions, the Botany of the very extensive and highly interesting regions, to which the Protestant Ultra-Ganges Mission proposes to extend its beneficent labors, is yet unexplored.

To you, it is not necessary to dwell on the causes which have so long retarded the advancement of our Botanical knowledge, since they are the same which have hitherto prevented the glad tidings of salvation from being heard amongst the unhappy natives of China. At this moment, no hopes can be entertained, that the severe restrictions which the peculiar jealousy of the Chinese Government has interposed against the foreign traveller, (whatever his object may be) will be removed. So, to those who do not think that the end justifies the means, and who therefore scorn to make any clandestine attempt, no research can be extended beyond the neighbourhood of Canton. All our expectations of being able to gratify the lovers of Horticulture and Botany, must greatly depend on the measures which you may think proper to adopt at the Anglo-Chinese College at Malacca.

I have proposed that a properly qualified gardener shall be sent by the Horticultural Society to China, with the means of forming a suitable establishment here, where he may collect plants by means of native assistants, and which may from time to time be transported to England.

Could these assistants be instructed at Malacca in the principles of European Botany, and be supplied with some elementary books in their own language, their usefulness might be wonderfully extended.

To impart to willing Chinese, European literature and science, is a noble conception. Should you succeed, it can scarcely be doubted, that the more noble and peculiar object of your Mission will soon afterwards be fully accomplished. I delight to contemplate the diffusion of general knowledge from the Malay Peninsula, over the wide and extended Chinese Empire. I think, I see Botany take the lead of the heavenly train---whilst our pure theology with a slower but infinitely more majestic march, soon afterwards spreads over the land.

Surely nothing can be wanting to secure a consummation so desirable and so devoutly desired by most, but union of effort. I would therefore call on all the admirers of literature---all the lovers of science, all the friends of the human race---who view with becoming reverence, the stupendous scheme of human redemption, to aid by every means in their power, the furtherance of your noble plans, which I know have been formed on the most exalted philanthropic principles, and cannot but be productive of the greatest good.

I have only to add on the present occasion, that my best though humble assistance is entirely at your command, and that you have my best wishes and most fervent prayers for the complete success of your great design.---I remain, with the greatest regard,

My Dear Sir, your's very sincerely,

JOHN LIVINGSTONE.

To John Livingstone, Esq.

MY DEAR SIR, Canton, China, Feb. 16, 1819.

I have read with much interest and satisfaction, your very lucid statement* of the causes which have hitherto impeded the success-

* Contained in your letter to the Horticultural Society of London.

ful cultivation of Chinese Botany, and the transmission of Chinese plants to Europe: at the same time, that you point out a practicable mode of prosecuting the subject more successfully in future.

To obviate the hindrance which arises from all Europeans being prohibited from travelling in China, you express an opinion, "THAT THE CHINESE THEMSELVES ARE VERY CAPABLE OF BEING SUFFICIENTLY INSTRUCTED IN THE PRINCIPLES OF BOTANY, FOR ALL THE MATERIAL PURPOSES OF ASSISTANTS." In this opinion I most perfectly coincide: and to qualify natives for the purpose of Botanical assistants, is within the plan of the Anglo-Chinese College, though it may be some years before an efficient attention can be given to this interesting branch.

I shall forthwith supply the College with Chinese books which treat of plants. I will also request the superintendent of the infant College, to select a native Chinese to receive as soon as there is any one able to instruct him in Botany, the requisite information to fit him for the purpose of a Botanical assistant, in China. The carrying this commencement to its ultimate object, will depend on the co-operation of Christian philosophers, and philanthropists, in Europe, and other parts of the world.

The works of the ALMIGHTY are vast, and are studied by all those who fear HIM. Although the study of his stupendous work,---human redemption --be the immediate object of Christian Missionaries; the WORK OF CREATION, which is celebrated even by those blessed spirits, who enjoy the beatific vision in heaven,* forms also a part of their study. It is in this view of the case, that the Anglo-Chinese College, and the Ultra-Ganges Missions, feel themselves fully justified in bestowing all the attention to literature and science which their immediate pursuits, and their health and pecuniary means will admit of.

In addition to the steps which I have above stated, and which I will endeavour to undertake immediately, I would beg to suggest a measure to you, which you do not advert to, and which, if you approve of it, you may notice to the Horticultural Society.

It is, to send a young man of moral habits, and possessed of Botanical knowledge to the Anglo-chinese College, to study there the Chinese language, and to pay that attention to the translation of

* Rev. iv. 11.

scientific Botanical books into Chinese; which the avocations of Missionaries leave no time for.

Although not myself a Botanist, I am a devoted friend to it, and every scientific pursuit; and shall at all times be happy to lend that assistance which my residence in China, and my knowledge of the language may enable me to do; lamenting only that so little comes within the sphere of my acquirements, and the power of my means.

I remain, Dear Sir, your's very sincerely,

R. MORRISON.

DR. LIVINGSTONE'S LETTER TO THE HORTICULTURAL SOCIETY OF LONDON.

1. The rich variety of objects of great Botanical importance, which are very generally known to abound in China, has excited a corresponding desire among many to have them added to the stores of Europe; and no small degree of astonishment is frequently expressed by those Botanists who are best acquainted with the subject, at the very slow progress which has been hitherto made towards its reasonable gratification.

2. Many persons seem inclined to account for this fact, by supposing that those who enjoy opportunities of sending or bringing Chinese plants to Europe, are either ignorant of the great estimation in which they are held, or strangely unwilling to gratify the wishes of the lovers of Botany.

3. In this paper I propose to lay before the Horticultural Society, such observations as I have been able to make during the last twenty-five years. From these I think it will appear that much has been attempted, although comparatively speaking very little has been accomplished. I hope to shew that it is to be fairly attributed to causes very different from those just mentioned. In doing this, I hope to be able to point out the most material defects, and to suggest something better for the future.

4. At a short distance from Canton, situated on the side of a small creek, or branch of the river, are a number of small Nursery Gardens, well known by the name of Fa-te, or flower gardens. Each of these gardens contains nearly the same collection of plants, and which is doubtless formed to meet the demand whether of foreigners or Chinese, who contract for plants, for which they can depend on finding a ready market. They are for the most part

ranged in flower-pots and planted in the same kind of strong clay, which constitutes the soil of the garden.

5. To these gardens it has been customary for the Captains and Officers of the Honorable Company's Ships, to make frequent excursions while at Canton, for the purpose of making such purchases of plants as suited their particular views or convenience; and they have done this, in general with no sparing hand, notwithstanding the very general want of success which they have pretty uniformly experienced.

6. About fifteen years ago, Mr. William Kerr was sent from the Royal Gardens at Kew, for the purpose of enriching that splendid collection with the stores of China. Infinite pains seemed to have been taken to supply him with the most judicious instructions. The cabins for the reception of the plants, were planned with the greatest judgment. Every facility was secured for the transmission to Kew of all the plants which he wished to send. Yet if any one will take the trouble to compare the plants actually sent with those which arrived safe at the Royal Gardens, it will appear that Kerr was not more fortunate than private adventurers.

Kerr came from England in the same ship with myself, and I was well acquainted with his work. No Mission could have been better filled: he was familiar with the best practice of modern gardening, and had acquired a most perfect acquaintance with the habits of plants. He also possessed a competent share of Botanical knowledge, much natural shrewdness, and bodily strength. Under the influence of a burning sun, I have seen him scale the highest mountains in this part of China, whilst I have myself, though equally ardent in the pursuit, been obliged to seek a friendly shade, where Kerr would join me with the fruit of his labour. In three or four years he became greatly changed:---desirous to procrastinate every labor---or rendered unable in consequence of some habits he had contracted, equally new and unfortunate to him.

When Kerr was sent to China, it was not deemed necessary to cheer his labors by any encouragement, or even to secure to him the respect and consideration of the Chinese servants he had occasion to employ. His salary amounted to one hundred pounds a year only, a sum which in this part of China was not sufficient after paying for washing, to keep up his stock of clothes so as to have any thing to

wash. Indeed, he assured me, had it not been for the kindness of the chief of the Factory, he could not even have done so much. Mr. Roberts gave him a small house belonging to his garden, to live in, with liberty to keep in the garden all the plants he collected. But unfortunately he had to go to his meals to the Company's Factory, situated at a considerable distance. This at first occupied much of his time, especially in hot weather. By degrees habits of indulgence stole on him, so that instead of collecting plants, planting them in a proper soil, and taking care of them afterwards, he was desirous to procrastinate every labour; and not unfrequently habits of intemperance, and the natural consequence falls, bruises, and sprains rendered him unable to do any thing for days and weeks. Under these circumstances he was almost entirely obliged to depend for the plants which he wished to send home, on the Nursery Gardens at Canton. Hence his want of success.

I have not the slightest doubt, that Kerr's destruction is solely attributable to the company he was obliged to keep. Had he been master of his time, I am persuaded it would have been well employed. Had he been properly encouraged, I am certain he would have deserved it most richly.

I must, in justice add, that all the promises which had been held out to him were fulfilled. He was promised a better salary at Columbo, where he was told a Botanical Garden was to be established. He left China about six years ago. His letters to me from Malacca and Calcutta were written with so much attention to his pursuits, that I had hopes he would be able to conquer his bad habits. I did not hear from him afterwards. I fear, that his habits were too firmly rooted, and I think he died soon after he reached Columbo.

When so fortunate as to have the plants which I have collected sent home under the care of a friend, who was not only able to do them justice, but pleased with such an employment, I have experienced the most complete success. All have arrived in the River Thames, in good order. I have afterwards suffered the mortification to learn that, before the formalities of office could be complied with, they have been all destroyed by rots, &c. At other times I have learned, that only a few of my plants had reached St. Helena in a sickly state, where if sent on shore, they are uniformly allowed to die for want of care. Again I have received information,

that my "splendid collection had arrived all dead;" at another time, "only one plant alive, evidently for want, it was said, of a little water," since from the appearance of the roots, &c. it was evident no pains had been spared on my part.

My friend, Mr. ------- informed me, that 90 plants out of 100 which he carried home from China three years ago, arrived in perfect health.

From this rapid sketch, I think the following conclusions may be safely drawn.

1st. That no insuperable difficulties are necessarily in the way of conveying plants safely from China to England. They must be,

A. Skillfully planted.

B. Good water provided.

C. Carefully attended during the passage till landed.

D. A speedy landing secured.

2d. That the death of the plants, may in general be attributed to neglect.

A. In not collecting them in proper time, to enable them to be firmly rooted in the soil in which they are to be transported.

B. In not planting them in the soil in which they delight.

C. In not arranging them in the cabin or cabins, accordingly as they require:---1st, Much and frequent watering---2d, Moderate watering---and 3d, As they require, little water.

D. Neglecting to shut the cabin when the spray is flying over the ship.

E. Neglecting to open the cabin in fine weather.

F. But above all, neglecting to water them properly with GOOD WATER, and

G. Neglecting them after their safe arrival in the River Thames.

As it is not possible to procure plants from the Chinese Nurserymen, fit for being sent to England, it becomes necessary to procure them at least six months earlier; in order to plant them in their proper soil, and to bestow on them such attention as may be necessary to get them in good state.

Nothing further appears to me, wanting to insure every reasonable degree of success, but to secure for them a hospitable reception in England. Being without the elments of a correct calculation, I must content myself with the nearest approximation to the truth I

am able to make. From my observation, I am persuaded more than one thousand plants have been sent from China for one Chinese plant, which is now cultivated in England.

Plants purchased in China, including the freight, is on an average, one tael each plant, or three for one pound sterling, consequently each plant now in England, must have been introduced at the enormous expense of upwards of L. 330.

If we regard this as a just criterion of the estimation in which plants have hitherto been held, I have fully succeeded in repelling the accusation stated in my second paragraph---and if the expenditure is so enormously disproportioned to the intrinsic value of the objects, it surely becomes a matter of importance to attempt some more economical method of gratifying the wishes of the public for Chinese plants.

In submitting the following plan for the consideration of the Agricultural Society, I feel, I shall greatly need their indulgence. It is perhaps too bold and too new to give general satisfaction. I hope it deserves a trial, and I am pretty confident, it will answer infinitely better than any thing which has hitherto been proposed.

A gardener with qualifications similar to those of Kerr, must be sent out with the means of establishing himself in a respectable house, having a garden sufficiently commodious to nurse the plants which himself and the native gardeners, whom he will find it absolutely necessary to employ, shall collect. He will thus secure some respect and consideration in the eyes of his own people, the want of which was most severely felt by Kerr.

The society will be able to devise the best means of giving him such further encouragement as they may deem necessary; yet I am persuaded it will be proper to make it depend in some degree on his success; say, a small premium on every plant which shall be landed in good health.

The Captains of the Honorable Company's Ships, who may wish to engage to bring home plants, should be invited to apply to the Society in consequence of a very ample premium being held out to them for every living plant, which they shall deliver to the society.

Besides this the necessary arrangements should be made with the Honorable Company, and managing owners of the ships, to permit a sufficient quantity of tonnage to be employed for supplying the

plants with water, for which the Agricultural Society will order payment to be made.

When application has been made, the society will determine the number of plants which they wish to be sent by any particular ship, after which the arrangement respecting the water may be made, and it seems to me, the society might furnish a list of about half the plants which it may be desirable to send home. The remaining part may depend on the collector.

For these purposes, very ample funds would become requisite, with which no society constituted for general purposes can be supposed provided.---I therefore propose that the plants which shall arrive, be sold as they arrive. In this way I am persuaded ample funds would arise for every purpose, so long as Chinese plants are held in estimation. When they cease to be so, the society can withhold their lists and recall their gardener.

This plan does not, I hope, in any degree interfere with that emulative exertion upon which after all, we must chiefly depend, for many of the productions of distant lands, nor with that honest love of fame which prefers distinction to every other kind of reward. Ample scope will still be left for their exertions, but surely when the point can be stated as a question purely of value, or the interchange of values, it is best to bring it to a business like issue, which has been my aim.---Still leaving the Agricultural Society to bestow such honors as they may deem expedient.

Could my views be somewhat allowed to extend, I would gladly connect with the proposed Mission, a head,---a gentleman, who having no other engagements, might devote an undivided attention to the Botany of China, the Phillipine Islands, Cochin-china, Malay Peninsula, and Malay Islands.

EMBASSIES FROM CHINA TO JAPAN.

Extracted from the Chow-hae-too-pëen, in 22 vols. being a detailed account of the depredations of Japanese pirates on the Chinese coast, with maps thereof; together with various opinions interspersed, concerning the respective advantages and disadvantages of the coasting or inland navigation, &c. &c. written about A. D. 1570.

The first intercourse between Japan and China, that is on re-

cord, took place after the conquest of Corea, by Han Woo-te, Emperor of China; about a hundred years before the Christian era. The Japanese, are then said to have sent tribute to China.

The FIRST Embassy from China to Japan, was sent from 魏 Wei, one of the six Dynasties, in the sixth century: some gold, embroidered silk, a sword, and a mirror were the presents: from that period to the reign of Kea tsing, (1570) there were TWENTY-THREE different Chinese Embassadors sent to Japan.

The number of tributary Embassies from Japan to China, within the same period, and according to the same authority amount to SIXTY-SIX! The Yuen Dynasty rejected one, and one in the time of the Ming Dynasty was a false pretext.

The fourth Embassador was well received, and the King of Japan is reported to have expressed great pleasure on seeing him, and to have affirmed, that he had heard the fame of Suy, (meaning the then Chinese Dynasty.) "a highly polished and righteous nation," The Chinese Embassador on his part proclaimed the universal benevolence of his master, and declared that the Emperor of China knowing that the King of Japan, wished to be civilized, had sent him to declare his Imperial Majesty's command to that effect. The King of Japan is said, to have sent an Envoy bearing tribute back with the Chinese Embassador.

The next Embassy from China was sent by the Tang Dynasty, A. D. 650. The Embassador and King 與其王爭禮不宣朝命而還 WRANGLED ABOUT THE CEREMONY, which led to the Embassador's return, without having communicated the orders of his Court.

The Tang Dynasty seems to have sent no more Embassies to Japan. The SIXTH one mentioned did not take place till the Tartar Dynasty Yuen, about A. D. 1290.

The first Emperor of this Dynasty, sent 國信使 a trusty Embassador 以通和好 to cultivate an amicable intercourse with Japan. In his letter, he said, that 聖人以四海爲家不相通好豈一家之理哉 the sages considered the world as one family, but if all the members had not a friendly intercourse, how could it be said that the principle of one family was maintained.

If, however, he added, this overture was rejected, and the use of

military force preferred to amicable intercourse, the King of Japan would do well to consider it.

The King of Corea sent an Envoy with the Chinese Embassador, but they both returned without effecting a landing. The same Emperor and his successor sent ten different times to Japan. The second, third, fourth, and fifth times were simple Envoys; the sixth, eighth, and ninth times were military expeditions intended to conquer Japan. The last Envoy of that Dynasty was a Buddha Priest, who never reached his destination.

The SECOND Embassador remained in Japan six months, without effecting his purpose. The THIRD was not received, nor his letter. He on the other hand, seized two Japanese and brought them to China.

A FOURTH Envoy was sent the following year to return those two persons. This Embassador was attended by a military escort for his protection. The Emperor said in his letter, that he had always heard the Japanese were a nation which knew what was becoming, and that as they were now his neighbours, he would expect them to send an Envoy back with his Embassador to cultivate friendship: if contrariwise, the King chose to make preparations for war, he might follow his own pleasure, and look to the consequences.

A FIFTH Envoy was sent with no better success than the former, and the next year, a large armament was prepared and sent, with the assistance of Corea. There were three hundred transports, with provisions and water, and nine hundred vessels, containing 15,000 men. They plundered the western coast of Japan and returned.

The next year, another Embassador was sent without effecting any good purpose.

FIVE years afterwards an Embassador was again sent, who with his whole retinue were murdered by the Japanese!

This occasioned a fresh armament to be prepared. It consisted of 100,000 men.* The Emperor in his manifesto to them stated that, as the Japanese sent Envoys to him, he had sent Embassadors

* Kæmpfer says, the Japanese record that there were 240,000 men. The Chinese account is more probably true: for warriors generally over-rate the numbers of their conquered foes, for a very obvious reason not much to their credit. Dr. Franklin remarked

to them, but the Japanese had detained his Embassadors: he was therefore compelled to take the present step. He told the Commanders not to murder the Japanese unnecessarily; as it was a well known saying, that to obtain a territory without inhabitants was useless.

The expedition arrived on one of the northern islands on the coast of Japan. A storm arose which destroyed many of their boats. Most of the officers run away with the remainder, and left the men to shift for themselves. They were preparing to cut down timber and build new boats when the Japanese set on them, and killed 30,000, and carried off a great many captives. On a second attack, they killed all the Tartars, Coreans, and men of Han: saving alive only the 唐人 Tang-jin, of whom they made slaves. Of 十萬之衆得還者三人也 A HUNDRED THOUSAND men, only THREE MEN ever returned!

The same Emperor endeavoured to raise another army and build a new fleet, to attempt a second time, the conquest of Japan, but was unsuccessful.

The Buddha Priest was the next Envoy from China, but his Embassy failed, and no more were deputed till the commencement of the MING Dynasty, about A. D. 1390, after which time the Japanese by incessant descents on the coast of China, from Canton to Peking, seemed to revenge themselves for the attempt of the Tartars on their coast.

The first Embassador of the Ming Dynasty was sent to invite the Japanese to come to China. The Embassador represents his reception as very forbidding, at his first arrival in Japan, till he wrote to the King, who in reply, expressed veneration for China, but the invasion of the Tartars was not forgotten. However as the present Envoy was not a Mung-koo, he would hear what he had to say.

The Chinese states, that he answered the King thus:---"I am not an Envoy from the Mung-koo Tartars, but from "the sacred Son of Heaven, the holy and DIVINE Emperor." If you choose to rebel against him, and disbelieve me, you may first kill me, to prevent the subsequent calamity that will overtake you; but the army of my Sovereign is HEAVEN'S army, of which there is not one man, but is

that the abettors of war and the murderers of thousands, were not satisfied with the actual blood-shed, but commonly exaggerated it.

able to withstand a hundred enemies; and the ships of my Sovereign are able singly to fight a hundred Mung koo armed vessels; and further, "Where the decree of heaven is, what human power can oppose it?" After this hectoring speech, the King of Japan, it is said, lowered his tone and entertained the Embassador with civility.

The next Embassador carried an Edict to the King of Japan respecting the pirates, who from his territory, plundered the coast of China.

And three years afterwards, 武洪遣僧往諭日本 the Emperor Hung-woo sent a Buddha Priest to deliver an Edict to Japan, the object of it was, "To COMMAND that nation to venerate Buddha." The Priest received very full instructions from the Emperor, as to the subjects on which he should insist; in which the first was to be the ancient royal law of "Universal and equal benevolence to all, whether remote, or near at hand."

The Priest, who was a man in high reputation, previously to being sent on this Mission, is said to have fulfilled his task with intrepidity and success.

The next Embassador, (about A. D. 1420.) was an eunuch, who went thither to purchase rarities. He went from the well known port, called Ning-po. The Japanese at first entertained him at Court with civility, but subsequently began to display different counsels; and the eunuch made his escape by means of a woman, who piloted him out to sea and enabled him to return in safety.

During the same reign, viz. that of Yung, a Japanese pirate was taken prisoner, and his life being spared by special orders from Court, an Envoy sent to Japan with him, taking at the same time an Imperial lettter of remonstrance; which the King of Japan received in good part; and on his death, the Chinese sent an eunuch as an Embassador to unite in mourning for that event, and in order to exhibit benevolent feelings.

The last Embassy from China mentioned by our author, occurred about A. D. 1565, which was one of remonstrance on the subject of Japanese pirates, who infested the coast of China. The Japanese are reminded of the severity of their own laws, by which it is said, a man who steals a fowl or a dog, is condemned to death; and yet they connived at the most cruel and unjust piracies, by which they plundered and murdered, and violated the defenceless inhabitants along the whole extent of the Chinese coast.

Kæmpfer describes the Japanese as living under the most absolute and rigorous despotism; as vindictive to an extreme degree in personal or family quarrels; as addicted to self murder; as imprisoned within their own islands; as destitute of the ameliorating influence of science, of true religion, and of humane laws; as having their hearts hardened against their fellow-creatures, and treating all the world as men do their bitterest enemies. And yet, whilst it appears from his own testimony, that such a state of society is that which prevails in Japan, he gives it as his opinion, that they are, as a nation, in a happy and flourishing, and enviable condition!

"I HAVE OFTEN ADMIRED, says he, the shortness and laconism of those tablets which are hung up on the roads to notify the Emperor's pleasure. There IS NO REASON GIVEN how it came about that such a law was made;---NO MENTION of the LAW GIVER'S VIEW AND INTENTION;---NOR ANY CERTAIN DETERMINED PENALTY put upon the transgression thereof---the BARE TRANSGRESSION of the law IS CAPITAL WITHOUT ANY REGARD TO THE DEGREE and heinousness of the crime; or the favorable circumstances the offender's case may be attended with, &c." (English translation, 2 vols. app. page 68.)

If this be a faithful translation of the original, it exhibits a most unamiable picture of Kæmpfer's mind that could "ADMIRE" such a state of society; and who that has any human kindness in his soul, would wish to see it perpetuated. AMICUS.

From this piece of history, the authenticity of which cannot be doubted, it appears, that the British and Russians are not the only people in the world, who have refused to comply with the ceremonial of other nations. For it seems that the CHINESE themselves, who now insist so strenuously on an unreserved compliance from all foreign Embassadors, twelve hundred years ago, contested the matter with the Court of Japan. The Chinese Embassador, rather than that the honor of his nation should be compromised, returned without communicating the orders of his Court. What the nature of the ceremony was, about which he and the Government of Japan "wrangled," we are not

informed; but the PRINCIPLE was doubtless the very same with that which induced the last English Envoy to return without an official interview with the Court of Peking. We feel obliged to Amicus for this piece of interesting information, as it shews that the squeamishness of the British nation about what has been called a part of mere etiquette (of which some late reviewers and writers complain.) is not peculiar to them alone. Nor does it appear strange to those who are acquainted with the PRINCIPLES on which the Chinese have uniformly received foreign Embassies, that the English and other Embassadors should stand up against the performance of a ceremony which would have been, IN THE ESTIMATION OF THE CHINESE GOVERNMENT, NOTHING LESS THAN A FORMAL AND OFFICIAL ACKNOWLEDGMENT OF THE INFERIORITY AND SUBJECTION OF THEIR SEVERAL NATIONS TO CHINA!

The EMPEROR HUNG's having sent PAGANISM into Japan, is rather a singular circumstance, and one of which history furnishes but few instances. But we rather suspect that the Japanese were before that time, acquainted with the system of Buddha; and when we consider the weight which the COMMAND of a mighty Imperial neighbour, would have joined also to the native tendency of the human mind to idolatry, we need not wonder at the success with which this religious mission was crowned. National interest and individual superstition joined to second the efforts of the Buddhist missionary.

We have heard of "PEACE SOCIETIES" established in England and America; and we heartily wish them "good luck in the name of the Lord." In this paper, which we now lay before the public, the supporters of these societies, will see additional grounds to confirm them in the belief of the necessity of their pious and humane efforts.

How little account have Kings and Emperors often made of human life! Here, we see an expedition of a HUNDRED THOUSAND MEN fitted out: of these, THIRTY THOUSAND fall by the sword at ONE BLOW! and of the whole number, only THREE individuals return to the soil on which they first "breathed the breath of life!" The sufferings of the survivors who were made slaves of, were very likely nothing but a protracted death. To tell the tale of human wickedness and woe, is in itself far from being delightful; yet we feel happy to be able now and then to state some new facts relative to the CONSEQUENCES of war in the east, and the sufferings of our species, in prisons, and under the hands of despotic tyranny; in hope that they may tend to strengthen the conviction, that the sin and misery of man are universal, and to stir up the christian world to the use of those means which alone can banish bloodshed and wretchedness from the earth.

REMISSION OF THE TAXES.

An Imperial Edict has been issued, dated the 24th year of Kea-king, stating, that as the people have of late years been very backward in the payment of the taxes, a careful investigation should be made in the various districts of the provinces, to know how much the people are really deficient, and report of it be made to the Emperor: that he might remit to them the taxes due in former years, which had not yet been paid. Wei, the treasurer of Canton province, and Loo, the superintendant of the public granaries, report this Edict to the people of that province, and inform them, that the taxes due in the 22d year of Kea-king, would be remitted, but that the taxes of the 23d year, must be paid as a usual; telling them, that they ought to pay with delight the taxes of this and the former year, and rejoice that they live in such a merciful and enlightened age.

CHINESE ROSARY.

The Rosary, or Chaplet. "A string of beads used to count the number of prayers."---Its use is said to have been learnt from the

Turks, by Peter the hermit, during the crusades in Palestine. The Turks are supposed to have acquired the custom from India. The Great Mogul is said to have 18 of the chain chaplets.

The Chinese rosary consists of 18 beads, and also of 108. The 十八珠 Ship-pă choo, or 18 bead rosary, is used chiefly as an ornament, and the beads are commonly made of something fragrant. The Chinese 朝珠 chaou-choo, or Court dress beads, consist of 108.

It is further said, that the "HOURRY" of Europe was derived from the Tartars, with whom it was a sort of war howl.

2. TRANSLATIONS, &c.

MALAY WITCHES.

To the Editor: Sir,

Ignorance is the nourisher of superstition. The mind, destitute of the principles of religion or philosophy, is like the yielding wax, which easily receives an impression. The bewildered understanding, without the guidance of right reason, readily assents to whatever is proposed to it, and the more horrific the subject is, the deeper is the impression which it makes. I allude now to witchcraft, a belief of which we find has existed in all ages, and in all parts of the world. No doubt, many of those relations concerning magic, sorcery, witchcraft, &c. which have been handed down to us, both in history and tradition are false, and existed only in the imaginations of ignorant and credulous men. Beasts of prey roam abroad in the darkness of the night, but when the sun begins to shed his light over the earth, they retire to their dens; so the belief of spectres, witches, &c. has travelled over the intellectual world, in the time of ignorance and barbarism without being detected or even examined into; but as civilization and revelation have advanced and diffused their enlightening influence over mankind, so in proportion have ghosts and witchcraft retired from their haunts, and ceased to torment the children of men. But to say, that every narrative of those strange phenomena was mere sham, is perhaps saying too much; for credible writers from among all classes of men, whether historians, philosophers, physicians, lawyers, and divines have asserted it and wrote volumes in support of it. It is not my intention to confute what has been said on the subject, nor to give my own opinion on it, but merely to communicate what is believed among the Malays in these countries.



The subject of this paper is called the PENANGALAN. It is a derivative from the root تغكل to pull out, of which Penangalan is the substantive, and means that which is pulled out. It is a kind of evil spirit, taking up its residence in a human being, and as far as I can learn in women only. The person lives in filthiness, going astray. They believe in Satan and are called sorcerers. When wishing to go abroad, the head and neck with all the internal parts of the thorax and abdomen, separate from the body and fly to places where filth is to be found; as the blood of men killed, the lochia of lying in women, &c. on which the penangalan lives. If they have a quarrel with any one, they suck the blood. They have been found in privies, feeding on the filth; and their intestines becoming entangled among thorns, they could not get away again, and have been killed on the spot. It is said, that a certain man had two wives, who were both penangalan, the one white, and the other black.

The husband did not know that they were penangalan; he was told so, but did not believe it. One day purposing to ascertain whether it was so or not, he said to his two wives, "I am going to a distance of about four days journey, keep at home and be good." The wives rejoiced at the thought of being left to themselves for so long a time, because they wished to feed on filth. The husband in order to watch the conduct of his wives, concealed himself in the house. As soon as it was evening, the wives went into a separate place to prepare for their excursions. He saw the head and neck separating from the shoulders, with all the internal parts (hati prut, comprising all the viscera of the thorax and abdomen;) and with dishevelled hair, and the intestines swinging about, they flew through the air in search of filth. The husband seeing this, came out of his place and found the bodies of his two wives empty, and without either head or neck: whereupon he took the body of the black woman and put it in the place of the white, and the body of the white he put in the place of the black.

The next evening the two penangalan returned, with the entrails swelled to an amazing size. As soon as they came into the house, each went into a jar with vinegar to diminish their size. This they continued about the space of an hour, and then entered their bodies again. The husband now entered, feigning himself to return from his journey. Knowing all that had happened, he said, "how is this; the head and neck are white, and the body black?" for till now, they knew not that their bodies were changed. The husband informed the King of the circumstance, and both were condemned to death. SIANU.

Coarse, indeed, must be the texture of their minds with whom this can go down,—equalled only by the grossness of the story itself! Our correspondent's idea that the unenlightened mind easily receives an impression from "whatever is proposed to it," could not have a stronger confirmation than the fact, that conceptions, savoring of such inconceivable degeneracy, are entertained by creatures retaining a single claim to the human shape, and to the character of man. Whatever degree of scepticism may have been

entertained by thoughtful men, on the subject of witchcraft and magic in general, we certainly think there is not much danger of any one's credulity being strengthened by this relation. The nature of our work requires that we should keep nothing back, which tends to illustrate the intellectual and moral character of the Indo Chinese nations, however humbling to human nature, the illustration may be. Otherwise, we should have made an apology to our fair readers especially, for inserting a piece which may be considered offensive to delicacy. The lower the human intellect is sunk in ignorance, and the more coarse and degrading its imaginations are, so much the more pressing is the call on the well-wishers of our species, to extend the boon of knowledge, religion, and civilization, to those who possess them not—to those whose very MINDS seem identified with the "DUNG-HILL;" cast in the mould of that personal filthiness in which their days are passed; and extinguished by those habits of dormant indolence in which the Malays are known to waste their life.

INSCRIPTION ON A TOMBSTONE.

The following inscription found on a tombstone in the old Church at Malacca, may not be uninteresting to some readers.

"Hic jacet Dominus Petrus, Societatis Jesu, secundus Episcopus Japonensis, obiit ad eretum Sincapuræ, mense Februario, Anno 1598."

The friend who copied and communicated this inscription, supposed the word "ERETUM" must have originally been "FRETUM," i. e. "a narrow sea between two lands; straits"—thus, the death of this second Bishop of Japan, must have taken place at what we now call "the Straits of SINCAPORE," though "SINCAPURA," is more conformable to Malay orthography.

POETRY.

In casting the eye over the following specimen of modern Chinese Poetry, the reader will be struck with the poverty of the words, when expressed in alphabetic writing, compared with the variety which appears in the original character. Chinese words written with the letters of an alphabet, must ever appear disgusting to an European eye, from their wearisome sameness. The Chinese language cannot be fairly represented in any other than the Chinese character. Nor can a person who knows the language, look with complacency on the words expressed in the letters of an alphabet. The ideas in this specimen, do not seem very deficient in representing with simplicity, rural scenes which always please. In the translation they appear to great disadvantage, for want of poetic numbers and diction.

TRANSLATION OF VERSES,*

By his Excellency Yuen-yuen, Viceroy of Canton, in China.

ON SETTING OUT EARLY IN THE MORNING.

Original;	Pronunciation.
戒道鷄聲歇	Keae taou ke shing hëĕ,
炊烟起孤村	Chuy yen ke koo tsun;
寒林無縲葉	Han lin woo lwan yĕ,
隨鳥下平原	Suy neaou hea ping yuen.
平原多枯草	Ping yuen to koo tsaou,
繁霜被其根	Fan shwang pe ke kăn;
鳥來無所食	Neaou lae woo so shĭh,
還向空果翻	Hwan heang kung chaou fan.
村中起抱諸	Tsun chung yew laou nung,
曉聞達官灣	Heaou k'he paou choo sun;
傳杖尚灣門	Chuen wăn tă kwan kwo,
策屋西積草	Tsĭh chang e pung mun.
屋東延朝曬	Uh se tseih tsaou lin,
布衣木棉厚	Uh tung yen chaou tun.
顏色有餘溫	Poo e muh mëen how,
懸知爾室中	Yen sĭn yew yu wăn,
尚有升斗存	Heuen che urh shĭh chung,
	Shang yew shing tow tsun.

* The writer professes merely to give the sense of the original.

" Our journey was commenced just as the cock ceased to crow;
" When the rising smoke began to curl from the isolated villages;
" On the cold-smitten forest, not a pendent leaf was to be seen;
" And the birds in flights, rushed down on the face of the plain;
" But the plain was filled only with rotten stubble,
" The hoar frost moreover, had covered its roots;
" The descending birds found nothing there to eat,
" And again hurried back to their nests in the air.
" In yonder village, the poor aged husbandman,
" Rising with the dawn, fondly embraces his infant grand-children.
" The report flies round, that a great man is passing,
" And supported by a staff, to gaze, the villager leans against the door of his hut.
" On the west of it are accumulated stacks covered with straw,
" Whilst the eastern side is struck with the beams of the rising sun.
" The villager's plain cloth garments are thickly stuffed with wood-cotton,
" And the colour of his face, shews he enjoys a generous plenty.
" I know very well that in the midst of thy cottage,
" There are still in reserve a few measures of grain.

CHINESE METAPHYSICS.

Mr. Editor,

In glancing over the 性理大全 Sing-le Ta-tsuen,---"A complete system of the principles of Nature," published about A. D. 1420, and the works of 朱夫子 Choo-foo-tsze, published about 1720, I wished to frame an outline of them, chiefly for the use of students of Chinese. To do so, however, to any considerable extent, is incompatible with other avocations in which I am engaged; permit me then to state to you in a few words, my ideas of the system. A correct general view will lead to a more easy comprehension of the several parts.

The Botanical system of Linnæus, called the Sexual system of plants, is now generally received, and considered as founded in truth; the Chinese also though their characters of the sexes are not the same, use the same phraseology respecting plants. They do not however confine it to the vegetable creation, but extend it to every part of nature:---There is

A SEXUAL SYSTEM OF THE UNIVERSE.

They hold, that matter existed originally in a chaotic state, which they denominate 太極 Tae-keĭh, and to which succeeded from REST and MOTION, a dual division, called Yin 陰 and Yang 陽. Of these, Yin is female, and Yang male. From the union of these were produced heaven, earth, gods, men, and the inferior creatures, animate and inanimate: to all these existences, at first produced from the union of Yin and Yang, the sexual principle is conveyed, and is inseparably connected with them.* Heaven, the sun, day, and certain of what they deem the elements of matter, and the quality of hardness, are considered of the male gender; earth, the moon, night, and others of the five elements, and the quality of softness are considered female. Even NUMBERS are also divided according to gender. A unit and every odd number is male; two and every even number is female.

The 魄 Pĭh, or ANIMA, the animal soul, is female; the 魂 Hwan, Animus, or intellectual soul, is male.

This notion pervades every department of knowledge in China. It is the foundation of their theory of anatomy, and of medicine; and is indeed continually alluded to on every subject.

I do not find that any of the Grecian sages, who always introduced their philosophy by some theory of the universe, had any thing similar to this; but the EGYPTIANS, (as we learn from Jablomski, a Polish divine,) worshipped the SOUL OF THE UNIVERSE, under the idea that it POSSESSED BOTH SEXES.

If this be correct, I incline more and more to the belief, that the Chinese derived both their written character and their philosophy from Egypt; or in fact, that the Chinese are descended from the Egyptians.

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* Choo-foo-tsze says, 乾道成男.坤道成女.通人物言之.如牡牝之類.在直物亦有男女.如有牡麻及竹有雌雄之類.皆離陰陽剛柔不得. The celestial principle formed the male, the terrestial principle formed the female; all animate and inanimate nature may be distinguished into masculine and feminine: even vegetable productions are male and female, for instance there is female hemp, and male and female bamboo---nothing can possibly be separated from the Yin and Yang---the superior or hard, and the inferior or yielding principles.

The Yin and the Yang theory, is much blended with, and affords a principal support to the atheistical materialism of the Chinese; and it is less or more adopted by all the sects, though the Joo-KEAOU, or Literati, harp upon it most.

I should think it a great mistake to introduce these technical terms into the cosmogony of Moses; for it appears to me, that the Chinese YIN and YANG mean many things, not included in the "LIGHT" and "DARKNESS" of the Book of Genesis.

The phrase Tae-keĭh above noticed, denotes the "UTMOST LIMIT," to which some writers add, what they denominate a 無極 Woo-keĭh; "NO EXTREME LIMIT," something that is illimitable and infinite. But of this no distinct ideas are put down; nothing that at all corresponds to the character and perfections of Deity.

The Joo-keaou dwell particularly on a PRINCIPLE OF FITNESS, or order which they express by 理 Le; which corresponds nearly to the European phraseology about the ETERNAL FITNESS OF THINGS. This Le is one universal principle and it is present with every existence; it cannot be determined; it INHERES or ADHERES; though how or where attached cannot be determined. It is compared to the vast ocean of which every individual takes a part.

The Taou sect insists most on a somewhat similar principle which they denominate Taou 道, and which corresponds to the "ETERNAL REASON," of which some Europeans speak, and has a very striking analogy to the word Logos. It is from this word that the sect Taou is denominated, and though used by the Confucians, the sublime things affirmed of it by the Taou sect, are not dwelt on by the others.

Tëen 天 Heaven, though when defined in Chinese Dictionaries, does not seem to imply more than the material heavens, is yet in common use understood, as at the head of the moral system, and most of the attributes of the Deity are predicated of it. It sees, hears, loves, hates, rewards and punishes; and colloquially the people attach to it a personal epithet of respect like LORD or SEIGNEUR. They say, Tëen-laou-yay 天老爺 "Heaven, the VENERABLE FATHER;" which is a personal title in common use. They vary it also by saying, 老天爺 Laou-tëen-yay; "The venerable Father Heaven." Choo-foo-tsze says on one occasion, 天曰神 Tëen-yue-shin, "Heaven expresses God."

HEAVEN and EARTH, are commonly spoken of as the joint producers of other creatures, and answer nearly to the European word "Nature," when it is affirmed, that NATURE does so and so.

Ke 氣 in Chinese, answers to the "MATERIA SUBTILIS" of the Cartesians; and to the "SUBTILE SPIRIT"---"the subtile and etherial medium" of Newton's Principia. I do not mean to say that in every instance, the Chinese Ke, and those European terms convey precisely the same idea; but that generally the terms correspond. The Le mentioned above is an immaterial and incorporeal principle, it has no figure. It is a kind of PRINCIPLE OF ORGANIZATION; answering to the "INTERNAL AND ESSENTIAL FORMS" of Europeans.

Ke as distinguished from Le, is the more subtile and insensible part of matter; it is the substance ON which FIGURE and the other qualities of bodies are reared;---it is the substratum; "the primary matter"---the Chinese compare it to a containing vessel for the qualities of bodies, and is distinct from the Le principle, which is UPON and HERENT IN material bodies.

The aggregation of Ke, makes gross or sensible matter, which they call 質 Chĭh, tangible substance.

The Ke and Chĭh taken together make Sing 性, the nature and properties of bodies. Ke and Hing 形 are the PRIMARY MATTER and FORM. Ke and Sin 心 are MATTER and MIND. The Ke 氣 有限 is limited or finite: Mind 心無限 has no limits; it is infinite.

The far-famed 卦 Kwa, or 易卦 Yĭh-kwa are called the SIGNS, FORMS, or SPECIES of all things in nature, and seem somewhat like the "Intelligible numbers" of Pythagoras. The "Monad, Duad," and so forth, of which "nothing either certain or important is now known." Some have spoken of these NUMBERS as "the archetype of the world." Others, in language much more like that of the Chinese, "The symbolical representations of the first principles and forms of nature." But what is really meant in either case, is not easy to determine. Whatever use Pythagoras made of his "Intelligible NUMBERS," in China, the only intelligible use that has been made of them, is that of imposture, in fortune-telling. They are still studied extensively for this purpose, but for no other. And by the way (begging the mathematician's pardon,) NUMBERS, which some pretend never mislead, have, in the hands of astrologers, cal-

culators of destinies, and others, been as fruitful a source of fraud as any other department of knowledge; and when men assume wrong or fanciful data, on which to found their calculations, will mislead as much as any other means of coming to a conclusion.

With the Chinese Joo KEAOU, the 神 Shin, or gods, hold a very inferior place in their regards; the Sages, or 聖人 Shing jin, seem of more importance with them. Confucius confessed, he did not understand much respecting the gods, and therefore he preferred not speaking on the subject: and Choo-foo-tsze affirmed that there was not knowledge enough possessed to say positively that they existed; nor yet to deny it; but he saw no difficulty in omitting the subject altogether. Some Europeans who do not like the CHARACTER of the Deity contained in Revelation, are a good deal of the opinion of Choo-foo-tsze: others of them however equally averse to the SCRIPTURE CHARACTER of the Almighty, and who say, that no Revelation is required, receive no support from the Chinese wise men, for they confessed that some farther light was desirable. Though the sages of China themselves did not each for himself claim a kind of equality with HEAVEN; they yet talk of each other in a way that seems blasphemy against Heaven. Heaven and earth they say, produced human beings, but the work was incomplete; men were to be taught the principles of reason, which heaven and earth could not do; the work of the sages was as great as that of the creators; therefore heaven, earth, and the wise men form a TRIAD of powers equal amongst themselves.

However, though the rant of their enthusiastic fits of admiration be a little blasphemous; they are often more moderate; and seem to see that that HEAVEN which made the wise men, could have dispensed with their services, had it been deemed fit to do so.

The Joo-keaou which is so miserably deficient respecting the Deity is also entirely silent, respecting the IMMORTALITY OF THE SOUL, and future rewards or punishments. Virtue is rewarded, and vice punished in the individuals, or in their posterity on earth: but of a separate state of existence they do not speak.

As I did not propose in this paper a system of Chinese metaphy-

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* See Retrospect of the first ten years of the Protestant Mission to China.---Sec. 2, p. 33.

sics, but a few general hints only. I shall here close, and am, your's, &c. R. M.

We have elsewhere observed, that "no definition suits the Chinese YIN and YANG so well as that of a PHYSICAL HERMAPHRODITE;"* and are glad to find this opinion supported by our correspondent. We however believe, that this doctrine was taught by ORPHEUS, the most distinguished of the GREEKS in the fabulous ages; the father of their theology, and among the earliest, if not the very first, of their philosophers. It is true, that from the paucity of authentic historical documents in that early age, much obscurity hangs over the history and doctrines of ORPHEUS; but it is enough for our present purpose to know that, according to such evidence as has been handed down, this was one of his tenets. Hence the two following quotations are found in the Orphic fragments—"Whatever has been or will be, is produced WITHIN Jupiter"†—The word ΤΑΣΕΩΙ rendered WITHIN, may also be read "IN THE WOMB," and the principles of the Orphic cosmogony require that it should be so rendered. Again: "Jupiter, immortal, is (ΝΥΜΦΗ) a BRIDE." Now, on adverting to other parts of the Greek system, we find Jupiter called "the FATHER of gods and men." Thus, we see that the same PHYSICAL HERMAPHRODITE existed in the Greek philosophy, which now exists in the Chinese. The Chinese, whether they speak of YIN and YANG, or of T'ëen and Te, evidently shew how deeply this notion has entered into their system. T'ëen, heaven, is called "FATHER;" TE, earth, is called "MOTHER;"—and between them, as well as between the YIN and YANG, a commerce is supposed to exist, resembling that of the sexes, in the generation of men, and brute animals.

The Le bears a strong resemblance to the "PLASTIC NATURES" of the western philosophers, as well as to the principle of "THE ETERNAL FITNESS OF THINGS;" but indeed, their own explanation of it is so vague and indefinite, that no precise idea can be affixed to it. We could without difficulty produce more than TWENTY DIFFERENT philosophical DEFINITIONS

* See the reference at the bottom of page 148.

† See Enfield.

of 理, given by Chinese writers. e. g. 天者理也 "Thëen chay, Le yay;" i. e. HEAVEN is Le. 心者理也 "Sin chay, Le yay;" i. e. the HEART is Le. 道門理也 "Taou tsëeh Le yay;" TAOU is Le. They also invert the order and say--- Le is heaven, and Le is the heart; or, in other words, heaven is Le, and Le is heaven; the heart is Le, and Le is the heart! Le is almost uniformly considered as an independent principle, for we do not find that its operations are supposed to be under the direction or control of any Sovereign Being. It is without personality, though actions which necessarily suppose personal qualities, are sometimes attributed to it, such as REGULATING; AWARDING, BY GENERAL AND FIXED LAWS, GOOD OR EVIL TO MEN, ACCORDING TO THE MERIT OR DEMERIT OF THEIR ACTIONS.

We beg leave to remark, that though the Chinese often speak of 天 T'ëen, as the Supreme Being. Yet they almost uniformly suppose 地 TE, the earth, to be its counter-part, and to form a necessary portion of the essence of that Being. Though they may mention T'ëen only; yet their minds at the same time advert to TE; their system unavoidably leads to this.

We must express a doubt whether, when CHOO-FOO-TSZE says, "天曰神 Heaven expresses GOD," he meant the SUPREME BEING by 神. We rather conceive not; and that in translating from Chinese books, the word 神 Shin should VERY RARELY, if ever, be rendered GOD; but rather, æon; gods; a spirit; an intelligent spirit; a superior intelligence, &c. &c. But as the Chinese language possesses no single word which can properly express what we understand by the awful word "GOD," 神, if properly defined, may be used as the appellation, or rather one appellation of Deity, by those who teach christianity to that people. Indeed viewing the subject in the abstract, that is, separately from what custom has made venerable among the Chinese, we cannot help thinking 神 SHIN more proper, as a general appellation of the Supreme Being, than 天 T'ëen; in as much as the former conveys to the mind the notion of a SPIRIT, disinct from matter; while the latter constituting the head of a visible, material triad, (i. e. 天地

人 Tëen Te, Jin; Heaven, earth, and man,) leads directly to materialism, or to the confounding of God with his works.

We may farther remark, that the word 道 TAOU, mentioned above, is in some paragraphs of the books of LAOU-TSZE, represented as the FIRST CAUSE of all things, which the following extract will shew: 何物高於天,生天者;是何物大於虛空,運虛空者;是謂大道乃虛空之父母;虛空乃天地之父母;天地乃人物之父母 Ho wŭh kaou yu t'ëen te, săng t'ëen te chay? She ho wŭh ta yu heu k'ung, yun heu k'ung chay? She kae ta Taou nae heu k'ung che foo moo; heu k'ung nae t'ëen te che foo moo; t'ëen te nae jin wŭh che foo moo.*—"What [or who,] is it that is higher than heaven and earth, and which produced heaven and earth? What is it that it is greater than space, and which moves in space? [Answer.] The great TAOU is the FATHER and MOTHER of space. Space is the FATHER and MOTHER of heaven and earth. Heaven and earth are the FATHER and MOTHER of men and things."—Here we perceive the idea of a chain of causes, supreme and subordinate, of which TAOU is the head, or first link; and the original source of being. TAOU's "moving in space," bears a striking analogy in sense, to what is affirmed of the spirit of God, (Gen. 1st chap.) who "moved on the face of the deep," or on chaos. The word YUN, signifies to move round, or revolve, either horizontally or otherwise, and this act is supposed to have taken place after space was produced.† But what is here affirmed of TAOU being the original source and first productive cause of all things, does not so well comport with the definitions of the LOGOS, given in the different

* See SING-MING-KWI-CHE, Vol. 4, p. 27.

† To say that "space was produced," does not appear to us unphilosophical; for it was either created or not. If not created, then it is self-existent and eternal, and must be God, or one of his attributes; for we have no notion of more than one self-existent, eternal Being. If it was created, then it is to be ranked among the creatures of divine power, and is equally dependent on the Deity, with the grosser bodies or substances which come more easily within the cognizance of our senses.

philosophical systems which have adopted that term. If we be not mistaken, the LOGOS has generally been considered, not as the FIRST CAUSE, but as a kind of SECONDARY or SUBORDINATE one; and the first EMANATION from the Deity.

From the passage just quoted, we remark:—1, That it conveys a distinct notion of a TRIAD, or three powers, engaged in the work of creation; namely TAOU, SPACE, and the CÆLESTO-TERRESTRIAL ENERGY, or Taou, space, and matter.—2, The idea of EMANATION; as the two subordinate causes are produced or emanate, the former from TAOU, and the latter from SPACE. But the figure of generation might be objected to this.—3, That each in this triad, possesses BOTH SEXES.—4, That 天 T'ëen, heaven, frequently worshipped by the Chinese, is a part of the LAST division in this triad, and the child of space, and consequently not to be considered as the Deity. From the view here given of TAOU, the reader will be apt to conclude that it can refer to none, but to the eternal and self-existent Jehovah, "the former of all things;" and we conceive that it has as good a claim to be employed as a general epithet of Deity, as any term in the Chinese language. But we must inform him that, only a few lines below, in the same book, the following sentences occur: 夫空中不空者眞空也;眞空者大道也.—Foo k'ung chung pŭh k'ung chay, chin k'ung yay. Chin k'ung chay, ta Taou yay.—"Now in the void space, that which is not void, is the true void: the true void is Taou"—or in other words, "that, in space, which is not space, is the true space: TAOU is the true space." In this extract, Taou is cast down from the lofty eminence on which we saw him seated at the head of creation, in the preceding one, and either put out of being entirely, or confounded with space, and degraded to the rank of a creature.

It would not however be right to conceal from the reader that several learned Chinese, have in conversation, given a rather different view of the words which we have rendered "TRUE SPACE," as if they meant something "spiritual, and invisible, and void of all material qualities." But the fact seems to be, that finding their ground untenable, they put a forced

and unnatural sense upon the words, in order to avoid the reproach of holding a principle which contains a palpable contradiction. The words may however be rendered "pure space,"—"absolute space," in the sense in which metaphysicians use these terms.

ESSAYS, MISSIONARY FRAGMENTS, &c.

EXAMPLE.

"Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven."

There are two ways of diffusing moral and religious truth, and thereby inducing virtuous practice. They are first, giving instruction, either oral or written, and secondly, exhibiting an example. In this last I include that emulation which is excited by examples of piety, and virtue, and zeal.

It often happens that those who will not listen to instruction, are led by emulation to bestir themselves in their own way; and consequently to make advances in morals and religion, which they would otherwise not do. This is one way that distinct and unconnected societies of christians benefit each other. By societies I mean Churches; whether Latin, Greek, or Protestant; Episcopal, Presbyterian, or Congregational. And it is on this principle that some small but zealous Churches, have sometimes done good---immense good---not only to one nation, but to all Christendom. This should encourage little bands of zealous Christians, to exert themselves, wherever they may be thrown together in the course of Divine Providence.

They may not be able to induce others to co-operate with them: certain principles, or educational, or national, or other prejudices may prevent that; but if a fair competition for moral and religious excellence be excited; great good is done to all parties. When each is zealous in its own way without envy or malevolence, religion and morals gain ground; and when this is the case, the end is gained, though in a less direct and satisfactory manner than by union and cordiality. But the aggrandizement of a party, is never the object of a truly Christian philanthropist. Nor is it, if he happens to be in the minority, the predominance of his party that he

seeks. This is sometimes insinuated, but I believe the charge is untrue. He seeks the restoration of the soul of man to the Divine image, and consequently its eternal felicity; a species of good not in the power of any King or Emperor to bestow. ALIQUIS.

QUERY.

Which are the most powerful arguments to present to the Hindoos, in opposition to the doctrine of the Metempsychosis? and how may the arguments they advance in its favor be most effectually refuted?

W. R.

ILLUSTRATIONS OF SCRIPTURE.

Mr. Editor,

The two following short papers, I beg to submit to your consideration --the first containing an illustration of a passage of Scripture---the second, some Biblical Queries. SERVUS.

(Continued from page 75.)

No. VI.---Heb. ix. 21, 22, "Moreover, he SPRINKLED LIKEWISE WITH BLOOD, both the TABERNACLE and all the VESSELS of the ministry. And almost ALL THINGS are, by the law, PURGED WITH BLOOD"

I find a practice similar to that here alluded to, noticed in several Chinese writers, and I send you the following extracts, with some remarks.

MUNG-TZSE (Mencius,) who flourished about 300 years before our era, notices the dedicarion of NEW BELLS, which was performed by SPRINKLING or besmearing them with BLOOD. This ceremony is expressed by 釁鐘 "HING-CHUNG, i. e. to dedicate a bell." CHUNG signifies a BELL. The paraphrast, CHU-FOO-TZSE, explains HING thus; "HING imports the SMEARING OF THE BLOOD OF AN ANIMAL, on a newly finished bell." The Imperial Dictionary defines HING in the following manner: "HING is a BLOODY SACRIFICE, such as that offered at the consecration of a FURNACE, (or fire place in the kitchen, where animal food is cooked.) It also denotes the besmearing (sprinkling) of NEW VESSELS with the BLOOD of ANIMALS. When a new TEMPLE is finished, it is CONSECRATED with the BLOOD OF ANIMAL SACRIFICES, in order to confer HONOR and DIVINITY upon it. It likewise, intimates the consecration of NEW

DRUMS, with the BLOOD OF ANIMALS." The CHOW-LEE, one of the most ancient books of China, said to have been written by CHOW-KUNG, eleven hundred years before the Christian era, says: "In the first month of spring, they CONSECRATED GEMS and VALUABLE INSTRUMENTS, with BLOOD."---The Commentator says: "GEMS are such as pearls and precious stones of various kinds---VALUABLE INSTRUMENTS, as DARTS, BOWS, and such like, which are thus CONSECRATED with the BLOOD OF ANIMALS, to render them DIVINE."---In another place he adds: "the DOORS of houses, and the NITCHES in which the images of the gods were placed, were dedicated with the blood of a FOWL." Another author says: "in consecrating a TEMPLE, the BLOOD of a SHEEP is used. In consecrating a BELL, that of a YOUNG MALE PIG is employed."---The LEE KE, another ancient book, describes the dedication of the Imperial temple in the following terms: "[An officer called] YUNG-JIN wipes the SHEEP clean. [Another officer called] TSUNG JIN BLESSES the animal. The YUNG-JIN, raising up the sheep with both his hands, advances with it to the middle of the temple, and, turning his face to the south, cuts (kills) the sheep, till the BLOOD FLOW OUT ON THE FLOOR BEFORE HIM." The Expositor of the book inform us, on this passage, that the east and west wings of the temple were consecrated with the BLOOD of FOWLS; and that the VESSELS of the temple service, were consecrated with the BLOOD of a young male PIG. He farther adds: "In killing the victim, they first cut off the hair about the sides of the ear; afterwards they offer up the animal. The ear is the organ of hearing, hence this ceremony intimates, a soliciting of the gods to hear and accept."---Afterwards, they used to consecrate bells and such like, with the blood of BULLOCKS, which the above cited writer is much displeased with, hence he says: "In after times men used the blood of BULLOCKS, (instead of that of sheep) to dedicate BELLS, and proceeded so far ultimately, as that people would strike even their very NOSES to the ground, till the BLOOD came out, with which they besmeared the district gods." The practice of SPRINKLING BLOOD on the altars of the PENATES, or household gods, when first set up, continues in China to the present day. There are also various other things which are thus consecrated. There is in the temple of KWAN YIN, in Malacca, a BELL, presented by a rich Chinese, on which the marks of the blood are still visible.

From these quotations and facts, it is evident that a custom very similar to that which Paul, in the passage under consideration, alludes to, has existed in China for at least twenty-five centuries.

The consecration of the tabernacle, to which Paul refers, took place in the 2d year of the Exodus, or according to the Editor of Josephus, (London Ed. Fol.) in the year of the world 2455---and before Christ 1509. From that to the present time, forms a period of 3328 years. According to Chinese authentic chronology, this solemn service must have been performed, about the 6th year of HO-TAN-KEA, the 19th Emperor of the SHANG DYNASTY; and about 960 years before the birth of Confucius. Whether any similar practice existed under the Patriarchal Dispensation, my memory does not furnish me at this moment with an instance pro or con. But if we suppose, for the sake of argument, that it did not, and also that those consecrations with blood, which are found in China and other Pagan countries of the east, were derived from the Israelites, at as late a period as the Exodus; still there was a space of about 800 years from that to the earliest period to which my quotations refer; quite enough for the practice to have spread over the whole eastern world. But I rather submit this conjecture to the consideration of biblical critics, than affirm any thing relative to it.

BIBLICAL QUERIES.

1. In translating the Scriptures into a foreign language, a difficulty sometimes arises from the names of the same persons and places, being differently spelled in different books of Scripture. For example, the King of Tyre, is in 1 Kings x. 11, called חִירָם HIRAM; and in 2 Chron. ix. 10, his name is spelled הוּרָם HURAM. This is followed by Beza and our English translators. The Septuagint in both places reads Χιρὰμ KIRAM. The Vulgate and the French read HIRAM, in both passages. What therefore is proper in such cases, either in regard to the names of persons, or of places?

2. The Hebrew word בַּיִת BETH, which properly signifies---ædificium hominum industria factum, quod inhabitant sive sit vile, sive amplum et magnificum. (Stockius.) i. e. An edifice built by the labor of men, and in which they dwell, whether it be mean, or large

and magnificent." In our English version, the word is very generally rendered "HOUSE." Thus we read (Judges ix. 27) --"and went into the HOUSE of their gods"---and (2 Chron. ii. 4.) "Behold, I build an HOUSE to the name of Jehovah my God"---and (verse 12,) "an HOUSE for his (viz. Solomon's) Kingdom"---in various other places we read of the HOUSE of the King, &c. Thus the word, when considered merely as referring to a structure or building, would admit of being rendered in modern terms in these several ways:---1, A HOUSE or edifice, strictly and properly so.---2, A TEMPLE, or edifice in which idol gods are worshipped.---3, A CHURCH, or building dedicated to the worship of the true God.---4. A PALACE for the residence of a King.

Now, Sir, I should like to know whether in rendering---"the HOUSE OF THEIR GODS," a general word for a house, or structure should be used, or whether it would not be better, if the language in to which the version is making, possess a particular word for an IDOL'S TEMPLE, to use that word. I recollect indeed one instance, (see 2 Chron. ix. 11,) in which BETH is rendered "PALACE" by our English translators. Why they should in this instance have rendered it so, while in the parallel passage, (1 Kings x. 12,) where the same original word occurs, and in the same sense too, they have rendered it "HOUSE," I should like to know. In both places, Beza reads it "DOMUM REGIS," i. e. the house of the King. The vulgate, "DOMUM REGIÆ," which may be rendered, the house of the palace---the house of the King---or the house of the Court. The French also in both places reads it, "LA MAISON ROYALE," i. e. "the royal house."---Your readers will perceive that in the instances here mentioned, I confine myself to the meaning of the word when it refers to a structure or edifice. When by a metonymy it means a FAMILY or DYNASTY, I find no difficulty with it. Again, when, "the HOUSE of the Lord --the King's HOUSE- -the HOUSE of the kingdom, &c." occur, whether any other word than that signifying a mere edifice, should be used for the former; and whether the word PALACE should not be employed in the two latter instances. I know the Hebrews have a word for a palace different from the one I am now considering, but whether Beth also, when signifying the residence of a royal personage, should not be so rendered, is what I am doubtful about. These two queries may appear

to many of little moment; but to Scripture critics and translators, to whom especially I submit them, they will not be lightly passed over; and a satisfactory answer to them would give to many now engaged in the work of translating, a clue for solving many difficulties: it would in fact, apply to all cases in which a fair analogy to these under consideration could be traced.

3. What is the meaning of that solemn asseveration of the Jews, (see 2 Kings ii. 2.) "As the Lord liveth, and as thy soul liveth," or more literally---"Jehovah liveth and thy soul liveth?"

4. I should like to see such passages as the following explained, e. g. "I ADJURE THEE"---"WOULD TO GOD"---"GOD DO SO TO ME, AND MORE ALSO."---Some of these forms of speech frequently occur in the Old Testament, and I rather think constitute no small difficulty to the translator.

5. When such words as ADD NOTHING TO THE SENSE are found in the copy from which a version is made, and which if rendered would appear awkward in a foreign language, and cumber the translation with a number of uncouth, though perhaps not unintelligible, expressions---would they not be better omitted?---e. g. "IT CAME TO PASS---"IT WAS SO THAT"---"IT SHALL BE---THAT."

The original words are הָיָה and ἐγένετο and ܗܘܐ---and they do not, so far as I remember, add any thing to the sense.---If they do, I wish to have it clearly pointed out. If they do not---if they be necessary in the Hebrew and Greek as idioms, (or rather in the Hebrew, for in regard to idiom, the New Testament seems to follow the Hebrew and Syriac,) may they not be omitted, where the idiom of another language requires them not, and where they appear uncouth and awkward?

6. The same word, in as far as my memory serves me, is used both in the Old and New Testament, for the DEATH of a KING, as for the DEATH of a POOR MAN. There do not appear to be different words or terms for the DEATH of men in different ranks of society: the same is used for all.* Whether this arose from the poverty of the language and the paucity of words, is of no consequence to the present question---Suppose now that in a modern

* Whether the phrases "slept with his fathers"---"was gathered to his fathers," may be objected to this, I know not.

language, such as the Chinese, Malay, and Javanese, there are different and specific terms for the death of a common man---for that of a prophet---for that of a statesman---and for that of a King, or an Emperor, &c.---which should the translator follow---the simple and uniform method of the Scriptures, or that observed in the forms of speech sanctioned by classical authority, in the country where he resides, and in the language into which he is translating?

7. In Scripture we frequently meet with such Hebraisms, as the following: 1. "He ANSWERED," when no question was asked: Jesus "ANSWERED and said unto fig tree, &c." 2. The hand used for the mouth; e. g. "the word which he SPAKE by the HAND of the prophet"---"the COMMANDMENT of the Lord by the HAND of Moses, &c." 3. Children used for posterity, i. e. we read of the children and sons of Jacob many centuries after the patriarch died, &c. 4. Fathers put for progenitors; i. e. "When your FATHERS tempted me." 5. CHILDREN used for inhabitants, i. e. "the CHILDREN of Mount Sier"---"the CHILDREN of the east country, &c." Now in a version made into a modern language, where such modes of expression appear stiff, awkward, and unmeaning, may one substitute "he said," in the first case; "MOUTH" in the second; "posterity," in the third; "progenitors," in the fourth; and "inhabitants," in the fifth? Or is it necessary to render them as they stand? If so, what do they add to the sense?

8. In some languages, the personal pronouns, "I, thou, he; we, ye, they," are but little used in polite address, and would often be viewed as disrespectful in the highest degree. Some word importing office, rank, age, learning, talents, virtue, &c. is used for them. In translating these pronouns, is the simplicity of Scripture to be rigorously adhered to; or is any attention due to the modes of address common among the people? If "THOU," when applied to GOD, appear void of reverence, is some other word to be used, or not?

BIBLIOTHECA SINICA.

(Continued from Vol. II. p. 94.)

Mr. Editor,

The analysis of the following works, though not strictly speaking my own, may perchance bring me a little adventitious credit,

When I first received it, I was indeed, a little out of humour--a misfortune which, I am told, happens very frequently to book-worms like myself. I had already given due warning, that if any literary marauder, dissatisfied with his own sphere, and envying the reputation I was likely to gain, by my learned labors,---should dare to invade my province, he must stand to the consequences; and now thought I: "In what an indiscriminating age has my lot fallen! How few form a just estimate of their own talents, or of other men's merits. These dabblers will, at all events, be conspicious. The well-earned praise which my researches into the profound, ancient, and difficult literature of China, merit, must now be shared with others, who, instead of confessing with humble gratitude, how much they owe to my labors, which have smoothed their path and prepared their way,--will in all probability never rest till they scrape out some error in my lucubrations, or with eagle and envious eyes, discover a flaw in poor book-worm's brain! It is quite evident to me that I have no genuine friend. Every man minds himself. To what length they will proceed, is to me unknown---crusty criticisms, disingenuous efforts to prove that Mr. Some-one preceded me, &c. will in all probability follow." Had these musings, Mr. Editor, continued much longer, I should doubtless, have given my friend's papers a warm birth. But a gentleman, who knows the foibles of my brotherhood, and can touch the cord to advantage, secretly whispered: "Mr. Book-worm, you are a mimic of the human race. You are travelling on new ground. You are not yet aware that living authors of our tribe, conversing all the day and half the night, with those that have long since been dead, acquire a sombre cast of thought. Not mingling with the living world, they think that every man's hand is against theirs; that schemes, dark and deep, are forming against them; that almost every one envies their reputation; that few equal them in talent; and that even those who would really help, wish to eclipse, them. The worthy friend, who has sent you these papers, I dare say, meant nothing, but to assist you. Charmed with your former productions, he now manifests his gratitude, by furnishing you with a few materials, the disposal and arrangement of which he knows too well, could not be intrusted to equal hands." I now awoke as from wine. I indeed conceived that

such words as " mimic, &c." carried in them a certain want of politeness and respect; but as I heartily despised the weakness of those who are enchanted with the music of words, while they never feel the force of arguments; so I allowed myself to be overcome. Moreover, the close of the gentleman's speech pleased me exceedingly: I pitied the weakness of human authors, and resolved if possible to avoid its infection. I have now the pleasure to present your readers with my friend's papers. Too-yu.

No. V.

Title---御製律曆淵源 Yu che leŭh leih yuen yuen, or the profound sources of numbers and of music, composed by Imperial authority.

This is a work consisting of one hundred volumes, on spherical trigonometry, geometry, astronomy, and music; together with logarithmic and other tables, composed under the reign of Kang-he, by the aid of the European Missionaries, Fathers Ricci* and others, then at the Court of Peking. The figures in geometry are neatly and accurately cut; and there are several specimens of the stave and the notes of European music. The book altogether is executed in a superior style, and sells very high.† It was not published till the first year of Yung-ching, who was Kang-he's successor. (A. D. 1723.)

The Preface contains a high eulogium on Kang-he's natural talents, and his diligence in study, whenever he possessed leisure from

* Literary patronage which imposes shackles on industry and genius, though on the whole it may do good, fails in effecting the good that liberty ensures. Man is a compound animal: he is never wholly corporeal, nor wholly intellectual or spiritual; he is related to both worlds, to two states of existence; and his pursuits are most correct when most compounded; we mean, that, he is never the mere brute, nor can he yet divest himself of animal passions and necessities. Hence those who would rid man of morality and religion on the one hand, and those who would affect to live as unembodied spirits, whilst yet on earth,---equally err. We love to connect science and religion; time and eternity; soul and body; God and nature. But from the shackles of Imperial patronage, the Missionaries at Peking do not appear to have been able to introduce any thing in favor of the Christian religion into the work which we now notice.

† Upwards of 15 pounds sterling.

the multifarious concerns of Government. It affirms that he studied mathematics "several times ten years," and that he daily examined the MS. pages of this book, as it was written under the superintendance of one of the Kings related to him.

The preface closes by affirming that the fame of the Tartar Dynasty reigning over China, had extended to the remotest parts of the world, and that all the nations of (Gow-lo-pa,) Europe, had presented, as a tributary offering, their various arts and sciences at the palace gates!

It is acknowledged that the science of numbers had long been lost in China, and on the other hand, it is said, that the gibberish of the European languages, was perfectly unintelligible, and hence the utility of this work, to illucidate the subject, which however is confessed to be so profound that only a ten thousandth part is yet developed.

Great praises are bestowed on the book, as well for its usefulness to "millions" of succeeding ages, as also for its being a relic of what the monarch Kang-he's own hand enriched.*

As this work contains the European science of the day, it is not a measure of Chinese intellect; and the study of it is nearly confined to the Mathematical Board at Peking; a further analysis is not necessary to our object.

No. VI.

TITLE---三才圖會 San tsae too hwuy, a collection of plates, in the THREE departments of knowledge, viz. heaven, earth, and man.

This is the work noticed by Mr. Woodward in his system of Universal Science; and which was referred to in the Vth Number of Gleaner, page 170.†

It is this book which in Europe, is commonly called the Chinese Encyclopædia. It has however little claim to that title; being chiefly a collection of plates, with brief descriptions. The copy before me, is bound up in 64 vols.

AUTHOR.---Wang-hung-chow, 王洪洲 who held a high li-

* Although this work has not yet arrived at Malacca, we have the pleasure to say, that it is presented to the Anglo-Chinese College, and we have no doubt, it will be found useful and interesting to students of Chinese.

† There are copies in England, and on the Continent.

terary situation, and who took delight in his profession, compiled it with the assistance of his son, who also had a taste for letters.

DATE.---The reign of Wan-leih, about the year 1,600. It was during this reign that Europeans first visited China; and in this book are some notices of European muskets, which shews, that it is by no means the ancient work that Mr. Woodward was led to suppose.

FORM.---An octavo size.

CONTENTS.---We have said that its leading object is to describe objects by presenting to the eye graphic representations; hence the writer of the preface, (who in China is generally as in this case the author's friend) says, that the learned author 左有圖右有書 "On the left side placed plates, and on the right side books"---by which he means, that graphic representations had the precedence of letters. Plates he adds, are 書之精神 the essence and spirit of a book; that which gives it animation.

The order of subjects, is: (1) Astronomy; (2) Geography; (3) Plates of eminent persons, and of the different tribes of men in every region; (4) The mysteries of the cycle and Pa-kwa; (5) Architecture; (6) Furniture, household utensils; implements used in husbandry, weaving, fishing, and in war; weapons, and so on; (7) Anatomical plates; (8) Parts of dress;* (9) Chess and other games; (10) Ancient characters; (11) Botany and natural history, in different places; (12) The arts of boxing and fencing; (13) The sword exercise: (14) Posture making, or minuet dancing; (15) Various attitudes and mysteries to promote health and longevity; (16) Bull-baiting, cock-fighting, and similar sports; (17) Different specimens of coins and money.

Such is generally, the division of subjects in the SAN-TSAE TOO HWUY. There is to each cut a verbal description, which makes the book on the whole entertaining and instructive. It is said, the blocks are now lost, and no new copies to be purchased, nor yet old ones, but with great difficulty and at an extravagant price. Considered as a book of science, it must be rated very low.

ACCOUNT FROM THE MISSIONS.

BELLARY.

We are sorry that our limits oblige us to give but short ex-

* Gowns, robes, &c.

tracts of the very interesting journal of the Rev. W. R. sent from this station: but we hope to continue it in a subsequent number.

"JANUARY 5TH.---This has been a most interesting day to the friends of religion at Bellary. We have been celebrating the first Anniversary of the Bellary Branch Bible Society.---One told me, if he should live to the age of Methuselah, he should not have erased from his recollection the solemnities of this day. Many who had to engage in the business of moving and seconding the several motions, felt rather reluctant and diffident in coming forward, having never WITNESSED, much less assisted, in such a meeting before in all their lives. However, we suffered no interruptions, nor were we grieved by any blunders, but every thing was commenced, conducted, and carried through according to the apostolic injunction, "decently and in order." Several very appropriate speeches were made, and at the close we obtained many new subscribers, together with a handsome collection which was received at the doors. We have been enabled to raise in the past year very near 200l.

"We now commence anew and set out with redoubled pleasure, energy, and vigor; we hope in the year ensuing to be able to distribute many versions of the holy Scriptures in the native languages.

"13TH.---Several Mahomedans came expressing a great desire to converse with me on a variety of subjects. I was grieved to find, however, that they made no inquiries as to how they as guilty creatures, might find acceptance with God; the pardon of their sin, and the salvation of their souls. These things evidently caused them no anxiety. Their questions were all of non-essential importance, and for the most part matters of mere idle curiosity.

"17TH.---A native came to inquire of me, whether supposing he were to lay aside the marks and badges of his cast, give up his vain and foolish heathenish practices, forsake every falfe and wicked way, and act in every respect in the same manner as true and sincere christians do, except eating of flesh and sitting down with them at their meals, he might be eligible for the salvation of Jesus, and be found at last among the redeemed in glory. He thought he could never be brought to eat animal food. I told him this was of no consequence; that he might be a christian, and yet live on herbs, vegetables, and grain, all the days of his life. "The kingdomof God is

not meat and drink, but righteousness, and peace and joy in the Holy Ghost."--- This seemed to afford him great satisfaction, but I am afraid, (poor man,) that he is still far from the kingdom of God.

" 18TH.---Within the last few days, Bellary has added to the number of its Christian Institutions, by the formation of a Juvenile Bible Society. Already near sixty children have entered their names as regular subscribers. This owes its rise to the zeal of our Charity School Master, and to the activity of one of the scholars who had formerly been noted for his audacity and wickedness.

" 19TH.---We have long wished to get a place in the heart of the town, where we might sit down from time to time in the midst of the natives, and converse with them on divine subjects. We have frequently made it a custom to go into the public Bazar; but for want of a place which we might call our own, we have felt much unpleasantness, and labored under many difficulties in gaining the attention of the people. We have at length with considerable difficulty prevailed upon a native merchant to sell us his house, built of stone, and containing two rooms, for sixteen guineas. It is our intention to visit this place in the week evenings, in order that we may read and expound various parts of the sacred volume, in connexion with our several religious tracts, catechisms, and dialogues---hear the questions that may be proposed, and answer inquiries.

" 21ST.---During this and the past month, Mr. Taylor has been round to all our native schools, to ascertain correctly their present state; a part of this work afforded much satisfaction and was gratifying in the extreme.

" The schools keep up very well as to numbers, but are not so expert and diligent in acquiring a knowledge of our books---as could be wished. Those however that have been dilatory, promise that the next examination shall afford more satisfaction. There is a school at Boodial which always gives us pleasure to inspect. Though Mr. Taylor's visit this time, was to them unexpected, yet he found actually two more boys present than the master is paid for. Thirteen repeated the whole of the first catechism with a great deal of propriety. Seven said the whole of the 5th chapter of Matthew, and six, from the 1st to the 42d verse; one said the whole of the larger catechism,---three repeated 53 questions, and two said thirteen. The

master certainly does his utmost in bringing the children forward in every part of their learning.

"The following abstract will shew at one view the different native schools at present supported by this Mission. The number of children in each, and what knowledge they have attained of our books:

CHILDREN IN REGULAR ATTENDANCE.

Canada and Gentoo school in the Mission Garden	50
School for teaching natives, English in do.	17
School for out casts, in the vicinity	24
Kowl Bazar, do.	22
Seedharaguddy	16
Kupgul	24
Arsoondy	26
Tholamamady	23
Boodial	50
Heerial	40
Paltoor	55

Number of schools	11
Children on the books	420
Ditto in regular attendance	352
Number of children who can repeat the first catechism	113
Ditto second catechism	20
Sermon on the Mount	47
Ten Commandments	14
Morning and evening prayers for schools	7
Small catechism on the creation	3

"All the children make very good progress in reading, writing, arithmetic, &c.

"We have had a letter drawn up in the native language, containing a statement of the present state of all the schools, and have sent a copy of it to the several school masters, giving praise where praise was due, and censure where censure was due; hoping that by this means the indolent will be effectually reproved and admonished, and the diligent suitably encouraged and animated.

"It is a pleasing circumstance connected with these schools, that not less than 24 natives have lately come forward to give a small sum monthly towards their support. I doubt whether their motives are at present of an evangelical kind; it is however very gratifying to see them in the least this way inclined."

CALCUTTA.—"We have occupied a place called Tally Gunge, about four miles from Calcutta, and one from the celebrated Kallee Ghaut. Mr. Keith and myself stay at it alternate weeks—Messrs. Hampson and Trawin will take their turn when a little more acquainted with the language.—We have had an old brick house there, lent us rent free for three years; and find by the plan we have adopted, considerably greater facilities with respect to getting at and

amongst the natives; and many fearlessly come for books. This evening, about 16 or more came, &c."

CHINSURAH.—"I send you the first tract printed at our Mission press at Chinsurah. Mr. H. has compiled a book of arithmetic, containing 120 pages, for the use of the Bengalee schools, which has just also issued from our press, comprising—The five fundamental rules—tables of money, weights, and measures—reduction—single rule of three, direct and inverse—land measure, &c.—Bengal and Madras, factory, and Bazar weights—native contracted rules for calculating the value of goods, admeasurement of boats, grain, gold and brass weight, batta, wages, &c. &c."

Messrs. P. and H. have begun preaching at Chinsurah, in the Bengalee language.—They go out every day into the streets, and neighbouring villages, and by word of mouth and printed Scriptures and tracts, make known the joyful sound of the Gospel.

BATAVIA.---Rev. J. Slater and family arrived in good health at this station, the 18 h of June, after a passage of nearly seven weeks. He says: -"In our passage, we touched at RHIO and LINGAN; also at PONTIANO, on the island of BORNEO. We spent two days at LINGAN, where I distributed a considerable number of New Testaments and tracts, especially the youth's catechism, among the Chinese. I went on board of three junks (Chinese ships,) and gave the people some books; also sent six New Testaments, and a proportionable number of tracts, by each junk, to China. The same plan was followed at Rhio. At Pontiano, I spent two days among the Chinese. The Captain China is a FOKIEN man. He was very kind. At this place, I circulated 120 New Testaments, and 300 copies of the youth's catechism; besides some copies of Genesis, Deuteronomy, Psalms, and other tracts. To Sambas, I sent 100 copies of the youth's catechism. Pontiano is situated on a fine river, as broad as the Thames, at London Bridge. Several persons told me, (of course I had no means of proving the truth of the assertion,) that they had sailed up this river for two months, without perceiving much difference in its size.

TRAVANCORE.---The Rev. Mr. Knill had been obliged, through extreme ill health, to leave that station, and was waiting at Columbo for a conveyance to the Cape, or to England. Rev. Mr. Mault and Mrs. M. had left England, according to last accounts, for Travancore.

CHINA---Dr. Morrison had finished his translation of Nahum, Haggai, Zephaniah, Habbakuk, Zechariah, and Malachi. He has also composed and printed in Chinese, a pamphlet containing a voy-

age round the world, combining entertainment with instruction. The following note has been received from a Gentleman in Canton;

"Mr. Editor, To day I gave a fresh batch of your Chinese publications to a poor man, who had formerly received some of your previous ones---he said, "I have read the former books with care, and they approve themselves to my conscience---were the sentiments they contain universally received, we should have no occasion for Mandarins."---meaning, that crimes would not be committed. Z. A."

PENANG.---The Rev. John Ince and family, from Malacca, joined this Mission, for the Chinese department, on the 28th of June. The Chinese school, commenced in January last by Mr. Medhurst, now devolves on Mr. I. Several openings favorable for the establishment of Malay schools, appeared; and Mr. Beighton had about 12 Malay scholars.

MALACCA.---There has been here a good deal of sickness among the people, and many deaths. In order to lead the heathen to the practical improvement of this dispensation of providence, a new Chinese tract entitled, "THE DUTY OF MEN IN THE TIME OF PUBLIC CALAMITY," has been written and printed.---The translation of the 1st and 2d Chronicles into Chinese, is finished. Mr. T. has composed and printed a few hymns, and a tract on HUMAN DEPRAVITY, in Malay.

DONATIONS TO THE ANGLO-CHINESE COLLEGE.

A friend, (in the H. C.'s Civil Service, Bengal.)	Spa. Dolls.	200
Mr. Thomas Brooks, Malacca, - - -		8

DONATION TO THE SCHOOLS AT MALACCA AND PENANG.

Through a mistake in our last, we put down Capt. Latter's donation at Sa. Rs. 100---whereas it ought to have been Sa. Rs. 200

DONATIONS OF BOOKS TO THE LIBRARY.

			Vols.
J. Davis, Esq.---	La Chine Illustre, par Kirchere, -	folio	1
	Dutch Embassies to Japan, -	do.	1
	Semedo's History of China, -	do.	1
	Kæmpfer's History of Japan, -	do.	2
	Semedo's Histoire Universal de la Chine.	4to.	1
	Ides's Travels over-land from Muscow to China,		1
Friends in England---	Biblia Sacra, a Beza, -	folio	1
	Evangelical Magazine, -	8vo.	24
	Life of Joseph Allein, 18mo. (5 copies)	do.	1
	Bigland's History of Europe, -	do.	2
	Gospel Magazine, .	do.	4
	Eclectic Review for 1818, -	do.	1
	Christian Observer for 1817. -	do.	1
	Missionary Register, for 1817, -	do.	1
	Thomas a Kempis' Christian pattern,	12mo.	1
A friend---Williams on the Divine Government, -		8vo.	1

		Vols.
Dr. Chalmers---	Life of Calvin, - - do.	1
	Young's Observations, - - do.	1
	Essay on the origin, and decline of the Christian Religion in India, - do.	1
Dr. Morrison.---	Remusat's Translation of the Invariable Milieu. The originals of this work are in Chinese and Tartar; the translation in French and Latin, with notes, - - 4 o.	1
	Montucci's Parallel, . . do.	1
	Journal Des Savans for June & August, 1817. do.	
	Morrison's Chinese Grammar, . 4to. copies	4

GENERAL RELIGIOUS INTELLIGENCE.

JAVA.---We remark with great satisfaction, the arrival of four Dutch Missionaries at Batavia, sent out by the NETHERLAND'S MISSIONARY SOCIETY. There is a Dutch Clergyman, also a catechist, employed in the MALAY branch of the ecclesiastical department there.

RANGOON.—Extract of a letter from the Rev. A. J. "The six years that I have passed in this country, have witnessed no convert from Boodhism. Yet I hope, that much truth has been communicated by word and writing, and that many minds have been convinced of the truth, though not made willing to embrace and practise it. I hope that the day of God's power will at length, be revealed.

"We are now building a place of worship on a public road, and intend to spend much of our time there, and hope that the attempt will be more successful than our past attempts."

SCOTLAND.---The sabbath school union for Scotland, had at its last anniversary, 31,785 children on the list of its various schools.

HOLLAND. In 1818, a Protestant Minister having met with persecution at TOURNAY, his Majesty the KING OF THE NETHERLANDS ordered a Church in that place to be set apart for him to preach in as often as he pleased, settled an annual salary of L. 50 on him, and signed the order with his own hand. It is a most pleasing and paternal trait in his Majesty's character, that he is accessible to the very meanest of his subjects. He manifests a high regard for the spread of the Gospel, and a firm attachment to the glorious principles of the Reformation, of which Holland has been one of the chief pillars. His Majesty has been heard to say: "I wish the spread of the Gospel in my dominions."

RUSSIA. Some of the most distinguished Generals of this potent nation, encourage greatly the circulation of the Holy Scriptures in the army. The Emperor has ordered an University to be established at St. Petersburg.

ENGLAND. At the last Anniversary of the Cumberland and Carlisle Sunday school union, there were 7,600 scholars in the list.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE In the course of last year, this Institution circulated and sold Bibles, Testaments, Prayer books, and Tracts, amounting in all to MORE THAN ONE MILLION OF COPIES.

DEATHS. GLASGOW, 13th October, 1818, Rev. Dr. Balfour. SIERRA LEONE, 26th July, 1818, Rev. Mr. Garnon, Chaplain. Same day Mrs. Collier. 1st August, Mr. Wenzel. Some little time before, Mrs. Decker; and a few days after, Mrs. Garnon's infant son. These persons were all members of the Church Mission, in West Africa, and all cut off within a very few days of each other! How impressive are such dispensations of providence!

ULTRA GANGES MISSIONARY UNION.

The necessity of cordial co-operation in the work of the Gospel and the importance of well defined principles of association, led to the formation of the Ultra-Ganges Missionary Union, an outline of which is subjoined.

A GENERAL SCHEME OF
THE ULTRA-GANGES MISSIONARY UNION.

FUNDAMENAL PRINCIPLE.

The fundamental principle of the Union is, an agreement in the faith of the *Doctrines* contained in the *Confession of Faith, and the Larger and Shorter Catechisms*, which were agreed upon by the Assembly of Divines at Westminster.

FIRST—THE OBJECTS OF THE UNION.

1. To cultivate mutual fellowship: by intercommunication of christian graces, knowledge, and gifts.
2. To afford mutual assistance: in cases of sickness, poverty, danger & calamity, reproach, and persecution.
3. To give our mutual testimony against errors in doctrine or worship, which may creep in.
4. To endeavor to remove what may arise to scandalize the truth.

5. To decide in cases of difficulty that may occur, either among the Heathen, or among the Members of the Union themselves.
6. To organize and support a school system. To collect information on the state of education—to establish schools extensively; to improve the plan of education; to furnish proper elementary books; to support them by a general fund; and to raise up teachers.
7. To establish and support a general seminary, for the instruction of natives of good parts, and for the education of our own children.*
8. To manage the widows' fund. To keep its accounts; to use means for its increase; and to determine the times and extent of supplies to be given.
9. To carry on a periodical work.† To furnish it with matter; to render it worthy of perusal to the reader, and useful to its objects; and to interest ourselves in its dispersion.
10. To promote general knowledge.
11. To carry into effect the pious views of the various Societies which send or assist us, viz. the Missionary, Bible, and Tract Societies, &c.

SECONDLY—THE AUTHORITY OF THE UNION.

1. Negatively.
   1. Not to any thing of a merely domestic kind.
   2. Not to private property.
   3. Not to matters of private judgment, which affect not the fundamental principle.
   4. Not to the detail of business in individual Missions.
   5. Not to modes of worship.

* The objects specified in this particular, may be combined with those of the Anglo-Chinese College. Ed.

† The Indo-Chinese Gleaner may answer every purpose of the Union, and be the medium of its communications to the public. Ed.

6. Not to interfere with the Missionary Society's arrangements.

II. Positively.

1. To advise.
2. To reprove.
3. To exclude from fellowship and privileges those who infringe the rules of the Union.
4. To withdraw or afford its support.
5. To declare its opinion by a public and joint act.

THIRDLY—REASONS FOR THE UNION.

I. The letter and spirit of Scripture.

II. Our great distance from Europe.

Long time requisite to communicate with home—Many uncertainties attending correspondence—Supplies some times precarious, as in cases of war, &c.

III. The general unhealthiness of the climate.

Frequent changes and voyages needful—Supplies of suitable provisions, medicines, materials for use in the Missions, &c. sometimes procurable in one place on easier terms than in another.

IV. To give effect to the objects of our Mission: by combined talent, advice, and influence—Isolated effort effects little—Unphilosophical and absurd to suppose that it can accomplish great things.

V. To insure the permanency of our work: by sending laborers from one station to another, in cases of difficulty—We may be laid by through sickness—Some may be obliged to remove for a time—Some may give up the work—Some may dishonor it—Some may soon die—Things have not an inherent impetus to carry themselves on—The best regulated Missions suffer by an intermission of labor—Without persons to carry on the work, beginnings are lost—great objects crushed in the bud.

VI. We are all sent out by the same Society, educated for the same purposes, supported by the same means, and the same people feel an interest in our success.

VII. We are all nearly of the same sentiments; in doctrine, worship, and about the means of propagating Christianity.

FOURTHLY—ITS ADVANTAGES.

I. In regard to family comfort.

Interchange of friendship—supplies of necessary things which may be less expensive in one place, than in another—Friendly visits for health—Benefit to our children.

II. In regard to success in our work. A spirit of prayer and christian love cherished—Mutual encouragement by communication of each other's trials, labors, and joys—Mutual advice—Zeal would be quickened—The kingdom of Satan among the heathen would be more systematically beset.

III. In regard to converts, or candidates for christian profession.

The people in these parts trade much—New converts or persons under instruction, could be recommended to the care and instruction of brethren at different ports; otherwise, impressions are lost for want of constant means, or by long intervals of instruction—the heathen would learn the true nature of christianity from its effects.

IV. Our system would in course of time acquire strength, magnitude, and extensive usefulness, by as close an identity of sentiment and uniformity of plan, as may be consistent with perfect freedom of private judgment.

V. Advantage of the press for printing tracts and books,---all the stations may be supplied.

FIFTHLY——MISCELLANEOUS REMARKS.

1. There is no example on record of great and lasting good being effected by isolated efforts.
2. Where union and co-operation are considered objects of importance, some non-essentials in opinion must either be sacrificed, or agreed to be laid aside ——men do not all think alike.
3. A Union formed on broad principles and regulated by a good plan, would prove a much more powerful auxiliary to the Churches at home than the best directed individual exertions can.
4. It may not at first meet general approbation---some may not see the utility of combined exertion so fully as others, &c.
5. The thing seems of great importance—almost essential to the well-being of our Missions---Time, bodily weakness---and the speedy approach of death, leave no room for long hesitation on a subject which involves so great consequences.

LASTLY——PROPOSITIONS.

I. That, while the members of this Union think it their duty to do what good they can to all men, whether heathens, or professing Christians; they wish at the same time duly to consider the inexpediency of attempting to form new churches among christian people who have stated pastors.

II. That the importance of promoting general knowledge and civilization in as far as is practicable, be recognized as a principle, and acted upon.

RULES OF

THE ULTRA-GANGES MISSIONARY UNION.

I. NAME—That a Union be formed to be denominated "THE ULTRA GANGES MISSIONARY UNION."

II. OBJECTS—That the objects of this Union be—to cultivate mutual fellowship among the members; to strengthen and perpetuate the Missions con-

nected with the Union; and to promote the diffusion of divine truth in Pagan and Mahometan countries, on this side the Ganges.

III. MEMBERS---That all Missionaries sent out by the *Missionary Society*, usually denominated the London Missionary Socety, to India, who approve the principles of the Union and wish to join it, may be admitted as members.

IV. COMMITTEE---That a Committee, three of whom shall hold the offices of President, Treasurer, and Secretary, be appointed to manage the concerns of the Union for 1819-20—who shall be Rev. W. Milne, President; Rev. C. H. Thomsen, Treasurer; Rev. W. H. Medhurst, Secretary, &c. The Committee to be annually elected.

V. AUTHORITY OF THE COMMITTEE—That, (as the principles of the Union are clearly defined in the scheme prefixed) the Committee shall be competent to act in all ordinary and urgent cases; but all those matters which are so important as deeply to involve the common interest, and are such as can be delayed, shall be referred to the consideration of the whole body, and determined on accordingly.

VI. REGISTER—That a Register be kept by the Secretary, into which copies of all the proceedings and correspondence shall be inserted.

VII QUARTERLY STATEMENTS---That every member of the Union shall once in three months, send in to the Secretary for insertion in the Register, a short statement of the progress and circumstances of that branch of the Missions to which he is attached, as to laborers, schools, books, preaching, deaths, births, &c.

VIII. *Correspondence of the Committee*—That the Committee shall send round four times a year, to

every member, or at least to each Mission, a copy of what may be inserted quarterly in the Register.

IX. *Committee Meetings*—That the Committee shall meet on the second Monday of every month to transact business.

X. *General Meetings*—That there shall be an annual meeting, at such time and place as may be fixed on, at which there shall be one or two public discourses delivered, by persons previously appointed. Those who cannot attend the general meetings shall if possible, send delegates. The first annual meeting to be held at Malacca on the 3d Tuesday of June, 1820. Appointed to preach, the Rev. W. Milne, Malacca; Rev. T. Beighton, Penang.

XI. EXPENSE—That whatever expense be incurred in copying and transmitting papers on the business of the Union; in the passages of persons to the annual meetings, &c. be placed to the account of the Union.

XII. *Resources*—That there be a yearly subscription by every Mission connected with the Union, and a public collection at annual meetings, to furnish resources for the general expense; and the deficiency shall be referred to the Missionary Society to be made up by its funds.

XIII. *Intercourse with other Societies.*—That the Members of this Union shall endeavour to cultivate christian fellowship with the members of all other societies, who hold the fundamental doctrines of the Reformation, and which have for their object the propagation of the Gospel in the East.

Agreed to, and signed at Malacca, on the 27th April, 1819, by the following persons:—

REV. ROBERT MORRISON, D. D.
WILLIAM MILNE,
C. H. THOMSEN,
WALTER HENRY MEDHURST,
REV. JOHN SLATER,
SAMUEL MILTON,
THOMAS BEIGHTON,
JOHN INCE.

THE INDO-CHINESE GLEANER.

No. XI. JANUARY, 1820.

In conducting Periodical publications, it is a very general practice to prefix, at the commencement of the year, some observations on the nature, utility, or means of supporting and extending the circulation, of the work. Leaving, however, our little Miscellany to its own fate, and the aid of its friends, we beg to offer the following remarks, on a subject which very nearly concerns the best interests of humanity.

INFANTICIDE IN CHINA.---Mr. Abel's Book on China has fallen in our way, and has confirmed the opinion we had formed, by report, of the amiableness of the author's disposition. Wishing, as his feelings dictate, to wipe off from our common nature, the reproach of infanticide, he states, that Lord Amhers.'s Embassy SAW nothing in the whole course of its journey through the country, that tended to confirm the charge of this foul deed on China. And on the other hand, he himself witnessed much tenderness shewn by parents to their children.

That infanticide exists in China, we have the evidence afforded by the confessions of the natives themselves; of original moral essays dehorting parents from committing this crime; and of Europeans who have been naturalized, and domiciliated in China. In opposition to this, the observation of official travellers post haste along the high road, or through the rivers, has no weight as a negative proof. Had infanticide been said, NOT to exist, and they had seen dead infants strewed along the banks of the rivers, or on the roads where they travelled, their observation would

have some weight. But when it is said, that infants are destroyed, it does not follow that this public exposure of them is the way in which they are disposed of. The tub of water prepared to perform the first ablutions to human animals, is quite sufficient to drown an infant, without carrying it out of doors; and this is, in general, the way in which the rich destroy their female infants, when they do commit that inhuman crime. European writers on this subject seem to imagine that the crime is committed by stealth, and that the poor innocents are exposed and left in the streets, or cast into large rivers under cover of darkness, as is sometimes the case with the infants of seduced, or seducing, females, in England. This, however, is not the case. Infanticide is an illegality of which the law takes no notice; or if this seem a solecism, it is an illegality of which the executors of the law take no notice.

At the same time, it is not a practice that the Chinese glory in, and therefore like the crime of drunkenness, and like other crimes in a polished nation, not far from England, they observe a sort of DECENCY in the perpetration of it. They do not expose these things to foreigners at Canton, nor to Embassy travellers, before whom they assume the best and most imposing attitude: the soldiers brighten their helmets, and the police sweep the paths that were never swept before.

We should consider the negative observation of the English Embassy in China, and of the "accurate" de Guignes quite as conclusive against the birth of children in China, as against their occasional destruction, in as much as they did not WITNESS the one, any more than the other.

The reasoning against attested facts, from the unnatural want of στοργη, or AMOR PARENTUM ERGA LIBEROS, which these facts suppose, has but little force; for what unnatural and unreasonable animals do human beings become under the influence of erroneous opinions. False notions of honor, have in Europe, made the dearests friends mutually to plunge daggers into each others breasts. And whole nations under an absurd admiration of "honorable war," waste their ingenuity, their property, and their blood, in

mutual butcheries, rather than admit the principles of justice and equity to have their free scope, and to regulate all their proceedings. Appealing therefore, to well attested facts shewing the power of false opinions operating on the minds of sons and daughters, in other countries, so as to induce them to expose their aged parents to inevitable death; and on the fair and the young to burn themselves with those already dead, it is not incredible that false opinions, the love of ease, or the dread of want, or the lust of avarice, or the pride of family, or some other absurd motive should induce the Chinese to destroy their female infants. But it is surprizing that philosophers, immersed in matter, and skilled in the grand results, which proceed from minute and subtle and unobserved causes, should be so short sighted as not to discern the powerful effects of opinion. Mr. Abel joins with those who comtemn studies directed to scrutinize the abberrations of human intellect; its wanderings from God, the source of virtue and of happiness; but these investigations are connected with endeavours to reclaim it from error and vice, and inhumanity, and should not be contemned.

As to the extent of infanticide in China, it is, we believe, impossible to give any numerical statement. We can assure our readers, that it is not by Chinese generally considered a strange, rare, and horrible occurrence.

To the above remarks we add the following extracts, ON DROWNING FEMALE CHILDREN, from the Tsuen-jin-kwei-yŏ---which strongly confirm what has been said.

" Hwang-le said—that the drowning of infants, though it be the work of cruel women, yet arises from the will of the husband. If the husband be determined not to drown the infant, the woman can have nothing in her power.

" If the child be born by a slave, and the wife will not endure it, after the first month, you can pass it over to some other family, and give it a name different from your own; thus its life will be preserved, and the affair will be managed well. If you say, that you are poor and cannot bring it up, you should reflect that it will not apply to its

father and mother all its life for subsistence, but will in due time be married out.

Another paper on the same subject from the same work:

"Ho-lung-yuen in his ode on the drowning of females says---The nature of the tyger is most cruel, yet it knows the relation betwixt parent and offspring.

"Man is the spiritual part of all things; shall he be inferior to the tyger? In bearing a boy or a girl, conception and bringing forth are the same with respect to both.

"I have heard that when female children are killed, the state of suffering is beyond comparison—whilst yet in its blood unable to speak, it cries in the tub of water—long suffering ere it dies—O alas! the heart of parents that can endure this!

"I would advise my people not to kill their daughters. All that is required for their head pins, and raiment will not impoverish you. The disposition of daughters is most tender. They love their parents better than sons do. Many sons go from home; daughters cleave to their parents. Many sons are disobedient to their parents; daughters are obedient. Many sons wander to a distance; daughters keep at home. Sons have little feeling; daughters always weep for their parents. Daughters love their virtuous husbands, and in many cases increase the honor of their parents.

"Do you not observe how Te-sŏ, (whose name occurs in ancient story) prevented the punishment of her father? Don't you remember how the female Tang-heang opposed a tyger and rescued her father?

"The female Shan at the age of 18, knew how to conduct the funeral rites of her father. The virtuous and dutiful females of ancient times were very numerous. It is impossible to mention them all.

"The magistrates sometimes wrote tablets in their praise. The Emperor also graciously conferred presents on them. Some were made ladies of the palace---some wives of the nobility. If you preserve the lives of your daughters, a happy recompence will be the consequence."

I. JOURNAL OF OCCURRENCES.

CHANGES IN THE CANTON GOVERNMENT.---THE PEKING GAZETTE has been received up to April 14, 1819. It appears Heah-sung* Chun-tang has again returned to the capital, and is employed in various important duties at Court. In a list of Kings and Statesmen on whom the Emperor has bestowed 9 or 10 taels each of Genseng, Sung's name appears in a higher place than Duke Ho's, and the venerable old Soo.†

Kwang-ta-jin,‡ who is Commissioner of Customs at a place near Po yang Lake, has written to say, that there is a defect in the duties of the year to the amount of 39,000 taels, which he begs to be allowed to make up. To this the Emperor accedes, without inquiring any further into the cause. A new Foo-yuen, named Kang-shaou-yung, is appointed to Canton: said to be a native of Shan-tung. A new An-chă-sze, or Judge, is also appointed---named Lew-kaou-shin. These changes occurred in consequence of the death of the Foo-yuen of Shan-tung, whose name was Ho-shun-woo, and who, as Poo-ching-sze, had charge of the late Embassy when it passed Shan-tung. The Emperor has conferred on him the title of Governor General, (or Viceroy;) Chang's§ name has been again noticed with severe disapprobation, and every body forbidden to sue for his pardon.

THE PEKING GAZETTE has been received dated at Peking, May 7, 1819.---An appeal to Court has been made by an individual from one of the northern districts of Canton, against the local Government, which has refused redress to the suffering party, in an affray amongst farmers, who disputed the right with each other, to a piece of land, and killed outright six men, and maimed four more, so as to cause their death. The Appellant declares, he applied in vain to the Viceroy's and other superior Courts. As is usual in such appeals, he is sent back to the province to be tried by the local authorities, whom he has impeached.

JUBILEE.---The Gazettes are filled with allusions to the Jubilee, in honor of the Emperor's birth-day, and arrangements for his going to certain tombs of his ancestors previously to that period. He is

* The late Premier. † Negociator in the late Embassy. ‡ Who accompanied the Embassy. § Commissariat to the Embassy in Peking.

exceedingly pleased with a report from Tseang, the late Viceroy of Canton, who wrote from Sze-chuen, that the province has no arrears to pay; and hence that there is no occasion to avail itself of H. M. gracious purpose to remit this year all arrears of land tax. As the Emperor declines receiving any more images of Buddha from the Mung-koo Kings, they desire permission to build a temple, dedicated to the Emperor where they may place idols and pray for his happiness: they also request permission to send Envoys to Court on his approaching birth-day.

ROMISH RELIGION.---A Censor, (Yu-she) has written against the Catholic religion, as it seems to exist about the capital, and has suggested seizing and confiscating every house that Catholics may rent, and all the property that such persons may pawn or mortgage, and in order to find out their property, to search all the pawn-broker's shops. To this the Emperor replies, that existing laws should be rigorously enforced, but to adopt such measures as the Censor recommends would only create a disturbance, and therefore must not be attempted.

UNNATURAL CRIME.---On the northern frontier of the Empire, a youth of twenty, being a servant, committed an unnatural offence on the person of his master's child, of four years of age; for which crime he was decapitated as soon as convicted. His Majesty affirmed on the margin of the report, that the offender did not belong to the human species. The Military Commandant who commands on the station, and who reports the case, takes blame to himself (as is customary in China,) for not finding out the meditated offence, and preventing it; to this clause, in this case, the Emperor has attached the word "ridiculous."

The sect of the white water-lily, so well known in China, is again making some stir, and a person, who, when FOUR years old was banished to the frontier, for his father's connexion with the sect, has suffered death, under the declared idea of "cutting off a sprout of rebellion."

TARTAR PRINCESS---A Tartar Princess died and had some honors decreed by the Emperor, which Duke Ho, with his usual audacity, and positive tone, declared were unusual. The Emperor RECALLED his official order in consequence of the Duke's affirmation. However, on farther investigation the Duke was found to be wrong, and

the Emperor RE-ISSUED his original order. One of the Courts adjudged that the Duke should lose a year's salary for his rashness and pertinacity; and the Premier was also implicated: but the Emperor has graciously diminished the fine to a mulct of half a year's income.

FORMOSA.---The Canton Foo-yuen (of the Embassy,) now Viceroy at Fokëen province, declares his inability to procure a competent officer to fill the chief vacancy, caused by death, at Formosa. He represents the Government of the island, as highly responsible and difficult, because it produces sulphur, (an ingredient of gunpowder) and in consequence of the many affrays which occur amongst a quarrelsome people; he wants a man of knowledge, experience, bold decision, and who can change his mode of proceeding as circumstances arise.

SZE CHUEN.---Tseang the late Viceroy at Canton, writes frequently from Sze-chuen, to the improvement of which, he is paying much attention; rebuilding the walls of towns, &c.

OVERFLOWING OF THE YELLOW RIVER.---This paper, though referring to a former period of Chinese history, affords a curious specimen of the manner in which wise pagans sometimes reason from natural phænomena, and the dispensations of providence. In the summer of the year A. D. 1090, this magnificent river overflowed its banks for near a year, and buried in its waters eight hundred thousand human beings (vide Kang-këen Muh-luh, 81 vol.) and about the same time an eclipse of the sun was observed in China.

On these occurrences the Chinese Historian reasons thus: "The Sun is an emblem of a Sovereign; and an irruption of water represents darkness and confusion. These two occurrences prognosticated an increase of dark bad principles and a diminution of the light and good ones: they were a proof of errors in the administration of public affairs. But at that time many bad statesmen were put away, and what could reiterated prodigies and judgments mean. They intimated what was the fact,---inconstancy in the Government. The administration was one day composed of good men, and the next day of bad men.

"The heart of Heaven is benevolence and love,* and it gives spe-

* 天心仁愛 Teen sin yin gae.

cial warnings and reproofs. When he who rules an Empire, is able to attend to these reproofs, and is awed by them so as to keep bad men out of place, and guard the Government from corruption; celestial prodigies and convulsions of nature may be prevented, the hearts of men rectified, and the world kept in order. Alas, that the Sovereign of that day did not deserve the praise of doing so!

The ensuing year, an extensive earthquake shook the province of SHEN-SE: on which occurrence the historian has these reflections. "The earth could not shake itself; its tremulous motion must arise from the combined operation of refractory subtle matter. At that time bad men were gaining power, and that of the good was declining. The efforts of the bad to come forward, were intimated by this convulsion of the earth and was designed to warn the prince against them.

Choo foo-tsze, (an Historian and Moralist,) says, "The King who knows there is a heaven above and fears it, in his words and actions adheres to truth; he is upright in the government and tuition of his people; in his partialies and dislikes he is just; in employing or rejecting men, he adheres to what is fit; when he promotes or degrades men, he does it for a manifest cause, and rewards and punishments are carried into full effect: and thus he shews a trembling anxiety to perform the duties of his station, and his fear of heaven.

"If he fears not heaven,† there is no irregular wish which he will not gratify; and thus he causes the anger of heaven, and the resentment of his people---he cannot protect his country, and what right has he to hope that the people will remain attached to him." K. L.

REPAIRING PRISONS.---The Foo-yuen of Keang-soo province reports to the Emperor, his having applied the overplus money in the Treasury, to the repair of a prison in his district. It appears that the prison of Tang-shan-hëen, from the period when it was built to the present time, (upwards of 30 years) has not undergone any repairs: so that the outer walls, together with several ranges of apartments---the cells for females, and the temple, had fallen into decay---the wood was rotten, and the bricks broken so that it needed a thorough repair. Several officers were sent to inspect it and

† "Heaven" in all these instances, may mean nothing more than the GODS." ED.

to make an estimate of the sum that would be required for that purpose, who reported that it would require 977 taels, 4 tseen, 1 fun, 4 le, (about 1,357 Dollars): which sum was accordingly paid out of the overplus money in the treasury.

THE EMPEROR'S WISHES RESPECTING THE SOUTHWEST FRONTIER.---Pih-lin, the Viceroy of Sze-chuen has submitted to the Emperor various regulations which he wishes to be adopted in the district of Lin gan, which from its contiguity to the outer settlements, has been the scene of great confusion. His Majesty has in a late Gazette, issued an order respecting affairs in that district. He wishes that those officers who are placed over the foreign settlements, and the heads of tribes, would imitate the practice of the Chinese, in dividing the people into tythings and hundreds, and in making records of every family, who should be made responsible for each other; and that in case of their harbouring thieves and banditti, the said officers be strictly examined and punished. His Majesty wishes also, that there be regular and constant communications between the posts and patroles, in order the more readily to apprehend the banditti lurking about those parts. In order to reward the soldiers who have been harassed by long and incessant duty in that district, he directs, that the confiscated property of outlaws, consisting of houses and lands, be sold, and the money be paid into the public treasury of Lin-gan-foo, from whence it can be drawn as occasion requires, timely information being given to the superior officers of the province. The districts in which the foreigners dwell, being very woody, they afford an easy shelter for banditti; the foreigners are therefore permitted to cut down the trees for fire wood, for their daily use, and the officers are not allowed privately to hinder them.--- With respect to requiring the foreigners to deliver up the guns and weapons in their possession, his Majesty observes: "The foreigners provide these guns and weapons either for hunting, or self defence against the attacks of robbers; if they are required indiscriminately to deliver up all in their possession, they will have nothing wherewith to guard their persons; it is necessary therefore that the officers and heads should make diligent inquiry as to the extent to which it is necessary to deliver up the guns and weapons, and pay the price for them; but in requiring the delivery, they must by no means use this as a pretence for threatening the people and extorting money

from them." Also in regard to prohibiting the foreigners from manufacturing military weapons, his Majesty enjoins, "That with the exception of articles which the people daily use, all kinds of murderous weapons should be forbidden and burnt: but what is the distinction between military weapons and murderous weapons?---when a sword or a spear is used in self-defence, it is a military weapon; when it is employed to injure others, it is a murderous weapon; but the whole of this business rests in restraining the foreigners, and in bringing down their proud and boisterous spirit." The officers and heads are strictly prohibited from compelling the people to work without pay, and from injuring them any way: natives of China are also forbidden to enter into the districts of the foreigners, as many troubles have arisen from vicious Chinese going there, and scheming to deprive the foreigners of their property: merchants, in order to travel, must obtain a pass, and be restricted to a certain time, which if they exceed, they are to be punished. His Majesty directs that when robberies take place among the foreigners, information be immediately given to the proper officers, and the case be instantly tried, in default of which the constables and magistrates are to be punished. On the subject of instructing the foreigners, in order to improve their morals, the Emperor says. "The manners of the foreigners, are in general hasty and fierce, but there are some men of learning among them; let the rulers in those parts therefore issue proclamations admonishing the people, and let them enjoin the inferior officers to make it more fully known, in order that the people may rest contented in their stations, and cherish a fear of the laws; when this practice has been followed for a little time, their manners will certainly be corrected and improved." At the close of the paper, his Majesty admonishes the Viceroy and those under him vigorously to carry into effect the things enjoined above, and to adhere to them long, in order to tranquillize the foreigners and the people dwelling on the border.

OFFICERS' NEGLECT OF DUTY.---Wang-kin-sew, has made application to the Emperor to redress his grievances; it appears, that his house had been broken into, when the thieves plundered him of his property, and defiled the females in his family. He had made three applications to the Foo-yuen, who delivered over the affair to

the inferior officers; they again carelessly passed over the matter, and for three years no decision was given. His Majesty blames the Foo-yuen, for not attending to the case himself, and for procrastinating it for such a long period---he has also given orders, that the Foo-yuen and the officers be delivered over to the tribunal for trial, for his remisness and neglect---and that the injured person be immediately redressed.

THE TEMPLE OF FAME.---The Emperor has ordered the Board of Ceremonies to place the late Minister of State Fei-shun, in the temple dedicated to the memory of deceased statesmen of great merit. His Majesty remarks, that he well deserves this honor; for although through carelessness in allowing the encroachments of the inferior officers, he had once been degraded a step in office, yet his conduct was in general good, particularly when in the inferior office of Foo-yuen, he had greatly benefited the people and delivered them from oppression. But as to the She lang, Woo-tsăng, the Emperor has decided that this honor shall not be conferred upon him: because that when he was in the office of Yew-she-lang, he held familiar intercourse with the eunuchs of the palace, which was a glaring error in a person of his rank. His Majesty further directs, that in future when any deceased officers are to be admitted into the temple of Fame, strict examination be made whether their former errors were of a venial or a flagrant nature, and that they be received or rejected accordingly.

A CULPRIT'S MOTHER PROVIDED FOR.---Teng-ting-kwei, a felon, and who had already been banished to the River Amour, is convicted of another crime, for this the Emperor directs that he be made to wear the cangue the proper time, and then be outlawed. But in consideration of his being the only son of a widowed woman, who is upwards of 70 years of age, and left without any provision---it is ordered that his mother be paid a small salary regularly out of the public treasury, to provide for her support.

OFFICER DEGRADED FOR VICE.---Han-yuen-poo, an officer, has been found guilty of an unnatural crime, with a certain barber, by which he has brought himself to utter shame and disgrace, he has also increased his guilt by maiming and wounding a man named Fan-tsĭh.---He is for these vices ordered to wear the cangue for two months, and then be banished to the River Amour, there to be a slave for life.

NEGLECT IN THE ADMINISTRATION OF JUSTICE.---An Yu-she has presented a document to the Emperor, complaining of flagrant neglect in the administration of justice, even in the province of Chĭh-le. He says: "the magistrates of the Chow and Hëen are none of them diligent and vigorous in the execution of their duty,---and even in the province of Chĭh-le, there are many who without the least fear or shame connive at robbery and deceit. Formerly, horse-stealers were wont to conceal themselves in some secret place, but now they openly bring their booty to the market for sale. When they perceive a person to be very weak, they are in the habit of stealing his property, and returning it to him for money. On reporting this to the mandarins, they treat it as a trivial affair, and blame the man for not being more cautious. There have been instances of thieves being apprehended, and on their persons have been discovered government warrants, which shewed that they had taken the advantage of being sent out to apprehend thieves, to steal for themselves. Formerly, constables were forbidden to harbour thieves, bnt now they themselves adopt these nefarious practices. When a matter is reported to the officers they lay it by, and do not inquire into it---and on its being carried to the higher Courts, and orders are issued that the affair be attended to---they just apprehend a few thieves, and after a few days let them go again. In the districts of Ting hing-hëen, Sin-ching-hëen, Chŭh-chow, Leang-heang-hëen, and Koo-an-hëen, justice is administered in this remiss and careless manner. And what is still more flagrant, at a village between Wan-ping, and Fang-shan, (close to the Imperial residence), there are very many thieves concealed, and some Mahometans mixed with them, who go out by night in companies of 20 or 30 persons, carrying weapons with them, and in the district of Fang-shan, they frequently call up the inhabitants, break open their doors, and having satisfied themselves with what food and wine they can obtain, they threaten and extort money; which if they cannot obtain, they steal their clothes, or ornaments, oxen and horses, and depart. They also frequently go to shops, and having broke open the shutters, impudently demand money, which if they do not get, they set fire to the shop with the torches which are in their hands. If the master of the house apprehends a few of them, and sends them to the mandarin, he just imprisons and beats them, and before half a month, allows them to

escape, giving out that they have run away, when the fact is, that they have been purposely released. Now in my opinion, the magistrates of the districts are the shepherds of the people---and they ought immediately on the first report of a robbery, to proceed to apprehend the criminals, and then they would fulfil their duty: but now their allowing the people to report of flagrant as well as clandestine robberies, without proceeding to a strict examination, is first, because they are weak and hindered by their fears; secondly, because their sluggishness prevents them; not knowing, that thus the evil has already risen to too great a height, and it will at length be like "fattening the ulcer, till misery is completed."---I intreat that an order may be issued, that at the approaching triennial examination, these useless and worthless magistrates, may not be noted and recorded with honor; but that then, a strict inquiry be instituted, that if there are any thus weak and negligent in the duties of their office, their names may be signified, they be deprived of rank, and their negligence punished, as a warning to all sluggish officers in future. Also, that a selection be made of some intelligent, decided, and able men, who shall adjust and rectify these disorders; then the country would be peaceful, and the people be tranquillized and happy. I will mention an instance of Wăn-ching-hwuy, the judge of Shan-tung, who having apprehended some thieves, made a selection among the magistrates of that province, of two or three decided, intelligent, daring, and active men, whom he sent to make inquiry, in any village or district where thieves might lurk, and according to the distance of the place, or the number of the supposed banditti, he sent police officers and soldiers to watch and patrole, to search into their haunts, and apprehend their ring-leaders: in consequence of which the province of Shantung, from that to the present time, has been a little peaceful and tranquil. I beg therefore that an order may be issued to the superior officers and judges of the province, that they would make suitable regulations, and adopt means of preventing these evils in future."

IMPERIAL PLOUGHING.---An Yu-she has accused the officers of Court for negligence at the Imperial ploughing match. It has long been a custom in China, derived from high antiquity, for the Emperor and the nobles of his Court, to go out into the fields, personally, once every year, and plough a certain piece of ground. The Emperor ploughs nine furrows, the princes of the Empire five, the

nobles four, and so on in rotation, according to the various gradations of rank. At the late annual ploughing there appears to have been great negligence on the part of the nobles. When his Majesty had performed his share of the ceremony, he departed, instead of ascending the stage to witness the performances of his nobles, as was usual. The princes then did their part, and also departed. After which, the civil officers first dispersed, and the military officers, staring for some time at each other, ploughed but one furrow, and went away. "All which," the Emperor says, "was extremely negligent and improper. The princes, although they did no more than their duty, yet by their exactness in the performance of it, shewed that they had a respect for ancient ceremonies for which they deserve praise and reward. But as to the nobles, if at the annual ploughing they could be thus careless and negligent, just because I did not personally inspect them---how much more sluggish and negligent will they be, when placed in offices of trust in various parts of the Empire: let them by no means escape severe punishment. Let the Censor who accused the military officers be rewarded by increase of rank---but where is the Censor who should have accused the civil officers? let the nobles of the Court examine into this, and if it shall appear that Censor of the civil officers was there witnessing the abuse of the ceremony, and neglected to report, let him be tried for the offence: but if it shall appear that he himself first decamped, and did not wait to see the ceremony performed, let him be more severely dealt with."

MILITARY REVIEW.---The Admiral of the Fokëen province reports to the Emperor, that having, from the present peaceful state of the coast about Fokëen, obtained leisure from his more regular duties, he has employed himself in inspecting the military of the several stations within his district. He states that although the troops had not been reviewed for some years before, yet they were nevertheless in good discipline: those belonging to the left camp of Kin-mun, and Nan-aou performed their exercise in a superior style, and went through the various evolutions in admirable order; they kept up a constant firing with the matchlocks without intermission; the fencers flourished their weapons and handled the large shields with great skill; the archers were expert, and the riflemen constantly hit the centre of the target: indeed, in every department

the troops far surpassed expectation, and may be reckoned among the first class. The soldiers in the right camp of Kin-mun, and Tung-yin, all of them performed their evolutions in a good style, and fired with exactness; those who carried swords and shields fenced well, and the marksmen also hit the mark; these fully equalled my expectations, and may be reckoned in the second class. The sailors also managed the helm, turned the sails, plied the oar, and performed the various feats of firing whilst ascending the masts, or swimming in the water, with readiness and amazing dexterity: the flags, naval stores, &c. were all complete, and the weapons were kept bright and sharp. The ships and gun-boats with the exception of those which were in dock, and of those which had been injured in storms, and were not yet repaired, were all in good order. The officers, also with a few exceptions were found diligent and attentive to duty. Two serjeants, however, belonging to the left camp of Kin-mun and Nan-aou, being incapable of performing their exercise either on horse-back or a-foot, and having several times successively failed of the mark in archery; having moreover, never signalized themselves in action, were degraded to the ranks; and their places were filled by men from the ranks who had displayed more skill, and passed a good examination. With respect to the rest, all those officers commissioned and non-commissioned, who had hit the centre of the target either on horseback or a-foot several successive times, were rewarded; while others who were but middling archers, but had signalized themselves in action, were allowed a period in which they might exercise, and undergo another examination. With respect to those who were altogether incapable, they were either degraded to a lower rank, or altogether deprived of office.

A CASE OF EXTORTION AND DECEIT:---A Tartar General attached to the right wing of the army marching towards Tartary, reports to the Emperor his having apprehended several criminals, who had fraudulently extorted money under pretence of being Imperial messengers. He states, that apprehensive lest there might be, among the multitudes who follow the camp, unprincipled knaves, who would embrace every opportunity of stealing property, he strictly charged the officers in the rear guard, together with the foreign attendants, to watch with particular care: five fellows had thus been apprehended, who have been punished according to their crimes.

Two criminals also were convicted on their own confession, of entering into the tents, and stealing clothes and other articles; these after having their ears bored, and being exhibited for five days as a warning to the rest, were delivered over to the Tribunal of Punishments to be further punished. Soon afterwards, Wang-san, alias Wang, the pie-man, with his cousin Wang-ta, and a carter, Ning-kew, were apprehended, and brought up for examination, charged with having, under pretence of being Imperial messengers, gone about from place to place, to extort money and food. Wang-san, alias Wang, the pie-man, confessed, that he was a native of Wie-hëen, of the province of Chĭh-le,---63 years of age; that from the age of 20, he had lived at the capital, and got his livelihood by selling tarts---he had been used to follow the camp also to sell his pastry: he there met with a man, named Tung san, who had been banished for some crime, and another Ma-urh, who was since dead; these persons had been accustomed to follow the camp every year, and had extorted great sums of money from the district magistrates, under pretence of being Imperial messengers: the prisoner received from them about 3 or 400 cash.* This year, thinking to obtain some profit by the same trade: on the 25th day of the 7th month, he incited an old acquaintance Pĭh-urh, to engage Ning kew's cart, promising to provide food for the driver, and fodder for the horse, and to pay as the hire of the cart 800 cash a day: he also induced his cousin Wang-ta, to take care of his luggage for him. On the 26th, he set off from the capital, on the 27th, arrived at Yen keaou, and on the 28th, at Pĭh-këen, at neither of which places were there any from whom he could extort money; on the 29th he arrived at Pëeh-shan, where at the messenger's office, he obtained from the officer 6,600 cash, on pretence of being a messenger; on the 30th, he arrived at Hing-lung-sze, where he obtained 1,000 cash; on the 1st of the 8th month, he came to Woo-le-tun, where he obtained from the clerk of the office 20 taels of silver; on the 2d, he obtained 3,300 cash at the new Farm; on the 3d, he came to E-tse-meaou, where there was no messenger's office; on the 4th, he obtained 100,000 cash from a clerk named Le, at Tëen-tae-shan, besides food and provender for the horse. Of the money thus obtained, deducting what he had dis-

* In Canton about 800 cash go for a Spanish Dollar.

tributed among his associates, and what he had used in expences, he had still left, of copper coin 20,000 cash, and 20 taels of silver. The prisoner declared this to be the true state of the case. Wang-tae deposed, that he was a cousin of Wang-san's, that he was 43 years of age---on the 2d month, he came to the capital to trade; when Wang-san followed the camp, he called him to go with him: on the 26 h of the 7th month, they set off together from the Tse-hwa-gate, they obtained provisions and fodder once at Yoh-tëen-hëen, and again at another place, the name of which he did not recollect; also at the messenger's office in Tëen-tae-shan, they obtained 100,000 cash: and on the evening of the 4th, were apprehended; the prisoner disclaimed all knowledge of the grounds on which the money, &c. was obtained from the magistrates, and prayed that Imperial favor might be extended towards him. Ning-kew deposed, that he was a native of Wan-ping-hëen, that he was 23 years of age, and dwelt at Hae-tëen, where he followed the trade of a carter; that on the morning of the 25th, Pïh-urh, an old acquaintance, hired a cart for Wang san, to follow the camp, agreeing to give 800 cash a day, for the use of the cart, and to find the driver in food, and the horse in fodder; on the 26th, he met with Wang-san at the outside of the Tse-hwa-gate, with his cousin Wang-ta; they all journeyed together, but when they came to any farm or village, he was ordered to wait without, whilst Wang-sang and Wang-ta went in and brought out money and provisions: the prisoner asked Wang-san the reason of it, who told him not to trouble himself about it; on the 4th of the 8th month, Wang-san told him to drive the cart up to Tëen-tae-shan, where he brought out of the messenger's office, five bundles of money---they divided one bundle by the river side, and the other four were taken by the police. The prisoner disclaimed all further knowledge of the affair.

The General in conclusion comments upon the flagrant nature of the crime, being committed in the rearof the Imperial camp, on which account a severe example should be made of the prisoners. They were accordingly remanded to the Tribunal of Punishments for trial.

DOMESTIC SLAVERY---CANTON CHINA, JULY 2, 1819.---This town has had its attention much excited for a few days past, by the discovery of a flagrant system of kidnapping male and female children.

The discovery was effected by the persevering efforts of a silk weaver, whose apprentice, the only son of a friend and benefactor, was kidnapped, shortly after entering on his master's service. The weaver walked the streets of Canton, in hopes of finding the lad, till, by his daily unsuccessful peregrinations, he was almost distracted. When all hope of finding the youth had nearly forsaken his mind, he accidentally caught a glimpse of the object of his search. He recognized and spoke to the boy; but he, with a stupid gaze affirmed, he knew nothing of the man. The weaver, however, carried him by force to his shop, and to the father of the lad, whose stupidity still remained, till the priests of Buddha and other religionists were called in to dispel the enchantment which had bereft the youth of his recollection. While various ceremonies were going on the stupifying potion lost its influence, and the boy recognised with tears his master and his father.

The case was immediately communicated to the Government, by whom the rendezvous of the kidnappers was surrounded and all escape prevented. In the house were found six men and three women, who had for upward of twenty years, carried on a successful system of kidnapping children, and sending them to other provinces to be sold for domestic slaves. They are said, during that period to have stolen several thousand children. Ten only unappropriated, were found in the house: and all, it is said, under influen ce of some infernal spell, or some narcotick drug administered to them. The kidnappers were put to the torture, under which two of the men died, and the remaining seven men and women, chained together, have been paraded about the streets of the city, receiving lashes as they went along, from the youths they had kidnapped. Whether they will finally be put to death, or transported, yet remains uncertain.

Were domestic slavery not allowed, kidnappers would have less inducement to practice their hateful occupation.

MALACCA.

EMANCIPATION OF SLAVES.—We have peculiar pleasure in giving publicity to the following speech, delivered, by his Honor, J. S. Timmerman Thyssen, Governor of Malacca, on Dec. 6th, being the anniversary of the birth of HIS ROYAL HIGHNESS, THE CROWN PRINCE OF THE NETHERLANDS. We shall first give it in Dutch, and subjoin a translation.

MYNE HEEREN.

Sints ik het Gouvernement van Malakka aanvaarde geloof ik is het U Lieden allen bekend, ik steeds gewaakt en gezorgd heb voor de belangens van ieder, de ongelukkige vond tot my toegang, en myne deur was alleen gesloten voor de zulken, welke my door verkeerde middelen zochten in hun belang te brengen, deze gaf ik echter nog een blyk van welwillendheid, met hunne namen te sparen, en slechts met eene vermaning voor het toekomende my genoegsaam aan hunlieden bekend te maken.

Twee gewichtige onderzoekingen en te recht brenging waren in den loop van dit jaar myne vuurigste begeertens, en dank sy de Voorzienigheid dat ik in dezelve slaagde.

Het Eerste was het lot van de Pandelingen, een gebruik dat l nge tyd alheir bestond, maar inde laatste acht jaren merklyk de overhand had genomen, hoe veele kontrak..n, waarby ouders zich met hunne kinderen verbonden om dikwerf voor een gering voorschot den Pandhouder te dienen, tot dat zy het kapitaal konden aflossen zyn niet door my vernietigd, want tot dien aflossing werden zy nimmer in staat gesteld, daar de meeste slegts diende voor kost en kleeren, en konde dus nimmer tot hunne voorige staat van vryheid terug te geraken, dan door diefstal en andere sluiksche wegen, geluk dan myne vrienden! het lot van deeze onze natuurgenoten is behoorlyk geregeld, en het houden van Pandelingen voor altoos verboden.

Myne Tweede onderzoeking was dat van de slaven, hier in zoo ik my durve vleyen ben ik mede geslaagd, alle welke clandestinelyk en tegens de akte van het Parlement tydens deeze plaatz Engelsch was zyn ingevoerd genieten hunne vryheid, en de Eigenaren van wettige slaven hebben de zelven behoorlyk geregistreerd, daar geene nieuwen meer kunnen worden ingebragt, zal dus eindelyk het verachtelyk woord van slaaf thans door alle verlichte mannen in degeheele waereld gehaat, weldra niet meer bestaan, en onse natuur genoten niet ten markt gebragt worden als beesten.

Hoe streelend is het dus den wensch van alle braven te bespoedigen en een geheel einde te maken aan de slaverny.

Ik heb daar om deeze heuchelyke geboorte dag van onze

Geliefde en ge Eerbiedigden Kroon Prins, gekoozen, om Uw Myne Heeren voor te slaan, dat wy plegtig ter viering van deeze Heuchelyk dag, ter vereeuwiging voor Malakka, en tot blydschap van de zich daar bevindende slaven verklaren, dat alle kinderen van onze slaven op heden en na deze dag geboren niet meer zullen beschouwd worden als slaven, maar als vry geboorenen aan welke het vry zal staan, na dat zy de ouderdom van zestien jaren zullen hebben bereikt, te gaan dienen waar zy verkiesen.

Ik bied Uw Myne Heeren hier toe Eene Lyst aan, welke bereids door my is geteekend, en ter verdere teekening zal blyven leggen tot het einde van het Jaar 1819, Dit Jaar zal my Eeuwig een Jaar van vrengde blyven, als ik in deeze myne menschlievende Poging mag slagen.

De Almachtige! die onzer aller Harten regeert neige Ulieden hier toe, beloone de Lievendaad aan onze natuurgenoten bewezen met zynen zegen, en toone zyne goed keuring met de plaag Cholera Morbus genaamd, welke thans hare verwoesting onder ons begint aanterichten, van ons te verwyderen.

A FREE TRANSLATION.

"GENTLEMEN!

"I believe you are all aware, that, since I came to the Government of Malacca, I have constantly watched over, and studiously cared for, the interests of all the inhabitants. The unfortunate have had access to me at all times; my doors have been shut against none, but those who sought, by unlawful means, to induce me to espouse their cause. To such, I have ever manifested good will, in not exposing their names to deserved shame; but have sent them away with a reproof, warning them against such attempts for the future.

"In course of this year, the investigation and adjustment of two important subjects, have occupied much of my attention—and, thanks to divine providence, my efforts have in a measure, been successful.

"The first was the case of debtors. It has been a practice here for many years, (and for the last eight it has gone to a great length) for parents to bind themselves with their

children, often for mere trifling debts, to serve their creditors till the debt should be liquidated—a thing utterly impossible in many cases, as they were allowed only food and clothes for their labor, and could not, of consequence, ever attain their former liberty, except by thieving, or other criminal practices. Many of these bonds I have annulled. Who does not rejoice to see the cause of his fellow-creature righted, and the retaining of debtors for ever done away with.

"My second investigation related to slaves, in which I have also been fortunate enough to be successful. All that had been clandestinely imported, contrary to the Acts of Parliament, while the English held the place, have been liberated; and the legal owners of slaves, have had their's regularly registered. As no slaves can any longer be imported, the degrading epithet of "*Slave*"—detested by every enlightened man in the whole world,—will soon cease to exist; and our fellow-creatures will no longer be brought to the market like brute beasts! How gratifying is it thus to further the wishes of every philanthropic mind, and to make advances towards an entire end of slavery!

"Gentlemen—this being the birth-day of our beloved and revered PRINCE, I have for that reason selected it, on which to propose to you, that we celebrate this anniversary and confer eternal honor on Malacca, and joy on all slaves, by engaging that slave children, born here this day and henceforth, be no longer considered slaves, but all viewed as free born; and at liberty, after they shall have attained the age of sixteen, to serve wherever they choose.

"Gentlemen!—I Here present you with a list, which I have myself already assigned; and which will lie here till the close of this year (1819,) for the signatures of all those who approve this proposal. If these philanthropic endeavours prove successful, the recollection of this year will afford matter of eternal joy.

"May the Almighty who directs the hearts of all men, incline you to this act of humanity and benevolence to our fellow-creatures; and manifest his approbation by staying the ravages of the Cholera Morbus—which has already begun to make havoc."

We feel persuaded that this interesting and philanthropic speech, will afford no less real pleasure to our readers than it has done to ourselves. We have seen the painful operation of the practice of retaining the persons of debtors for several years in the service of their creditors, without the least reduction of the original debt—but on the contrary increasing from year to year,—while, had the debtor been at liberty to work for himself, or had his labor been justly estimated, a few months would have seen the whole debt paid, and the man set at liberty. The laborious and tiresome investigations which the members of Government have gone through in regard to this affair, are honorable to themselves, and the results beneficial to the community. The facilities for the clandestine importation of slaves into these colonies, are, from the nature of the coast, from the disposition of the native powers to continue this inhuman traffic, and from the general opinion being rather in its favor, very great.---The incessant exertions, day and night, of, a well organized, vigorous, and active police, are the only means that can prevent it.---Under the former and present Governments several attempts to introduce slaves from native vessels, were detected, and the just displeasure of public authorities, manifested against the offenders; while the poor unfortunate creatures who had been dragged from their house and home, obtained their liberty, where they expected to be sold like horses or oxen, or to draw out a life of labor and misery. Their case may be pronounced fortunate, compared with that of others whose importation may not have been detected. But an instance of detection, now and then visited with exemplary punishment, will have a happy influence to discourage the practice.

With respect to the emancipation of slave children, we cannot find words sufficient to express the high degree of pleasure which this humane proposal of our Governor has afforded us. He has himself set the example, and has been followed by all the members of the College of Justice, by all the Officers of Government civil and military, by the Missionaries connected with the Anglo-Chinese College, and by the chief inhabitants of the place.

The example will, we hope, be imitated in many other places. To endeavour thus to prevail on the people, *of their own accord*, to put an end to slavery, is surely the most effectual, if not the speediest way.

And we doubt not but the recollection of having been the first to propose so meritorious a measure, and to give the example, will be a source of the most pure satisfaction to the Governor of Malacca, all the days of his life---while the memory of it, with which his name can never fail to be associated in the grateful recollections of an emancipated and happy class of the people, will be engraven on their hearts, and perpetuated in their evening songs, to the latest posterity. We cannot help thinking that this act of philanthrophy, will be very gratifying to the feelings of the illustrious Personage the anniversary of whose birth it was intended to honor. Would to God the birth-days of all Kings and Princes in the world, were thus celebrated.—The retaining the children emancipated till they be sixteen years of age, is obviously the dictate of wisdom. For, in the first place, it will be a kind of security against the neglect of them in their infancy. The prospect of having their labors for a few years, as a compensation, will incline their masters to be more attentive to them in their tender age, than perhaps they would otherwise be; and finally, it will afford to well disposed masters and mistresses, an opportunity of giving them an education—of teaching them some useful employment which will benefit them in future life—and of introducing them to the knowledge of christianity—things to which we beg their most serious attention.

In conclusion we remark, that it will no doubt be gratifying to the Allied powers of Europe, to perceive in Netherlands' India, a disposition to fall in with their noble and god-like design of extending liberty to all colours and ranks of men.

Cholera Morbus.--This dreadful disease which has been sweeping along the continent and shores of India, made its appearance in Malacca, about the end of November. It first attacked the Chooliah and Malay tribes, and then the Portuguese and Chinese, and finally, the native and European troops. Those persons who resided in marshy and confined situations,---the aged and those of feeble constitution--persons whose sustenance consists chiefly of

vegetables, and who indulge themselves imprudently in the eating of fruit, have chiefly been the victims---but instances of death by the Cholera, have occurred, where neither of these causes, could have materially contributed to the event. The benevolent attention of Government, has provided in the town Hospital, room, medicine, and medical aid for the poor of every cast, (who can be prevailed upon to avail themselves thereof,)---entirely gratis. The use of calomel, laudanum, peppermint, the hot bath, &c. has been resorted to, much on the same plan as in Penang; and there are very few cases in which these have not proved effectual, where the application was made within ONE HOUR after the patient was attacked. The Medical Gentleman, Dr. Sangers, whose attentions day and night have been most unremitting, observed that " where the application was not made within about one hour, the chances, as appeared from his experience, were much against the person's recovery"---this remark, we have seen confirmed in not a few instances.---The symptoms have not maintained a uniform character---but generally, they have been the following: the person has been suddenly seized with dizziness in the head---violent vomiting or purging, or both---the head and hands and feet become cold as death---the pulse scarcely perceptible, and in many cases violent pain in the bones of the feet and legs---as if (to use the words of one who fell a victim) " they would break in pieces." We have seen three cases in which this last symptom, proved the immediate precursor of death. Several instances have occurred of persons suddenly falling down and instantly expiring, and in three cases within the circle of our own observation, persons attending the funeral of others were seized---one died on the spot, and the other two returned home and died in less than twenty-four hours. The ravages committed in some families, have been most melancholy. In one Christian family, the mother, one of her sons, and a slave woman, all died within the space of about six hours. A native merchant, Tamby Achmat Saib, well known to the English formerly resident here, with his brother and eight of his slaves, were all carried off in about the space of a week, and four of them in one morning! In most families where it entered, more than one person, have been carried off. Some on going to visit others, have been taken ill and died. On December 15th, a Chinese silver-smith was taken ill, and another man of the same employment, went to see him, but found

him dead. He also was instantly seized and died. On the 17th, in a Christian family, the mother and daughter suddenly fell down at the same instant; but medical aid being immediately called in, both recovered. On the 13th, a man walking in the road, fell down under a tree before our door, was immediately conveyed to the Hospital, but died on coming out of the bath. Deaths by the Cholera, have varied from five to fifteen daily; a large portion for so limited a population, as that of Malacca. At present the ravages of this epidemic have subsided.---May God have mercy upon the people, may and they learn that "verily there is a God who judgeth in the earth."

This year there have been two crops of MANGUSTEEN fruit, only one instance of which is fresh in the memory of any person now alive in Malacca. In consequence of this, and of the general abundance of other fruit, people could procure an abundant supply for a mere trifle, which has been, it is supposed, very injurious in the present calamity---as the disease, though not caused by the large quantities of fruit indiscriminately eaten, yet found the constitution greatly predisposed thereby, to receive the attack. The superstitious considered the second crop of MANGUSTEENS, as highly ominous. And the conjectures of a rude and benighted population, about the CAUSES of this visitation, are nearly as diverse as their casts. The greater part, ascribe it to the agency of evil spirits, to appease, or terrify whom, various means, irrational and ridiculous enough have been resorted to. Others a little more rational, but not a whit more pious, attribute it solely to the influence of the atmosphere; and the number of those who look to heaven as the first agent, and revere the divine chastisement, in this devouring calamity, is small indeed. Mental blindness, and moral lethargy have seized on the vast mass---a living energy from God, can alone awaken and enlighten them. May his judgments make them serious, and prepare them for the Gospel of peace.

We have heard that the appearances, on dissection, blood in the brain, &c. correspond to those noticed in the Calcutta Magazine and Bengal Review. We have also heard by the bye, that BLEEDING copiously in the Cholera, was resorted to by a medical gentleman in the Dutch Navy, in a ship in this port, and in several cases with success.

The natives have a strong aversion to European medicines, and there is no doubt that the death of many, is to be attribued to this. The prescription of Dr. Alexander, was translated into Chinese and circulated, but the aversion of the Chinese to foreign applications, especially CALOMEL has it is to be feared, been no less prejudicial to them than to the other casts.

Since the above went to press, we have been very obligingly favoured with the following statement on the subject of the Cholera Morbus, by the Dutch Medical Gentleman at this settlement, to whom our best thanks are due.

Historia Morbi, gehouden door den Chirurgyn. Majoor Sánger.

De Lyders onder myne behandeling aangevallen met de Cholera Morbus, nam ik twee Soorten dier Ziekte waar, de eerste begon over het algemeen met braaken, vergezelt met somteyts peyn in de buik, draayingen van het hoofd, geheele verkouwing van het Lighaam en weg gezonkene pols.

De 2 Zoort waare de toevallen heeviger, en vergezelt met zwaare krampen, en somteyts het Schuim op de mond.

Ik reegelde myne behandeling als volgd, wanneer men spoedig genoeg by den Leyde geroepen wierd.

In de eerste Zoort, direct 20 grien Calomel, storte ik achter op de tong en 60 droppels met een weinig water (ook somteyds een weinig brandewyn, het welk my is voorgekoomen ontbeerlyk te kunnen zyn,) naa drinken, hier op onmidelyk in een bad met heet water, van dien aard dat het geene branding veroozaakte, in thussen liet ik 2 a 3 potten met kookend water onder het bed zetten zonder mattras, of matje er op, en het zelve romdom met matten als andersinds digt maaken, dat de wazem niet kan vervliegen, Vervolgens deed den lyder het hooft 2 a 3 maale, onder het water dompelen en bleef met het bad aanhouden, dat de pols opgekoomen, en een ligte uitwaazeming geboore wierd, dan den leyder spoedig uit het bad op het gemelde bed leggen en met deekens, &c. &c. toedekken, en gaf dan een ons van de Cholera Mixst, wanneer het braaken niet weeder te rug kwam en de pols niet Weeder Weg zonk, bleef ik met de Mixst aanhoude en deeze Leyders waaren

spoedig hersteld, had het overgestelde plaats repeteerde ik de Calomel met de Laud. en het bad, en zulks continueerende, tot zoolang de zachte Uitwaazeming bleef aanhouden en de pols niet weeder weg zonk.

In de 2d zoort gepaard met krampen, beezigde dezelve methooden, en bevond in dit zoort, de indompeling van het hoofd van groot nut te zyn: deeze leyders waaren overhet algemeen zeer onrustig, en ook hardnekkiger in de behandeling, van deeze leyders heb ik er gehad, dewelke soo by afwisseling 12 a 16 Baaden hebben gebruikt, en zelfs een tot 20 welke ook gelukkig hersteld is, in deeze Zoort merkte ik op dat de leyders in het bad heeviger benaauwd wierden en veele poogingen deeden om te ontflugten, zoo dat 6 a 8 man werk hadden, om dezelve er in te houden, de pols herleefde spoedig, doch zoo kwam den leyder niet uit het bad, of de pols zonk direct weeder hier bevond ik een weinig warme roode wyn van veel nut, overhet algemeen waare de leyders zeer dorstig, doch ik vond voor hun een weinig geroosterd brood water van tyt tot tyt, het geschikste drinken te zyn, deeze leyders stierven gemeenlyk met een heevige kramp en op krimping der beenen.

In de Mixst Cholera Morbus vond ik de Tinct. Cardamomie Compos: het werkzaams te zyn zoo dat ik het geluk had om van de 96 Ziekke die onder myne zorg waaren, dat er 71 van herstelden, en waar onder er noch verscheide waaren die reeds eenige uuren gelabooreerd hadden. Wanner den andere dag geen ontlasting gevolgd was, bevond ik het zeer wel te geeven 15 grein pulv. Jaluppe met 3 grein Calomel.

SECTIONES CADAVERUM.

De Cholera Morbus in de maande Nov. en December, 1819, te Malakka heerschende, onderscheide zich van de gewoone form deezer ziekte door plaaselyke Congestionis naar verschillende deele van het lighaam meest met de leefteyt der Leyders overeenstemmende. Deeze Symptomata accidentalia door derzelver graad van heevigheid zeer dikwyls essentialia wordende, vereisten als Soodanig dikwerf en meest eene behandeling van die der gewoone Cholera Morbus zeer onderscheide niet teegenstaande, het beloop der ziekte by de meeste leyders dikwerf overeenkoomende was.

Drie Leyders aan deeze zickte gestorve, beslooten wy de Chirur-

gyn Majoor von Z. M. Brik Jrena de Heer von Dissel, en ik ondergeteekende de Sectiones Cadaverúm te onderneemen en bevonden het naavolgende.

N. 1. A. von der Spriet Mattroos, van een sanguinisch temperament, oud 20 jaar, en naar weinige uuren aan deeze ziekte overleeden Inflamatio Mena Meningum Lobim Cerebri et Cerebelli Aqua Sanguine tincta Ventriculorum Cerebri, Colon exatre rubescens Humerúm: Sanguis aterrimus pulmonum, Concretio Unius Dextri cum pleura Membrana Semi organisatia, induratio Cordis omentum inflamatum, Ventriculus húmore replentis, inflamatio et induratio hepatis et in primus lobi anteriorum.

N. 2. Karper Corporaal, oud 22 jaar, temperament als booven, vonden dezelfde afwykingen, alleen de topische inflamatie minder, de hersens---aderlyke boesems op gevuld, en meerdere onsteeking der dunne darmen.

N. 3. Lucas Constapels maat oud 35 jaar, temperamentum Phlegmaticum, weeder geheel dezelfde Verschynselen, maar meerder onsteeking der hersen vliezen, en disorganisatie von alle de bestandeelen, der onderbuiks ingewanden.

Alle deeze leyders hier aan vervallen, en dat de Congestio Superiora dezelfde was, schynd om weedersprekelyk te leeren dat de gewoone wyze von handelen met dadelyk excitantia et Calida, niet alleen by veele menschen nimmer ter geneezing kan leiden, maar door het Vermeerdere der irritabiliteyt van het Systema Sanguiferum, dikwyls eene plosselyke onderdrukking der sensus in et exsterni ten gevolgen heeft en dus doodelyk kan worden, maar inteegendeel in deeze op gegeevene gevallen antiphlogistica deavantia et Calmantia by voorkeur schynen te vereissen, vidiatum Blancard Ley, med. Richter Specielle Therap, Oosterdyk Prac. Medic.

Malakka, den 10 January, 1820.

Den Chirurgyn Majoor,
Sánger.

TRANSLATION.

The cases of the Cholera that came under my care, were of two kinds.

The first began almost always with vomiting; sometimes also pains in the bowels; giddiness in the head; the whole body dead cold, and the pulse imperceptible.

The second was still more alarming and accompanied with severe cramps, and sometimes foaming at the mouth.

When I was called in time, my treatment was as follows:

In the first case, 20 grains of Calomel were immediately administered by being put on the tongue, and 60 drops of laudanum with a little water, (and sometimes also a little brandy with it,) which appeared to me to be absolutely necessary, and then instantly in the hot-bath, as hot as it could be borne, and 2 or 3 pots of hot water put under the couch (every thing being taken from the couch that the steam and heat could pass freely) and closed in, round about with mats, to send the heat and steam up. The patients head was 2 or 3 times put under water. He continued in the bath till the pulse rose and natural heat returned, and then was laid on the bed and covered with blankets, &c. One ounce of the Cholera mixture was then given, if the vomiting did not return, nor the pulse sink. The mixture was continued, and the patient soon recovered. If the contrary was the case, recourse was again had to Calomel, Laudanum, and the bath, and repeated till the pulse became regular, and the natural heat returned.

In the other case which was accompanied with cramp, I found putting of the head under water of essential service. Such patients were very restless, and obstinate to deal with. Of this class, some have been successively in the bath, 12, 16, and a single one 20 times, who happily recovered. It is observable that these were less able to bear the heat of the bath than the others, so that sometimes six or eight men had enough to do to keep them in. The pulse soon returned, but as soon as they came out of the water it sunk. I found here that a little warm Port Wine was of great service. They were also very thirsty, and were allowed to drink a little toast and water. Those of them that died, died with convulsions and cramps.

DISSECTIONS.

The Cholera Morbus raging in the months of November and December, 1819, at Malacca, distinguished itself from the usual characteristics of that disease, by local spasms in various parts of the body, generally regulated by the age of the patient.

These accidental symptoms, on account of their violence becoming essential, required however a very different treatment from that

of the common Cholera. The course of the disease made in most patients, a similar progress.

Three persons who died of the disease were dissected by Mr. Van Dissel, first Surgeon on board of his Netherland Majesty's Brig Jerene, and the writer of this paper, on which the following observations were made.

No. 1. A Van der Soriet, sailor, of a sanguine temperament, aged 20, died in a few hours after being attacked by the disease, with slight inflammation of the membranes inciroling the lobes of the cerebrum and cerebellum---water in the ventricles of the cerebrum tinged with blood---the colon in a high state of inflammation. The blood in the lungs of a dark color, concretion of one lobe of the right lungs with the pleura membranes, a partial induration of the heart, the omentum inflamed --the stomach full of water, an inflammation of the liver, with a hardening of the principle lobe of the interior portion.

No. 2. Karper, a corporal, aged 22, of a similar temperament with the above, exhibited the same peculiarities in the disease, only the parts were less inflamed, the cavities of the brain filled up, and the small intestines considerably inflamed.

No. 3. Lucas, under constable, aged 35, of a phlegmatic temperament exhibiting characteristics of disease similar to the former; but the tunicles of the brains more inflamed---and an entire derangement of the lower part of the viscera. From the characteristics of disease observed in these patients, which were nearly uniform---it appears incontrovertible that the common mode of treating it with stimulants must prove ineffectual; from the high state of irritability of the sanguiferous system, which often occasioned a sudden and entire suppression of the animal spirits. But on the contrary that in the above cases, an antiphlogistic, or sedative regimen was required.---See Blancard, 6---Med. Richter Specielle Therap, Oosterdyk Prac. Medic.

SANGER,
Head Surgeon.

MALACCA, Jan. 10, 1820.

2. TRANSLATIONS, &c.

THE WORSHIP OF CONFUCIUS.

Mr. Editor: Johnson defines WORSHIP by the words "Adoration; a religious act of reverence." However, this definition is rather too vague for my purpose, as, when any one says, "The wor-

ship of creatures, is idolatry," I want to know what acts internal or external constitute WORSHIP. As to the mind, WORSHIP denotes respect and veneration; and as we RESPECT and VENERATE fellow-creatures, I suppose the highest possible degrees of these feelings are required to constitute mental, or internal WORSHIP, which, when applied to any other than the Supreme Being, is idolatry. It is difficult, if not impossible, to apply a SCALE to the mind, by which to measure its DEGREES of RESPECT and VENERATION; and if there be no "ADORATION" which Johnson says, means "External homage," in contradistinction from "mental reverence," it would be difficult to prove that the "DULIÆ," or respect paid to saints; or the "Hyperduliæ," the respect paid to the virgin, constituted idolatry.

But when this INTERNAL RESPECT is shown and testified by external acts, such as prayers, sacrifices, &c. in the same manner as to the Almighty, or to false gods, there can remain no doubt, but that the respect and veneration is the same as DIVINE WORSHIP, or the CULTUS DEI.

As the Chinese Literati offer SACRIFICES to Confucius, I do think it may fairly be said, THEY WORSHIP HIM.

From the Shing-meaou-che, 1 vol. 2d page, it appears, that there are in China, ONE THOUSAND FIVE HUNDRED SIXTY and odd temples, dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated, in the work I have now quoted, that there are immolated on these two occasions annually:

Bullocks - -	6
Pigs - -	27,000
Sheep - -	5,800
Deer - -	2,800
Rabbits - -	27,000
	62,606

Thus, there are annually sacrificed to Confucius in China upwards of SIXTY-TWO THOUSAND VICTIMS, and it is added, there are offered at the same time, TWENTY SEVEN THOUSAND SIX HUNDRED pieces of silk! What becomes of these does not appear.

We here see that "THE LEARNED" in one of the most enlightened modern heathen nations, pay DIVINE HONORS to a FELLOW-CREATURE, who is universally acknowledged by them to have been

a MERE man; and these same LEARNED HEATHEN generally teach that DEATH IS ANNIHILATION; and sometimes affirm, that there is NEITHER GOD, ANGEL, nor SPIRIT. How they reconcile their practice with their professed belief I know not. For if there be no separate spirits, they must, to all intents and purposes, sacrifice to the mere matter of which the image is made; or when a tablet only is used, their worship must be addressed merely to a NOMINIS UMBRA: a more absurd proceeding than that of vulgar idolaters, who affirm that a spirit dwells in the image they worship. If "THE LEARNED" in China would simply do honor to a name, why sacrifice innocent victims by thousands as an expression of the veneration they feel for their benevolent master? AMICUS.

SACRED MOUNTAINS.

Five mountains stand pre-eminent for their sanctity and veneration. These are their names, Kishkinda, Haimakueta, Rooshesrunga, Mālya wunta, and Muttunga. 1st. As to Kishkinda, the natives tell me that many years ago, there was in this world a very celebrated king, who swayed an almost universal sceptre. His name was Muchekenda Rāya. At this period great animosity existed between the giants and the demi gods. The latter, in order to vanquish the former sent for this noted king while eminently engaged in devotion: obedient to their call, he immediately came, and achieved a glorious conquest. The king having accomplished their highest wishes, the gods asked, what returns they should make for the inexpressible favor he had done them. The king replied, "I want nothing but sleep, grant me this boon and I shall be satisfied." The gods most promptly conceded to his request. They directed him to go and take repose in Kishkinda's cave, and added, that whoever should dare enter there to disturb his slumbers, should instantly upon his opening his eyes be reduced to ashes. Thus commissioned the king went and composed himself to sleep. Krishna Vishnu found this circumstance of wonderful service to him on a subsequent occasion. Soon after this, Kaliyawana, a terrific giant, came to the abode of Krishna with sanguinary designs; Krishna had immediately recourse to the cave at Kishkinda, where entering softly, in order to deceive the giant, he took his own garments and spread them over the sleeping monarch, so that any one entering would

think that Krishna way lying there himself, having done this, he hid himself behind the door, that stood at the mouth of the cave. Not many minutes had elapsed before the giant with all the heat of enraged fury, entered the cave and angrily stampt upon one whom he imagined to be Krishna. The king waking and opening his eyes, the giant according to the promise of the gods was instantly reduced to ashes, afterwards the king turning about and beholding Vishnu, fell down and worshipped and returned to the seat of his government. Krishna, who then appeared really, has manifested himself ever since to all succeeding generations in the form of a stone, and therefore the people deem it highly meritorious to go there and worship that stone. This is one story about Kishkinda, but there is yet another. This relates to Wále and Soogreeva two brothers. Seeva on a certain occasion while in Kēlasa formed an image from the excrementitious particles and impurities of his own body, and having infused life, it became a most beautiful and fascinating female. Bramha, Vishnu, and the 33,000,000 demi-gods were so charmed with this lovely damsel, that they all came to Seeva as competitors for the invaluable boon. Seeva set them a race to run round the three worlds, heaven, earth, and hell, and said, that the first who completed the task should win the prize. All commenced the business with great ardour and determined resolutions. They had not been long gone before Jamadagne, a celebrated prophet, who had been standing by and overheard all that had passed, came to Seeva, went round him three times, and then came and demanded the woman; Seeva inquiring what he meant by such a request, while he had promised her on such different terms, the prophet said, "why do you not according to the Poorannas, contain within yourself the three worlds? I have been round you three times, and have therefore fairly won the object of my desire. Seeva admiring the sagacity of the Sage was obliged to give her up. The prophet immediately repaired with the prize to his own residence. Soon after the gods returned from their long chase and the foremost required of Seeva the charming woman. Seeva acquainting them with what had taken place, they all became mad with themselves for their folly, in not recollecting that there was an easier and quicker way of obtaining the lass by just merely running round Seeva. Bramha though conscious to himself that she had been lawfully disposed of, yet

could not feel satisfied, but was so inflamed in his attachment to her, that he was determined to get her in some clandestine manner. A favorable opportunity occurred, Jamadagne the prophet left home to go to Kēlasa for devotional purposes. His wife had at that time born him a daughter named Unjinne. Brahma went without delay and improved the favorable season to promote his base designs. His artful snares and crafty intrigues too well succeeded in corrupting the morals of Rainnaka-daive, the wife of the prophet. Two illegitimate children became the fruits of a criminal intercourse. These were the celebrated Wāle and Soogreeva. Bramha left and Jamadagne returned, and for a time quietly beheld the state of his family. One day the prophet being invited to a friend's house to dinner, set out with the children. In the road they came to a ditch. Here he took up the two little boys, set them on his shoulders, and led his daughter by the hand. This displeased the girl, "she said I am legitimate, these are illegitimate, and is this your conduct?"---This circumstance led the father upon returning home to inquire of his wife, how these boys came---she equivocated at first, but afterwards ingenuously declared the truth. The prophet in a great rage immediately cursed her, and said, she should soon be burned to ashes. This instantly caused the mother to call the girl and curse her with blindness, because she had let her father into the sad secret. Unjinne in this state went into the forest to lead the life of an ascetic in performing penance, &c. and Rainnaka was reduced to ashes. The prophet retired to Kēlasa. Wāle and Soogreeva went to Kishkinda. Here these being monkies themselves, became rulers over immense hosts of the same tribe. About this time, one of the giants named Doondabee went to the abode of the gods and challenged them to wage war, or to give up their city to him. They replied, "It is impossible for us to fight, but if you go to Kishkinda and conquer Wāle, we will then resign our city. He went and an engagement took place. Bramha, Vishnu, and Seeva, and the 33,000,000 demi-gods were spectators of the contest. The latter entreated the former to enable Wāle to conquer the giant. Wāle became very furious, took up the giant, and swung him round and bruised his head against an adjacent mountain. This, however, did not end the business, after long and repeated struggles the giant pursued Wāle into the cave of Muttunga's mountain---where they

wrestled for eight days, without any thing being heard of them. Soogreeva concerned at the long absence of his brother, went and sat at the mouth of the cave, where at length he saw blood flowing out, at which he exclaimed, alas! the giant has slain my brother. Then to prevent the giant's escape, he went and placed an immense stone at the mouth of the cave. But behold, a grand mistake had been made. It was the giant that was slain, not Wāle. Wāle came to get out after having vanquished his antagonist, but to his mortification found himself fastened in. He however by violence rolled away the stone, and coming home found that his brother Soogreeva had taken the reins of government into his own hands, and was keeping the woman Tāra as his own wife, whereas she had been given by the blessing of their sister Unjinne, for the use of them both. This circumstance produced a grand quarrel. After having received a great many fisters from Wāle, Soogreeva ran away. But wherever he came they would give him no shelter, on account of the general dread of Wāle. At length, Soogreeva remembered the following favourable circumstance and improved it to his own advantage. On a former occasion, one day as Wāle according to custom was jumping from one mountain to another with a large piece of flesh in his mouth, accidentally he let a little piece of it fall into the hands of the prophet Muttunga, who was then at prayer. This so highly displeased the prophet that he cursed Wāle, declaring, that if ever he came near that mountain again, his head should be dashed into a thousand pieces. Soogreeva remembering this curse ran hither, and thus found a safe and secure retreat from the wrath of his angry brother. Here he dwelt for a long time as a poor man, till Rama in the following manner became his deliverer. " On a certain occasion, Dŭshŭ-rat-hŭ having been cherished with great affection by his wife Kèkoiyēē, promised her whatever she should ask. She told him, that she should avail herself of his promises on some future occasion, and when Rama called him to the co-adjutorship by the voice of the people, and to which Dŭshŭ-rat-hŭ gladly assented, Kèkoiyēē reminded the king of his promise, and at the instigation of a deformed and revengeful female slave, whom Rama had formerly beaten, she petitioned that Rama might be exiled to a distant forest to live as an ascetic, and that Bharutŭ might be installed in his stead; the king reluctantly complied. Rama however readily submit-

ted and went into the forest, taking with him Seeta and his brother Lukshamana; Dŭshŭ-rat-hŭ soon died of grief for Rama, after which a shoe of Rama's was placed up on the throne, Bharutŭ refusing the crown. When, in the forest Soorpa-nukha the sister to Rāvana, a giant who reigned at Lunka, (Ceylon) proposed marriage to Rama, who sent her to Lukshamana; he sent her again to Rama. Rama sending her back to Lukshamana; the latter cut off her nose, on this, she fled to her brothers Khara and Dooshana, who immediately made war upon Rama, Rama however destroyed them as well as the army of 14,000 giants. Rāvana on hearing of these events requested his Mareecha, another giant, to go to the residence of Rama in the form of a beautiful deer and tempt Rama to pursue him, while he stole Seeta. Mareecha and Ram consented, and Rama at the urgent request of Seeta pursued the flying deer, leaving Lukshamana to guard his family. When Mareecha in the form of the deer was wounded, he set up a loud cry like the voice of Rama which greatly alarmed Seeta, who prevailed on Lukshamana to follow her beloved husband. While Seeta was thus left alone, Rāvana carried her off in triumph. This produced great grief in the mind of Rama, Rāvana in taking away Seeta was met by Jatayoo, a vulture formerly the friend of Dŭshŭ-rat-hŭ. This bird endeavoured to deliver Seeta by fighting with Rāvana, but being unsuccessful, Seeta directed him to inform Rama, that Rāvana was carrying her away. Rama in his search for Seeta met with this bird, which as soon as it had delivered this account, died with the wounds it had received in fighting with Rāvana. Rama and brother, now went forward in pursuit of Rāvana, and met with the giant Kabanda, whom they destroyed. This giant immediately assumed another body and informed Rama, that he had formerly lived in the heaven of Indra, but had been cursed and sent down to take the body of a giant. He farther informed Rama, that two brothers (monkies,) Wāle and Soogreeva, were in a state of warfare, he therefore advised Rama to destroy Wāle and contract an alliance with Soogreeva, by whose means he should obtain Seeta. Rama took this advice. Having come to Kishkinda and finding Soogreeva in a very sorrowful state, he inquired into the cause of his grief, seeing things to be as had been represented, he offered to destroy Wāle and restore the woman and government to Soogreeva, upon conditions that he should in return

help him, to recover his wife Seeta, Soogreeva readily consented to the proposal, but hinted that some doubts existed in his mind as to his ability to accomplish the great object. Rama asked what sign he required in order to convince him, that he was adequate to the mighty task. Soogreeva said, there are here seven trees of immense height and standing in very different positions, now if you make all the leaves on these trees to fall with one shot from your bow, then I shall believe that you are able to destroy Wāle. Rama consented, made the attempt, and proved quite successful. Rama then desired Soogreeva to go and challenge his brother to combat, and promised that while they were wrestling he would effect the destruction of Wāle. Soogreeva went, but was not successful the first time. The reason that Rama assigned for this, was that their faces were so much alike that he did not know at which to take his aim, but requested him to make a certain mark upon himself by which the distinction might be perceived. Thus Soogreeva went and entered on another engagement with his brother, when the latter by an arrow from Rama's bow was immediately slain. Here ends all the heroism and deeds of Wāle. Soogreeva immediately took Tara to his bosom, and without a rival mounted the throne of Kishkinda. To prove his gratitude to Rama, Soogreeva collected his army of monkies to seek for Seeta. She was at length found at Lunka, where after many artful intrigues and dreadful battles she was restored to Rama. The armies then returned home, and Rama offered his thanksgivings and sacrifices to Veerapacha the god of Kishkinda.

2. The next celebrated mountain is Himakueta. On a certain day, while Seeva was in Kēlasa, some devotees came to pay him a visit; at that moment Seeva and his wife Parvatee were in retirement. The door keeper went and knocked at the door and informed them who were come. This disturbance of the door keeper gave so much annoyance and offence, that the god and goddess became greatly enraged: so much so that the poor door keeper was cursed to rise in the next birth a most cruel and terrific giant. The poor door keeper when he heard this, solicited the following alleviation of his heavy punishment, viz. that when he became a giant he should die by no hand, except that of Seeva's. To this the god consented. In course of time the door keeper became this dreadful giant. Every place to which he came presented an appearance of general

alarm, consternation, and terror. He went to Swerga from whence the demi-gods in ghastly fear fled, and hid themselves in the golden mountain Mahamaira. The giant came here also and gave great trouble to all the gods. They then went to Kēlasa, where after several severe battles had taken place, Seeva descended with all the demi-gods into this world and came to Haimkueta, where Parvatee presented Seeva with a son named Kumāra-swāme. This son growing up and becoming very mighty by the help of his father Seeva, slew this giant Antakasuera, who had been such a general source of trouble and sorrow both to the gods and to men. After this, Daiwaindra and his host said to Seeva is it fit that we who have been accustomed always to abide in palaces of gold, should now take up our residence in this rugged, stony mountain. Then Seeva by his almighty power immediately converted the place into gold, and it from that time assumed the name of Haimakueta, or place of gold. It is on this account that the place is regarded with such sanctity. The people say, that Seeva is still here, and that the place is still gold, but that such is the ignorance and impurity of most of the present race of beings that they can see nothing but a naked and rugged rock. It was on the full of the moon in the month Chaitra, (April.) when Seeva is said to have effected the wonderful transmutation of the mountain into gold, in commemoration of which the the people keep an annual feast; when they perform many ceremonies to testify their grateful recollection of Seeva.

3d. Rooshesroonga: this is the next that comes on the carpet of nquiry.

Soomunta gave the following relation of Rooshesroonga to his sovereign Dŭshŭ-rat-hŭ. Kassapa the son of Brahma, had a son named Vevāndaka. On a certain occasion while this Vevā ndaka was closely engaged in devotion, Oer-wase a beautiful virgin from heaven came into his presence. The sight quite dazzled his eyes, and the prophet became completely fascinated. The consequence was, his mind became completely diverted from the objects of his devotion, the embryo of a son fell into the holy water in which he was bathing. This a deer came and drank up; and presently after became pregnant, and in course of time brought forth the venerated prophet Rooshesroonga with one horn sticking out of his forehead. Thus some say: others, more ingenuous, declare that Vevāndaka was guil-

ty of bestiality, which is by far the most probable. Be this as it may, Rooshesroonga was nourished and educated by his father, and in the course of time became a very celebrated prophet. After some years, a king named Rōmāngada became on a certain occasion angry with the nine planets, in consequence of which twelve years drought was given to his country as an affliction. This soon produced a desolating scene of famine and starvation. This brought the king into the greatest embarrassments. He called his Prime Ministers and Nobles together for the purpose of consulting what was best to be done in the pressing dilemma. The assembly while deeply engaged in cogitations, had a sudden and unexpected visit from one of the sons of Bramha, Nārada a prophet. He inquiring into their distresses devised a method for speedy relief. He after receiving much reverence and many honors from the king and hearing the pitiful moans and bitter lamentations of the people, said, there is a certain prophet named Rooshesroonga, who is able to avert the present storm and to bring prosperity into all the country. If you make a selection from the most beautiful of the prostitutes and send them into the forest, they will find the prophet and prevail upon him to come and give you his blessing. Here it is necessary to remark, that Rooshesroonga some time after his birth complained to Seeva of the very strange manner, in which he was brought into the world and of the frightful appearance, he had in the eyes of men, saying, all will dread me and keep at the utmost distance. Seeva, to alleviate his misfortunes, promised him the following peculiar blessing, viz. that wherever he came there should be no famine. The king accordingly followed precisely the directions of Nārada. The beautiful damsels commenced their journey, and after some days found the object of their pursuit. They came into the presence of the prophet and did great obeisance to him. The old man was quite fascinated and declared, he never beheld such beautiful women in all his life. He declared that THEY had TWO horns, while HE had but ONE, and that they were superior to him. What followed I must not say, for to enter into this arcanum would make a HINDOO blush. They had however ways and means to steal the heart of the prophet away from his devotions, and soon prevailed upon him to follow them. They returned with the prophet. No sooner had they entered on Rōmāngada's dominions than

the thirsty earth was abundantly refreshed and replenished with a most copious shower of rain. Rōmāngada went out to meet the prophet, brought him to his city, gave his own daughter in marriage to him, and shewed him many honors.

Soon after this, the famous king Dŭshŭ-rat-hŭ became very unhappy and distressed in his mind, because he had no children. His Prime Minister directed him to make a certain sacrifice called Sattaratu, in which a sum of money that can scarcely be computed is expended and several years required to finish the ceremony. Dŭshŭ-rat-hŭ was determined to make the trial. In order to insure success, he invited Rooshesroonga to the first solemnity. The holy prophet went and honored them with his presence. At the close of the feast Rōmāngada pressed Rooshesroonga to return again, but it came into the prophet's mind that he had lately been acting in a manner highly unbecoming his profession in marrying, having so much to do with the people of the world, &c. He therefore sent word that he should not come back again, but retire to the forest to atone for his many past offences. After hunting many days for a suitable place most favorable to devotion, he at length found the desired situation in one of the mountains of Humpee. Finding this so admirably suited to the life he was about to lead, here he determined to spend the rest of his days. Here he again become exceedingly famed for his sanctity and devotion. Shortly after many disciples joined him. These with their prophet are said to be here unto the present day, and on certain occasions to make themselves visible to uncommonly sanctified people. On the nights of the feast many burning lamps illuminate this mountain. Some say, these light themselves---others, that they are put there by the holy prophets. Both accounts are no doubt a fabrication.

4. Muttunga, belonged to the generation of Vasishta. On a certain time he went into a forest and made many supplications in order that he might be permitted to see Rama and his wife Seeta. He had an unquenchable desire to be favoured with this interview. At length he heard a voice echoing in his ears, "Go to Humpee, there exercise your patience for a little time and you shall be indulged to the utmost in your peculiar desires."

Muttunga obeyed the invisible oracle, and went and took up his residence in a cave of one of the mountains at that place, which has

ever since been called by his name. As report goes, after the dreadful wars at Lunka had come to a close, Rama came with Seeta to Humpee, and the longing prophet was gratified to the utmost extent of his wishes.

On the top of this high mountain now stands a large Pagoda, dedicated to Veera-buddra, the son of Seeva. During the feast days I have seen swarms of deluded women clambering up this vast height, to perform certain foolish and ridiculous ceremonies, in order that they may be delivered from what they consider the greatest of all curses, viz barrenness,—and be made the joyful mothers of many happy children. Several officiating Bramins are paid to abide continually in this Pagoda, in order that the stone god may be washed and decorated daily, and his wonderful praises be rehearsed aloud.

5. Mal-ya-wunta. The natives say that in the north, there is a river called Suranudde, and on its bank a mountain named Vindeva, a little distance from that is another called Gunda mā lana. In its cave was the prophet Pārevā ra, the original name of Mal ya-wunta. There he was absorbed for a long time in fervent prayer, desiring to see Rama in a manner visible by his bodily eyes. Many other devotees united with him in the same extraordinary exercise. They were suddenly surprized by a visit from Wrushabāsura, a giant the avowed enemy of Seeva. He gave them much trouble and they were scattered over the forest. Seeva became incarnate in the form of Saimbu and destroyed this giant. The prophet fled into the south country and came to Pompa, (Humpee.) Here he found a mountain covered with flowers and trees, and surrounded with fountains of water, and every thing favorable to devotion. Here he therefore determined to settle and live in one of the caves on account of the flowers, in which he took a peculiar delight, his name was called, Mal-ya-wunta. W. R.

No. II. (Continued from No. X. p. 219.)

STATE OF EDUCATION AMONG THE CHINESE SETTLERS IN MALACCA.

The Chinese in Malacca necessarily labour under great disadvantages in regard to education, from the distance to which they are removed from their native country. The teachers they can procure abroad, are not in general so well informed as those at home; and the children being accustomed to speak the Malay language in their own houses, learn with greater difficulty the Chinese at school: thus, both teachers and scholars, being greatly deficient, little improvement is consequently made. The country-born Chinese when they enter school, have to gain the first rudiments of know-

ledge in a language with which they have been hitherto in a great measure unacquainted; dark, dreary, and toilsome is the journey they have to pursue, through an immense labyrinth of difficult and uncouth characters, and harsh and unusual sounds, without one single ray of light to direct their steps or reward their toils, the difficulties of which are heightened by the unsystematic method of education. The following is a brief sketch of the state of education, as it exists among the Chinese themselves---to which will be added a short account of the Chinese schools under the Protestant Mission.

NUMBER OF SCHOOLS AND SCHOLARS.—About five years ago, there were, they say, eight Chinese schools in Malacca, for Fokien children, containing about 150 scholars; and one Canton school, containing 10 or 12 scholars, this, compared with the aggregate number of Chinese children in the town, would give a proportion of about 1 to 5. At present the number of schools and scholars (exclusive of the Mission schools) is rather diminished, there being only five schools, in which not more than 100 children are instructed. Of this number scarcely one in ten, (and those that do are the children of the richer inhabitants) continue long enough to derive any essential benefit from the school; the poorer class cannot afford to keep their children at school longer than two or three years, during which time they are scarcely able to learn any thing useful, having only time to get through the first rudiments; and being taken from school, at such an early period, before they have learnt to apply their acquisitions to practical uses, all that they have gained is soon forgotten.

CEREMONIES ON ENTRANCE.—It is customary on this occasion, for the scholar to bring a few articles as a present to the master, among which are, an egg and a cup of dried pulse, the one indicating the clearness of intellect necessary for learning, and the other implying a wish that the master's instructions may flow with ease into the scholar's mind, as the pulse flows from the cup when it is inverted. In China, the scholars provide even the master's clothes, but that custom does not seem to obtain here.

At the head of the school, there is generally an altar-

piece, with the words 大成至聖孔子先師 "the ancient teacher Confucius, who has eminently attained the rank of the most holy sage;" or 萬世師表 "the teacher and pattern for myriads of ages," written in large characters---an incense pot is placed before it, and candles are kept continually burning on the altar. The scholar on his first entrance must bow before this altar; as also every day on coming to school. This is considered not merely as a tribute of respect to the memory of the deceased sage, but as an act of worship to him as a demi-god.

SCHOOL-MONEY.—The average sum paid as school-money, is for the poorer children, about eight dollars a year; the rich give double that sum, and often more than double, according to their ability, and the care they wish to be taken of their children; in addition to this the parents provide the children with books, ink, ink-stones, paper, pencils, tables, and stools, and every thing requisite for a school, except the bare apartment. The school-money is paid at the end of the year, and a whole year's school-money is expected, whether the children attend the full time or not. The school-master's stipend is called in polite language 修金 Sew-kin, regulated gold.

SCHOOL-HOURS.—These are from 6 in the morning until 6 in the evening, allowing two or three hours in the morning and at noon for meals; in the evening, the scholars attend to their lessons at home, that they may bring them perfect the next day.

Their holidays are not numerous; they consist merely of the four feasts, at the four seasons of the year,—various other feasts, and the birth-day of Confucius. The schools break up about the middle of the 12th month, and do not re-open till about the middle of the first month of the ensuing year.

MODE OF EDUCATION—READING.—The scholars read aloud both when studying and repeating their lessons; in this each one seems to strive to outvie the other in noise, which in a school containing 30 or 40 children is extremely loud, and may be heard at a great distance. The first book they commence with, is the San-tzse-king, or the three character classic; a book which has nothing more to

recommend it for the use of children, than that is written in a sort of rhyme, but the style of which is difficult and the subject in some parts abstruse and distant from their thoughts: they of course do not understand it, neither is it the care of the teacher to make it intelligible to them. When they have committed this little book to memory, which though it contains but 1066 monosyllabic words, yet takes many of them 6 months, and some a whole year, they then proceed to the four books of Confucius: these they first read over, and afterwards commit to memory, without having a single character explained to them---they labour early and late at this toilsome task, and yet it is 4 or 5 years before they can accomplish it. When the four books are finished, they then begin the commentary on them written by Choo-foo-tzse, and commit that likewise to memory. Having arrived at this period of their studies, the teacher begins to explain to them something of what they have been learning for the last five years, and to make it a little intelligible to them; to do this sooner is considered by the teachers to be but lost labour, as the children are not till then capable of understanding and appreciating their instructions. The work of the teacher being now increased, his salary must also be raised; otherwise the unfortunate scholars are likely to continue in the same state of darkness and ignorance. After the four books with the Commentary on them are finished, the scholar next proceeds to the Woo-king, a very ancient composition, and very difficult to understand. Having passed through this series of studies, the young man is considered as paou heŏh, i. e. "having a belly full of learning," and is sent out into the world to do for himself.

The practice of committing to memory whatever they learn is of great importance in Chinese, and would be extremely useful were the teachers but to explain the meaning of the books to the pupils as they go on: but at present, it is a heavy burden laid on their shoulders which they find it difficult to bear. Interested motives first gave rise to this useful practice, otherwise it would not perhaps have become so general: in China, no one can lawfully be raised to any office under the state, who is not able to re-

peat the sacred books, and to compose some piece on the doctrines contained in them, which undergoes a most rigorous examination.

In schools among the Fokien people, the practice of committing much to memory is not attended with that benefit which might be expected, from the circumstance of their colloquial dialect being entirely different from that in which they read and learn; in so much that though persons may be well acquainted with the colloquial dialect, yet the dialect in which they read is so different, that much may be committed to memory without its being understood. This forms a great barrier to improvement in Fokien schools, as the scholars have two dialects to acquire before they can understand, or make themselves intelligible to others. The same is the case in Canton schools.

WRITING THE CHARACTER.---This is a most essential practice for those who study Chinese, as well for natives as foreigners: the symbols of the language being so numerous that without constant and unintermitted practice it is impossible to rivet them in the mind. In Chinese schools, this forms a part of every day's labour, but is not so fully attended to, nor such facilities afforded for it, as the nature of the difficulties to be encountered, require. They have copy books as in European schools, the paper of which being thin, the copies are placed underneath, and the pupil is made to decypher the characters on the upper sheet. But the master does not point out the component parts of the character, or trouble himself to make the scholar acquainted with the radicals of the language: and no exercise of mind being required in mere copying, the scholar is some time before he learns to think for himself, or can decypher the characters without the help of the copy. Both in reading and writing, the children are taught individually, there being no classes in Chinese schools, by which much advantage is lost, and no laudable emulation excited.

ARITHMETIC.---This is not taught in Chinese schools: the teachers themselves being generally ignorant of it; they consider it rather the business of the shop than the school, where the children must go to learn it.

PUNISHMENT.---The punishments inflicted on the idle

and disobedient, vary according to the disposition of the maſter; they employ the rattan and a flat piece of bamboo, about an inch broad and two feet long, which they call a chŏh-pae—thoſe maſters who are more cruel ſtrike very hard with theſe, ſo as even to produce blood; when the ſcholar has not got his leſſon perfect, he is obliged to kneel down, and learn it on his knees: the more incorrigible are made to kneel on gravel and ſmall ſtones ſtrewed on the floor, or on a couple of cockle ſhells inverted, to increaſe the pain. In ſome inſtances, fines are exacted on the elder boys, who are more sensible of ſhame, and the money is appropriated for the purchaſe of paper, ink, &c. which are diſtributed among the more deſerving; theſe fines, however, are not imposed in every ſchool, and when they are not, there are no rewards which the deſerving can have to look for, except exemption from puniſhment.

Effect on the Population.—Thoſe Chineſe who come from China, are generally able to read a common book; but thoſe born in Malacca, are not ſo well informed; from the cauſes above mentioned, probably not one in ten, (though they have been at ſchool ſeveral years) are able to underſtand books written in the plaineſt ſtyle: a few characters ſuffice them for carrying on their buſineſs, and with theſe they are contented, ſeldom ſeeking for any thing beyond this. No doubt the increaſe of education on an improved plan would much ameliorate their condition—would make them better members of ſociety, and better capable of receiving the Goſpel: for this, efforts are now making, and will no doubt, by the bleſſing of God be eventually ſucceſsful.*

Lucius.

BIBLIOTHECA SINICA.

(Continued from No. X. p. 220.)

Mr. Editor,

I find that some of your readers are displeased with me for calling

* Our limits oblige us to defer the latter half of Lucius' paper till next number.

myself "THE BOOK-WORM;" for they seem more nice on points of grammar than I am----they perceive an high degree of assumption in the use of the definite article "THE," as your grammarians call it. You would have supposed, that the undisturbed possession of this humble epithet might have been left to one who made no pretensions of belonging to the human race. But the fact is otherwise.---These gentleman conceive that the article "THE" is of too exclusive a nature to be admitted, as it seems to say, that there is not another book-worm in the wide world! I will not quarrel with them about a difference of opinion on this subject. I shall always listen to their sentiments; but most likely follow my own. For these, Sir, are days of "TOLERATION," as some men are pleased to call the rightful liberty which heaven never gave the highest of your race the authority to withhold from the meanest.---I have heard it said, that some foreign ladies and gentlemen, look very shyly on a certain class of people in India whom they have styled "COUNTRY-BORN"---whether these fashionables mean, that this class of people were born in the COUNTRY and not in town; or whether they wish it to be supposed that they themselves were born WITHOUT A COUNTRY; (i. e. belong to no country, or are orang laout, i. e. children of the sea.) I will not venture to determine. It appears to me, however, that these gentleman cherish exactly the same feelings toward myself. Having thus given you a clue to the secret of their dissatisfaction, I leave the vindication of my character and rights with you; and proceed to lay before your antiquarian and literary readers, a review of an ancient, and (as the Chinese will have it) a learned work, which I charge you to represent in its proper light. TOO-YU.

No. VIII.

TITLE.---論語 LUN-YU, "Discourses, or Dialogues."---This work forms part of the 四書 Sze-shoo, i. e. four books, and is the third in order in them.

AUTHOR---Kung-foo-tsze, (i. e. Confucius.) The matter of the book consists of conversations between that philosopher and his disciples, and other persons who either visited him, or whom he occasionally met with. But the materials were first collected by the pupils of YEW-TZE, and TSANG-TZE, both eminent disciples of Confucius, and sometime after his death. It is not supposed that the philosspher himself left any part of them in writing; and it may consequently be inferred that the ideas and representations, are not in every instance in the very words which fell from his own lips---for, the most carefully cultivated and tenacious memory is not so faithful as authentic written records; and, where, as in the present instance, the materials pass to a second generation,

before they are committed to writing, the chances of perfect accuracy, diminish. The learned among the Chinese, however, have other ideas relative to the work before us. They consider it as a perfect transcript of their master's mind, a faithful and accurate record of his very words, a single one of which they would not alter for the world. But we ought not to place such unlimited confidence in the ancients, or to receive without examination, the dicta of the greatest and the wisest of mortals. I conceive also, that where an enthusiastic and unbounded admiration of any character is entertained, (as was the case with this great philosopher's followers towards him) there will be a propensity to exhibit that which is excellent in its most advantageous light, and to throw a vail over that which may appear deformed, or imperfect. Such I conceive to have been the case with the compilers of the LUN YU. It has often been observed, that the Evangelists never praised Jesus Christ, and that there is no attempt made by them to exalt his character in their writings.---Conscious of its infinite superiority over every thing human, they leave it to speak for itself. In this, the Evangelical History is unique---it has no parallel among the productions of men. The impartial reader of the LUN-YU, cannot fail to observe a most striking contrast, in this respect, between the AIM of its compilers and that of the compilers of the Gospel History.

The LUN-YU has been explained and commented on from age to age, since the Dynasty Wie---A vast number of works purporting to explain its contents, have been issued at different times, under titles corresponding to those of commentaries---paraphrases---expositions--notes---critiques--and historical, topographical, and chronological illustrations; dialogues, &c. &c. It has been explained by itself alone, and also in connection with the other parts of the four books. The chief explanations of the LUN YU by ITSELF, with their respective authors, are the following:

1. Dynasty WIE, by Ho-gan. He is said to have been the first Commentator on any part of the Sze-shoo; and his commentary, it may be presumed formed the ground work of most that followed. Of what extent it was, I have not been able to learn.
2. Dynasty SUNG (wo-tee sung.) by HING-PING, . 20
3. Ditto LEANG, by HWANG-KAN, . . 10
4. Ditto TANG, by HAN-YU, . . . 3

	Kuens.*
5. Dynasty SUNG, by Soo-CHIH,	1
6. Do. Chin-seang-taou,	10
7. Do. Chin-yu heae,	2
8. Do. Chang-shĭn,	10
9. Do. Tae-ke, (in a catechetical form,)	3
10. Do. Tsae-tsiĕh,	13
11. Dynasty Sung, Kin-le-sang,	10
12. Do Kin-leu--seang	10
13. Dynasty MING, by Chin-sze-yuen,	20
14. Do. by Chou-tsung-kĕen,	2
15. Do. by Lew-tsung-chow	10
16. Dynasty TSING (the present one) by Maou-ke-lin,	7

The following works extend to the WHOLE OF THE FOUR-BOOKS, in which the Lun-yu is included.

1. Dynasty SUNG, by Choo he,	19
2. Do another work,	39
3. Do Chin-lu seŭ,	26
4. Do Chou shun-seen,	26
5. Dynasty YUEN, by Leu yin,	28
6. Do Chin keen seang,	15
7. Do Keu hĕen,	4
8. Do Hoo ping wăn,	26
9. Do Chang tsun chin,	6
10. Do Yuen tsung,	12
11. Do Wang chung yun	8
12. Do Chin taou chuen,	28
13. Do Choo kung tsĕen,	6
14. Do Sze pĭh suen,	8
15. Dynasty MING, by Hoo kwang	36
16. Do Tsae tsing,	16
17. Do Lee nan,	6
18. Dynasty Ming, Chang she shun,	4
19. Do Kaou kin.	10
20. Dynasty TSING, by Koo lin găh and others, (These were Tartars,)	26
21. Do Sun ke hung	20
22. Do Lŏn lung ke	37
23. Do by the same author written afterwards,	12
24. Do Le kwang te	7
25. Do Maou ke lin,	6
26. Do by Yen jŏh keu,	6
27. Do Yang ming she	4
28. Do Tseaou yuen he	9
29. Do Ching ta chang	6
30. Do Chang ching taou,	19
31. Do Le pie lin,	38
32. Do (8th year of YUNG-CHING) by Ung-fŏn, † vol.	6
33. Do, (3d year of the present Emperor) published by Wang-ting ke vol.	19

There are some later works on the Four-books which I have not obtained an authentic account of. It will be seen by comparing these two statements, that the LUN-YU has been expounded about FIFTY TIMES, by forty-nine different authors; and, WANG-TING KE says, that the expositors of the Four-books, are in all more than ONE THOUSAND in number. This brief account, while it shews the order of time

* KUEN, signifies "a PART" or division of a work, it is large or small according to the taste of the writer. The word ought to have been placed at the beginning of the list on the preceding page.

† This is the 合講 Hŏh-keang, a work of great value---and may be called Synopsis Criticorum.

in which the commentators of the SZE-SHOO, arose, may also serve to give us some idea of the state of learning in China, for the space of 1200 years past. The Dynasty Sung is uniformly allowed to have produced a great number of learned men. But the modern literati of China, wish to place the present Dynasty in a rank equal to SUNG. This partiality for the times in which they live and act, may be pardoned; though we need not believe all they affirm on the subject. During the reign of the house of SUNG, a considerable number of the commentaries in the preceding lists, was written; but this is in some measure to be attributed to the honor in which letters were held by the House of Sung: the impetus then given to learning had not spent itself.

DATE.---Confucius was born about the year 545, B. C. and died at the age of 73, in the 41st year of KING-WANG, B. C. 472. When three years of age, Confucius's father died---he married at the age of twenty; and in course of his future life, sustained FIVE different offices in the Government of Loo. We may suppose the subject matter of the LUN-YU, to have proceeded from him between his thirtieth year and his death--- or between B. C. 515, and 472. The materials were collected some time after his death, by the pupils of YEW-TSZE and TSANG-TSZE.

The famous CHOO-FOO-TSZE, the celebrated writer of the most esteemed notes on the LUN-YU, and on the whole of the Four books, flourished in A. D. 1100, and contributed greatly to the revival of letters. He was an eminent, and voluminous writer.

NATURE OF THE WORK.---Treats of subjects chiefly moral, but partly political.---The cardinal virtues---the common relations of life. &c.

SIZE, FORM, &c.---Of almost of every size; but principally octavo.---It is now sold in connection with the rest of the Sze-shoo, which in all make six volumes. For an edition of tolerably good paper (commentary included) the whole cost about two shillings English money---coarse paper, about 1s. 6d; but when foreigners purchase them, the price is higher. Each volume of the LUN-YU is divided into five parts; and each part into two sections; so that the two volumes contain TWENTY SECTIONS which are again sub-divided into FOUR HUNDRED AND NINETY-EIGHT paragraphs; and the text alone contains about eleven thousand seven hundred and five cha-

racters, or monosyllabies. This, however, includes all the repetitions of the same characters. There were originally three MS. copies of the LUN-YU; one preserved by the learned men of the TSEE country; the other, by those of LOO, the native country of Confucius; and the third, was found hidden in a wall, after the order of the Emperor TSIN-CHE, to burn all the ancient books, was executed; this last was called KOO-LUN, i. e. the ancient LUN-YU. The TSEE copy had twenty-two sections---the Koo-lun, TWENTY-ONE; and the Loo copy (that now followed) TWENTY. The two surplus sections of the TSEE copy, have been lost---the odd section of the KOO-LUN, arose only from a different division of the same matter, from that copy from which I write. With respect to the FORM, the text is in a large size of character; the notes by CHOO-FOO-TSZE, are in a smaller one: and in the margin there are some remarks on the sounds, by various editors, in a still smaller letter. The two first words of the first line of each section, form the title of that section; e. g. 學而 HEOH-URH, i. e. "to learn, &c."---forms the title of the first section; 爲政 WEE-CHING, i. e. "to govern," that of the second, and so on.

CONTENTS---Section 1st. Treats of attending to things of essential importance; points out the gate by which we enter the path of reason---the foundation of virtue --and the things to which the learner should first bend his attention.

2. Shews that in order to exercise good government, virtue must be had in honor; explains part of the SHE KING; the exercise of government; shews the order in which the sage pursued his studies, &c.

3. Explains the grand principle of propriety, and treats of the effects of the music and poetry of the ancients, on the promotion of virtue.

4. Treats chiefly of benevolence.

5. Concerning the characters and virtues of men of ancient and modern times. A full and entire knowledge of affairs; and a clear and complete investigation of principles, are to be sought for.

6. The leading ideas of the former section further enlarged.

7. Records sentences expressive of the humility of Confucius; and of his readiness to instruct others; and of the manner of his conduct.

8. The sage praises Tae-pih---by propriety, virtue is to be perfected. Governors must rule by benevolence and kindness, &c. &c.

9. Relates the caution of the sage in administering instruction. He hears others praising him, but cherishes humility, thus forgetting his own greatness, &c. &c.

10. Shews that the doctrines of Confucius, relate to things near, easy, and of every day's occurrence; records various things relative to his own example.

11. Describes the character and talents of about eighteen of his disciples.

12. The necessity of putting away selfish and interested views. Treats of respect, and our duty to others, &c.

13. Persevering diligence is necessary in the exercise of good government; justice and a clear knowledge of the human relations, constitute the foundation of government; &c.

14. Contains what Yuen-hëen recollected concerning the sage.

15. Shews the reasons why he went to some places, and retired from others. In learning, one essential thing, viz. reason, is to be attended to, &c.

16. The duty of great men to maintain their authority by virtue; of the selection of friends, of caution, of holding the medium according to circumstances, &c.

17. Treats of the sage's manner of behaviour to the great; men are equally virtuous by nature, &c.

18. Concerning the appearance of ancient sages in public affairs, and their retiring to a private station, &c.

19. Records various discourses of the philosopher's pupils.

20. Commends the ancient kings and wise men---explains the nature of government, shews we should attend to things of the first importance, &c.

This table of contents, compiled from various sources, though much fuller than the Chinese generally publish in their books, is nevertheless very meagre and imperfect.

COMPOSITION AND STYLE.---The composition is of the aphoristic and interlocutory kind. The style is concise, flat, void of energy and ornament; partaking of the philosopher's distinguished mildness of temper. The difference between the style of the LUN-YU, and that of the writings of MUNG-TSZE, is very great---the former, resembling the gentle flowing of a mighty river; the latter, the impetuous rolling of a powerful torrent. Mildness was the prominent feature of the character of Confucius; stong, masculine energy, that of Mung-tsze; and it is to this difference of temper that the learned of China attribute the difference of their style. The style of the notes by Choo foo-tsze, they consider clear, and copious. The LUN-YU should be carefully read by every foreign student of Chinese, especially by the Missionary; but should a christian teacher write in the style of the text, his work will necessarily fail to be of general utility. Nor indeed can the style of the NOTES be recom-

mended for his imitation, except in works of a similar nature: in expounding the sacred Scriptures, where there may be much verbal criticism, the NOTES form a fit model.

EXTRACTS.---These shall be selected chiefly from the TEXT, and without regard to the order of the sections. Tsze (i. e. Confucius) said, "to learn and constantly practice, is it not pleasing?" Tsze said, "grieve not that others know (i. e. notice) not you; grieve that you know not others." Tsze said, "sacrifice [to your ancestors] as if they were present; sacrifice to the gods as if the gods were present." "The governor of the border of E, went to seek an interview [with the sage], saying: 'when men of virtue and talent used to come hither, I was not cut off from an interview with them.' The sage's followers introduced him. On coming out, he addressed them, saying: 'pupils, why grieve that [your] master is out of office? The empire has been long without the right way. Heaven is about to make [your] master a monitor [to men]."---Tsze said, "while your parents are alive, go not far abroad; going abroad, be sure to have a fixed home." Tsze said, "the man of superior virtue venerates three things: he venerates the decree of heaven; venerates great men; and venerates the sayings of the immaculate sages."---Tsze said, "Men of fair words and an insinuating countenance---how few of such are virtuous!"---Tsze said, "He who recognizes not the decree of the powers above, has nothing by which to attain to superior virtue. He who knows not [the rules of] propriety, has nothing by which to attain stability. He who cannot judge of [men's] words, has nothing by which to know mankind."

As a specimen of the NOTES take the explanation of the following sentence---TEXT: "Artful words disorder virtue. Not to bear a little, frustrates great schemes."

Notes.---"To disorder by artful words, means to confound right and wrong, so as to cause those that hear to lose their stedfast adherence (to that which is right.) Not to bear a little may be illustrated by the weak pity of women, (who cannot bear to see the infliction of deserved punishment) and the vain blustering of fools (who cannot bear the slightest injury)."

The following quotation merits particular consideration, not only for the matter, as shewing the sage's ignorance of the nature of God, and of a future state; but also for the way in which it was brought to my particular attention. About three years ago, in conversing with a learned follower of Confucius, I ventured to affirm that there was scarcely a sentence in the Four-books, that conveyed a distinct

dea of a future state; and that they were extremely defective and obscure in regard to the Being and nature of God, and of consequence unfit to guide men in the way of true virtue. He rejected the assertion with scorn, and set to work with a determination to collect from Chinese writings the same ideas which I pointed out. He has been now and then laboring and comparing for three years; and the other day he came to me, saying: "What you formerly asserted, I can find nothing in the books of the sages capable of disproving---for, as you then said, so I find, that there is not a sentence in them conveying a distinct notion of a coming life, or of a state after death; or indeed any thing clear concerning the nature and service of God. The only passage I find where a direct reference is made to these is one in the 2d vol. of the Lun yu."---This passage I shall give in the original, and subjoin a translation.

季路問事鬼神. 子曰. 未能事人, 焉能事鬼? 敢問死. 曰, 未知生, 焉知死? Ke loo wăn, sze kwie shin. Tsze yuĕh, wie năng sze jin, yen năng sze kwie? Kan wăn sze. Yuĕh, wie che săng, yen che sze?--- Ke-loo asked concerning the service [i. e. worship] of the gods. Confucius said---"not yet having learnt to serve men, how can one serve the gods!"* [Ke-loo said,] "I would farther presume to ask concerning the dead." [Confucius] replied: "If we know not what relates to the living, how then can we know about the state of the dead!" I will only add, that the learned Chinese who brought this paragraph to my notice, is a devoted follower and worshipper of the sage, and nothing but irresistible conviction would have induced him to make such a disclosure.

Remarks.---The Lun-yu is one of the most highly valued books of China. If these few extracts may be deemed a fair specimen of the work, the christian reader will be able to judge of what degree of importance ought to be attached to it, and whether infidels have ever had any just ground to place this and such like books, in competition with the Holy Scriptures, or not. He will also be able to judge whether it be right or not, in Christians to allow China to continue destitute of the Gospel of Jesus Christ, on the pretence that the writings of her own sages reveal the way of life.

* Kwie-shin may be also rendered Æon, the immortal gods. Sometimes a clearer notion of the Deity occurs under the word 天 T'ëen, Heaven.

There is a remarkable SAMENESS OF SUBJECT in the Lun-yu. It is quite tiresome to the foreign reader, who has been accustomed to books treating of rich and copious themes. As a proof of this sameness, it may be observed that, out of the four hundred and ninety eight paragraphs into which the LUN-YU is divided, FIFTY-FIVE are taken up in the illustration of 仁 yin, "benevolence, virtue;" which word occurs about 102 times in the work---nineteen paragraphs are employed with the word 義 e, "justice, righteousness"---which occurs 23 times---禮 le, "propriety, politeness," occupies forty-three paragraphs, and occurs 69 times---智 che, "wisdom," fills fifteen paragraphs, and occurs about 23 times---信 sin, "faithfulness," takes up twenty nine paragraphs, and occurs 34 times.

Thus, of 11, 705 words, or monosyllables of which the LUN-YU consists, no less that 251 are repetitions of these five characters; and of its 498 paragraphs, 131 are employed in illustrating the five common virtues---besides the almost constant allusions to them. Mr. Editor, I should be sorry to imitate those who think that nothing good exists out of their own country; or that when a man has passed the confines of Europe, he has nothing valuable to look for elsewhere. Still, I think your scholars of the western world, may deem themselves happy that their lot has been cast in the midst of such abundant mental wealth, as they possess; and that they are not condemned to toil "their weary way,"---through such a dull monotony of letters, sounds, and topics.

A translation of the first volume of the LUN-YU, was published by a Gentleman in Bengal, in 1809. This translation appears to have been made under very considerable disadvantages, and there is no doubt, but, were that gentleman now to publish a second edition, very important alterations and improvements would be made; perhaps an entirely new version would be desirable.

OBITUARY OF MRS. HAMPSON, WIFE OF REV. R. HAMPSON, MISSIONARY, CALCUTTA.

The following account of this amiable and pious woman, was obligingly handed to us, by one who had the best opportunity of knowing her real worth—we give it with very little abridgement or alteration.——

"Previous to her departure from England, she enjoyed

almost uninterrupted health. But a breach was made as soon as we embarked; sea-sickness confined her to her cabin for three days, and this, together with the want of a free circulation of good air, brought on extreme debility. Indeed, such was the state to which she was soon reduced, that for six weeks before we arrived at the Cape, I had the constant fear that I should have to commit her body to a watery grave. After this she appeared to have regained her wonted health, and was relieved in some measure, from the distressing feelings she had had, of being an hindrance to me in the work to which we had solemnly devoted our lives. But, alas! her constitution in the first sickness, had received too great a shock to maintain its vigour long. A storm which we had for three days and two nights, in rounding the Cape of Good Hope, seemed to give root to the seeds of dissolution already sown. It was her privilege, however, at times to rise above the feeble clay, and enjoy peculiarly the transcendant pleasures of a soul born from above; so much so that in our alternate prayers WITH, and FOR, each other, before retiring to rest, I have not only been pleased and profited, but astonished. When we arrived at the Isle of France, through the kind and gratuitous attention of Dr. Sibbald, she was again partially restored to health, yet it was but partially; for she still continued to have slight, and at times violent returns of spasmodic pains and weakness. In this state she arrived in India, and continued so even to the last week of her stay on earth. I had the opinion of several physicians on her case, and their unanimous sentiment was, "that her complaint was nothing more than extreme debility, connected with circumstances peculiar to persons in her situation." For three or four days also prior to her confinement, (the event which terminated her life,) she was afflicted with a complaint that reduced her to the last stage of weakness, in consequence of which the labor was very lingering, (twenty-seven hours.) After having been delivered of a still-born male child, she gave up the ghost (on Sabbath, the 29th of August, at 11 o'clock, A. M.) "her sun going down while it was yet day." As the labor was so long, I had an occasional interview, but her

sufferings were too much for my feelings, on which account I could not suppress my tears. At one time when entering the room, she reproved me for my sorrow, and my alarming apprehensions as to the issue. "Why do you grieve?" she said, "What are you afraid of? I have had strength given me for all my afflictions. Hitherto I have not been impatient;"—And she expressed her confidence, that spiritual strength, equal to her bodily sufferings would yet be given. I rejoined, "He giveth power to the faint, and to them that have no might he increaseth strength." Soon after this, I left the room, and nothing of moment took place for several hours, when I heard her cry with a most powerful voice, "Farewell, my dear ——! Farewell!" I again ran to her and embraced her, still hoping even against hope. But, alas! the mortal blow was given, the physician's skill was useless, and the husband's interference could no longer retain the object of his affection. Death cannot be put off. This interview was short, and in fifteen minutes more, I saw her again; but it was in the arms of death.—Her eyes were fixed, and her lips sealed!

The state of her mind previous to her confinement was various. She was no stranger to the Christian's fears; nor was she destitute of the Christian's joys. The last religious subjects on which I remember to have conversed with her, were, the glories of heaven; the beauties of Jesus; the bliss of dying: the proneness of the heart to forget the finished work of Christ; the little we have done for him, and the power and preciousness of faith; and when she entered upon these subjects it was with mingled sensations of pleasure, of grief, of hope, of triumph,—having herself evidently seen, and handled, and tasted the good word of life.—It would be easy for me to enumerate expressions evincing the state of her mind. But I shall dismiss the painful theme with only mentioning a few. One evening, when I thought she was asleep, she opened her eyes and said, "I have had some blessed moments." Upon inquiring what had made the moments blessed, she informed me of the lively discoveries she had had of, and the communion she had had with, the Lord Jesus. Speaking to her one sabbath about being deprived of the

means of grace, and remarking that God did not confine himself to the sanctuary, she said, "no; but my mind has been so distracted to day, through the pain of my body that I have enjoyed nothing." When suffering much, she often said, "oh! for patience;" and when conversing together on what the particular design of God might be in sending the affliction with which she was visited, she said, "It appears hard; but it is all in wisdom; I desire to have no will of my own in it—we shall not have one stroke that is not wanted."—"After reading to her the 6th Ps. which closes thus: "In thy presence there is fulness of joy, at thy right hand there are pleasure for evermore," she exclaimed with holy joy: "yes! they are not transitory pleasures;" and then with an emphasis expressive of her feelings on the subject, she added, "They ARE FOR EVERMORE!" At another time conversing on the blessings of friendship, she remarked, "there is a friend that sticketh closer than a brother. At times I find him to be my friend."—I quoted that passage, "I will never leave thee, nor forsake thee."—She then complained of an evil heart, that was desirous of looking to something which she had performed as a ground of hope, and added, that Satan seemed to say, "what have you done for Christ? Behold the zeal of others." I then referred her to what Christ had done for HER, in magnifying the law, in atoning for sin, and in completely finishing the work of salvation; and apparently having obtained a victory over the flesh, and the great adversary Satan; she said, "FAITH A RELEASE CAN SHEW?"

Owing to the quantities of opium that were administered to her, and her never being able to keep any food upon her stomach, towards the closing scene of life, she occasionally wandered in her mind, but happily for her, as well as for him who was afflicted in all her afflictions, it was always about the best things, such as sitting down at "the board of the marriage supper of the Lamb."—"the seven seals," and particularly about the 21st chapter of Revelation—and the glories of the new Jerusalem, &c."

Reader, remember that you must also die. Are you preparing?—You may not be far from your tomb. Have

you committed your soul to Christ? If you be a female, this Obituary is full of important instruction to you. It shews you how happily the true Christian may die, even under outward circumstances of the most afflictive kind. You have perhaps, lately entered the marriage relation, or are looking forward to it, with high hopes of long and uninterrupted happiness. Go then, to the grave of Mrs Hampson and learn wisdom.---See a young wife laid in the silent grave, THIRTEEN MONTHS after her marriage! Learn to seek true happiness from God.---Expect not long continued rest on earth. Be thankful for it, when God gives it; but seek that "rest that remains for the people of God." How anxious are some to have children---and in how many cases is their entrance into life, as it were the gate by which the over fond-mother must go into that world, where the human relations (as now known) for ever cease! The same apartment in "the house appointed for all living," frequently serves, at the same time, for parent and child! Faith in Jesus, however, can make you triumph over death, and the grave.

ACCOUNTS FROM THE MISSIONS.

MALACCA. In the close of last year, a volume of Sermons and a short history of the Missionary, Tract and Bible Societies in Chinese, were finished. On the 29th January, (1820), Revd. R. Fleming and Mrs. F. arrived and joined the Mission.

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CHINA.---The second, (or alphabetical) part of the Chinese Dictionary, in 2 vols. quarto, is finished---the second volume contains Indexes and a Synopsis of variously formed characters, &c.

It may here be noticed, as an object of no small importance to the Ultra ganges Missions, that the translation of the Old Testament was completed in the close of last year.---The whole of the canonical books of Scripture, are now rendered into the Chinese language.

A Correspondent in China writes to the Editor as follows:

"Sir: The Chinese to whom in a former Gleaner you referred, and who was joined, by the rite of Baptism to the Dutch Church in New York, still continues, in his own country, his attachment to the principles he there imbibed. He receives with avidity your religious publications in the Chinese language, and has requested a person known to me, to visit him on Sundays, that he may explain to him the truths of religion more perfectly."

BATAVIA.---Unfortunately, at this station. on the 2d October last, Mr. Slater's house was set on fire, through the carelessness, as was

supposed, of their cook. The house being of bamboo, was in less than half an hour, reduced to ashes. But through the care of a gracious providence, and the prompt assistance afforded them by some neighbours, no personal injury was sustained, and the most valuable articles of their furniture were saved. Had the fire happened in the night, the consequences might have been very dreadful, especially as Mrs. Slater had been but a few days raised up from sickness, and had two small children on her hand. But the author of our life watches over all its vicissitudes: let the praise be given to Him. On this trying occasion, they experienced great kindness from some individuals and families residing on the island, and mention with a peculiarly deep sense of gratitude, the benevolent attentions of T. McQuoid, Esq. and his Lady, and of Dr. Martin, &c. Subsequently Mrs S. had been very ill, but was recovering by last accounts.---The sphere of Missionary labor among the Chinese at Batavia, is wide and important.

PENANG.---In November and December last, during the time the Cholera Morbus raged in that island, the heathen seemed more "mad upon their idols." One of the Missionaries writes: "The other day all the gods of Penang were carried about the streets in grand parade. Thousands of dollars have been wasted on them by the Chinese. Their (the Chinese) temple has been enlarged and decorated, at considerable expense. For a week past, every China man has had a long bamboo, set up at his door, with a lantern at the top, to shew the roving spirits where the Tăh-tsëaou, (i. e. ceremonies of procession) are celebrated. How deeply does the conduct of the heathen, on such occasions, reprove the negligence of Christians!"

MADRAS.---By our last intelligence from that station, we are happy to find that Missionary efforts increase, and appear encouraging. Two, if not three, Missionary Chapels were erected in that city during the past year; viz. one for the Wesleyan Methodists; one for the (London) Missionary Society; and one for the Church Missionary Society. The Madras Government with its accustomed liberality, has appointed one of the Medical Gentleman on the establishment there, to attend the Missionaries when sick.

We have also heard, that an anomaly in the Missionary efforts of the present day, has taken place at Madras. It seems the Missionaries there of all denominations have commenced preaching in Eng-

lish. Time will prove, whether this method of propagating Christianity,---or that followed by the Missionaries in Bengal, is the more preferable.

BELLARY.---The Religious Tract Society established at this station, seems to prosper. We regret that our limits do not admit of giving the Report of last year, which has been kindly forwarded to us. It appears that a considerable number of English tracts had been circulated among the English troops at Bellary; and of native tracts among the heathen round about. It is truly gratifying to see the zeal of many private soldiers so prominent in so good a cause. What a blessing might the British army prove to India, were there more pious and zealous men in the ranks; and it is matter of joy that there are at present so many of this character. The Committee have distributed many Tamul and Teloogoo tracts;---and 2000 copies of "Christ's Sermon on the Mount," in the Canara tongue, together with several hundred copies of Mr. Pritchet's Version of the Teloogoo New Testament, had just arrived from Madras, when the Report was sent off. Some natives had travelled no less than 200 miles, to obtain a sight of the Society's publications!

SOUTH SEAS.---The following remarks on the language of the Polynesian Islands, occur in a letter lately received, from HUAHINE:---"I have often wished to ascertain the extent of the Polynesian language, as well as the variety of its dialects, which probably might be of considerable service both to ourselves and future Missionaries. I know the Polynesian is the language of the Sandwich and Marquesan Islands, of Easter Islands; of Tubuai, Rurutu, Ravavai, and the numerous small islands to the N. E. and S. E. of us; of the Friendly and Navigator Islands to the Westward of us; and of the large island of New Zealand. That of New Caledonia is little known, but probably it is a mixture of two languages radically different, resembling the FEJEEAN. Having been myself among the Fejeeans, I know this to be the case as to their language, a great part of which is the common Polynesian, disguised by a different accent, the change of some letters, and the total rejection of every aspirate sound; the other part is from a language altogether different, but probably may be traced among the innumerable islands between them and the ASIATIC Continent. Not having time at present to enlarge upon these subjects, I shall only instance in two or three

words, the difference between the Fejeean, and the dialects of the common Polynesian. The Fejeeans call a man, TAMATA; and a woman LEVA; prefixing the article SA to the noun, SA TAMATA, a man, SA LEVA, a woman. Now it cannot be doubted, that TAMATA is only a modification of the word MAN, as used in the various dialects of the Polynesian, and diversified thus: TANGATA, ANATA, and TAATA. But the word for a woman is universally VAHINE, to which LEVA bears no resemblance. Again ATUA, is the universal word for GOD, or DEITY, but this is unknown to the Fejeeans; they say, KALAO or KALAU, yet the numerals and a vast number of words are the same as the Polynesian; as FENUA, land; TAI, sea; VAI, water; IKA, fish; MATTE, death, &c.* Having heard that there is a resemblance, or affinity between the Malay and the common South Sea language, I wish to ascertain the fact, and if you could send me any specimen of composition in the Roman character, I should esteem it a favor."

GENERAL RELIGIOUS INTELLIGENCE.

RANGOON.--- Extract of a letter from a Lady there, "Our Mission here begins to wear a more favorable aspect than ever before. Mr. Judson preaches publicly every day, in a building erected for that purpose, on one of the most public roads. We have inquirers every day, some appear to be really impressed with divine truth, and one gives GOOD evidence of being a true disciple of Christ and has requested to be baptized. He is now sitting before me in the building above mentioned, and has collected around him seven Birmans, to whom he is trying to communicate the word of life. His conversion is a source of great rejoicing, as it animates and encourages us to hope that it is only the beginning of a glorious work of grace among this people. I have a weekly meeting with the females, when fifteen or twenty constantly attend. Sometimes they appear attentive and ask pertinent questions.

* Without risking a conjecture on the affinity of the Malayan and South Sea languages, we may remark that IKA, and MATTE, have exactly the same meaning in Malay as in the Polynesian dialects, and the pronunciation is very nearly the same---for the Malay word "IKAN"---fish, is not any thing different, with a soft pronunciation, from IKA; and "MATTE" to die, has precisely the same sound in Malay, as in the Polynesian.---The article SA, is used by the Malays, as a contraction of SATOO or SUATOO; they say SA ORANG, a man, &c. ED.

THE INDO-CHINESE GLEANER.

No. XII. April, 1820.

I. INDO CHINESE MISCELLANEA.

Emperor dissatisfied with his Tartar Ministers.---The Peking Gazette up to October 29, 1819, has been received: in it are several papers in which the Emperor expresses great dissatisfaction with his Courtiers, especially the Tartar Kings, and Nobles around him. He complains of their setting spies over him, who watch every person whom he calls to an audience; and who, during his absence from the Court at Peking, made daily minutes of all his proceedings.

He insists on the necessity of his visiting Manchow Tartary, whatever may be the consequence; whether Sung-ta jin oppose, or the elements be unpropitious, he must go. The late Emperor his father made it the bounden duty of all his posterity to regard supremely the land of their fathers; and the Tartar language, and the military art, which raised them to the dominion of China. His words are, "our family was founded by the divinely aided art of war; by the Tartar language; and by superior skill in horsemanship and archery." He reiterates the mandate of his father, that if any Minister of State, in China, shall presume to advise his master not to visit Tartary, it shall be considered treason, and punished with immediate death.

That an unsettled and unpleasant state of things prevails at Court, is the impression which the Gazette gives.

Respecting the provinces there is no news of importance. A murderous affray seems to have happened on the grand canal at one of the locks, where in contesting for the precedence in passing the lock sixty lives were sacrificed, and on a renewal of the contest three more men were killed. There have been very excessive rains at Je-ho which destroyed the dwellings of the people, and carried away the bridges. The latter occurrence compelled the Emperor to postpone the day appointed for his leaving Peking.

A PETITION TO THE EMPEROR FROM A MINISTER.—KE-SHEN, the Foo-yuen of HO-NAN, kneels and makes a report to his Majesty, respecting a magistrate who had been prosecuted and imprisoned in consequence of large deficiencies owing to Government, and who died in prison. He with reverence prepares a statement for the Imperial hearing, and looking up, prays his sacred Majesty to glance over the affair.

It appears that the degraded officer LEW-FUNG-YAO, formerly Che hëen of CHANG-KEW-HEEN, in the ninth year of Kea-king,* on an inquiry having been taken, ought to have reimbursed the Government in various accounts certain sums of money that exceeded the prescribed period of payment, and did not liquidate the claims against him. MA-FUNG-YU, the late Foo yuen, reported the case to his Majesty, and the Imperial pleasure was received, ordering, that he should be severely prosecuted and imprisoned; now the two officers the Poo CHING-SZE† and GAN CHA-SZE‡ have sent a statement, affirming, that the Che-hëen of TSEANG FOO-HEEN had reported to them, that the said degraded officer LEW FUNG-YAOU, on the 27th day of the 4th month had fallen sick in prison, and that the medicines prescribed by the physicians were inefficacious, so on the 7th day of the intercalary 4th month he died. On an Inquest being held on the deceased, and an inquiry into the conduct of the attendants at the prison, it appeared, that no *tyranny* or cruel treatment had been inflicted by them. The said officers have requested me to present a statement of this case to your Majesty. Thus the matter has come before me.

I your slave, find upon inquiry, that the degraded Che-heen, LEW-FUNG-YAOU was deficient to Government on various accounts, a number of different sums amounting to 42,975 taels odd. Exclusive of the amount received by the sale of his effects at his native place, and those sums which have been paid by persons now in office, in his stead, amounting to 28,873 taels odd; there still re-

* From which to the date of this paper makes the period of his imprisonment 15 years! † Treasurer. ‡ The Judge.

mains unpaid 14,892 taels. Since the ſaid officer has died in priſon, and this ſum of money remains undiſcharged, it ſhould immediately devolve upon thoſe officers now in employment, according to the regulations before decided on and reported to his Majeſty, to commence on the autumn of the preſent year, and the payments to be made agreeably to the periods fixed, without any further delay. Beſides ordering that ſealed bonds ſhould be taken from the parties and tranſmitted to the Board; as is right I have prepared a ſtatement of theſe facts, and offered it up to your Majeſty.

The Vermillion reply has been received. Let the appropriate Board take cognizance of it. Reſpect this.

Kea-king, 24th year, 7th Moon 22d day.

Sept. 11, 1819.

FOREIGN EMBASSY TO CHINA.---The latest Peking Gazette mentions, that an Embaſſy from 南掌 Nan-chang, (a ſtate on the ſouth weſt corner of the Empire,) paſſed 貴州 Kwei-chow province, in its way to Peking. The Embaſſador performed the ceremony of homage, looking towards the Imperial palace, and diſcovered that degree of ſubmiſſion which was completely ſatisfactory.

YELLOW RIVER.—The details of the overflowing* of the Yellow River, have not yet come to hand: it is repreſented as having done very material injury.

At the principal paſs leading to Mung-koo Tartary, the exceſſive rain caused the river 潮河 Chaou-ho, to riſe upwards of ten cubits, and overflow its banks. The flood ſwept away upwards of a thouſand ſeven hundred houſes, and deſtroyed many lives. Theſe occurrences are generally regarded as very ominous of ſubſequent calamities.

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* The number of lives lost, is stated at from fifty to a hundred thousand. On two 縣 Hëen districts all demands of the Government are remitted. Places are established to serve out a sort of congee to the survivors. In October, the Emperor on his way to Tartary fell from his horse;---it is not known whether he was *materially* hurt or not.

AN INUNDATION IN THE PROVINCE OF PEKING.—An Imperial Edict has been received with reſpect.

FANG-SHUN-CHOW, the Viceroy of Peking, has preſented a ſtatement to the Emperor, containing the reſult of his inveſtigation into the circumſtances of an inundation that had happened at KOO-PIH-KIN, in the province of Chĭh-le, by which a number of houſes had been deſtroyed, and many lives loſt; and alſo reporting the arrangements he had deliberated on, for the relief of the ſufferers.

In the preſent year, during the 6th month, the country ſurrounding KOO-PIH-KIN was inundated in conſequence of the waters flowing down from the hills, after the rains, ſo that the River CHAE roſe upwards of 10 feet. Many perſons were drowned by the flood, and houſes thrown down and deſtroyed. When it occurred, I ſent down my pleaſure, says the Emperor, and commanded that FANG-SHOW-CHIN ſhould immediately make an inquiry into the caſe, and report the circumſtances to me. Now, according to the ſaid Viceroy's ſtatement, it would appear that in the two diſtricts Meĭh yun and Lwan-ping, exclusive of the houſes occupied by officers of Government, ONE THOUSAND NINE HUNDRED AND THIRTY-EIGHT houſes, (ſome of them built of brick, and others thatched,) had been completely thrown down; and that two hundred and twenty-one perſons, male and female, both of the ſoldiery and the people had been drowned; that two thouſand nine hundred and twelve perſons had been carried away by the waters, but whoſe lives had afterwards been preſerved. On this occaſion the circumſtances attending the inundation at the ſaid place were more ſevere than uſual. I therefore give orders, that double the ſum that was given in the 49th year of Këen-lung, on a ſimilar occaſion, be diſtributed to the ſufferers. For every brick houſe belonging to the military, or the people that has been deſtroyed, let two taels of ſilver be given; and for every thatched houſe, let one tael be given. For thoſe houſes that were entirely thrown down, but the materials of which were preſerved, I approve of

distributing half the above sum. With respect to those that were drowned, for every person advanced in years, let two taels of silver be given to their relatives, and for children, one tael of silver. To the aged survivors of those that suffered by the inundation, both male and female, let one tael of silver be given. and to the children five mace. Let the necessary sums be immediately taken from the treasury of the Poo CHING SZE, and as speedily as possible distributed, and when this affair is completed, let an account be made out, and reported for the information of the appropriate Board. Respect this.

Kea-king 24th year, 7th Moon 13th day,
Sept. 11, 1819.

A CURIOUS IMPERIAL EDICT has been lately received, from Court, which is as follows: "I, the Emperor KEA-KING, with feelings of great veneration have examined the genuine records of the transactions of my late father KEEN-LUNG, and find therein inserted, that in the 6th year and 7th month of KEEN-LUNG, the Imperial pleasure was respectfully received to the following purport:

"I, the Emperor KEIN-LUNG, consider that in yielding protection to the world, and in seeking for the rules of lasting tranquillity and good order, it is most necessary to regard fundamental principles. In order to frame rules of good government ere the country is in anarchy, to protect the nation, before it is in danger, it is necessary to consider as fundamental the hearts and usages of mankind. If men's minds are upright, the public morals will be correct; the Court will be uncorrupt; and the national prosperity will be eternal. My family has received the throne by the gift of heaven, (or in the course of nature.) My grand father and father were eminent for their great virtues and benevolent minds, the influence of whose example, has gradually extended throughout all the world. They were certainly both of them princes such as are rarely seen in the world. I have in succession received the dominion of the Empire, and both early and late with unwearied effort have read the history of the ancients, as time has rolled on. In shewing affection to the people, and being diligent in the af-

fairs of government, there are few that can be compared to my anceſtors, who have accumulated ſo many virtues, and attended to the welfare of the people with ſo much care. In their palaces there were no intriguing female favorites, who falſely accuſed the innocent; or eunuchs, who interfered in the management of the affairs of Government; at Court there were no royal relatives who uſurped the authority of great ſtatesmen; abroad in the provinces, there were no violent or rapacious proceedings of the military; not only were there no ſuch perſons as theſe above mentioned, or no ſuch affairs; but all incipient cauſes were removed. As was right, the renovating influence of inſtruction was generally diffuſed; the manners of men were raiſed to excellence, and the ſtability of the world made like that of the TAE Mountain. Now, I the Emperor with pure ſentiments obſerve in ſilence the hearts and uſages of men of the preſent day, and find, that thoſe holding official ſituations, although they are faithful, and keep their minds with ſincerity and act uprightly, ſtill none are to be found, who are entirely free from the wiſh to aggrandize themſelves by gain; thoſe in literary ſituations make it their ſtudy to follow the path of virtue, and literary purſuits; but none are to be found in whoſe minds does not exiſt, the wiſh of obtaining their promotion by underhand or raſh meaſures; the common claſſes have all of them what is ſufficient, and gradually advance towards excellence and probity, but there are none who attain to perfect ſubſtantial purity of conduct; the military poſſess valour and are ſkilled in military tactics, but few are to be ſelected, who will riſk their lives to attack a city. I reflect on theſe things at midnight: I am diligent early in the morning, and anxious in the evening; the ſtate in which I am reſembles that of a perſon treading on a tyger's tail, or walking acroſs unſubſtantial ice: ſo great is my apprehension leſt the power in my hands ſhould fall to ruin, and affairs be deſtroyed. But it is not what I ALONE am adequate to undertake the management of, all officers of ſtate holding ſituations at Court or in the provinces, (as important to the welfare of the country,

as my members are to that of my own body) ſhould certainly keep in their minds the example of the four eminent ſtateſmen of old, Kao, Kwei, Tseĭh, and Ke; they ſhould diſpel all thoughts of perſonal advantage, or difficulty in the diſcharge of their duties, and diſdain the practice of acquiring eaſe by ſlothful indolence. Therefore the ſucceſs or failure of thoſe employed in Government, the good or evil turn of men's talents, the proſperity or adversity of the people,—all theſe ſhould be maturely deliberated on, and considered with anxious care. In the royal path of undeviating rectitude, although merit is not at hand, ſtill if the work be not commenced, it cannot be completed. It chiefly conſiſts in rectifying the heart, and in ſtrengthening the fundamental principles. Do not view it only as a transitory (or visionary) ſcheme, but meditate upon it as in perpetuity. That my family may have unlimited proſperity, I really have earneſt hopes. The Yĭh-king ſays: "In the time of tranquillity do not forget the hour of danger; when good order prevails, be not unmindful that anarchy may enſue." Theſe are the means by which perſonal ſecurity may be enſured, and the Imperial family preſerved. We, both Prince and Miniſters ſhould ſtrenuouſly exert ourſelves to this end. Reſpect this."

Theſe ſacred inſtructions of my father, are exceedingly luminous; looking up with veneration, I perceive that my Imperial father's thoughts were profound, and his anxious care extended to remote periods; he had the wiſh that good order ſhould be preſerved for 10,000 years. From ancient times to the preſent, whenever nations have enjoyed long peace, it has always been in conſequence of paying attention to the minds and uſages of men. The probity of men's minds, and the purity of their cuſtoms, depends on the ſucceſs or failure of good inſtruction; the immediate effect produced, bears no visible form: but it becomes manifeſt from ſmall beginnings. Upon this, depends the very pulſe, (or arteries) of the nation. You muſt not view it as a diſtant or unimportant matter. I the Emperor have ſucceeded to the throne, and am always tremblingly alive to the inter-

eſts of my people; looking up, I reflect that my Imperial father when alive cheriſhed with great care the ſeveral important ſubjects of the cuſtoms of officers of Government, the uſages of the literati, the lives of the people, and military tactics: how can I preſume in the preſent day to affirm that order is already ſecurely eſtabliſhed, and be unmindful of ſilently ſpreading a renovating influence, and gradually changing bad cuſtoms to bring about a never-failing tranquillity and repoſe; but the world is too extensive, and the people too numerous for one perſon to rule alone. What I hope is, that all officers of Government at Court and in the provinces, will attend eſpecially to their particular duties, and regard national concerns, and thoſe of the people, in the ſame light they do their domeſtic and perſonal affairs; that they ſhould bear in mind that it is their duty to afford me daily aſſiſtance and to aid me unceaſingly. When he who holds the situation of ſovereign, poſſeſſes the reſolution to preſerve good order, thoſe in official ſituations ought alſo to feel anxious care, leſt unhappy or dangerous circumſtances ſhould enſue. I the Emperor have ſelected my Miniſters from amongſt many public officers, (to be as uſeful to me as the members of my own body are,) in the hopes that they will ſtudy to bring about future glory to the country. If the prince is to imitate the famous YAOU and SHUN of old, it is alſo neceſſary that his Miniſters ſhould reſolve to follow the examples of KAOU and KWEI, and always with ſincerity of heart, faithfully lend their aſſiſtance in the affairs of Government: thus they will imitate the ancients, and when they enter into my preſence will ſtudy to exert their fidelity, when they retire will endeavour to ſupply my defects. If they obſtinately adhere to mere uſage, and are ſlothful and remiſs in their duty, only deſiring ſchemes for perſonal aggrandizement, then for every affair that is neglected, and for every perſon that loſes the ſecurity of his life, the misfortune that reſults will ſurely be deeply buried, and hereafter bring ruin on the country. Your feelings cannot be compared to my conſtant and diligent anxieties for the welfare of the country. Now

it is a known truth that the principles of men emanate from the Court, and the renovation of the public manners has its origin from those employed in official situations in the provinces. If the servants of Government at Court and in the provinces, will study by purity of character, and by constant diligence to form schemes for the future greatness of the country, and do not merely devise plans of idle leisure and repose; if they endeavour to rectify what is wrong in the government of the country, and pay the greatest attention to the lives of the people, I have probable hopes that the foundation my family have gained in the government of the Empire, may not be eradicated for 10,000 years. Take this Edict and make it universally known. Respect this."

Kea-king, 24th year, 11th Moon, 24th day.

THE PEKING GAZETTE of Sep. the 22d, mentions the death of one of the ministers of state, whose name was Lĭh-paou, and who had long filled several of the highest offices both civil and military. The Emperor has conferred posthumous nobility upon him, which descends to his son. The Emperor also sends one of the Princes to perform the funeral oblations to the deceased minister's manes.

EXAMINATION OF RUSSIAN STUDENTS AT PEKING. The Prime Minister Tŏ-tsin, and the statesmen who act with him, report the examination of the Translators FROM the Russian language into Chinese or Tartar, and propose rewards to the best qualified: the candidates were fifteen. There were six who were classed first, eight put in a SECOND place, and ONE put to a THIRD and lowest place.

MAHOMEDAN KINGS.-From the northwest corner of the Empire, the Mahommedan Kings and Princes have gone to Jé-ho to do homage on his Majesty's birth day. The Kings and Nobles at court with whom the Emperor was so displeased for spying about the affairs of the palace not committed to their charge, were some of them deprived of 12 year's income, others of six year's, and some of three years: on the representation of the ministers, the

12 years fine has been reduced to six, and the six years to three, and so on.

INUNDATION.—The overflowing of the Yung-ting river in the province of Chih-le occasions much occupation to all the officers in Peking. One hundred thousand taels have been sent by the board of Revenue to repair the banks of the river. Two of the district officers who were remiss in guarding against the calamity have been dismissed, and rendered for ever incapable of serving government.

ADULTERY AND MURDER.—A most atrocious case has occurred in Honan. An adulterer murdered the husband of the adulteress, and whilst she attempted to defend her husband, also murdered her; and finally a brother of the husband's, who had been the means of his being forbidden the house. The woman lived just long enough to tell who committed the murders, which led to the immediate detection of the murderer, who was without reference to court forthwith put to a lingering death, by cutting away the less vital parts of the body first.

In the same province an only son, who had been mad several years, and who, in consequence of his being the only son, his father would not report to Government, at last, cut his father to pieces in one of his fits of madness, on account of his father bidding him to lay down the knife. In this case also the culprit although A MADMAN, was put to a slow and lingering death.

INCEST PUNISHED.—The law is declared in reference to the crime of incest and murder which took place in SHEN-SE province: where a father committed incest with his son's wife, for which the son murdered his own father.—In such cases of incest both the man and the woman are to be decapitated immediately: agreeably to which, in the above case, the son of the murdered father was put to a slow and ignominious death, and his wife was beheaded.

ANOTHER CASE OF INCEST.—An Imperial Edict has been received—CHOO-HEUN, the FOO-TAE of GAN-HWUY, has presented a statement to his Majesty, containing his

proceedings in an important caſe, where the offender had ſet at defiance the relative duties. In this caſe, CHANG-SEU-HE had diſregarded the ſocial relationſhips, which ſhould ſubſiſt in ſociety, and held illicit intercourſe with her father-in law, which led to her huſband's killing his own father; her crime was ſecret and moſt atrociouſly wicked. Such a depraved and diſorderly woman ought upon conviction to have been inſtantly capitally puniſhed; it is not neceſſary again to deliver her up for the deliberation of the Board on her caſe, but it is hereby ordered, that ſhe be immediately decapitated. As to the others implicated, let them be treated as the Board have determined, and let the affair be thus terminated. Reſpect this.

AN IMPERIAL EDICT has been reſpectfully received. I, the Emperor, after I ſhall have ſet off on my journey to Jĕ-ho, do appoint my royal relatives Mëen-gŭn and Yih paou, and my miniſter Pa-yin-paou, to remain continually at Yuen-ming-yuen, to tranſact the affairs of Government; and the two perſons Soo-ling-gĭh and Chang-făh to take it by turns for a fortnight at a time, to dwell at the gardens. They muſt meet together to examine into the conduct of the military on duty, and inquire into any thing elſe that may occur. In thoſe caſes which ought to be reported to me, let them jointly put their names to the ſtatement and offer it up for my inſpection. Reſpect this.

A RAPE.—The Imperial pleaſure has been received—which relates to Lew-tĭh-ſhen, who committed a rape on the perſon of his niece Lew-ſhe, who from ſhame and indignation ſtrangled herſelf. He really was an atrociouſly wicked man. The crime was committed in the 6th month of laſt year, and it occurs this year, that the ſigning of the death warrants is remitted;* but it is inexpedient that it ſhould long be deferred bringing this criminal to public execution. Let him be decapitated according to the deciſion of the Board, and let the puniſhment be immediately carried into effect. Let

* In conſequence of the Emperor's attaining his 60th year.

the reſt connected with this caſe be treated as the Board may determine. Repeat this.

CANTON DAILY PAPER, Jan. 11, 1820.—This paper mentions that SUN-WANG-TING, the Viceroy of KEANG-NAN, is called to Court to take a part in the adminiſtration, in conſequence of which Tseang ta-jin, late Viceroy of Canton, and, who was appointed on his leaving Canton, to the Government of Sze-chuen province, is removed to be Governor General of Keang-nan and Keang-se provinces.

The Viceroy of Chĭh-le, announces the arrival of 1,237,826 catties of copper from Yun-nan; and of TUTENAQUE, 1,097,970 catties; alſo of LEAD, 44,100 catties.

There are ſeveral papers on defalcations in the land-tax.

The blowing-up of a powder manufactory, in the neighbourhood of Peking, is noticed.

A SUPPLEMENT TO THE DAILY CANTON PAPER.

A JUDGE BANISHED—Mentions the baniſhment to E-LE, of the Judge of Shan-tung province, by name Wăn-ching-hwuy. His predeceſſor, the perſon called Chang, the attendant on Lord Amherſt's Embaſſy, was alſo baniſhed to Tartary.

Wăn-ching-hwuy was Viceroy of Peking province, when the rebellion of 1815 broke out, and was, in conſequence of not finding out that conſpiracy, degraded from his office.

He is now charged with ſuppreſſing upwards of ONE THOUSAND CASES in the Provincial Court; with having impriſoned, and implicated in proſecutions, upwards of one thouſand three hundred innocent people; and finally with having employed a convicted criminal with forty people at his command, in the police. Theſe diſperſed themſelves in all directions and diſtreſſed the innocent by extortion and injuſtice.

The FOO YUEN of Canton, now in poſſeſſion of the Governor's ſeals, has made himſelf very popular by a proclamation directed againſt the abuſes of the Revenue Cutters on the river.

He ſays, that it has come to his knowledge that many banditti have left their ordinary depredations, and attached themſelves to the armed boats on the river, in which they rob the people under cover of the ſanction of Government. He grants full liberty to thoſe who may ſuffer in this way to appeal to the neareſt magiſtrate where the offence may occur; and in the event of not obtaining redreſs to appeal to his office at once, without the intervention of the uſual formalities.

It is ſtated that his family are expected to arrive from the north, on the 6th inſtant.

Two millions of taels are directed to be iſſued immediately from the Board of Revenue at Peking, to defray the neceſſary expence of leading the rivers of that province into their uſual channel from the lands which they have overflown.

FARTHER PARTICULARS RELATIVE TO THE FOREIGN EMBASSY.—I, your Majeſty's ſlave Yŭh-tae, ſuperintending the duties of the two ſituations of Vice Governor and Treaſurer, kneel and offer a report to your Majeſty, concerning the circumſtances of a tribute bearer from the country called NAN-CHANG, who has paſſed the limits of the province KWEI CHOW, and who according to uſage has had a banquet conferred upon him. I have with profound reſpect prepared this document for the Imperial hearing, and looking up pray your ſacred Majeſty to glance over the affair.

Having received an official communication from Pĭh-lin Governor of the two provinces of YUN-NAN and KWEI-CHOW, informing me that in conſequence of the 60th anniverſary of his Imperial Majeſty's birth-day occurring, which circumſtance we regard with great veneration, the King of NAN CHANG has ſent an Ambaſſador, who has devoutly prepared and brought with him tribute, and who congratulates the Emperor and acknowledges his vaſt and tender mercy; and the ſaid officers likewiſe deſiring that when the Ambaſſador had paſſed the limits of my juriſdiction, due preparations ſhould be made for the whole of his journey, &c. I have ordered the officers of Government to act in obedience to theſe

inſtructions, and have deputed Sun-ſhing-chang, the Che-foo of Gan-ſhun-foo, to repair inſtantly to the confines of Yun-nan and Kwei-chow to receive and afford protection to the Ambaſſador. Now, an officer has been ſent to Yun nan, to accompany the ſaid tribute bearers Pa king-tsă-ming, and Pa ta-kwang-king, and their ſuite, &c. who, with feelings of veneration carry with them their credentials, and the articles of their tribute in order to offer them up to your ſacred Majeſty.

On the 18th day of the 5th month, they entered the limits of Poo gan-heen, in the province of Kwei-chow, and on the 28th day, arrived at the provincial city. I, your Majeſty's ſlave, on the 29th day iſſued an order to ſummons the Ambaſſador and ſuite to my public Hall, where they would meet the acting Judge and Treaſurer, who would confer upon them a ſplendid entertainment. The tribute bearer of the ſaid nation and his ſuite looking up, have been enriched by your ſacred Majeſty's unfathomable benevolence and liberal bounty, and looking towards the Imperial gate, have performed the ceremony of homage by knocking their heads on the ground. Their expreſſions of joy and gratitude emanated from the moſt perfect ſincerity. On the firſt day of the ſixth month, they commenced their journey from the provincial city to the capital of the Empire, and I, a ſecond time, deputed an officer Chin-chae-he, the Che-foo of Tung-jin-foo, at preſent in the city on account of public affairs, to repair to the neighbourhood ſurrounding Hewhae, to arrange matters, and to take care of the Ambaſſador. I calculate that on the 22d, 23d, or 24th days of the 6th month, they may paſs the limits of Yúh-ping-heen, in the province of Kwei-chow. As is incumbent on me, I have made a ſtatement of theſe circumſtances for your Imperial Majeſty's hearing. I would further add, that the three docile elephants which the ſaid nation has introduced as tribute, had previouſly on the 24th day of the 5th month proceeded from the capital of Kwei chow, and advanced by ſtages to Peking. I have united theſe two circumſtances, and ſtated them clearly to your Majeſty.

The Vermilion reply has been received.—"I hav ſeen it. Reſpect this."

Kea-king, 24th year, 7th Moon, 22d day.

CHINESE PRISONS—A STATEMENT TO THE EMPEROR.—I, Chin, the Foo yuen of Che keang, kneel and offer up a report to your Majeſty. I have with veneration prepared a ſtatement for the Imperial hearing, and requeſt your ſacred Majeſty's pleaſure on the caſe; looking up, I pray your Majeſty to glance over the affair.

It is an acknowledged truth that priſons are important places, and that all officers engaged in the ſuperintendance of them ought from time to time to keep watch and examine: but where the criminals confined are convicted of capital crimes, and ſentenced to be decapitated or ſtrangled, it is requiſite to be more than uſually ſtrict, and to watch them with greater care. How can remiſsneſs be permitted, ſo that criminals capitally convicted may make their eſcape? This negligence is attributed to Yang-ting keae holding for the time being, the ſituation of Tien-shē at Sin chang-hëen, and Chang-pang-tung the Che hëen himſelf. In the ſaid diſtrict, there was a perſon convicted of a capital crime, and condemned to be beheaded, named Tung-ah-kew, who, at midnight of the 11th day of the 5th Moon, of the 24th year of Kea king, availed himſelf of the noiſe occaſioned by a ſtorm of rain, accompanied with thunder, and of the keeper's being in a ſound ſleep, to wrench aſunder the manacles, fetters, and chains, with which he was bound and excavating the bottom of his cage, till it gave way, he crept out from underneath, got over the wall, and made his eſcape. According to the ſaid officer's inveſtigation and inquiry, theſe were the facts. He was purſued but without ſucceſs. In this form the caſe was reported to me. I have learnt upon inquiry, that Chin-ah-kew was tried for having wounded by blows Shih-ming-yăh, and cauſed his death, and that he was ſentenced to be ſtrangled after the period of his confinement. It was reported to the Board, who ſent back an anſwer approving the decision made, and the criminal would have ſuffered in the autumn of next year. Yang-

ting-keae the acting Tëen-she, and Chang-pang-tung the Che-hëen, have been very inattentive in not keeping proper guard, and using the neceſſary precautions, ſo that a criminal capitally convicted has made his eſcape from his priſon. It is impoſſible that either of their caſes excuſe themſelves from blame. Now the Treaſurer and Judge have tranſmitted to me this ſtatement ſent to them by the ſaid officers, and it is incumbent on me to impeach them for remiſsneſs of duty, and report them to your Majeſty, requeſting that your Imperial pleaſure may be immediately ſent down, ordering, that Yang-ting-keae the Tëen she, at Sin chang hëen, ſhould be degraded from his office, and committed to cuſtody, and that Chang pang-tung, the Che-hëen of Sin-chang-hëen, ſhould likewiſe be degraded from his rank, but retained to act in his office for the time being; and that your Majeſty will appoint a period for the apprehenſion of the criminal that has eſcaped, which, if ſurpaſſed, and he be not ſecured, the ſaid officers ſhall be proceeded againſt, and proſecuted according to law. Besides sending an officer to undertake the duties of the situation of the acting Tëen-she, and at the same time ordering, that the keepers, and people belonging to the prison, should be brought up to the provincial city to undergo a severe scrutiny, in order to ascertain whether or not they purposely connived at the escape of the prisoner, and stating, that the criminal Chin-ah-kew must positively be apprehended and examined, I have assembled together with Tung-keaou-tung,* Governor of the two provinces, Fŏkien and Chĕ-keang, and we have waited in preparing this document, which with profound respect we have offered up for your Majesty's perusal.

The Imperial Will has been received. It is recorded.

Kea-king, 24th year, 7th Moon, 22d day.

September 11, 1819.

* Lately deceased, who was formerly the Foo-tae of Canton, and received the accounts of the late Embassy from Great Britain.

2. TRANSLATIONS, &c.

A BONE OF FUH.

At a temple in Fungtseang, there is a finger-bone of the god Fŭh: according to vulgar tradition it was exposed once in 30 years; when exposed the year was fruitful and the people happy. The Emperor Hëen-tsung sent an officer, holding a fragrant flower, to meet it with respect---and having kept it in the palace three days, presented it back to the temple: on which an officer named Han-yu, sent up the following document to the Emperor:

" The worship of Fŭh, is the practice of foreigners: it entered China in the time of How-han. Before that time there was no such thing. Formerly, HWANG-TE sat upon the throne 100 years, being 110 years of age; SHAOU-HAOU sat upon throne 80 years, and was 100 years of age; CHUEN-LEUH sat on the throne 79 years, and was 98 years of age; TE-KWUH sat on the throne 70 years, and was 105 years of age; TE-YAOU sat on the throne 98 years, and was 118 years of age; and the Emperors Shun and Yu, were both of them 100 years of age; at that time the Empire enjoyed great tranquillity, the people were peaceful and happy, and lived to a great age, yet China had not then embraced Fŭh. Afterwards T'hang of the Yin Dynasty was also 100 years of age, and his grandson Tae-woo sat on the throne 75 years; Woo-ting sat on the throne 59 years: history does not record to what age they arrived, but the number of their years could not be much short of 100. Wun-wang, the ancestor of the Chow Dynasty, was 97 years of age, and Woo-wang was 93 years of age; Mŏ-wang sat on the throne 100 years---and all this time the laws of Fŭh had not entered China, so that it could not be, that they attained this great age, through serving Fŭh. In the time of Ming-te, of the Dynasty Han, they then began to obey Fŭh, but Ming-te sat on the throne only 18 years; after him confusions and rebellions followed close upon each other---and seasons of rest were not long. Then followed the various Dynasties of Sung, Tsee, Leang, Chin, Yuen, and Wei, who served Fŭh more and more eagerly. but the period which those Dynasties existed was still shorter: only Woo-te of the Leang Dynasty sat upon the throne 48 years, first and last three several times he gave up his body to the god Fŭh---in the sacrifices in the ancestorial temple, he would

not use slain animals---he ate once a day, and lived on nothing but fruit and vegetables, at last he was chased by his general, How-king, and starved to death in the city of T"ae; his kingdom also was overthrown---this is serving Fŭh for the sake of happiness, and on the contrary falling into misery; if we consider this, we shall find that Fŭh is not to be believed, how much less to be served. When the first Emperor of the present Dynasty received the kingdom from Suy, he consulted about abolishing the religion of Fŭh, but the ministers of that time possessed but inferior talents and discernment, and could not deeply investigate the upright way of the former kings, with what is suitable both in ancient and modern times; they could not therefore, improve and carry out the enlightened proposition of the prince, in order to rid us of this disgrace: the consequence was that the matter dropt, to my great and constant vexation. I now bow to your Majesty, as an enlightened sage, a martial and politic Emperor, a spiritual and holy hero, whose equal has not appeared for hundreds and thousands of years. When you first ascended the throne, you forbade the proselyting of persons to become priests and nuns of Fŭh, or ministers of the sect of Taou; and would not permit the building of temples and nunneries; I began to cherish the idea, that the resolutions of your ancestor, would be carried into effect by the hand of your Majesty---but your present indulgence and want of prompt decision, how will it on the contrary pamper them, and cause them to increase more and more!

" I have lately heard that your Majesty has ordered the host of priests to bring with respect the bone of Fŭh from Fung-tseang, into the Imperial chamber for inspection, and then into the Imperial palace, ordering, all the temples to contribute and supply it with sacrifices. Now, though I am the most stupid of men, yet I know that your Majesty is not deceived by Fŭh, but have performed this service, in order to pray for prosperity. But truly to appoint in your capital and before your officers these false and imposing spectacles, these instruments of folly, in order to render the harvest abundant, the people happy, and their hearts obedient---how could one possessing sacred intelligence act thus, and believe such things as these. The blind and stupid people are easily deceived, and slowly understand, but when we see your Majesty thus, we must certainly conclude that your whole mind is given up to the service

of Fŭh---all will say, "that if the Emperor so exalted and intelligent, still with his whole heart believes in Fŭh, who are we, people, that we should not, much more give up our very lives:" They will singe their crowns and burn their fingers, and by tens and hundreds go to give away their clothes and distribute their money to the priests; from morning to evening, imitating one another, till I fear, by and bye, both young and old will run away, utterly neglecting their business and employments. If you do not instantly prohibit these things, but increase their temples still more, then there will soon be persons amputating their limbs and mincing their bodies, for offerings to Fŭh, ruining our morals, and exciting the ridicule of surrounding nations; this will not be a trifling matter. Now Fŭh was originally a foreigner, speaking a language different from that of China, wearing clothes of a different pattern; his mouth not uttering the rules of the ancient kings, his person not submitting to their laws, ignorant of the duties of princes and people, and the affections of parents and children---now suppose he were at present still alive, and had received the orders of his country, to come and wait upon your Majesty; your Majesty condescending to receive him, would only allow him one audience in the Seuen-ching hall, appoint a single feast usual for guests, give him one change of raiment, and see him safely protected to the borders of your kingdom, and not suffer him to tempt your people: now that his body is long since dead, and his bones are rotten, this remnant of unpropitious filth, how unsuitable is it to bring it into the Imperial palace! Confucius said, "Respect the gods, and keep them at a distance." The ancient princes, when they went to console the neighbouring princes, first ordered a necromancer to pronounce spells, and with the plant Taou-le, to drive away calamities, and then they entered to console: but now without any cause, you have taken a putrid filthy thing, have come yourself to inspect it, without any necromancer preceding, or without using the Taou-le. The host of ministers have not spoken of the impropriety of it---nor have the Imperial Examiners reported the error. I am really and truly ashamed of it. I intreat that this bone may be delivered to some officer, to cast it into fire or water, and for ever exterminate its essence---in order to remove the doubts of the Empire, to counteract the temptations of former Dynasties, and cause the people in the Empire to know that the example of our

great Sage infinitely exceeds those of common useless things. His example how amazingly full! How exceedingly pleasant!

"If Fŭh is indeed a spirit, and can make men miserable, whatever calamities he is able to inflict, let him heap them upon my person.---Heaven is my witness---I will not retract or complain---I cannot contain---my passions are roused to the extreme height of devotedness,---I respectfully present my petition to your Majesty---excessively trembling and filled with fear."

On the receipt of this document, the Emperor was exceedingly enraged, degraded Han-yu from his office, and banished him to a part of the Canton province, which was then in an uncultivated and barbarous state,---Han-yu, however, improved his banishment to the good of his neighbours, and instructed them in the doctrines of the sages. The inhabitants of that part, to this day, mention his name with peculiar respect. LUCIUS.

CHINESE DIVORCES.

It is pretty certain, from observation, that where divorces are easily obtained, the state of moral virtue is very low, and the duties and obligations of relative life, but little understood. There may, however, be an extreme in this as well as in other things: it may be made too difficult; and the consequences to virtue and to society, in that case, are very injurious. The law of God is doubtless, in this, as in all other things, the best and least expensive guide. Still, some of our readers may not be displeased to know the Chinese law on this subject. The following CAUSES of divorce are enumerated in the Chinese criminal code.---They are all unfortunately supposed to arise from the woman---A wife may be divorced,

1. For barrenness.
2. For adultery.
3. For refusing to serve her father-in-law and mother-in-law.
4. For much speaking---we suppose evil speaking is meant.
5. For theft.
6. For jealousy.
7. For disease---e. g some inveterate kind of leprosy, &c.

There are, however, THREE EXCEPTIONS in favor of the wife, admitting even that several of the above can be clearly proved.

These are---1. If she have mourned three years for her father-in-law or mother-in-law. 2. If, when the parties were married, the husband was poor, but has since become rich. 3. If, at the time of their marriage, the woman's parents or relatives were alive, but have since died, so that she has no home left her--if any one of these three things can be proved, she cannot be legally put away.---In case of a wife's deserting her husband, the law enjoins that she be beaten one hundred blows, with a rod, and leaves it at the husband's option either to give her away to another man, or to sell her. If a wife elope from her husband, and marry another man, she is to be put to death by strangling.---From these notes, the reader will perceive that the Chinese law is sufficiently severe in regard to the offending female.---The law gives the wife no power to divorce her husband---a SEPERATION, however, she may claim. The subject of DIVORCE has occupied the attention of many eminent divines, lawyers, and statesmen in different parts of the world. Just views of the question, it cannot denied, are of great importance to the morals and well-being of society. The ease with which divorces can be obtained in some of the Continental nations of Europe, and the difficulty with which they are obtained in Great Britain,---are both considered extremes. At the present time, when the state of public charities, of prisons, of penal laws, and of the poor,---is under consideration in the British Senate, probably this subject also may be discussed. To know the pratice of civilized nations in the particular of divorce, is desirable.

A HUNDRED NEGATIVE PRECEPTS.

MR. EDITOR,

The following is extracted from a Chinese, book called the 家寶 Kea-paou,-- a work treating on moral duties and the knowledge of men and things; I cannot say, that it is in such high estimation as their sacred books, or considered by them as of equal authority: but it contains generally the prevailing sentiments of the great body of the people; and may be considered a good standard whereby to judge of their common opinions. In the following extract, there is a singular tautology of which the Chinese are very fond, each sentence beginning with the negative particle---不 pŭh, "do not," which will account for the apparent sameness. Your's, LUCIUS.

RESPECTING THE MIND.---Let not corrupt thoughts arise. Be not over-anxious and grieved. Envy not those who have, nor despise those who have not. Complain not of heaven, and blame not men. Think not of old evils. Speculate not on distant things.

THE BODY.---Love not beauty without bounds. Be not greatly intoxicated. Stand not in dangerous places. Do not give way to anger. Do not associate with worthless characters. Do not enrage men who love to srrike.

HAPPINESS.---Do not abuse the good things of providence. Do not love extravagance. Be not over-anxious about being completely provided for. Think not of things which are above your station. Do not deteriorate the grain. Do not destroy life.

THINGS IN GENERAL.---Do not neglect the relations and duties of life. Do not practice corrupt things. Do not oppose the commands of your parents or teachers. Do not speak much. Provoke not a guest to anger. Between two parties, do not speak swords here and flatteries there. Do not stir up troubles. Be not the president of a lantern-head society,* (a kind of club.) Do not cut and carve the poor. Do not deceive and oppress the orphan and widow. Do not wrongfully accuse any one. Do not learn unprofitable things. Do not conceal the produce of your field. Be not backward in paying the taxes. Do not receive stolen property.

CHILDREN.---Let them not eat too much. Let them not eat raw, cold, fat, or greasy things. Let them not wear embroidery, gold and gems. Do not let them associate with bad people. Do not suffer them to speak much. Do not let them learn unprofitable and mean things. Do not let them be proud. Suffer them not to visit gambling shops, or brothels. Suffer them not to run into the winds or waves, or dangerous places. Suffer them not to rail at any one. Do not let them be idle. Do not let them beat the slaves.

WEALTH.---Be not ashamed of bad food and coarse clothing. Do

* These small clubs are sometimes convivial, when the president is to take care that the lamps be light and well trimmed,---and sometimes religious, at the feast of lanterns, on the 15th of the first moon, when a number of persons club together to furnish lamps, to light up on the occasion, the care of the lamps in this case also falls on the president who is the head of the lanterns; hence the term "lantern-head society."

not build summer houses. Do not buy useless things. Do not associate with great people. Be not over fond of feasts. Do not learn to imitate the rich and great.

WORDS.---Do not talk of men's domestic affairs. Do not tell secrets. Do not conceal the errors of worthless men. Do not mention men's private name. Do not injure a person's parents. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation.) Do not laugh at men's appearance. Do not blame a man for the faults of his relatives. Do not be fond of making game of any one. Do not swear. Do not declare a man's errors before his face. Do not blame wickedness too much. Do not plainly call yourself true. Do not make up stories to injure men. Do not be proud of your wealth. Do not complain of your poverty. Do not associate with the rich and great. Do not speak with a fierce aspect. Do not despise men's poverty. Do not interrupt men in conversation. Do not call yourself clever. Do not lie. Do not help and abet others to do iniquity. Do not recite corrupt composition. Do not speak of gambling or whoredom. Do not say any thing, that has a beginning but no end. Do not curse or rail at men. Do not speak of the knavish tricks of men and women. Do not discuss the goodness of food and clothing. Do not bitterly complain of your condition. Do not interrupt men's pleasant chit chat. Do not revile the sages.

ON WRITING.---Do not write one character [or word] that may injure men. Do not write one character to accuse men. Do not write one character to the injury of morals. Do not write one character that seperates from what is right.

BOOKS.---Do not put a needle in a book. Do not take a book for your pillow. Do not give books to women to lay by their needles and thread in. Do not roll up books or turn down the leaves. Do not turn over the leaves in hurry and confusion. Do not throw books in heaps and tear them.

LETTERS.---Do not wipe a table or any thing filthy with paper that has letters on it. Do not stop up windows or walls with paper that has letters on it Do not cover jars or bottles with paper that has letters on it. Do not fold money, &c. with paper that has letters on it. Do not place such paper in your mouth to chew it. Do not give such paper to women to cut out patterns with.

MAGIC AMONG THE MALAYS.

To the Editor,

SIR: Principle is the spring of action. If a man's principles be wrong, his conduct will, in general, be so too. One of the great principles that form the character of the Malays, is the belief of magic. The word MAGIC, I conceive best adapted here, as it embraces all the various modifications of those strange things that are said to take place. The Malays have regular systems of magic, which differ in every country, and are as numerous and various as their Magi whose inventive genius produces them; but those of one place cannot make use of that of another, except they be regularly initiated into it. They believe in a great number of evil spirits, whose influence their magic counteracts. These are all known by distinct names, and have all one common head or prince, i. e. IBLIS, or the devil. They are as follows: iblis---shetan---jin---fari---dewa---mambang---raksăsa---gargazi---polang---hantu---pennang galan---and pantianak.

The magic of the Malays may be divided into two kinds, viz. profane and religious. The latter, they pretend to be certain prayers, taught by the deity, the recital of which never fails to procure particular favours.

I will first give a few examples of their profane magic.

I. TUJU, to point.---When a man has ill will against any one, he makes a certain kind of dagger on the principles of the mystery, and recites his prayer over it. If the man whom he wishes to injure, lives at a distance, he takes hold on the handle of the dagger, and strikes towards that place, as if to stab his antagonist. The man's enemy immediately becomes sick; blood adheres to the point of the dagger, which he sucks, saying, "now I am satisfied." His enemy then becomes speechless and dies.

II. TUJU JANTONG.---(Jantong is the top of a newly opened bunch of plantains, in shape like a heart.) A man wishing to revenge himself on another, seeks a newly opened plantain top, and performs the mystery under it; then ties the plantain, and having recited a prayer, he burns the point, which communicates to the heart of his adversary, till his sufferings are intolerable. When he has tormented him long enough, he cuts the plantain and the man's heart falls down into the body, and he dies; the blood coming out of his mouth.

III. TUTU JINDANG.---This is a sort of evil spirit, in appearance like the silk worm, which people rear in a new vessel, and feed on roasted paddy. When a man wants to hurt another, he performs the mystery and sends the insect away, saying, "go and eat the heart and entrails of such and such a one." The insect then flies away. When it falls on the body, it is like the touch of a bird flying against a person, but nothing is seen, only the place where it enters, which is generally the back of the hand, or between the shoulders, turns blue. The torments which the creature inflicts are excruciating: it eats out all the internal parts of the man, and the body turns all over blue. As soon as the man is dead, the insect returns to its keeper.

IV. PONTIANAK.---These are the children born of people after death. They appear generally in the shape of birds, sometimes white, sometimes speckled, like a magpie, but not so large; in Java, they are quite black. But they can transform themselves, and assume the shape of other animals, and even that of man. This bird is dreaded more than a tyger: in moon-light nights it chases men walking alone, but never women.---It kills young children and sucks their blood. One appeared sometime ago in human shape, to a man coming from the market with some fish. The Pontianak formed friendship with the man, and went with him to his house; assisted in cutting up the fish with its long nails or claws, and after the man went to sleep, the Pontianak killed its kind host and went away. They have two servants, an owl, and a species of caterpiller, which they employ as messengers to bring information of what they see and hear. It is almost impossible to hurt or catch one of them. They are covered with hair, instead of feathers. A man was once fortunate enough to get a hair of one, (how I know not,) and the Pontianak brought him as much gold as he wished, but to his great mortification this cunning Pontianak got his hair back, and, in an instant, all his gold disappeared.

I could add a great number of such bugbears, a belief in which keeps the minds of the people in bondage and terror; but I suppose the reader finds as little entertainment in reading of these as I find in writing of them. I shall now mention a few of the prodigies which are effected by their RELIGIOUS magic, (I call it religious magic on their own principles, but it is in reality blasphemy.) If the

reader has faith enough to believe them, he will no more doubt of Mahommed's night journey.

I. The devil when tempting Eve to eat of the forbidden fruit, pretended that, by reciting a certain prayer which God had taught him, he obtained immortality.

II. Enoch prayed one day that he might see heaven. The angel Gabriel was immediately sent to shew him all the celestial glories. When his wish was gratified, he departed, but presently returned; Gabriel asking who it was that knocked, Enoch replied, "that he came back for his slippers which he had forgotten." When he got in, he would not be put out again, and the Lord reproved Gabriel for attempting it.

III. Solomon one day prayed to the Lord that he would bestow upon him tokens of favour, and badges of honour and glory, such as no man ever possessed before him, nor would attain to after him. The Lord granted him his request, and gave him a signet, upon the keeping of which this glory depended. When he washed, bathed himself, or attended to any necessary business, he committed this ring* to a concubine of his, named Amina. One day, while the ring was in her custody, the devil in the shape of Solomon imposed upon her, and obtained the ring, by virtue of which he got to the throne, and made many alterations in the laws. Solomon all this while wandered about forsaken and unknown, till at the end of forty days, the devil flew away and threw the signet in the sea. The ring was swallowed by a fish which was caught and brought to Solomon, who found the ring in its belly. Having thus obtained the signet, he recovered the kingdom; took the devil, and tying a stone to his neck, threw him into the sea of Tiberias.

IV. Jesus went one day into the plains of Assiria for recreation, and finding the scull of king JUMJUMMAH, he prayed to the Lord to grant the power of speech to the scull, that he might learn his (the said king's) history. Immediately the scull related the whole of his history, the manner of his death, and his sufferings in hell. Jesus

* Solomon is represented or said, to lie on a golden sofa in heaven, richly decorated with all manner of precious stones, and two angels in the shape of serpents, one white, and the other black. Many attempts have been made to steal the ring, but they have all been defeated.

took then, a handful of earth put it on the scull, covered it with a white cloth, and again prayed. Instantly the man revived, was converted and became a Mussulman, and lived 60 full years in the faith. Who can describe his glory in paradise. STAND.

SANSCRIT POEM ON MENTAL ENNUI.

To the Editor of the Indo-Chinese Gleaner.

SIR: I presume so far on your competency to discharge the duties of a secret keeper, that I send you a curious spiritual RELIC, which, provided you tell no one, whence it came, you are at liberty to pack up in the next bundle of your useful Gleanings. Should any of the inquisitive tribe, happen to be among those to whom your Gleanings are presented, and wish to know when, where, and how, I came by the curiosity, I shall in part try to gratify their desires; but beg leave to do so in my own way. Well, what I send you is, a little hymn, literally rendered from the original SANSCRIT. The subject of it, if subject it has any, is practical salvation, alias, death of social affection. I am sorry, a bad memory prevents me from informing you, who its author was, for of this, I was once informed.

There are some people in this world, who are ever finding fault with what IS, and with what is DONE. Now, Mr. Editor, should your Gleanings be offered to characters of this description, we may expect to be told, that the hymn is of no use under the sun. Moreover, that I might have found better employment than in translating it, and YOU, than in guiding it through the press. Allow me therefore, to tell such, that I feel persuaded they themselves might FIND BETTER EMPLOYMENT than in perpetually FINDING FAULT,---and that this hymn has hitherto been extensively USED in the eradication of every principle of manly feeling, and social virtue, out of the human heart.

Whether I came by a copy of the original, honestly or not, I shall leave others to judge after I tell them HOW.

One day, whilst sitting in my study, turning over the leaves of a Sanscrit Grammar, the Brahmin, who was acting as my tutor, pulled from the folds of his robe, something wrapped up in a SILK NAPKIN. Beginning to unfold it, all in the true oriental style, he said "here is a very precious, and very holy book, which, if master "please, master can have translated into English, and published, "but not in Hindoostan,"---I took the book from him. On fur-

ther inquiry, I was told, it was a Treatise on Salvation, that it was esteemed sacred among the Brahmins, and committed to memory by those who entered the holy and learned order of the Dundees.*

The translation has been attempted in a kind of IRREGULAR RHYME. Fidelity to the original has been principally attended to. The great thing aimed at, is to give a specimen of Indian mind.

Much assistance has been derived from the valuable Sanscrit Dictionary, composed by Mr. Wilson, and just published at Calcutta. I shall only add, that a copy of the Dictionary referred to, would prove a valuable acquisition to the Library you are forming at Malacca.

JEVANMOOKTAHA.

I mind nothing before, nor behind, nor above, nor around;
My volition is gone, but salvation in life I have found.
I incline not to speak, and hear I will not;
Nor desire I to move, since salvation I got.
To eat I want power, to think am unable;
All mind I have lost, whilst I sit at the table,
My taste is all gone, my desires fled away;
Enjoyment I find not, tho' free from decay,
In all that I am, there is nothing to look to,
But the title I claim, to be call'd Jivanmookta.
Without anger unmeaning, and good sober sense,
I of nothing take charge, nor care for the pence;
As for gladness and mirth—how them can I feel,

* "Mr. Ward, in his view of the literature and religion of the "Hindoos, describes the Dundee as a MENDICANT, who does not "beg his food, nor cook with his own hands; but is a guest at the "houses of the Brahmins--so much is the Dundee respected, that "if a householder hear that one is come into the village, he goes to "him and invites him to become his guest--and Brahmins meeting "with a person of this order prostrate themselves before him." To this I add, on the authority of a Brahmin, that the Dundees are a literary order. The greater part of the Brahminical writings, profane and sacred, have been composed by them. The famous Sanera Achary belonged to this order.

I suppose a Dundee in India, like a great poet in Europe, is generally a scarce, as an well as indigent personage. "When a Dundee passes through a village, all the people come to the doors to stare at him, so seldom are these people seen in Bengal."--See Ward as above.

Since safe from affection my heart I conceal.
From length and from shortness got perfectly free,
Whilst fatness and leanness, are equal to me,
I rest not, nor move, nor increase, nor decay,
Nor am subject to change, Jevanmookta can say.
Not void of perception, yet all things not knowing,
Nor in ignorance, can I be said to be growing.
Tho' PURE I am not, yet I am not IMPURE;
I UNITY am not, but yet nothing more;
For past things I care not, and future ne'er scan;
For the present I live—Jevanmookta—a man.
For WHO—and for I, for one and another;
In peace living safe, I care not a pother.
Of meat I think not, nor of blood, nor of SAP;
As for honor and favour, I care not a cap.
Of whiteness and blackness, and every distinction,
Still restless, and roving, I never can think on.
Without pain I am kind, whilst the qualities three
Of truth, pride, and wrath, with me ne'er can agree;
So fame I court not, nor am I severe,
To be called Jevanmookta, my title is clear.
Some knowledge I have, but of wisdom devoid—
I bustle about, nor by Caſt can abide.
Not shunned by others, tho' little accepted,
The belief I have got, I with nothing am gifted,
With feeling all gone, I possess not myself,
Jevanmookta I am, and I care not for pelf.
I fast without languor, am free from the bile,
But health I enjoy not, tho' never am vile,
Discernment I loose, as my intellects fail,
So joyless I live, for decay makes me wail.
I nothing possess, so I nothing can give;
Unfeeling, unknown, I STILL LIVING MUST live.
For others not made, nor others for me,
Not made for myself, NOR I CAN I BE,
A prieſt I need not, nor help from a creature,
Since the saint I became, in form and in feature.
Not chill'd by the cold, nor depressed in spirit,
I luxury know not, if this be a merit,
With a body relax'd—without nerves, without vigor,

Unblushing I live, and in nothing use rigor.
With a soul become careless of heaven, or blame,
Whilst the good and the evil I reckon the same,
From study—and letters—and calmness of mind,
I PAIN NEVER FELT—NOR PLEASURE E'ER FIND.
I roam without hindrance, of harm unsuspecting;
I sleep not, nor think, speak nor act from reflecting.
I feel not my dotage, nor childhood remind,
Of gay youth I think not, to death become blind,
For my own in the Universe nothing I claim,
Of myself I muſt daily and hourly exclaim:
" A Being Supreme, all wisdom my frame,
" Possessing all power, I am that I am—
" All knowing—all wise, I ever shall cry
" I a god—I a god—I a god—to the sky,
" So I reign in myself, and I am myself grand,
" For a soul in a soul, I in majesty stand:
" Thus the joy of my soul in my soul I enjoy,
" Still rejoicing to view myself pure from alloy,
" From first to the last, I am myself one,
" A self-ruling Lord—and self is my throne."
Reader, know this little book,
Which is called Jivanmook;
In the Veds thou scarce wilt find,
Or in writings of that kind;
But take it for thy faith and law,
And men will call thee, Mooktăha. F. S. R.

DIVINATION IN CHINA.

Mr. Editor: A ſmall work, intended as a canon for the uſe of the Chineſe, who embrace the Romiſh religion having fallen into my hands, and which records many of the customs of the Chineſe, I have made a few extracts from it, and added a few notes to illustrate the uſages of that people.

The little work, which is in manuſcript, contains about three hundred and eighty violations of the Chriſtian moral law. It is evidently, the production of ſome Chineſe, who had been inſtructed in the Romiſh religion.

I have given a literal tranſlation of the text. The notes are from perſonal knowledge, or information obtained from good authority.

If any part of the following be thought worthy of your miſcellany, an early inſertion thereof will oblige, a well wiſher to your benevolent undertakings. P. P. T.

"The firſt Chriſtian commandment requires, that you honor the Lord God, above all things. This commandment alſo embraces the three cardinal virtues, faith, hope, and love. Thoſe who violate them sin.

"On being diſeaſed, or in diſtreſs; or having loſt any article; or your mind impreſſed with an affair, you are not to inquire reſpecting either of the foregoing by divination: thoſe who do ſo sin."

"Divination, by means of drawing lots, choosing ſlips of wood, with characters written on them; by birds,* by means of the tortoiſe and Pa-qua, are conſtantly referred to by the Chineſe, on trival as well as on important occasions. Divination is probably carried to

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* The writer, since writing these sheets, saw a person divining by means of birds. They were Java sparrows. The cage which contained eight birds, was divided into three cells, with a little door to each: and set on a table where there was about sixty cards placed on their edges. The person who applied, was inquiring respecting sickness. On his drawing a slip of bamboo, from a cylinder (which contained about a dozen) the diviner opened one of the doors of the cage. A bird instantly came out, and drew out with its bill, one of the cards; on obtaining a single grain of paddy for its trouble, it entered the cage of its own accord. On opening the card, the diviner drew out two slips of paper; the first of which informed the inquirer that he would recover from his disease; the other, was a print of a doctor feeling the pulse of his patient, and pointing out his disease. The diviner to assure the inquirer of the certainty of recovering, replaced the papers, and put two of the six cash, (which was the amount of his fee,) into the card; after shuffling the cards again and again, he opened the door of another cell of the cage, when another bird came out and drew out the same card, out of which the money was shook. The bird, as before, on receiving a single grain returned to its cell of its own accord. On waiting a short time, the writer saw another person put down his six cash, when he drew a slip of bamboo that portended the acquisition of wealth. The bird, as before, drew a card, which also indicated the acquisition of

as great if not greater extent in China, than known in any other country; it is no unuſual occurrence to ſee even at Macao, eight or ten of theſe perſons, sitting publickly in the market busily employed in diving into futurity and unfolding the fates of the simple inquirers, whether reſpecting the acquisition of wealth—fame—long life—a flouriſhing family—or the cure of diſeaſe, &c. &c. but in Canton, and other parts of China, the number of theſe impoſtors is immenſe.*

THE SPECULATOR, OR THE MAN IN THE CAVE.

The following communication from "THE PROVIDERS," though not in perfect accordance with the original design of this ſmall publication, we give for the ſake of our junior readers, to relieve their attention a little from the duller labor of perusing pieces in which there is little to amuſe or to pleaſe. We truſt the tendency of this communication will be found not only harmleſs, but inſtructive, and highly favorable to morals. The very narrow limits within which our pages are confined, prevent us from giving the whole, or indeed a half, at once; but we purpoſe to continue it, quarterly, till the whole be finiſhed. Returning our beſt thanks to the "Providers," we reſpectfully ſuggeſt the propriety of their making their future communications, to bear as directly on India and China as poſſible. We perceive from theſe papers, that the authors, whoever they be, are poſſeſſed of no inconsiderable talents—talents which we conceive ſhould not be ſuffered to be unemployed—and talents which, if directed in the channel we have ventured to point out, would make their correſpondence highly acceptable to our readers, and uſeful in the world.

wealth. The card was replaced with two cash in it, and a bird from a different cell selected the same card. As this caused a little diverſion among the lookers on, the fortune teller, to shew the "omniſcience of his bird" (as he called it) put only a single cash in the card, and permitted the inquirer to shuffle the cards himself which he did. To prevent the bird from seeing where the card was placed, a board was put before the cage, on removing the board, the bird came out, and to the astonishment of all, the same card was chosen again.

* We intend in a future number, to give a large portion of P. P. T's papers.—ED.

To the Editor of the Indo Chinese Gleaner.

SIR—You have hitherto diſcharged the duties of a Gleaner too faſtidiouſly. It ſeems to us that you have choſen for your model the amiable and intereſting Ruth; and have like her contented yourſelf by gathering ſuch ears of corn as the Boazes of the preſent day, may have desired their young men to throw into your way.

Consider the difference of time and place: and we hope, you will perceive the neceſſity of being leſs ſcrupulous in your ſelections, eſpecially if your aim be, as we ſuppoſe, general utility. As a caterer for the public within your range, you would do well to ſtudy not only their real but imaginary wants. The beſt food is not beſt for every palate. You have heard of the famous Spartan black Broth, and we preſume "nettle kail." We hint thus much to convince you, that it is your duty to receive variety:—nettles, though they may ſting, and even ſome blacks, though they may ſoil your fingers.

To drop the metaphor—Some of your conſtant readers, who are very anxious that your labours may do ultimately much good, think that your Miſcellany might become a uſeful monitor, by holding the mirror up to nature, that a diſtinct image may be univerſally perceived, of the form and preſſure of the times.

We have not choſen for our motto, *Quicquid agunt homines*; for we diſdain to trouble you with trifles. We have arranged a plan for obtaining information as quickly as poſſible, all over the region traversed by the Indo-Chineſe Gleaner, from which we mean to make ſuch ſelections as we ſhall deem ſuitable for your purpoſe, and which one of our fraternity has undertaken to convey to you.

From all this, you may ſuppoſe that we wiſh to convert the preſs of the Gleaner into a block for manufactoring caps—be it ſo—but we intend them only for night caps: not for ſhew, but uſe. Our aim ſhall be to ſpare man, but not his vices. While exposing vice, ſhould we have occaſion to ſketch an aſs—we can deſtroy the individual likeneſs, by adding a pair of horns.

But, while we thus avoid exposing any one to the pub-

lic, we poſſeſs the ſecret of fully exposing the man to himſelf, that the cap fits him.

Perhaps you may think that this ſcheme of ours will prevent the Gleaner from being read. Quite the contrary. Now a days—man requires ſomething keen frequently, or ſomewhat ſeaſoned with ill-natured remark, to make him reliſh what he reads. He requires to be made to feel ſtrongly. This has been well explained in a late philoſophical work, and has received a full practical illuſtration by the extraordinary ſucceſs of ſome late Reviews, which are obviouſly conducted on the principles which we have now ſtated.

It remains with you to give our agent every facility for placing our papers in your poſſeſſion. A letter box, or lion's mouth will anſwer equally well, if placed in ſome quiet corner.—Our papers may be dated from the lion's mouth—and we ſhall ſubſcribe ourſelves.

Your obedient ſervants,

THE PROVIDERS.

INTRODUCTION.

A Typhoon which had blown with greater violence, and had done more damage to one of the cities of the eaſt, than any ſtorm which the oldeſt inhabitant had been able to remember, had juſt begun to abate, when a lady who had been on a visit in the neighbourhood at its commencement, determined to return to her family. She was accompanied by the writer of this narrative.

The tiles, which were ſtill falling from the houſe-tops, made it abſolutely neceſſary to keep the middle of the ſtreets to avoid injury; yet as we approached the lady's dwelling, we perceived a perſon apparently regardleſs of danger, keeping cloſe by the wall, evidently for the purpoſe of concealment in the imperfect ſhade of the moon.

I pointed out this circumſtance to my companion, and gave my opinion that it could only be a thief who would thus brave danger to avoid detection; but was inſtantly informed that my conjecture was completely erroneous. That the perſon I ſaw was quite harmleſs. He was *the man of the cave.*

When we were fairly out of danger, I confeſſed that my curioſity had been ſtrongly excited; and not having heard before even of the exiſtence of this perſonage, I begged to be favoured with ſome information regarding him—at the ſame time remarking, that he muſt be inſane, since he appeared wholly inſensible to danger.

I was informed, that but little was known of him—yet from that little no ſuch inference as mine could be fairly drawn. He was ſuppoſed to be an Italian by birth, since he ſpoke that language fluently. That he appeared very ſeldom, and never before ſun ſet. He came only to beg a little boiled rice, or bread, always refuſing any raw or animal food. That he avoided with aſtoniſhing care, the houſes in which he had any chance of meeting with European gentlemen. That he was obſtinately ſilent when any attempt was made to draw from him the cauſe of his ſeclusion, or when offered ſpiritual advice or conſolation. That it was thought, he muſt ſometimes hold communication with the run away ſlaves, since that was the only NATURAL means by which he could come by the information which he poſſeſſed of paſſing occurrences, and which appeared to be neceſſary for his guidance.

Theſe few particulars, which were all that was certainly known, far from ſatisfying my curioſity regarding this myſterious ſtranger, greatly increaſed my wiſhes to know more—and having learnt the local ſituation of the cave, I determined to ſeek an interview. My beſt endeavours were, however, entirely fruitleſs, and after very many attempts which I made in the courſe of the next year, and with all the aſſiſtance which I could command, no cave could be diſcovered.

About three years afterwards, accident diſcovered what I had ſo long ſought in vain. One evening, being in ſearch of ſome objects of natural hiſtory on the ſea ſhore, I was obliged to ſeek ſhelter from the violence of a thunder ſtorm; and perceiving a large rock overhanging the margin of the ſea, which was then at low ebb, I found a ſecure retreat. In a ſhort time the ſky became extremely dark, and a moſt tremendous ſtorm of thunder,

lightning, rain, and wind quickly ſucceeded. By one of the flaſhes of lightning I was aſtoniſhed to obſerve, ſomething black emerge from the water, where that part of the rock furtheſt from me was ſomewhat under water.—I ſoon diſtinctly ſaw that it was a human form—that it quickly paſſed the mouth of the cave in which I found ſhelter and lay concealed; but before I could recover from my aſtoniſhment he had vaniſhed from my ſight.

Fully perſuaded that I had now diſcovered the retreat of the myſterious ſtranger, I made no doubt, but by imitating his example, and plunging into the water under the ſubmerged part of the ſtone, I ſhould be able to reach his cave.

To explore ſuch a ſubterranean abode required daylight. I therefore determined to defer the attempt till early next morning.

The night was given up to conjecture, and the arrangements of plans, which deprived me of ſleep. In the morning, I had only determined to prepare a ſhort letter addreſſed to the ſtranger, leaſt I ſhould find the retreat and not its inhabitant. This I compoſed in ſeveral languages—it aſſured him, that I had no unworthy motive in ſeeking an interview. That my object was to ſpeak conſolation whatever the nature of his ſufferings might be—and, if in my power, to afford prompt and effectual relief.

I had very little difficulty in reaching the cave, for I found the edge of the rock to dip but a few inches into the water which I found to be quite freſh It was now nearly low water. The cave appeared to be very ſpacious, and, at leaſt near the opening, well lighted by the rays of the morning ſun, which had penetrated the water, and were now ſpringing from its ſurface in profuſion and ſplendor.

The cave ſeemed to have been formed within a high mountain by a ſmall ſubterranean rivulet, which gliding by the side of a ſtupenduous perpendicular wall of pure white quartz, ſtudded with brilliant ſpangles of rock cryſtal, reflected the incident rays of light in a pleaſing variety of tints.

The light temperature, and an undefinable pleaſure experienced in breathing the air, all conſpired to produce the fulleſt ſatisfaction, which has heightened by the natural grandeur, ſimplicity, and purity of every object in view. Theſe were but few. The quartz wall had been formed into many ſhelves of various dimenſions, many of which ſeemed well adapted to ſupply to a hermit, the place of beds or couches. Theſe were in ſome places covered by the fine ſand which the bottom of the rivulet ſupplied. Perhaps it would not be eaſy for luxury to command under the influence of a tropical climate, any contrivance better ſuited for the purpoſe of reſt or repoſe.

I had but one regret —*The man of the cave* did not appear. Having remained ſeveral hours, and not daring to explore the remote receſſes, I contented myſelf with leaving my paper, after having added with my pencil that his retreat ſhould remain ſecred—that I hoped, he would think favourably of my offer and give me the deſired meeting, or at any rate ſome anſwer---and that for either purpoſe I ſhould return in ten days.

When I returned I did not ſee the ſtranger, but I obſerved, that he had left a communication in the Italian language. He thanked me cordially for my kind offers, but more particularly for the delicacy which dictated the aſſurance, that the place of his abode ſhould remain a ſecret. This alſo convinced him that my ſervices were offered by the pureſt motives, and that although he was unhappily beyond the reach of any kind of relief, he was willing to ſatisfy me by communicating to me ſuch paſſages from an account of his life, (which he had prepared for the uſe of his ſon, who was now no more) as he thought a ſtranger might ſee. That theſe would make me fully acquainted with his conduct and character, although the individual and his connections remained concealed. He ſaid, that his life had been compoſed with a view to his vindication. He had now no ſuch motive. The world was now nothing to him.

He deſired me to furniſh him with a blank book and ſome pencils. To return to the ſame place in a month,

when I should find his memoir and journal—and which were all that should ever be discovered of the man of the cave. [*To be continued.*]

ESSAYS, MISSIONARY FRAGMENTS, &c.

ON INCONCLUSIVE ARGUMENTS IN FAVOR OF CHRISTIANITY.

Mr. Editor: When reading the arguments made use of in Europe in favor of Christianity, I occasionally meet with some that are either for, or against it, just according to a person's local residence. And some of these arguments are not made use of by inferior writers, but by some of the most popular.

Vicessimus Knox, D. D. whose spirited Essays have run through sixteen Editions, in No. 16, 1st vol. affirms that the proper punishment for infidels is "CONTEMPT." Whether Christians should think of punishing infidels in ANY WAY, is to me very doubtful; and there seems too much kind feeling, and compassionate concern for our FELLOW sinners, in the spirit of genuine Christianity, to treat any human being with contempt, however much they may deserve it.

However, this by the way--He proposes as an inducement to believe Christianity, (1st) the consideration of the many centuries it has been established, and recommends conformity by the consideration that (2d) the most intelligent and powerful men of ancient Rome CONFORMED to the national religion, which they did not fully believe, and therefore sceptics as to the truth of Christianity, should conform to it; to do so would not, he says, be hypocrisy, but a decent deference to the opinions of the majority, arising from HUMILITY.

(3d) Other writers maintain, that the poor and uneducated should yield their opinions as to religion to the rich and learned; and the ruled to the those of the rulers.

Now, as to the FIRST of these arguments, it, in my residence, makes against Christianity. Knox tells the sceptic to consider the claims of that system which has been received by a great portion of mankind for TWENTY centuries. But in OPPOSITION to Christianity, the Chinese assail me with the claims of their system which has existed FORTY centuries. If the NUMBER of CENTURIES prove any thing one way or the other, or if the NUMBER of PEOPLE, who have

received the system decide the question, that, in this place, Christianity should be rejected, is demonstrated.

As to the second and third arguments they are equally fatal to its cause. Where I am now writing, paganism is the religion of the court, and of the people; and both are equally inveterate against the religion of Jesus Christ. When I address an INDIVIDUAL in favor of Christianity, the Reverend Doctor's requirements of DEFERENCE TO THE MAJORITY and CONFORMITY TO THE NATIONAL establishment, stop my mouth, and confirm the man in his rejection of the Gospel.

Not long ago, a Christian son, a poor man in China, addressed his pagan father to persuade him to receive Christianity. The old man said: "How can you be so conceited as to imagine that your novel opinion is right, and that I your father, and my fathers for FORTY CENTURIES, and all the rich men, and learned men, and powerful Mandarins, and even the Emperor himself are wrong --it cannot be: I will conform to the religion of my country, and my fathers, and follow the great men of the land in their opinions and practices."

And if SUCH arguments as I have noticed above, PROVE any thing in his favor, when urged by a Christian in Europe; do they not equally PROVE in favor of paganism when urged in China by a Chinese? They do. But an argument that proves just as much against a moral proposition, as for it, according to a man's Geographical situation, is not a sound argument, or, if it be a sound argument, the Christians who urge it defeat themselves and PROVE in behalf of the sceptics, that one religion is true in China, and another is true in England: that is, that there is no true religion---all are equally true, or rather equally false.

Although I would not inculcate "CONTEMPT." either for infidels, or governments and national establishments; or for antiquity, or for the rich, or for the learned; I do not think that in moral and religious truth, individuals should sacrifice their own judgment and conscience to the majority; nor should they be called upon to CONFORM when they DOUBT. If they merely doubt, they have no right to oppose: let them be neutral.

There are some writers who reason in favor of RELIGION GENERALLY, and who say: "without religion, an oath will not bind the human conscience, and WITHOUT OATHS, it is IMPOSSIBLE to rule

a country." This may be very convincing in England, one of the most swearing countries in the world, both in respect of official and profane swearing; and whose rulers think that the two pence-half-penny concerns of the Custom-house cannot be managed without frequent oaths; but as an argument, it appears ridiculous in China, for it is a fact, that the largest associated population in the world, is ruled without the use of oaths in its courts, or by the Government in any way: and therefore, if the above reasoning were good, I should now prove that religion is NOT necessary. TRUE religion though useful is NOT essentially necessary to a Government. Dr. Marsh in his arguments against the Bible Society maintained this; and the fact is, I believe true; but then it stops the cry of those who required from individuals conformity to national opinions, unless these declaimers adopt the sceptical proposition, that individuals need not trouble themselves about the question, whether a certain religion, or certain parts of a creed, are true or false, but conform to the majority.

Christianity itself, however, admits not this doctrine, and it owes no thanks to those injudicious advocates, who defend it by such inconclusive arguments; or, if they be conclusive in one part of the world FOR it, they are equally conclusive in another part of the world AGAINST it.

AMICUS.

A DISTINGUISHED CHARACTER.

Sir---The celebrated WITSIUS, equally distinguished for extensive erudition and profound theological research, died 22 Oct. 1708, aged seventy-two. This extraordinary man studied divinity in TWO Universities, and taught it in THREE. He studied first at UTRECHT, and then at GRONINGEN. He wished to study at LEYDEN also, but in consequence of the plague breaking out in that city, at the time he was about to go thither, he went a second time to UTRECHT; so highly important did the men of that time, consider a liberal education for the work of the ministry. He was Professor of Divinity first in the University of FRANEKER, in which he continued for about five years. Next, he was chosen divinity professor in the University of UTRECHT, in which office he labored for upwards of twenty two years. Finally, he sat in the Theological chair of the University of LEYDEN, for nine years. Thus, Witsius for THIRTY SIX YEARS, exactly the half of his life time, held the high office of Divinity Professor---an office the most arduous and responsible of any on earth, whether we consider the qualifications necessary for

it; or the sacred objects about which it is concerned; or the important consequences which result to mankind, from the faithful discharge of its duties. Witsius preached and wrote in THREE LANGUAGES; Dutch, French, and Latin. He was perfectly master of Hebrew and Greek, and could to the close of life, quote any passage of Scripture in both, with perfect correctness: so strong and tenacious had his memory become through habit, and love of heart to the truth. He understood the Chaldee, Syriac, and Arabic. Besides smaller pieces, he wrote and published ten different works, mostly on subjects of theology and sacred literature. He wrote chiefly in Latin, which was much the practice of that age; but most, if not all, of his works have been translated into various living languages. The extent of his usefulness has doubtless far exceeded what he himself ever ventured to calculate on.

Missionaries, who have generally to study at least one foreign language, and some of them to preach and write in perhaps more, may with propriety set this illustrious pattern before their eyes. They may indeed never reach half way to that eminence to which we have seen him elevated; yet his illustrious attainments, being set before their mind, will tend to quicken diligence, and produce humility. How amply furnished were the ministers of those times with mental stores before they appeared in active life! How powerfully did the acquirements of their youth influence and accelerate the usefulness of their public lives, after they appeared on the stage. The Missionary who shall, in ten or fifteen years, write a book of equal merit with, "WITSIUS'S ECONOMY OF THE COVENANTS," in a Pagan language, adapting it at the same time, to the state of a Heathen people, will render an incalculable service to the cause of Christ; and he may, when it is finished, die with a measure of satisfaction that these years of labor have not been employed to no purpose: he may close his eyes in death, expressing his gratitude to the Saviour for the high honor conferred on him. SERVUS.

CALCUTTA SCHOOL BOOK SOCIETY.

THE SECOND REPORT, (viz. that for 1819) of this Institution, has just fallen in our way. To notice the multifarious English productions, daily issuing from the press, hardly comports with the design and narrow limits of our Miscellany. This pamphlet, how-

ever, from its important bearing on the moral and religious state of India, will justify a departure from our usual course. But we notice it more with a view to excite the attention of our readers on this side of India, to the important object which it points out, than for the sake of critical remark. The DESIGN of the CALCUTTA SCHOOL BOOK SOCIETY is, to furnish suitable elementary books, in various languages, for use in the schools of that Presidency, in order to encourage the education of youth---an object both noble and benevolent.

The unassuming designation of the society whose report it contains, led us on taking up the pamphlet to expect an account of A. B. C. books---Spelling books---Reading lessons---Arithmetical tables---Copy-books, and such like. But to our astonishment, we were led on from these, by imperceptible advances, until we found ourselves no longer in a School-book Society, but entering, as it were, the portals of some Royal Literary Institute. For, we not only met with SCHOOL books, but likewise with books on the elements of almost every science---Euclid---Ferguson---Goldsmith---and in short, with works on Philology, History, Astronomy, Geography, Statistics, Government, Mathematics, Geometry, Law, Medicine; also, Magazines, Grammars, Vocabularies, Dictionaries, and A BENGALEE ENCYCLOPÆDIA! These, moreover, are prepared, or preparing, in six different languages --viz Bengalee, Sanscrit, Hindoostanee, Persian, Arabic, and English.---These various works, it is true, do not all strictly speaking, belong to the SCHOOL-BOOK SOCIETY; but such as do not, are encouraged thereby, and some of them seem to owe their ever seeing the light, entirely to this infant, but most promising Institution.

THE CALCUTTA SCHOOL BOOK SOCIETY, now under the illustrious patronage of THE MOST NOBLE, THE MARQUIS OF HASTINGS, ranks in the list of its Members and Directors, some men whose names will be handed down with honor to the latest ages, as the patrons of literature, the friends of humanity, and the ornaments of the Gospel.

To say that we entirely approve of a Society that professes to be but ELEMENTARY, going to all the extent to which this society proposes,---is what our present impressions do not allow. But our want of local knowledge forbids us to add any thing more in the

form of an exception. It is ever allowed to be a commendable trait in individuals, or in associated bodies, to commence their enterprises with humility, and rather to exceed, than fail to reach to, the expectations which they raise; while the spirit of assumption and pride which chaunts at the out set:

"Fortunam Priami cantabo"

often expires with shame to the projectors, and disgust to the public. From this latter spirit, we trust, the School book Society may be fairly freed. There is, in the Committee of this Society, a happy combination of European and Oriental talent. This is an important peculiarity. The wisdom of such an association, must be evident to every one who considers the objects of the Institution. The native of India seems scarcely ever to rise in the scale of mental and moral improvement, by his own inherent impulses. He needs to be set a going by those that have, by education and religion, risen far above him. But when his dormant energies are roused, and his latent powers drawn forth, then he becomes in some respects, a fitter agent for the renovation of his countrymen, than strangers are, however highly qualified in other respects they may be. A dozen of well-disposed and well-informed natives, embarked in a good cause, form of themselves, an host.

The topics either discussed, or touched upon, in this report, are so interesting and various, that we cannot enumerate them. The APPENDIX, particularly, contains a variety of important memoranda---which we doubt not, will be perused with deep interest by every friend to the moral renovation of India. The School-book Society derives its chief practical importance from its connection with the CALCUTTA SCHOOL SOCIETY. The good which these two most useful Institutions are likely to do among the Indian population, is incalculable. We should have been happy to have taken a more particular notice of some valuable papers in the Appendix; but, as our limits do not admit of this, we must conclude, by expressing our most cordial wishes for the growing prosperity of THE CALCUTTA SCHOOL BOOK SOCIETY,---a branch of which, or a separate Institution of a similar nature, we should rejoice to see established in some colony on this side of India.

ARE ALL RELIGIONS ALIKE GOOD?

MR. EDITOR---It has often been said by those who have opposed Christianity, that the father of the Universe is equally well pleased with all the various modes in which his children express their reverence and devotedness to him---that all forms of religious worship, are equally acceptable to him.

The idea has the appearance of benevolence to recommend it: and it would be true, if the circumstances of human beings were similar to a family of innocent children, surrounding their father's knee, and all possessed of affectionate dutiful hearts, which some manifested by smiles; others, by words; and a third, by bowing or kneeling.* But, is this the character of human beings universally, or generally? Has not a series of acts of disobedience to our father's will led us, as prodigals, to wander from him; to oppose our own wills to his; to acknowledge other lords? and though we worship as an expression of devotedness, it is not, in many---very many instances --our father in heaven, whom we serve, but an idol of our own. And does the objector mean to say (comparing human to divine things,) that a father is equally well pleased, with a son who disowns his authority; who obeys, and performs homage to his father's rivals and enemies; as he is with the son who serves him affectionately, and who renders him sincere and fervent expressions of regard? If there be such a father he is not one whom the virtuous can approve; nor such an one as is a proper emblem of the Almighty Father of the Universe.

However, the idea which cannot be extended to idolaters and obstinate rejectors of divine Revelation, may, with much probability of its truth, be applied to the sincere worshippers of the true God, according to the various dispensations under which they live: and to the several forms of Christian worship. There are some who deem their own view of what is right and scriptural, as infallible; and

* This concession seems to us a great deal too much. For, if we admit that God has given to men a Revelation of his will, as a sure and competent guide, then we cannot for a moment hesitate to affirm, that it is not enough for us to possess feelings of reverence and piety, nor is it enough for us to express these in our own way. For, God has not only informed us what tempers and disposition we are to cherish, but likewise HOW to express these.---ED.

who would confine all acceptable worship to the form. A wish for uniformity has too much hold on many well disposed minds. The evil consists in its separating those who ought not to be disjoined. It alienates from each other children of the same father; whose characteristic ought to be, an ardent fraternal affection.

AMICUS.

ON KEEPING THE SABBATH DAY.

Mr. Editor—I am a wanderer. I have been in different parts of the world, and ſeen ſeveral parts of India. The views and conduct of mankind, I perceive, differ amazingly.—That this ſhould be the caſe with perſons of different religions is not to be wondered at—but, that perſons profeſſing the ſame faith, ſhould differ very widely on ſome of its PLAIN and PRACTICAL branches, is not ſo eaſily accounted for. In courſe of my peregrinations, I have obſerved that, among Chriſtians, the SABBATH DAY is moſt regarded by men of the moſt conſistent character; and that the farther men REALLY remove towards the side of ſcepticiſm and infidelity, the leſs reverence they have for this day, and the leſs pains they take to keep it. I have, moreover, obſerved that the more conſcientious men are in keeping the ſabbath themſelves, ſo much the more are they inclined to check the profanation of it in others.—I uſed alſo, to hear in courſe of my travels, that the Editors of Public Journals and Periodical Publications, ſhould be the directors of opinion, the patrons of learning, the friends of religion, and the guardians of public morals. I have been in the habit of reading THE CALCUTTA JOURNAL, whenever it fell in my way. I uſed to like it. It began well. It is conducted with ability. The correſpondents ſeem men of talent. But I was ſurpriſed to read in that Journal of 31ſt January laſt, a paper IN FAVOR OF CHRISTIANS' EMPLOYING PEOPLE OF OTHER RELIGIONS, TO WORK FOR THEM ON THE SABBATH DAY. To inſinuate that the Editor was himſelf the writer, would be aſſuming too much; but it does really ſtrike me that he has either admitted PHILOKALON's communication inadvertently, or elſe that he is much to blame for giving publicity to ſentiments ſo directly contrary to the divine oracles, and

to the practice of the beſt Chriſtians. The communication ſeems the production of a man of ſome talent, but imperfectly acquainted with the ſacred Scriptures, to which, however, he appeals. There is, at the ſame time, ſomething inſidious in it. The ſemblance of regard to the word of God, and to the duties of piety, thrown over it,—will induce many to receive PHILOKALON's half digeſted errors, as infallible truths; and their conſciences will feel at perfect eaſe, while they are increasing their tranſgreſſions againſt the Almighty. I was indeed, much aſtoniſhed to find that, though Bengal is favored with two Eccleſiaſtical Eſtabliſhments, and many eminent Clergymen and Miniſters of different denominations, as well as numerous laymen, who are hearty friends to the Goſpel —no notice had been taken of this inſidious attempt to pervert the Scriptures, and undermine the obligation to ſanctify the ſabbath. It is not my object at preſent, to refute Philokalon's arguments, but to call the attention of ſome abler pen to the ſubject. I will nevertheleſs briefly point out, ſeveral of the things which I think very objectionable.

1. The writer attempts to prove that our obligation to obſerve the Jewiſh law was deſtroyed by the death of Chriſt; and that conſequently, the prohibitions in the fourth commandment, do not extend to Chriſtians. This, however, is true in regard to the CEREMONIAL law only—not in regard to the MORAL law; but the fourth commandment forms part of the moral law, the particular time of obſerving it only being POSITIVE—and is therefore binding on all the worſhippers of God in every age. I conceive therefore, that PHILOKALON may with equal conſistency ſet aside the ſixth, or the eighth commandment. As to its not being ſo particularly mentioned in the New Teſtament as other precepts, this does not in the leaſt invalidate its claims; for the higheſt reverence was paid to it by our Lord's Apoſtles, after his reſurrection. The obſervance of the ſabbath had continued for many ages, and being part of the moral law, it was unneceſſary to dwell particularly on the obligation to obſerve it, as the CHANGE OF TIME was the only additional circumſtance.

2. He ſeems to ſuppoſe that as long as we do not COMPEL the Hindoos and Muſſulmans to do our work on the ſabbath, but barely EMPLOY them,—we ſin not. His reaſon for this is, that in ſo doing, we violate not THEIR convictions of what is right and wrong. Now, this is plainly to make the conſciences of the heathen and others, the RULE OF OUR CONDUCT IN REGARD TO THEM IN THIS PARTICULAR,—and, if in this particular, why not in twenty more? if in twenty more, why not in every thing? But then, there will be as many CONSCIENCES as there are creeds---and when the dictates of conſciences formed on oppoſite principles, come with equal claims before PHILOKALON, he will, I am afraid, feel himſelf in a dilemma. Let him extricate himſelf as he may.

3. He affirms that the Jewiſh religion was intended for the JEWS EXCLUSIVELY. Now that this was not the caſe is evident from the admiſſion of Proſelytes, a thing which none can deny, but which never could, without abuſe, have taken place, had the ſyſtem been of that excluſive nature which he affirms. He hopes, in this way to get rid of the PROHIBITIONS of the fourth commandment, relative to the ſervant and the ſtranger not being allowed to work on that day. But, why does he not as well find fault with the POSITIVE part of the commandment, and, like an honeſt man, tell the Chriſtian people in India, that the keeping of a ſabbath, is altogether a farce? For, by admitting the poſitive part, the negative is virtually admitted; and by rejecting the negative part, the poſitive is alſo virtually rejected.

4. The writer ſuppoſes that by employing ſuch perſons on the ſabbath, we prevent a great deal of ſin and miſery. The plain language of this prepoſterous poſition is, either that we may do evil that good may come; or that we may connive at men's committing, what we ſuppoſe to be, a leſſer ſin, in order to prevent greater ones. This logic bears its own ſtamp. It is rather too glaring to blind the public.

Unfortunately for PHILOKALON, his own pen has ſealed the condemnation of what he was written on this part of his ſubject. He affirms that "CHRISTIANITY SHEWS

THAT IT IS EQUALLY CRIMINAL TO COMMIT SIN, AND NOT TO PREVENT ITS COMMISSION." But Chriſtianity ſhews it to be criminal in us to labor on the ſabbath, except in caſes of abſolute neceſſity; therefore Chriſtianity makes it equally criminal in us not to prevent others from working on that day, if we poſſibly can.

The only evil Philokalon can ſee in this practice, is a little INCONVENIENCE to the pious man, who perchance may wiſh for retirement, and to be free from the interruption of worldly concerns on that day. This is ſhifting the ground, and making our own CONVENIENCE the rule of our conduct—not the CONSCIENCES of thoſe we employ!

Now, Mr. Editor, I ſhall leave you to manage matters with this gentleman, as you beſt can. I have only to add, that if the Editor of the Calcutta Journal, remain totally ſilent on this topic, or attempt to juſtify ſo barefaced an attempt to deſtroy the obligation of the Chriſtian ſabbath,—it will be time for the public to awake, look around, and ſee to what point their youth are likely to be led.

But having called the attention of your correſpondents to this ſubject, I muſt beg leave to add, that I have ſtrong objections againſt many practices which prevail in India on the ſabbath day—and which are perhaps more criminal than that which PHILOKALON attempts to palliate. I have ſeen Counting Houſes open on the ſabbath, and every one buſy at his deſk. I have ſeen military men and civilians abroad ſhooting on the ſabbath. I have ſeen the Billiard-room open, and the card table ſet, on the ſabbath; and heard of Chriſtian prieſts and clergymen ſpending their ſacred time at ſuch amuſements. I have ſeen Chriſtian owners of indigo, pepper, and other plantations, furniſh employment for hundreds of natives on the ſabbath day. I have ſeen balls and parties held on Saturday night, and continued till day-light on Sunday morning—and I have ſeen the ſame begun at an early hour on Sunday evening. I have ſeen ſome at Church in the morning, and at cock-fighting, kite-flying, horſe-racing, &c. in the afternoon.—

and I have seen many at a ball in a wet and uncomfortable night, who would not venture to the house of God on a moderately fair Sabbath. Now, Sir, these things are practised by CHRISTIANS—by persons who look upon the Holy Scriptures as the rule of their conduct—by persons who expect eternal happiness—by persons who profess to be the followers of the blessed Jesus!—surely it is time for them to reflect upon their conduct. I am far from possessing rigid ideas with respect to the Sabbath; but certainly the evils I have pointed out merit the consideration of all sober Christians. I merely point them out, in hopes that others who possess more leisure or ability,—will set sorth the subject in a more luminous manner.

SERVUS.

REMARKS ON M. REMUSAT'S TRANSLATION OF THE 中庸 CHUNG-YUNG. A PARIS, 1817.

In page 142, M. Remusat observes that in the line of the LUN-YU, "人不知而不慍不亦君子乎 Ab hominibus nesciri et tamen non indignari, non ne sapiens est? M. Marshman a commis sur ce passage un contre sens tres remarquable.*

His critique is just, but M. Remusat has in the THIRD sentence of the CHUNG-YUNG, committed the same sort of fault: he has given "un contre-sens" to his text. The author says, 莫見乎隱莫顯乎微故君子愼其獨也 "To a man himself nothing is more clearly known that what he does in the dark recess; nothing is more manifest than his most minute thoughts and actions; therefore the GOOD MAN is particularly attentive to those parts of his motives and conduct which are known only to himself, ---although wholly unknown to the world." M. Remusat renders the passage thus, "Il y a des choses qui ne se voient pas, parce quelles sont cachees; d'autres échappent par leur subtlité. Ce'st pourquoi, le sage veille sur ce qu'it y a en lui de plus secret."

The "CONTRE-SENS" given by both these translators, to the Chinese text, seems to have arisen from a want of that FAMILIAR acquaintance with the language which enables a reader to catch the

* A man without knowledge, and (yet) without envy, is he not the honorable man." (Lun gnee. page 8)

slight turns of expression by which a sense is conveyed quite the opposite of what the mere WORD FOR WORD rendering would give.

However, Mr. Editor, I wish to call your attention to the important moral truth taught by the pagan philosopher;---that a good man is not attentive only to those parts of his conduct which are seen and known by the world.--- The Chinese have another saying, similar to the above, and which rhymes thus:

室明室暗两奚疑 Shǐh ming, shǐh gan leang he e,
方寸堂存不可欺 Fang tsun chang tsun puh k'o ke;
莫謂天高鬼神遠 Mŏ wei Tëen kaou kwei shin yuen,
要須先畏自家知 Yaou seu sëen wei tse kea che.

"Why agitate the question, whether the room be light or dark; (it is no matter for,)

"Your own conscience is always present, and cannot be deceived;

"Say not heaven is high, and the gods far off,

"You ought to stand in awe of your own consciousness chiefly."

In unison with the spirit of this passage, I remember to have read in Chinese, of a person to whom a bribe was offered to commit some wickedness, and it was urged by the tempter that NOBODY would know it. The person addressed, answered with indignation to the man who offered the bribe: "You, Sir, know it, and the gods know it, and I KNOW IT; how can you affirm that NOBODY WILL know it!"

ALIQUIS.

Here we must remark, that, with the exception of several instances of the "contre sens," arising from a mistake of the scope of whole paragraphs, Professor Remusat's translation of the CHUNG-YUNG, in as far as we have examined it, appears very respectable, and by far the best of any thing of the kind yet published in Europe, either as to the Chinese typography, or the Chinese knowledge displayed in the version. Aliquis's rendering of the passage in question, certainly gives the PROPER SENSE—at the same time, it is rather paraphrastical and circumlocutive; but the conciseness and obscurity of the text here, renders circumlocution necessary, in order to perspicuity.

BIBLIOTHECA SINICA---No. IX.

(Continued from page 279.)

Mr. Editor,

Between long communications, I suppose that a short one will not be unacceptable to you, as it will relieve the attention, on its passage through the tedious labyrinth of Chinese literature. Too-yu.

The 佩文韻府 Pei-wăn-yun foo is a dictionary of quotations, arranged according to the Chinese sounds and tones.

It is comprised in 131 vols. The sentences are often obscure and unillustrated by any remarks: and it is not easy to find the word sought for. To a European learning Chinese it can be of no use.

One hundred and seventy one persons were employed seven years in compiling and arranging it: and in the 50th year of the Emperor Kang-he (A. D. 1711) it issued from the press.

Wealthy native scholars generally possess a copy.

III. ACCOUNTS FROM THE MISSIONS.

Penang.—Extract of a letter from thence: "The Malay schools are going on well. The children now read the scriptures and printed tracts, instead of their own filthy tales. To go into the schools and see each boy with a tract, or a New Testament before him, is highly pleasing. Many applications have been made for the New Testament."—Mr. and Mrs. Ince have been called in the sovereign Providence of God, to part with their last child by death.

Madagascar.—The Mission to this large Island was begun under circumstances apparently favorable. Two Missionaries with their families devoted themselves to the instruction of the natives. But alas! how short the period appointed by Heaven, for their residence there!—One of them entered on the work in the autumn of 1818, and his colleague joined him in Jan. 1, 819. Before the middle of February, five of their number, were laid in the dust, viz.—The Rev. Mr. Bevan, Mrs. Bevan, and their infant child; Mrs. Jones and her child: Mr. Jones being the only survivor! A destructive fever was the

means by which they were carried off.—A gentlemen, in the civil service, at the Isle of France, mentions that this sad catastrophe is chiefly to be attributed to the Missionaries being detained, during the unhealthy season, from proceeding to the interior, into the territories of Radama, who had covenanted with the British Government to destroy the slave trade entirely; and to admit, protect, and support British Missionaries. This prince had begun rigorously to execute the conditions of the treaty. But unfortunately, after Governor Farquhar's departure to England, some unhappy misunderstanding took place between the Provisional Governor and him, which rendered it unsafe for the Missionaries, under such circumstances, to go into his territories. Mr. Jones was (October 23, 1819,) at the Isle of France, and superintending a school of forty slave children, supported by a benevolent gentleman, who is friendly to the cause of Christian Missions—a gentleman whose heart is set on obtaining a version of the Scriptures, into theMadagascar language.

MALACCA.—BOOKS PRESENTED TO THE ANGLO-CHINESE COLLEGE LIBRARY.

	Vol.
By the Rev. Dr. Cracknell, Weymouth—Mosheim's Ecclesiastical History, - -	8vo. 6
Harris's Hermes, - - -	do. 1
—— Three Treatises, - -	do. 1
Letsome's Preacher's Assistant, -	12mo. 1
Towgood on Baptism, - -	do. 1
Memoirs of John Clement, - -	do. 1

CONTRIBUTIONS TO THE ANGLO-CHINESE COLLEGE.

W. S Cracroft, Esq. *Penang*, -	Spa. Dolls. 25
W. M. (annual subscription,) -	do. 12

MADRAS.—The Rev. Mr. and Mrs. Nicholson, had arrived to strengthen this Mission; and Messrs. Forbes and Laidler, who landed from England shortly after, were about to proceed to Bangalore, to commence a new Mission there. Mr Smith, was destined to Travancore; and Messrs. Adam and Munday, to Benares. The New Mission Chapel at Madras, was opened in the be-

ginning of the year, and was well attended in the evenings. In April laſt, A SCHOOL-BOOK SOCIETY was formed at Madras, on a similar principle to the one in Calcutta. The Rev. John Hands, then at Madras, who favored us with this information, adds: "The Meeting on the occaſion, was very intereſting and well attended. D. Hill, Eſq. Secretary to Government, was in the Chair, and about 3000 Sicca Rupees were ſubſcribed. Theſe Inſtitutions, will I truſt, prove moſt valuable auxiliaries to Miſſionary efforts."

BELLARY.—Extract of the Rev. W. R.'s Journal, July 10, 1819 —"The day before yeſterday, a very ſpecious and plauſible character paid me a visit. He told me that his name was, Daiwa-ſahiyam; that his parents had renounced heatheniſm, embraced the Chriſtian faith, and were employed in the Miſſion at Tanjore. He was himſelf initiated into the visible Church by baptiſm, when an infant. The ſtory that he related of himſelf bordered altogether on the marvellous, and was very tedious, unconnected, and improbable. Among other things, he ſaid, that there were perſons now employed in Poonah, connected with the Miſſion at Tanjore, and that he had been appointed to go thither to aſſiſt in the eſtabliſhment of a ſchool—that when he left Tanjore, he was well furniſhed with clothes, books, teſtimonials as to character, &c. &c. but that while ſleeping in a choultry on the road, ſome perſon came and ſtole away from him every thing that he had, and that he now appeared before me half naked and almoſt ſtarved, not having taſted food for many days. He wiſhed me to give him ſome large books in Tamul, ſuch as the Old and New Teſtament, &c. &c. and a few pence to buy a little rice. However, not being able to give full credit to his long ſtory, I gave him a few ſmall tracts and desired him to take his leave. This very man who gave himſelf out to be ſuch a pious and zealous teacher of Chriſtianity, paid us another visit yeſterday. But it was at midnight, when all were locked up in ſleep. He went up ſtairs, broke into the upper hall of the Miſſion Houſe, took a very large Engliſh Bible, two large New Teſtaments, and

two copies of the Goſpels in Teloogoo; and would have got off with what I dare ſay, he thought a pretty valuable booty, had it not been for our watchful and faithful dog. He descried the villain as he was ſkulking off and immediately ſet up an alarm. This led to the detection of the thief, who on being obſerved threw the books among the buſhes in the garden, and ſaid, that he was come merely to gather a few flowers. He was kept in cloſe confinement till the morning, when he appeared before me again, not a little chagrined and aſhamed. After breakfaſt, we talked to him a long while on his awful character and wretched condition. He cried much, and in a variety of particulars contradicted his former ſtory. Indeed, he ſeems a ſad compound of all kinds of hypocriſy and wickedneſs. After doing all I could in the way of faithful admonition, he was sent away. Such inſtances as theſe are very diſcouraging, but ſuch as Miſſionaries muſt expect to meet with; I never heard a man of colour in this country ſpeak with more propriety on religion. He had no common acquaintance with Chriſtian doctrine. He told me the firſt time I ſaw him, that he hoped by the grace of God to be ſucceſsful in making Chriſt known to ſome of his fellow-countrymen—ſome of the heathens around ſaid, with a triumphant ſneer, this is a Chriſtian! This is a teacher of religion! The Lord bring the unhappy wretch to true repentance.

IV. GENERAL RELIGIOUS INTELLIGENCE.

CALCUTTA.—AN EPISCOPAL MISSION COLLEGE, projected by the Lord Biſhop of Calcutta, is about to be erected, for the inſtruction of native and other Chriſtian youth, in the doctrines, &c. of the Engliſh Church; for the teaching the elements of uſeful knowledge to others for their ſecular advantage—for the tranſlation of the Scriptures, the liturgy, &c —and for the reception of Engliſh Miſſionaries on their arrival.—The ſum of L. 15,000 has already been granted by three highly reſpectable religious Inſtitutions, to aſſiſt in carrying his Lordſhip's plan into effect. A BAPTIST CHAPEL is

about to be erected in the ſame city, towards which 7000 Rupees have already been ſubſcribed.

MADRAS.—There alſo, we underſtand, A CHURCH OF ENGLAND MISSION COLLEGE, has been commenced, for the inſtruction of native Chriſtian youth, and of the children of Miſſionaries. The inſtruction, is to be imparted through the medium of the Tamul language.* It is rather an intereſting circumſtance, that the public mind in India, Europe, and America, ſhould have almoſt ſimultaneouſly conceived the idea of forming permanent Inſtitutions of a complex character, i. e. literary and religious. It would be eaſy for any reader of the public Journals of the day, to enumerate eight or ten formed in different parts of the world, about the ſame time by various bodies of men. It can hardly be doubted that this ariſes from the direction of him who filleth all places with his preſence, and who has acceſs to the human mind at all times. The aſpect of the Inſtitutions to which we refer, bears moſt favorably on the promotion of religion and morality.

FLORENCE.—A ſchool on the Lancaſterian plan, was begun at Florence, on the 1ſt of May laſt.

SPAIN.—The eſtabliſhment of ſchools on the Lancaſterian plan OVER ALL SPAIN, is certainly a favorable omen to this diſtracted country—perhaps the only one ſhe has.—The ſyſtem has received the royal ſanction, and is placed under the direction of twelve of the grandees of the kingdom.

FRANCE.—The ſame ſyſtem of education, has been for ſome time in vigorous operation in France alſo.

TO CORRESPONDENTS.

A correspondent asks for an explanation of our last

* The foregoing notices we have abridged from the Oriental Star, (NEW SERIES,) a Journal which seems to promise well to the interests of truth and morals.---This, it must be allowed, was greatly wanted in India; for, though most of the public Journals have, in these respects, improved, since we first recollect to have read them; yet, there are papers of an immoral and injurious tendency, not unfrequently admitted into their pages. We therefore cordially wish that abundant encouragement may be given to this attempt to guard public morals, and guide public sentiment.

number, page 246, 2d line from the bottom, where it is said, that "The Miſsionaries connected with the Anglo Chinese College" along with other inhabitants of this colony, signed a bond for the emancipation of slave children. "Are your readers," says he, "to understand by this that the Miſsionaries formerly countenanced slavery, or were retaining slaves in their service at that time?" To this we reply,

1. *They never bought or sold any slave—and they look upon the practice with the utmost abhorrence, as utterly inconsistent with the letter and spirit of Chriſtianity.*

2 The ſole object they had in view in signing the ſaid bond, was to *encourage and countenance the emancipation.* They considered the propoſal as of the moſt benevolent nature, and thought they would be acting unworthy of their character and office, did they not come forward, to encourage it to the utmoſt of their power.—In our laſt number, we omitted to mention the praiſe worthy conduct of the Rev. Mr. De Sylva, Roman Prieſt of Malacca, who was moſt active in forwarding the good work to which we have juſt alluded. We are happy now in bearing our public teſtimony to that gentleman's zeal in this excellent cauſe.

QUERIES.

1. From which of the children of Noah did the Hindoos descend?

2. Is there any mention made of the Hindoos in the Christian Scriptures?

3. Can the nations inhabiting Hindostan general and the Eastern Isles, be clearly traced back in their several families to the Flood, and how did they come into the several lands in which they now dwell?--- 4. What is the origin of the Sanscrit language?

A. HINDOO.

THE INDO-CHINESE GLEANER.

No. XIII. JULY, 1820.

I. INDO-CHINESE MISCELLANEA.

FEBRUARY 29, 1820.

THE CANTON DAILY PAPER ſtates, that KANG-TA-JIN will leave the Foo-yuen's office on the 2d of March, to proceed to Peking to ſee the Emperor.

The ſeals of the Fo-yuen's office were delivered to the Viceroy on the 26th of February.

The Viceroy's lady left Canton on the 24th Feb. taking with her, the Viceroy's ſon, who proceeds with his mother to their family ſeat, in order to be married.

"We have found on inquiry (ſays the Editor,) that the KWANG-CHOW-FOO, KUNG ta-laou-yay,* vacates his office under the plea of ſickneſs, and is to be ſucceeded by Lo ta-laou-yay. Chang jin, a Captain in the army, is ordered by Government to proceed with a party of troops to Lëen-chow (about 80 or 100 miles to the northward) to act againſt banditti there.

"We have alſo heard that of late there have been incendiaries going about Canton, attempting to ſet fire to houſes, and that the Nan-hae-hëen, KEIH tae-yay, has offered one hundred dollars reward to any perſon who will apprehend them, and bring them before him."

PEKING.—Kea-king 24th year, 9th month, 14thday—Nov. 1ſt, 1819.—"An authorized CENSOR, CHANG-YUEN has preſented a ſtatement to me (the Emperor,) requeſting that I would interdict the employment of Mahommetans in the Police. His requeſt is an improper one. Mahommetans are diſperſed over all the provinces, and ſerve Government the ſame as other ſubjects.

* The local Magiſtrate in January, 1819.

"If, as the said Censor reports, some of them join with the thieves they are sent to take, let them be punished, according to law, when it occurs.

"But, if on account of one case of this kind, all Mahommetan subjects be interdicted from filling places under Government, it would not be equitable. Let the advocates for this measure reflect, that amongst all people there are both good and bad, and if there be thieves and robbers amongst the Mahommetans of CHIH LE province: in what place is it that there are no thieves? and why then should the Mahommetans be singled out and forbidden to serve Government!

"The request of the said Censor is the result of unjust partialities, and the measure impossible to be carried into effect. Let no farther attention be paid to it. Respect this."

FORMOSA.—It is reported that the Government of Formosa has failed in sending the money and grain required by the supreme Government, and it has pleased his Majesty to remit entirely the defalcation.

His Majesty directs that the magistrate of SHOW-CHOW, who has been convicted of extortion, be dismissed from the service, tried by the Governor of the province, and the result reported to the Emperor. HO-SHE-TAE, (Duke Ho) is appointed the PRESIDENT OF THE MILITARY BOARD.

FOKIEN.—In FOKIEN province, several of the farmers demurred about paying their taxes—either from the amount levied being illegal, or some other cause. The ring leader is sentenced, with the sanction of the Emperor, to be STRANGLED, and the others subjected to various lesser punishments.

Rewards are conferred on some officers in HOO-KWANG province, for their vigilance in finding out, and apprehending Roman Catholic Christians, and some other religionists.

PEKING GAZETTE, DATED AT COURT, NOV. 13, 1819.—His Majesty's will has been declared as follows: "neither YIH-SHAOU, nor SUNG-TA-JIN are adequate to the duties of Ministers of the Imperial presence. Although

Sung ta-jin formerly officiated as a Miniſter of the Imperial preſence, he now, being upwards of ſeventy years of age, rides on horſeback but very badly: and Yih-shaou has of late often tranſgreſſed. It is therefore hereby ordered, that theſe two perſons be deprived of their ſeveral offices, and required to withdraw from Court. Let Yih-shaou manage any buſineſs for which he is competent, and let Sung-ta jin retire to MANCHOW Tartary, to await a vacancy in the office of Tseang-keun. As a mark of favor, let his ſons accompany their father. Reſpect this."

By a ſubſequent Edict a perſon named SAE-CHUNG-OH and Duke Ho, being it is ſaid, rather good horſemen, are appointed to ſucceed SUNG-TA JIN, and his degraded comrade.

SIAM AND TUNG-KING.—The Ambaſſadors from Siam and Tung-king, the latter of whom took elephants with them, were impeded by the inundations of the rivers of Chĭh-le, and did not reach Court in time to be preſent at the Emperor's birth day.

REVENUE.—Two millions, eight hundred thouſand taels are ordered to be ſupplied for the repair of the banks of the rivers, and for drawing off the water from the inundated country. Two millions, it is ſtated were in the Treaſury of the Salt Department of Hoo-kwang province, and for the remaining eight hundred thouſand, the Board of Revenue is ordered to find ways and means.

His Majeſty has ordered a general repair of all the temples throughout the Empire.

A caſe of an officer at Court endeavouring to influence, by private letters, the Government of one of the provinces, has come to the Emperor's knowledge, and has procured the diſmiſſal of the offending officer, with ſtrong expreſſions of diſapprobation.

DEATH OF AN EMINENT STATESMAN.—On the 16th day of the 8th month, an Imperial Edict was received, announcing favors conferred upon Lĭh-poo, one of the Miniſters of State, as follows. "Ever since the time of the Emperor KEA-LUNG, he had enjoyed the ſituation of CHANG KING in the Military Concert, and had to offer

up his thanks to my Imperial Father, for particularly ſelecting him for promotion to the office of SHE-LANG at Court, and to thoſe of Governor and vice Governor of the provinces. He had exterminated the Rebel LEW in the provinces of YUN-NAN and HOO-KWANG, and deſtroyed the religious banditti in SZE-CHUEN and SHEN-SE; in both theſe caſes he acted as Commander in Chief of the whole army, and really diſplayed very meritorious conduct in the ſervice of his country, and had confirmed upon him the title of the firſt rank of nobility.—Now for a long time he has been remiſs, and diſregarded his military duties, he has been diſmiſſed from office, and ſubjected to an inquiry. In conſequence of his having paſſed through the gradations of the army, he has been again called upon to act as a field officer, in order that he might redeem his character, and in conjunction with Yih-lih tăng-pao and Tin-ling tin, by union of ſentiment and the exerciſe of ſtrength, at once deſtroyed the religious banditti, and reſtored to tranquillity the three provinces that had been infeſted by them, this exploit was really atchieved by thoſe three men. I, the Emperor, being moſt anxious to encourage military valour, again conferred upon him, LIH-PAOU, the firſt rank of the 2d claſs of nobility, and raiſed him from the ſituation of Governor to undertake the office of President, and promoted him to lend his aſſiſtance in the Privy Council, and in the ſecret ſprings of Government. Then relying on his elevated ſituation, he requeſted leave to reſign in conſequence of a diſeaſe in his eyes, and I gave a ſpecial injunction that he ſhould enjoy his emoluments whilſt living with his family; and I have conſtantly year by year made inquiries about him, and paid attention to his wants, ſo that he might paſs on to an old age in peace, and in the enjoyment of eaſe. I have now ſuddenly heard, that he has departed this life, and feel the deepeſt regret at his loſs. Formerly, whilſt acting as Commander in Chief, when he apprehended WANG-SAN-KWAE, he was unable to bring to a favorable termination the whole affair, ſo that by conferring upon him the firſt rank of the firſt claſs of nobility,

I certainly ſhould ſhew an exceſs of kindneſs, but I order that as an act of grace he have the firſt title of the ſecond claſs of nobility, and that the rights of ſepulture be attended to accordingly. When his ſon ſucceeds by hereditary rank, I direct that he hold the third claſs of the ſecond order of nobility. I ſend my fourth ſon to advance immediately, and in my behalf preſent libations of wine and tea at the tomb of the deceaſed, and I order that Huen-yŭn take charge of ſome of my guard and accompany my ſon. Whilſt Lĭh-pae was formerly in office, whatever gradations, diſmiſſals, or fines, he was ſubject to, they are all remitted, and he is excuſed the whole of the ſums of money he was to have repaid. I command that an epitaph be forthwith prepared, and that the appropriate Board examine into the cuſtomary uſages, and perform the rights of ſepulture, reporting their proceedings to me. As to the third ſon of the deceaſed Yih-hwan, who in conſequence of having committed ſome offence has been baniſhed to the frontier, I direct as an act of kindneſs, that he be immediately brought back and permitted to mourn for his father Lih-pae, in order to manifeſt the ſincerity of my feelings towards eminent ſervants of the country. Reſpect this."

CANTON, MARCH 23, 1820.

YELLOW RIVER.—The Peking Gazette contains the advice of the Imperial Commiſſioners, ſent to repair the banks of the Yellow River, as to the ways and means of obtaining money for the extraordinary expenſe to the ſtate which this calamity makes neceſſary. On both ſides of the river, in a great many places, the country is overflown.

The Emperor thought of adopting the meaſure acted on, he ſays, by KANG-HE: viz. raising contributions from the monied people in thoſe provinces through which the Yellow River flows, but again he profeſſes to be unwilling to command this, and therefore he promiſes honors and diſtinctions to thoſe who will voluntarily ſubſcribe; and theſe to be according to the ſum which they do ſubſcribe. By the advice of the Commiſſioners, this arrangement is extended to all the provinces of the Empire:

and nothing more is required of the people than to pay their money to the treaſurer of each province, and give their names.

(Could the ſums raiſed by this means be aſcertained, it would be a ſort of meaſure either of the public ſpirit, or of the vanity of the Chineſe.)

For the Yellow River there is a perſon poſſeſſing the general controul of every thing concerning it, who is called a (TSUNG-TUH,) "GOVERNOR GENERAL" the ſame title by which the Governors of provinces are diſtinguiſhed, and which is commonly, but erroneouſly rendered, VICEROY.

The perſon who filled this office, when the late diſaſtrous overflowing of the banks took place, underſtood well the management of the affairs of the river, but for his misfortune in filling the office when that which probably no human power could prevent occurred, he was degraded from his rank, and ſentenced to wear the wooden collar!

His ſucceſſor after two month's trial has reported himſelf incompetent to the duties of his ſtation; which has brought upon himſelf the Imperial cenſure, implying that he ought to have known his own incompetence when firſt appointed, and reported that he declined the office!

His predeceſſor is therefore looſened from the collar, and put again into the place of general ſuperintendent; with a promiſe of permanent rank, on condition of his ſpeedily finiſhing the great work of reſtoring the waters of the river to their uſual courſe; and with the threat of condign puniſhment if he fails.

The Viceroy of Peking is abſent from his duties in the capital, attending to the affairs of the Yellow River; and Duke Ho is appointed, together with his various other offices, to ſuperintend the houſehold of the Prince URH A-KO, the Emperor's ſecond ſon.

Sung-ta-jin, before being ſent to Tartary, was ſummoned to an audience, and at his earneſt requeſt his ſon is allowed to remain at Court. For ſays his Majeſty, "The old man is yet in robuſt health, and does not require the pious

services of his son; but he must in case of declining health, be sure to report it, and then send for his son to wait on him."

The Emperor at the importunate entreaty of his Ministers, finally allowed (although he had previously forbidden it) certain plays and shews on his birth-day, near YUEN-MIN-YUEN, and has given further directions respecting such things when he shall attain his seventieth year: ten years hence.

It appears that danger was apprehended from the concourse of people; and one man was so unwise for himself as to state his fears in language like this, "as there are banditti in our neighbourhood, who desire to avail themselves of the Imperial rejoicings to commit depredations; these Imperial rejoicings, which some people deem a cause of delight, are to me a source of sorrow and axiety." This language the Gazette calls "The irrational ravings of a madman."

It has been stated to the Emperor, that many officers of Government on the frontiers of the provinces disliking their situations, are continually living in the capital towns. Some of those of Canton are enumerated. His Majesty has issued a positive order, disallowing of all such NON-RESIDENCE.

Man is the same enemy every where—whether he fill the office of Mandarin in China; or of Parish priest in Europe.—He consults his ease and pleasure more than his duty.

CANTON PROCLAMATION ABOUT THE IMPORTATION OF RICE.

Proclamation issued by the Viceroy and Hoppo of Canton, declaring the terms on which foreign ships may bring rice from the date of the proclamation, being the 25th year of Kea-king, 2d Moon, 30th day, (April 12th, 1820,) till the end of the 10th Moon of the same year, (Dec. 5th, 1820.)

"YUEN, the Viceroy of Canton, &c. with AH, the Hoppo hereby issue joint proclamation to the Hong Merchants, Howqua, and the others, requiring them to inform themselves fully of its contents.

"The province of Canton, not producing much rice, depends entirely on rice brought from other parts of the country, and is supplied by these continued streams, otherwise the people are subjected to the evil of a dearness of provisions.

"At the town of Canton the price of rice has been recently gradually rising in consequence of little rice arriving from other places; and it becomes proper to take precautions.

"We, the Viceroy and Hoppo, find, that during the 51st and 60th years of Këen-lung, and during the 11th and 14th years of Keā-king, foreign ships brought rice to Canton to sell: and the fees for searching were remitted.* But the vessels which arrived at Whampoa and which brought (with the rice) any goods chargeable with duty; or took any, however, small the quantity, away, it was required of the Hong Merchant to enter the name of the ship, and enter with his own hand such chargeable goods in a book to which was affixed the seal of Government, and the whole reported to the Board at Peking; therefore no ship bringing rice can add thereto any, the smallest possible quantity of cargo, without forfeiting the claim to a remission of charges; this rule applies both to her entering and her leaving the port.

"During the 11th and 14th years of KEA-KING, when the merchants were ordered to buy foreign rice, it was resolved, that if foreigners chose voluntarily to bring rice and anchor with it at Wampoa, and it was the fact that they came expressly for the purpose of bringing rice, and they had no other sort of goods whatever, then it would be granted to remit the measurement and other charges, but they would be ordered to leave the port empty. If they either brought or took away cargo, then as with all merchant vessels they would be required to pay the measurement and other charges.

"As the price of rice cannot now be reduced to its level, it

* In the original the usual words used for duties, are not inserted, because in China there is no duty on food, either for the body or mind---viz. Rice and books: but certain fees are paid by vessels carrying grain, to the Custom-house Officers. These seem here referred to.

becomes proper to adopt the measure resorted to in the 11th and 14th years of KEA-KING; and so any detriment either to the people's provisions or the revenue of the country be avoided.

We now issue a proclamation, and further send this order to the Hong Merchants, requiring them to enjoin the order on all the Factory Chiefs of every country, and all foreign ships, requiring their obedience thereto.

If foreigners choose voluntarily to come with rice alone to Canton, and have on board no other goods, the measurement and other charges will be remitted to them, and after they have sold the rice, they will be allowed to go empty out of port. But they will not be permitted to make babbling statements, that they must put in cargo to ballast the vessel, in the hope of evading the duties.

Further, state authoritatively to the said Factory Chiefs, that from the day of issuing this order to the end of the 10th Moon, is the time limited, within which they may bring rice and have the charges remitted; but beyond that time any vessel bringing rice to Canton, will be liable to the measurement, and other charges of merchant ships; and no pretexts or intreaties for a remission of these, will be regarded; but will incur criminality, that will be found disadvantageous to the parties offending. Report to us the manner in which you have executed the above orders, haſten! haſten! Imperial Edict.

Kea-king 25th year, 2d Moon, 30th day.

A PETITION FROM A SUPERINTENDANT, to repair a palace frequented by the Emperor in his travels, and a ſtone bridge that had been partly deſtroyed by heavy rains.

I, King-hwuy, General of the troops at Jĕho, with great veneration offer up the following ſtatement for your Imperial Majeſty's hearing.—Yŭh sing, the ſuperintendant at Pwan shan, has forwarded a report to me, ſtating, that for ſeveral years he had ſent a paper, requeſting leave to repair the palace for the reception of the Emperor, when travelling at the village called Jasin, and likewiſe the two ends of the ſeven-arched ſtone bridge, but that his requeſt had always been reject-

ed, and the repairs delayed. From the sixth month of the preſent year onwards, violent rain fell in impetuous torrents, and ſwept away the wooden materials, the ſtone and the planks of the bridge, and the wall called Kin king. The rain was greater than ever occurred before; the lime, earth, walls, and bank were, likewiſe moſt of them carried away: two arches of the bridge fell in, and the wooden baluſters were nearly all of them deſtroyed. I, your Majeſty's ſlave, forthwith deputed an officer to examine into the affair, whoſe reply agreed with the report of the ſuperintendant. I humbly reflect that if it occurs, that your Sacred Majeſty ſtops at the palace for your reception at the village called Ja-sin, it is neceſſary that you paſs over this bridge. Now, since part of it has been carried away by the flood, and there is imminent danger of the whole falling down, if the repair be deferred till the winter, and I then ſpecially ſend up a requeſt that it may be repaired, I am really apprehensive that it will not be finiſhed in time. By this opportunity I offer up a report for your Majeſty's hearing, requeſting than an order be issued to the general ſuperintendant of the roads, inſtantly to depute an officer to examine the premiſes, and make out an eſtimate of the expence of repairing, that it may be immediately commenced; then it will not be likely any impediment will be thrown in the way of the important affair of your Majeſty's travelling. I, proſtrate, requeſt your inſtructions, and with veneration offer this up. The vermillion reply has been received. Let it be as you have ſuggeſted. Reſpect this. Kea-king, 7th Moon, 12th day, 24th year.

CASE OF SOME CANDIDATES FOR LITERARY HONORS, who refuſed to attend the public examinations, in conſequence of one of theſe fraternity having been MALTREATED and beaten by a magiſtrate. I, Seun-yŭh-ting, your Majeſty's ſervant, Governor of the two provinces of CHE KEANG and KEANG SE, kneel and make a report to your Imperial Majeſty, containing a general outline of what I have collected by inquiry reſpecting an occurrence in which an officer in the ſi-

tuation of Tao kie, whilſt publickly interrogating a Sew-tsae* inflicted torture on him, which conduct the Candidates for literary honors could not ſubmit to.

After I, your Majeſty's ſervant, had returned from Fŏkien to the capital of Kiang-se, I heard a rumour that Hwuy-king, the acting Yen-seun-tao at Keang-hing, had permitted a caſe to come before him, in which he had interrogated by torture a Sew-tsae,* had twiſted his ears, and cauſed him to kneel upon the chain with which he was bound; and that a perſon named Hea had gone in and out of the public office, exciting commotion in the public mind. It happened at that time, that it came to the turn of the ſaid acting Tao to preside at the monthly examinations of the Literati, when none of the Candidates would ſubmit, but all refuſed to attend the examination. I, your Majeſty's ſervant, at that time ſecretly wrote a letter to inquire of Hăng-min the treaſurer, for what reaſon the ſaid Tao had irregularly puniſhed a Sew tsae, to examine with what offence he was charged, and why the caſe was not previouſly made known to all officers of Government, the parties degraded, and brought to trial; and further to inquire, why the perſon named Hea went in and out of the public office to excite diſturbances. I requeſted that he ſhould truly inveſtigate theſe circumſtances, and bring up the parties to trial. Now the general outline of the ſaid officer's anſwer is: "That Chang-che-keu, a Sew-tsae, at Shang-yuen-hëen had without any occaſion, endeavoured to injure a perſon named Ma sung-ling in Keang-hing-hëen, by accuſing him of ſinging ſongs during the period he was mourning for his parents. Ma-sung-ling himſelf repaired to the public office of the Seun-tsze to ſtate his grievances, and Chang-che-keu, having been brought up and examined by the ſaid officer, confeſſed that together with two Seu-tsaes, Seun-këen-tang, and Wang-shin, he had plotted a ſcheme, and that they had combined to extort money from Ma-sung-ling, that theſe were the real circumſtances of the caſe. Chang-che-keu has already had the puniſhment of 40 blows on the palm of his

* The lowest literary rank.

hand, inflicted on him, and was sent to the College Tutors, his case made known and himself degraded; &c. The next day, in re-examining the parties, Seun-këen-tang presuming upon his being a graduate of Tae-ping-foo, behaved with insolent opposition to the presiding magistrate, which was the reason of his ears being twisted, and of the officer causing him to suffer whilst interrogating him; he then began to depose that after the accusation made by Chang-che-keu, he had engaged a person from his own province named Wang, an attendant on the magistrate, to get the prosecution approved. The said Tao-kie, in consequence of Wang who had been summoned to appear, not arriving, and likewise Ma yun a graduate, and others who were informed against, but who still were not brought together, delivered over the parties and the documents connected with the affair to the Che-foo of Keang-ning-foo, that they might be brought up for trial, the case made known to all officers, and the parties proceeded against. Thus far the officer replied to me. On the 2d day of the 6th Moon it occurred, that by rotation it came to the turn of the Yin-seun-tao to preside at the monthly examinations; and on that day the graduates in the public Hall, seing that upwards of 10 of their number were absent, would not attend, but dispersed and returned home. It happened that in the magistrate's office, there was a person named Hea-seu, who had already filled the situation of Tien-sze at E-ping-hëen, in the province of Sze-chuen, but who haretired to his native place, to take charge of his aged parents, and he at present lent his assistance, in the business of the Court: he had not good sense enough to be guarded in his conduct, and avoid exciting contentions, but was constantly going in and out, and in consequence, people talked much about him, and he produced a great effect in the public mind. The parties and copies, being examined into and investigated, it was clearly proved that Chang-che-keu had accused, at the magistrate's office, Ma-sung-ling of singing songs whilst in mourning for his parents, and that he really had made false pretences in order to impose on him. It was also proved upon examining Wang-sŭh the attendant at the magistrate's office, that he was not employed by

Seun-këen tang, or had not been engaged in the affair. It was proper that these letters, which were a proof that Hea-seu stirred up contention, and which indeed, were the very lock and key of the whole transaction, should be examined, and that every circumstance connected with this affair should be inquired into, and it appeared upon inquiry that Seun-këen-tang declared, he had obtained the letters from the hand of the graduate Ma-yun, who affirmed that they were delivered to him by Chin-che-foo, a friend of Ma-sung ling. Upon looking over the original letter, it appeared that it proceeded from Seun-këen-shoo, a brother of Seun-këen-tang Upon bringing up Chin-che-foo, he barely confessed, that he had delivered one letter to Ma-yun, but the other three letters had not proceeded from his hands. On pursuing the investigation, it appeared that Ma-yun and Suen-këen-tang had transferred the letters from one to another, and upon examining both the evidences of Ma-sung-ling and Hea-seu, it was found that these two were relatives. Ma-sung-ling, in consequence of having been accused before the magistrate by Chang che-keu, with a view of fraudulently imposing on him, cherished indignant feelings in his mind, and wishing to prosecute him at a higher tribunal, he personally engaged Hea-seu to undertake to assist him by paying the usual sums of money for the maintenance of the police runners of the Seun-tao, but he denied that any letters had passed between them. Hea-seu likewise only confessed to having consented to lend his assistance, but denied that he had transmitted any letter; he likewise affirmed that Seun-këen-tang and Ma-yun, first engaged him to request the Tao kie-hung to take Chang-che-keu, and the other parties, and arrange the matter himself, contrary to the real facts, but because Hea-seu was not able to comply with their wishes, he was dragged into the prosecution. Upon further addressing Seun-këen-tang and Ma-yun, and Chin-che-foo, and instituting a profound inquiry into the origin of the letter, in order to scrutinize the matter with severity, it appeared that the depositions were not uniform, but unsteady as a glimmering light: sometimes confessions, and

ſometimes denials were made. On the following day, when the offenders and witneſſes were again brought up, and re-examined, it happened that the Che-hëen of Shang-yun-hëen, reported that the ſaid offender Scun-këen-tang had eſcaped from the guard placed over him. It appears evident that in conſequence of the proſecution having been carried on with ſuch ſeverity, he has availed himſelf of an opportunity to run off in order to protract the decision; he was really moſt artful and deſigning. Whilſt we, the Poo-ching-sze and Che-ſoo, ſecretly examine the culprits already at hand, we have given ſtrict orders that the criminal who has eſcaped, ſhould immediately be purſued and taken, and forthwith brought up for trial, with a determination to cauſe "the water to fall and the rock to appear." We have not allowed of the ſmalleſt delay; we have previouſly taken the general outline of the ſubject, and according to the facts have reported, requeſting that the affair may be arranged, and we further beg, that the Tien-sze, Hea-scu, and the graduates Ma-yun and Wang-shing, may both be deprived of their cap and gown." In this form the matter has come before me.

I, the Governor, find upon inquiry, that the graduates Ching-che-keu, Scun-këen-tang, Ma-yun, and Wang-shing, falſely accuſed Ma-sung-ling of singing ſongs whilſt mourning for his parents, and had combined together with a view of fraudulently impoſing on him. According to the report of the treaſurer, who preſided at the inquiry with the Che-ſoo of Keang-hing-foo, theſe are the real facts. Now theſe people and graduates, attached to public ſchools, when they are thus depraved and vicious, ought to be puniſhed according to law. The ſaid acting Tao-pung-king, in finding out the truth, when he inflicted puniſhment, and degraded the parties, acted in a perfectly proper way; but the ſaid Tao, acting in the ſituation of Yin-scun-tao, and likewiſe fulfilling the duties of ſuperintendant, if he really wiſhed for an aſſiſtant, he ſhould have ſelected ſome man of correct conduct from amongſt his friends, who would have been on his guard, and kept ſecrets. Now, Hea-scu was formerly

a Tien-aze at E-pin-hëen, in the province of Sze chuen, who had retired to his native place to take charge of his aged parents; why did the said Tao invite him to give his assistance in the management of every duty, and suffer him to go out and in of the public office?* When Ma-sung-sing felt indignant at the accusation made by Chin che-keu against him, with an intent to defraud him, and was desirous to impeach him before a superior officer, why did he not address himself to the Che foo, the proper officer to have received his complaint, and investigated the case, instead of at once repairing to the office of the said Tao-kie, and laying his complaint with him, and further engaging Hea-seu to use his influence, and providing daily provisions for the inferior officers at the Court of the Seun-tao? The Hea seu having openly given his consent to act in this manner, it is manifest that he placed reliance in having a person at the office of the Tao-kie to undertake the business, and therefore passed over the Che foo and laid his accusation before the Tao-kie. Should it be said, that he only solicited him to use his influence with the attendants at the office, and that no other person favored him, or listened to his commands, it would be impossible to give entire credit to such an assertion. The said Tao-kie in acting on the accusation, without searching what was on record with regard to it at the Hëen's office, or whether the Hëen had formed any decision or not, and in not directly transferring the case to the Che-foo to be investigated, but himself bringing up the parties, and interrogating them by torture, exhibits suspicious appearances in his conduct. It is not strange that a murmur should be excited, or that a commotion should be raised in the public mind. As to Hea-seu in this case, the plaintiff engaged him to use his influence, and paid the police runners, and the defendent and others likewise earnestly solicited him to get the affair passed over lightly; and although in the letters he presented, no contract was apparent, and Hea-

* It is the custom for clerks and secretaries to go out very seldom.

seu would not make a confession, still there must be some cause for the conduct he pursued, and it is not impossible that he received further solicitations to illegal acts, and to excite commotion with a view to deceive. If the said Tao-kie be not removed from his situation, and Hea-seu the Tien-sze degraded from his office, and brought to trial, and the origin of the transaction rigidly inquired into, as well as the hand writing of the parties compared, it appears impossible that "the water should fall and the rock appear," (i. e that the facts can be truly ascertained.) Besides depriving Hea-seu of his official situatian, and taking from Ma-yun and Wang-shing, their caps and gowns, and reporting them for degradation, as is incumbent on me, I have according to the facts reported to your Majesty and request the Imperial will, that Hung-king, the acting Yen-seun-tao of Heang-king, be at once deprived of his rank, that I may assemble and bring up all the parties and with the aid of the judge, rigorously investigate the matter, after which no time shall be lost in reporting it to your Imperial Majesty, &c. The Imperial will has been received.---It is recorded.

Cochin China.—*Death of the King.*—The demise of his Majesty Kea-lung, in the 19th year of his reign, took place in the first Moon of this year, (Feb. 1820.) His son mounted the throne, (it is said,) on the 3d day after his father's death, assuming the words 明命 Ming-ming, "illustrious fortune," as the designation of his reign. As is usual with nations tributary to China, Ming-ming's succession behoved to have the Imperial sanction, which was obtained through an Ambassador express from Peking. Several of Kea-lung's Chief Ministers who were averse to Ming-ming's ascending the throne, and wished one of the King's grandsons to succeed,—have (it is reported) been cast into prison to await the sentence of the new Monarch.

II. TRANSLATIONS, &c. &c.

THE MAN IN THE CAVE.

(Continued from page 326.)

My anceſtors came originally from Armenia; and had from a very remote period, followed the mercantile profeſſion, ſettling on ſuch places as beſt ſuited the particular views of each; or travelling from place to place, when they conceived that they could thereby enhance their profits, or avoid the moleſtations or perſecutions to which they were very commonly liable. The ſervices of my father were ſought by a Muſſulman Prince, who had ſhortly before begun to emerge from a ſtate of comparative weakneſs to conſiderable political importance.

My father had acquired the character of a firſt rate merchant. He was now required to take on himſelf the adminiſtration of the finances, and to frame ſuch rules and regulations as the ſtate of the country, and the exigencies of the times might ſeem to demand. A ſplendid reward was offered, and as my father was only required to conform in externals to the religion of Mahomet, he gladly acceded to propoſals ſo flattering to his ambition, and which were in almoſt every reſpect ſo conformable to his wiſhes.

His ſucceſs was complete; and he received from time to time ſuch marks of the regard, reſpect, and confidence of his prince, as amply repaid the unwearied diligence with which he diſcharged the various and important duties which the adminiſtration of the revenues, and the regulations of the treaſury demanded.

In the zenith of his power, my father married a lady whoſe family, like himſelf, only ſeemed to be of the Court Religion. They profeſſed to be Syrian Chriſtians, but my father was accuſed by his own family of having married a Jeweſs—an imputation which had probably more ſpleen than truth to ſupport it; for I could never learn that they had any facts on which to ground their accuſation Be this as it may, my mother brought to my father a very ample fortune, and what he prized infinitely more, myſelf within the year.

My mother's recovery from child-bed was not perfect—though ſhe lived many years afterwards, to ſee me ſent from my father's houſe, and to ſhare my father's myſterious and unhappy fate.

Although nothing could well be more complete than the ſucceſs of the meaſures which my father had adopted for the ſervice of his prince—yet the reſult proved ultimately deſtructive to both. The ſtate and the individual were both greatly enriched. Both became more powerful, but their power created for them enemies which they were leſs able to withſtand.

Of this fact, my father only was fully ſenſible, and fully appreciated the conſequences. He endeavoured to open the eyes of his maſter, and adviſed ſuch meaſures as he conceived muſt be conducive to the ſafety of the ſtate, which chiefly turned on a change of political alliances. This is matter of hiſtory, my concern is with my family and myſelf.

When my father ſaw that he could not prevent, he determined individually to elude the threatened blow. In order to this, he obtained permiſſion to ſend me for the purpoſe of obtaining an European education to my relations in one of the Britiſh ſettlements. Reſolving to follow me himſelf as ſoon as he could contrive the means of doing ſo with any degree of ſafety.

This information was ſecretly imparted to me by my mother, when ſhe gave to me her laſt and parting bleſſing.—My father was too deeply acquainted with his danger to whiſper it even to the winds.

I now left my parental roof, never to return—and my parents—never to ſee them more. In a few weeks I reached the place deſtined for my education, and was received by my numerous relatives with every appearance of cordiality and reſpect for ſo near a relative, and the only ſon of the greateſt man that had ever belonged to the family—or the people.

The novelty of my ſituation pleaſed me exceedingly.—My uncle's houſe was a continued ſcene of feſtivity, and the intercourſe which this afforded me with the young people of my own age, (now little more than thirteen)

produced a degree of ſatisfaction and delight which was quite new to me, but more particularly the music, ſongs, and converſation of the young ladies.

My uncle, however, did not ſuffer this to laſt long.—He ſaid, my father had confided to his management a ſacred truſt, which he had reſolved to diſcharge with the moſt ſcrupulous fidelity, and therefore it became neceſsary for him to deprive himſelf, his family and friends of the pleaſure of my ſociety, and to place me without delay under the charge of the gentleman, who was to have the care of my education.—Accordingly the following day he accompanied me on my journey, and in a few days, placed me under the roof of my inſtructor.

The choice which my friends had made of a preceptor was highly judicious. At that time it would not have been eaſy to find out of Europe, a gentleman ſo fully qualified in all reſpects for the important talk. To a regular and highly finiſhed education, he had ſuperadded all the advantages which much practice in the buſineſs of teaching can confer; having diſcharged with the greateſt credit to himſelf all the duties from the loweſt to the higheſt, in one of the moſt reſpectable Seminaries of Great Britain, before he obtained the appointment which he now filled as one of the Chaplains of the Eaſt India Company.

To all this, I have pleaſure in adding my teſtimony to the character he had univerſally obtained of a very amiable and worthy man. His wife was a good tempered eaſy woman; fond of dreſs, and perhaps given to the indulgence of indolent habits, which ſo easily beſet European ladies in hot climates.

My maſter confined his tuition to a very few pupils well advanced in their education: my arrival completed the number of eight. The arrival of the ſon of a Prime Miniſter created a lively ſenſation at ſchool.—Some valuable preſents which my parents had ſent to my preceptor and his lady, procured for me an uncommon degree of attention and regard—and which very ſoon excited a correſponding degree of envy and hatred from my ſchool fellows, which could neither be concealed or repreſſed.—

They told me, that my father was the ſlave of a vile upſtart, who had acquired power by the moſt iniquitous means. That it was a ſhame for my maſter to bring an infamous Jew boy among the ſons of Britiſh gentlemen.—Better ſend me about the country with a Jew box to ſell the trinkets with which I purchaſed reſpect.

I replied ſomewhat tartly, that my father's ſovereign had made their fathers tremble—and would do ſo again—I aſked, what ſort of gentlemen were their fathers?—Ware-houſe keepers to cheeſe-mongers.—Employed in meaſuring cloth or weighing ſalts—or if they put on the military garb, as they ſerved not a prince from whom honours could flow, but traders, they were at beſt, but as a watch ſet over godowns and ware-houſes, a function not to be confounded with the honorable profeſſion of arms.

Exaſpirated in conſequence of thoſe taunts they challenged me to fight them, and having no inclination to try my ſtrength with them—they branded me with the name of coward and threatened to ſend me to Coventry.—I told them that they were very brave.---The ſeven oldeſt boys againſt the youngeſt!---After this, I had no trouble with them, but was left to make the beſt uſe of my time--under the care of the moſt aſſiduous inſtructor.

In three years I had made great progreſs in acquiring all the modern languages ſpoken in the Eaſt Indies, I had become an expert arithmetician, and had begun to ſtudy mathematics and political economy, when a letter was received from my uncle, ſtating, that as it was likely I would follow the profeſſion of a merchant, he requeſted that my maſter would have the goodneſs to keep that object in view principally in the next year which would complete the term I was to remain with him.

Book-keeping and merchant accounts now fully occupied my attention; but my worthy maſter with a view to enliven a dry ſubject conveyed his inſtructions in the Italian language, in which this art was firſt moſt ſucceſsfully cultivated.—He allowed me to read ſeveral approved works in this highly mellifluent tongue.

In leſs than the time ſpecified, I was desired to return to my uncle. I was then informed by degrees of my

unhappy ſtate.—In ſhort that I was a deſtitute orphan—dependant on the bounty of my uncle. Nothing it appeared was certainly known reſpecting my parents, but it was underſtood that they had obtained leave to try the effects of change of climate and a voyage to ſea, in order to recover my mother's health. But ſome arrangements which my father could not well conceal had exposed his ultimate design, and although it wss given out—he had been unfortunately taken and deſtroyed by the hill robbers—little doubt was entertained, but that he was too valuable a prize to be allowed to eſcape—and fell conſequently into the ſnare prepared for him by his maſter.

While any hope remained that my parents might be ſafe, it was judged proper to conceal my loſs; but as three years had nearly elapſed without any account having been received—every doubt had vaniſhed.—It therefore became him to make my real ſituation known to me.—To give me his beſt advice, and ſuch aſſiſtance as his duty to his own family enabled him to beſtow.

He proceeded to unfold to me his views. His intentions, he ſaid, were to bring me up to the profeſſion of a merchant, under his own eye. When fully qualified by his inſtructions, he hoped, that he had ſufficient intereſt to obtain for me a ſituation as a clerk or book-keeper, in one of the firſt mercantile houſes in the Eaſt. Accordingly articles of agreement were drawn up, and ſigned by us both.—He was to ſupply me with food, clothing, &c. and I was to ſerve him as his apprentice for three years.

When my uncle explained to me the plan on which his business was conducted, I readily perceived that it had little or no reſemblance to that ſyſtem which I had juſt learned. It was impoſſible for him without almoſt infinite labour and difficulty to underſtand, or comprehend the ſtate of his affairs, as his books were now kept, and I had but little difficulty in convincing him, if he would allow me to make out a new ſet of books and accounts, every particular would appear perfectly clear, and that he would at all times be able to comprehend without much trouble or any difficulty, the ſtate of his buſineſs either in its totality, or in its parts.

I was therefore allowed to reduce to practice without loſs of time, all that I had juſt learned in theory.---My own judgment enabled me to do much more. For while taking ſtock for the purpoſe of making the inventory, I had every article placed in perfect order---and much future labour was ſaved by placing every article in its proper packing caſe on which the groſs weight, tare and neat quantity were diſtinctly marked.

I had propoſed to complete my taſk in leſs than three months, ſo as to ſhew by the firſt day of the enſuing year, that order, ſimplicity, and regularity, had taken place of confuſion. I was ſucceſsful.---My uncle was delighted and aſtoniſhed. He mentioned my exertions to all his friends in terms of the higheſt commendation---and would often add even in my hearing, that I had taught him his buſineſs---that I had made him my pupil---while it had been intended that I was to have been his.

By a proper choice of debtors and creditors, he was enable to perceive many things in a new point of view--and which enabled him to derive immediately great advantages. The account which I opened with every article---enabled him to perceive the quantity on hand, conſequently how to regulate his ſales and purchaſes---and by the profit on it---whether he might advantageouſly extend or diminiſh the quantity of ſtock employed in that branch. From all which he would ſay, that I had imparted firmneſs to his heretofore unſteady vacillating ſteps.---Succeſs had followed, and that I had become, through the divine bleſſing, the means of making rich a comparatively poor man.

Some thought that this laſt obſervation had more truth and meaning in it, than could readily be perceived, or that he wiſhed ſhould be perceived. This I ſhall now explain. When my father ſent me from home, it was thought, he would ſend with me not only ample funds for my ſupport, but as great a part of his ample property as he could forward with me---and afterwards from time to time ſuch bills or other convenient remittances as might come within his reach. If ſuch was the fact---no acknowledgement had been made of the amount. It had been remarked that my uncle had been more ſuc-

ceſsful in buſineſs than his friends could account for, and as my father's unhappy fate prevented all fear of his being called to account---the difficulty was thought by many to be easily ſolved. Thus his praiſes beſtowed on me, ſerved happily to account for the proſperity to which he had attained. Yet he had ſometimes the mortification to hear that ſhorter ways to wealth were often found than the art of book-keeping, however perfect.

When I had firſt the pleaſure to mix in the circle of my uncle's friends---I was chiefly delighted by the attentions of two young ladies, ſiſters---both very lively and agreeable, but one of them was pretty generally allowed to be the moſt beautiful young lady in that part of India. This, however, was not the opinion of my female cousins, her particular friends, who were exceedingly alert, in finding out ſome fault or other with all ſhe ſaid, or did. They admitted indeed, that ſhe had a pretty face, but when ſhe was a little older, they had no doubt, but all her features would become disproportionably large, and that although now her shape and air were unexceptionable, it was eaſy to ſee ſhe would ſoon become very fat, and that by the time ſhe had attained her twentieth year, ſhe would be exceedingly clumſy. They admitted that ſhe danced well; that the compaſs of her voice was considerable, and her tones remarkably ſweet, but it was eaſy to ſee that her taſte was bad, and that her ear was far from being correct, defects which could never be ſupplied.

It seems that both my uncle and the father of this young lady had started together in the race of life: that my uncle had up to the time of my appearance fallen visibly behind. Soon afterwards he was seen to gain ground and to shoot rapidly before his competitor. Some said, I had brought him a large share of good luck; others, that the order and method which I had introduced into all his mercantile transactions, had been followed by a very natural consequence.—His rival's daughters did not scruple to hint to me, that my uncle owed his wealth to me in a different way, for doubtless substantial wealth followed in my train. The exact particulars it was to be hoped, I would one day find out.

My reply to these insinuations, I studied to make equivocal. I said, a day of accounting and reckoning would come in good time.—My uncle was now my guardian and only friend. That I would soon be of age when I would look into my own affairs.

On our first acquaintance, the young ladies always called me the young Minister. Since my return from school, I was called the young merchant; under this last character I could perceive not so great a disposition to pull caps for me, however, this may have been owing to the differences of our ages respectively. It was safer to romp with a boy than a man. I attributed the circumstance to a different cause---at first it was known that I was heir to great wealth—I was now poor and dependent.

My fame for skill in merchant-accounts and introducing great order into mercantile concerns, had extended to a great distance, and procured for me without solicitation the very appointment which my uncle had in view with emoluments much greater than could have been expected. The offer was therefore accepted without hesitation, and in a very few days, I was ready to set out on a journey of upwards of 1000 miles.

Some rather particular conversations soon took place between my fair favourite and myself, which occasioned to me more regret when the day of parting from her arrived than I had anticipated.—She assured me, that her father and family took a lively interest in every thing which belonged to me.---That she would herself rejoice when the day arrived, in which full justice should be done to me; till then she bid me hope for every thing. She said, that I should carry along with me, her most ardent wishes for my happiness and prosperity. She put a small packet into my hands which she said, was a keep sake:—it was emblematical of the state of her mind.

This declaration pleased me exceedingly, I had never seen a more beautiful woman, consequently it was calculated to impart to a heart uot wholly unsusceptible the highest possible gratification, but as her father was known to be very rich and had but two daughters, it was clear that the partiality I had so much reason to be satisfied with, as

a man, had all the essential properties which could gratify the merchant.

When I reached my chamber, I eagerly examined the parcel, and was very much gratified to find that it contained a gold chain for the neck, to which was appended a blood-cornelian heart, transfixed with an arrow.

(To be Continued.)

SUPERSTITIONS AND CUSTOMS OF THE CHINESE.

(Continued from page 320.)

" Those who select a propicious day for commencing their various concerns—SIN."

The Chinese insert annually in their almanacks, the number of lucky days that occur in the year, and what may be done on those particular days is specified, such as burials, weddings, entering into public office, &c. For the year 1819, they had 150 lucky days!

" Those who wear amulets about their neck, hands, or feet, or amulets suspended from their ears, or charms on their garments, or representations of Show-sing-kung, or of the eight immortals, or suspend to their tails a twig of the yew tree—SIN."

The caps of respectable children, have generally one or three characters worked on them, which imply Show-sing kung; these, as well as the two characters "eight immortals," are to confer on the wearer, prosperity and longevity. The twig of the yew is worn by children at the Ming tsĕĕ festival (in spring) after repairing and sacrificing at, the tombs of their ancestors.

" Those who divine by means of the tortoise---SIN."

Divination by means of the tortoise is held in very high esteem by the Chinese, as the tortoise is supposed to contain on its back, the signs of the twenty-eight constellations, and to possess divine knowledge.

" Those who paste up charms in the streets, or hang up in their houses, rolls containing extracts from heathen authors, whether in prose or verse---SIN."

The pasting up of charms in the streets, seems to have existed so early as the third century, during the troubles of the three contending states, when one Chang keŏ pasted up charms to stop the spread of a contagion which then existed. It is now adhered to by the priests of Fŭh and Taou. The charm consists of two or more characters run together, but are not to be decyphered, if they are, the

import is lost. The almanack contains a charm for every year in the cycle, (viz. 60,) which are annually pasted as preventatives against pestilence; as well as twelve charms for the cure of various diseases, there described.---The Tuy-t'ze, or rolls, are hung up in Chinese houses for ornament, similar to pictures and prints, in Europe: they generally contain elegant sentences, and often afford a specimen of good writing. Why the Romish Church considered them sinful, does not appear, perhaps they thought by so doing, their converts were adopting the customs of the heathen.

"Those who expose for sale, gilt paper for offerings to the gods, with various paper offerings---SIN."

The burning of paper (for a religious purpose) whether gilt or plain of whatever shape, appears to have been adopted immediately after the abolition of human sacrifices on the death of Che-hwang-te, (who died about 150 years before Christ) when he caused his domestics to be put to death, and interred with him, to attend on him in a future state. At present the consumption of paper, which is annually used on all religious occasions is very considerable, and forms an extensive branch of trade to the Chinese. The more usual offering is a piece of paper, about a foot long and eight inches broad, in the shape of the front of a bonnet, with a small piece of gold foil on its back; besides which they have representations of men and women, with various dresses, with houses, servants, boats, boat men, &c. which are burnt and passed into the invisible state for the use of the deceased. An accurate statement of the number of persons employed in making of paper for the various offerings, with those employed in making of fire works and disposing of them, would form an interesting document.

"Those who burn gilt paper for other persons, or the various paper offerings---SIN."

Many well disposed persons in China, allow the priests a certain sum monthly to offer up prayers and burn the paper offerings for them; and wealthy people often employ men for the sole purpose of offering incense, burning paper offerings, and letting off fire-works on their festivals.

(To be Continued.)

DETACHED SENTENCES.

大道分明直 Ta taou fun ming chih;
奸人曲曲行 Këen jin k'euh k'euh hing,
天道禍淫 Theen taou ho yin.

The high way of truth is manifest and straight;
But bad men choose the winding devious path.
Providence annexes misery to lewdness.

CHINESE MORAL MAXIMS---INVISIBLE BEINGS ATTEND MEN.

From the Tae-shang kan-ying Book.

"Tae-shang said, neither happiness, nor misery have any door of access; men alone bring them on themselves.

"The retribution of virtue and vice, is as certain as that the shadow follows the substance; hence the heaven and the earth have spirits who preside over the faults of men, and according as men's crimes are great or small, decide and record, in order to fix the period of life. If the record be short poverty and want, are the consequence; if the record be long, sorrow and distress are the result. Men hate the wicked man; punishments and misery follow him; happiness flies from him; evil stars extend their baleful influence to him---when the number of his crimes is complete, he dies.

"Over every man's head are three spirits, and the Divine Prince of the North Star. These record men's crimes and vices, and decide the period of men's lives.

"Also, resident in every person, are three spirits of the body. These on every Kang-shin day, (once every two months,) start up to the heavenly powers and report men's crimes and errors. On the thirtieth of each month, the gods of the family fires do the same.

"All who commit great sins, have twelve years of their life taken away. Those who commit smaller sins, have a hundred days taken away.

"Greater and smaller, there are in all several hundred sins---all who desire long life should be particularly careful to avoid them. If a course be right, advance---if wrong, recede. Do not tread in the path of wickedness---do not deceive yourself in a secret chamber. Add to your virtues and exalt your merits. Exercise compassion and tenderness to all creatures.

"Be faithful to your prince; dutiful to your parents; elder brothers, be loving---younger brothers, be respectful. Rectify yourself, and reform others---and be merciful to orphans---pity widows---respect the aged---cherish the young.

"Animals and vegetables also should not be injured. Pity the vices of others---rejoice in the virtues of others. Re-

lieve the necessitous. Save those in perilous circumstances. View the success of others as your own success---the loss of the others as your own loss. Do not exhibit the faults of others; do not proclaim your own good properties.

"Resign much, and take little. Receive insult without resentment; receive favour as if alarmed. Confer favours without seeking for a recompense. Give to persons without feeling regret afterwards.

"A good man is one whom all respect--providence protects him--happiness and honors follow him--all evil spirits flee from him. The soul of Deity surrounds and guards him. That which he would do shall be effected. To be a Shin-sëen (a divine man of the hills) is that which he may hope for. He who wishes to be a Sëen in heaven, must resolutely have performed one thousand three hundred virtuous actions. He who would be an earthly Sëen must resolutely have performed three hundred virtuous actions.

"The opposites of these are--to feel a disposition to unrighteous conduct; to commit that which is contrary to reason; to possess talents for vice. To be cruelly unfeeling in injuring and distressing others--secretly to plunder from the industrious and the good--secretly to ridicule princes or parents. To treat with neglect a teacher---to rebel against those whom one serves. To deceive the ignorant---to slander one's colleagues. To be an impostor or deceiver. To oppose one's kindred---to be violent and injurious. To be obstinate and positive in one's own way. To put wrong for right, and false for true. To turn one's back on that which is right, and to fail in that which is proper. To ill use inferiors in the hope of acquiring favor. To flatter the great in order to ingratiate one's self. To be ungrateful for favors. To cherish unceasing resentment.

"To despise heaven's people (i. e. the common people, or the people in contradistinction from the rulers). To disorder the Government of a country. To reward iniquity; to punish the innocent; to murder for the sake of gain. To overthrow others, in order to establish one's self. To destroy those who have surrendered; to kill those who submit---to defame the upright, and drive away the virtuous---to in-

sult the orphan, and ill-use the widow---to reject the law, and receive bribes---to make straight crooked, and crooked straight---to make a light offence heavy---to be enraged against a man condemned to die. To know one's faults and not reform; to know what is good and not do it; to involve others in one's own offence. To impede a good plan; to slander the sages and virtuous; to insult the moral and the good; to shoot with an arrow the birds that fly; to pursue and drive from their holes the animals that run; to molest the insect. To alarm the bird on the branches; to close up the den of animals; to overturn the nests of birds; to injure the womb; to destroy the egg. To wish that others may lose. To speak against the merits of others. To endanger others, and secure one's self. To lessen the good of others, and advantage one's self. To injure the public good for a private end; to avail one's self by stealth of the talents of others; to exhibit their deformities. To attack the secrets of others; to cause others to waste their substance. To seperate flesh and bones (those nearly related.) To seize that which others love. To aid men in vice; to be ambitious of grandeur. To insult others, in order to obtain the ascendancy. To destroy the grain of other people. To prevent people's marriage. To become proud in consequence of accidental wealth. To feel no sense of shame after receiving a lucky pardon. To exclaim against the good done by others, and deny one's own faults. To conceal a malevolent heart. To blast the hopes of others. To avail one's self of power to oppress others. When seeing the glory and honor of others, to wish for their disgrace. When seeing their wealth and abundance to wish that they may waste and scatter it. To see beauty and feel illicit desire. To be indebted to persons, and wish for their death. To do what is of no use. To sing or play on those days, on which the attending spirits make their report to heaven; to point unnecessarily at the rainbow or stars. To look long at the sun or moon.

"Such crimes as these are distinguished into greater or less, by attending spirits. When the measure of a man's crimes is full, death takes place-- and after death, there is still punishment---misery is entailed on children and grand children."

ON THE EVIL OF FORMING ILLEGAL ASSOCIATIONS.

(Extracted from a new Prize Essay, at Canton.)

"In the reign of his present Majesty, the celestial powers overshadow and nourish---the sun and moon cast forth their radiance---the universe is regulated in peace, and the tribes of men are also universally tranquil. Of the people who live in this age, the scholar discourses of propriety, and enforces the importance of the ancient odes; while the illiterate cultivate their fields, and dig their wells, without attending to extraneous affairs all their lives long; enjoying soft and luxurious ease, in peace and tranquillity. Truly we know not why it is that the people, wrought upon by foreign means, have been induced to fall into the net of delusion---but constantly searching into the matter we find, that the generality of disobedient and lawless persons, are at first nothing more than worthless characters without any dependance---being poor, and having no fixed object of pursuit, they seducingly establish some corrupt dogmas, in order to obtain a livelihood. The stupid, they move by hopes of happiness and fears of misery---the vicious, they blind by charms and spells—the strong and vigorous, they teach gymnastic feats---the weak, they subdue by blustering strength—and the poor, they tempt by bribes of money. Until their disciples and followers become numerous—then in their excursions, they plunder; and in their assemblies, they gamble—they flock into the markets to drink, and roar and bawl in the open fields;—the lesser among them entice dogs and chuck fowls, (in order to steal them), and the more practised in villainy drive away oxen, and rob the graves; so that honest and virtues families in the villages cannot but fear them, and cannot avoid relying on them. These pernicious evils are what the names of sects engender, and are produced by the influence of *illegal associations.*

"To the south of the mountain Sin, a common belief in ghosts and demons prevails, and conjurors and necromancers are encouraged; the spirit of the people is hardened and insubordinate, and they are pleased with frothy and self-complacent things. Also on the coast, the foreign merchants of the ocean carry on their trade; and, as to

the Portugueſe Roman Catholic Religion, who can inſure that it will not roll on, and ſpread by degrees, till it enter China? We alſo hear that on the north weſt of the province, which is a very mountainous diſtrict, there are continually poor people who having no poſſeſſions come from a diſtant part, and bringing their inſtruments of huſbandry with them, cultivate the waſte crown lands: ſome of them erect cottages by the banks of rivers, and form habitations in the sides of the mountains, where they harbour banditti; these banditti go forth, by day to plunder and return in the evening: and although the civil magiſtrates and military officers have united in order to apprehend them, yet the woods being deep, and the jungle thick, when they purſue them on the weſt they fly to the eaſt: there are ſome haunts probably which have not come to the knowledge of the magiſtrates, but the obſervation of the people is more certain and real. It therefore reſts with you, people, ſtrictly to diſtinguiſh between corrupt and correct doctrines, and ſeriouſly to consider the miſery or happineſs attending them. Do not covet a bully's fame; be not moved by ſtrange and new ſayings; thirſt not for preſent gain, and do not remove future calamities from your sight. Awaken the ſtupid—reject the diſorderly—ſuppreſs the boiſterous—aſſiſt the weak—pity the poor; and then your perſons and families will obtain uninterrupted tranquillity, and villainy and corruption will have no means of acceſs among you. If you do not act thus, then corrupt teachers will deceive the people, notwithſtanding the enlightened inſtructions of the ſages, and the multitude will be turned aside into devious paths, notwithſtanding the expreſs injunctions of the laws.

"Examine now in ſucceſſion former generations, and you will find that thoſe perſons who have ſubſiſted by a ſtick of incenſe and a meaſure of rice, have without exception come to an ill end, and their adherents and deſcendants have been exterminated: for inſtance, formerly, in the provinces of Sze-chuen, and Hoo-kwang, the plundering ſect of the water-lily over-ſpread three pro-

vinces, and were confeſſedly numerous; but when the great army arrived, they were all put to the ſword. And lately, another inſtance occurred in the caſe of the rebel Lin-tsing, who had formed a band and excited inſurrection: long before the appointed time for commencing their operations arrived, the principal ringleader was cut into ſmall pieces, and the reſt of the conſpirators were ſlain. Alſo Choo-maou le, of Yu-kan, in the province of Keang se, and Fang-yung shing, of Ho-chow, in the province of Gan-hwuy, having rebelled, before the affair was wrought to any head, their villainy was inſtantly defeated. You inhabitants of Canton province, have alſo been frequently injured by theſe diſorders: for not long ago, the plunderers of the Brotherhood Society, having collected together a multitude of perſons, excited an inſurrection at Yang ſhe-ſhan, in Pŏh lo; but thoſe who aſſociated with and followed them, were all of them inſtantly put to death; many of you peaceable people were on account of them, obliged to leave your families and indeed the whole neighbourhood was diſturbed. I would only ask, with reſpect to Chin-lan keh-sze* (the leader of this band) where is he now? Last year alſo, the vagabonds who collected bands and formed confederacies, with a deſign to plunder and rob, have all been apprehended and puniſhed. Hence we may ſee, that this kind of plundering banditti, certainly cannot by any lucky chance eſcape, and whoever it is that excites inſurrection and rebellion, the powers above will not ſuffer him to eſcape. Even thoſe who in common convene meetings and collect money, with a deſign to obtain a paltry livelihood, when once information of it is obtained, will be puniſhed either with ſword or ſaw, or be bound with ropes and cords: their accomplices alſo will be baniſhed to ſome diſtant part, where they will not be able to cheriſh their aged parents, to take care of their wives and families, or to overlook their houſes and fields:—their regrets may be poignant, but their is no deliverance, alas! alas! is not this dreadful!"

* A foreign name.

II. ESSAYS, MISSIONARY FRAGMENTS, &c. &c.

To the Editor.

It is the duty of Miſſionaries to avail themſelves of the aid of moral writings and ſentiments, previouſly exiſting in heathen countries.

It is an adage ſanctioned by St. Paul, that "*Where there is no law, there is no tranſgreſſion.*" But God "commands all men every where to repent," which ſhews that all men every where have violated ſome divine law. In heathen countries, it cannot be the law contained in the Scriptures of the Old and New Teſtaments; therefore, it muſt be that moral ſenſe communicated by the Deity to the ſoul of man, or the remains of moral and religious ſentiments originally communicated by Revelation, and ſubſequently handed down by tradition. It is not my object to diſcuſs by which of theſe ways the law of God which the heathen violate, has been communicated, but to ſuggeſt the importance of Miſſionaries availing themſelves of moral and religious ſentiments which they find amongſt the heathen, in order to convince their hearers or readers of ſin, and to lead them to the GREAT ATONEMENT made by the Son of God.

The Almighty has not left himſelf without *witneſs* (or, without a demonſtration of his exiſtence, and goodneſs, and retributive juſtice, in any nation) and the heathen perceive the rule of ſuperior powers, though they miſtake the character of that Being who governs all, and in many caſes blindly and wickedly, give divine honors to thoſe who are no gods. The Chriſtian Miſſionary has, from the fuller ſources of information with which he is furniſhed, to correct the opinions of the heathen reſpecting the *unknown God*, whom ſome perhaps ſincerely, though ignorantly, worſhip; to lead them to the true God, and Jeſus Chriſt whom he hath ſent.

He has alſo to addreſs vicious and irreligious heathens, who in a more glaring manner, violate the moral andreligious principles which they have imbibed. In both theſe caſes it is manifeſt, that he who would correct another man's opinions, ſhould not only know generally that they are wrong, but ſhould be at pains to

aſcertain with ſome accuracy what they really are. And in addreſſing a vicious, ſcoffing heathen, it is, humanly ſpeaking, an advantage, or gives a kind of auxiliary ſtrength to the good cauſe, to bring to his recollection the acknowledged principles which he has violated.

Man is much the ſame every where. The heathens too have their religious, and comparatively moral, men, their philoſophizing ſceptics, (often the bitterest and moſt diabolical oppoſers of the reign of God upon earth) and their profligate vicious characters. The ſecond claſs has often a great influence with ſociety, and ſome Miſſionaries in every country ſhould make it their particular object to counteract it. In China, the *Joo-kea u* 儒教, or ſect of the learned, as they call themſelves, and are called by others, are generally a diſdainful, conceited claſs of atheiſtical ſceptics, and the people are left to Buddhiſm, or to no religion. I hope the Ultra Ganges Miſſions will raiſe up men, owned of God, who will make themſelves maſters of the philoſophiſm of the Joo-keaou, by the ſtudy of Chineſe literature, and demonſtrate its fallacy; and whilſt they remove it, plant Chriſtian philoſophy and religion in its place. Let ſome other individuals take charge of the ſects of Taou 道 and Buddha (佛 ſee Fuh-too.)

I truſt the Anglo Chineſe College will meet with the approbation of the friends of truth, and will under God, be a means of aſſiſting to effect the overthrow of falſe religion and falſe philoſophy, in the Ultra-ganges nations.

As I am of no party, I often read the ſentiments of pious men and religious ſocieties in every Chriſtian communion, as well as the opinions of heathen moraliſts and religioniſts, and am frequently gratified to find the ſerious part of mankind think alike on ſo many important points. The following extract from the Columbo Bible Society's report exactly expreſſes my opinion reſpecting the uſe of means, and with it I will cloſe this paper. "Throughout all his works, we ſee that in the poſſeſſion of power, God is Almighty; but in the (extraordinary) diſplay or exerciſe, ſparing and frugal. The means that he employs are always adequate to their end, but unlike

the prodigality of human ignorance, they are never disproportioned or ſuperfluous. If it be his good pleaſure to make us the inſtruments of ſpreading his holy religion among nations that have not known his name, we muſt be contented to uſe the powers which he has placed in our hands. We may confide in his bleſſing on our efforts, *but we have no right to look for greater aſſiſtance, until we have fairly tried the means that we have already received.*"

PHILANTHROPOS.

RELIGION WITH APPENDAGES.

"*My Kingdom is not of this World.*"

He who would ſee clearly the preciſe import of any propoſition, ſhould diveſt it of every adjunct which does not in fact belong to it. He who would judge of the force of any truth, muſt likewiſe in his mind, endeavour to diveſt it of every appendage which does not belong to it. And he who propoſes any truth or ſet of truths, to the conſideration and reception of other men, ſhould be careful not to connect with them any thing that is not ſtrictly belonging to them.

In ſcience, the above principles are, I believe, generally admitted: and the more they are admitted and reduced to practice in reference to religion ſo much the better. I am inclined to conſider it an evil that religion is blended with politics in ſo many minds. Some Chriſtians, are from political conſiderations, alienated from others, whom they acknowledge to be truly pious and devoted diſciples of Chriſt. Not becauſe the perſons referred to, are oppoſed to the Government under which they live; but becauſe they do not happen to belong to a Chriſtian Society which enjoys the peculiar ſmiles and patronage of the dominant political body. The mixing of religion and politics, of religion and local prepoſſeſſions, is injurious to true religious feeling. The religion of Chriſt in itſelf breathes pure benevolence to all mankind: like true ſcience and letters, it is of no party, nor of any one country. In as much as it is blended with

European or Asiatic, with American or with French prejudices, or politics, it is debaſed; and ſincere diſciples are alienated from each other by circumſtances which really ought to have no connection with their faith.

The ſimplicity of the object purſued by the Bible Society; and the ſtrict adherence to the well defined principle which has hitherto marked its courſe, have enabled many perſons of various confeſſions to mingle together in the moſt agreeable, harmonious, and truly intereſting manner. Members of the Latin and Greek, and Armenian and Proteſtant Churches aſſemble together, and concert plans for the diffuſion of the ſacred records with the utmoſt cordiality; and even Catholics are not wanting who have joined in the ſame divine cauſe.

It is important that Miſſionaries ſhould diveſt their inſtructions delivered to the heathen, of whatever is extraneous. No political ſentiments, as to particular forms of Government, ſhould ever eſcape from them, in connection with religion; nor ſhould they lay undue ſtreſs on the particular uſages of different countries, or of different churches. The more ſpiritual their teaching is, and the more that general principles, univerſally applicable, and univerſal practicable, are inſiſted on, ſo much the better; for the Church of Chriſt as delineated in the New Teſtament, certainly does not conſiſt in meats or drinks, or diverſe waſhings; or particular forms of political economy: it is independent of all theſe, and it is compatible with a great diverſity of ſentiment and practice in reſpect of theſe. EUSEBIUS.

A USEFUL BOOK.

The Rev. J. Arnd, a German divine, publiſhed a book called "TRUE CHRISTIANITY," which in the year 1799, WAS EXTANT IN MORE THAN TEN DIFFERENT LANGUAGES, VIZ. German, Latin, French, Dutch, Daniſh, Poliſh, Swediſh, Sclavonian, Turkiſh, Engliſh, &c. This work has been highly eſteemed by all lovers of the truth. Its venerable author, no doubt, never conceived that in courſe of 194 years from the time of its firſt publication, his

book would be inſtructing the men of more than TEN DIFFERENT NATIONS! How great encouragement do ſuch examples afford to Miſſionaries laboring among the heathen, to compoſe and publiſh uſeful books. The work is indeed, abſtract and weariſome, compared with the preaching of the Goſpel, and ſeldom produces ſuch immediate benefit. But it has its advantages; and the workman may encourage himſelf, ſaying—"Who can tell but this feeble performance, at which I feel almoſt aſhamed, may prove uſeful to a much greater extent than I can now imagine; and to men of more than one language? Let me ſtudy the ſubject thoroughly; write in a perſpicuous, impreſſive, and correct ſtyle; and look up to God that he may crown my efforts with his bleſſing. I will try to exhibit truth in its own primitive characters; labor to complete my work, with an eye to that day, when they that write as well as they that ſpeak, ſhall give in their account. I will do my utmoſt to render the performance worthy of extenſive circulation, that it may do good to the heathen of various nations, after the hand that now holds the pen, ſhall have mouldered into duſt."

ARND poſſeſſed uncommon advantages in his youth. He ſtudied firſt in THREE GRAMMAR SCHOOLS, in order to prepare himſelf for the University. He then paſſed ſucceſſively through FIVE UNIVERSITIES! —To a man of a ſanctified mind, engaged about the ſalvation of men's ſouls, of how much conſequence is a liberal education—and how powerful a facility does it give him in his work. It has been, and I think juſtly remarked, that very few inſtances occur of men being extenſively, and permanently uſeful, as AUTHORS, who have not either had great advantages in point of education, or poſſeſſed extraordinary natural endowments. SERVUS.

MAN A MICROCOSM.

Samuel Johnſon ſays—"Microcoſm is from *mikros* and *kosmos* which mean, "The little world"—and adds, "MAN, is ſo called, as being imagined, by ſome fanciful philoſophers, to have in him ſomething analogous to the FOUR elements." The very Revd. Divine, Dean Swift

remarks that—"Philoſophers ſay, man is a MICROCOSM, or LITTLE WORLD, reſembling in miniature every part of the great"—world; or Univerſe. Another AUTHORITY runs thus: "MAN was by the GREEKS termed the LITTLE WORLD, being ſuppoſed by ſome, an epitome of the univerſe, or great world:" Now, MR EDITOR, Whatever, the Greeks ſaid muſt be true; at leaſt many Europeans think ſo: Greek perverſions of Aſiatic History, are believed in Europe much more readily than the accounts which Aſiatics gave of themſelves. We know alſo how VERY CORRECT, GREEK and ROMAN accounts of the Jews, (the Aſiatic nation, neareſt to them) were—as for example, "It is very remarkable," ſays Mr. Hume, "that both Tacitus and Suetonious—theſe wiſe heathens—treat the Egyptian and Jewiſh religions as the ſame"—for theſe Hiſtorians "WERE NOT ABLE to obſerve any difference" betwixt the Jewiſh and Egyptian modes of worſhip: —yet, Tacitus ſays—"The Jews believed in ONE GOD, A BEING SUPREME AND ETERNAL, and worſhipped him INTELLECTUALLY, without any image; whereas the Egyptians were worſhippers of dogs, and adorers of cats and wolves, repreſented by images: ſtill it is ſaid, the differences of the Jewiſh and Egyptian dogmas were "too frivolous to deſerve any notice!"

After this very lucid and correct ſtatement from Rome and Edinburgh, (which is pretty nearly as good as if it came from Greece,) your readers will, I am ſure, admit the truth of the following opinions; because they correſpond to those of the Greeks—viz. that

人爲小天地 jin wie seaou t'heen te:

"Man is a little univerſe," or as we Chineſe expreſs it, "a little heaven and earth;" for with us, the phraſe HEAVEN and EARTH means much the ſame as your European terms, "Univerſe, nature, &c."

With us Chineſe the points of reſemblance between the little and the great worlds are theſe,

I. Man is to woman, what heaven is to earth.

II. The circulation of the blood is analogous to the unceaſing revolution of the heavens, and the earth; they begin, end, and begin again from the ſame point at which

they originally set out; and this also the blood goes round and round in the human body till its dissolution.

I know you consider this circulation of the blood an European discovery, although it was PREVIOUSLY known to us Chinese. But when your learned men speak of "THE WORLD," I know they do not include the Chinese, nor yet several other nations contiguous to us, and therefore when they say, it was discovered by them—I know their meaning is,—in THEIR WORLD.*

III. Nature, or the great world, has its day and night; and so has the Microcosm—MAN.

IV. As man BREATHES, so does nature.—The egress and ingress of the tides, correspond to man's 氣乎吸 k'e hoo keih, "expiring and inspiring."

V. As in nature there are (according to our ideas) FIVE ELEMENTS; viz. Water, fire, wood, metal, earth: so in the MICROCOSM man, there are, corresponding to these, FIVE viscera, viz. Liver, heart, lungs, kidnies, and stomach: and from this BEAUTIFUL correspondence, our medical men are enabled to arrange their Pharmacopœia, and prescribe to the diseased part, with a degree of precision, unknown, I fancy, to your European practitioners.

An American physician indeed, whose Essay appears in a late pamphleteer, seems to have caught the idea of a correspondence between the great and the little world in a discourse on "PERIODICITY," viz. diurnal, lunar, and other periods: and an English writer says, that medicine is, as yet, only in its INFANCY.—That is, after the lapse of nearly SIX THOUSAND YEARS, the science of medicine, is, (IN EUROPE) only in its infancy!

I am happy, Mr. Editor, to perceive the American Gentleman's INFANTILE idea of a reciprocal correspondence between the great and little world, approach so nearly to our HOARY-HEADED notion, that MAN is a 小天地 "An Epitome of the Universe."—I am, your's, A SON OF HAN.

* I can the more readily excuse this mode of speaking, since it is exactly the same as our phrase "天下 Tëen hea--ALL under heaven;" by which we mean CHINA, and by which we wish to intimate, that your WORLD is not of much consequence to us,--at least, in our estimation.

How the remarks of this ingenious, but rather too sarcastic, SON OF HAN, will be liked by some of our readers, we can hardly be at loss to divine. For our own part, while we confess ourselves gratified by perceiving the analogy between occidental and oriental—ancient and modern, speculations; we must avow that we have no small measure of hesitation in admitting some of his positions. For example, we are not fully convinced that his Chinese medical men, do, even at this hour, understand "the true circulation of the blood," IN THE SENSE IN WHICH THAT TERM IS TAKEN IN EUROPE. As we have no pretensions to acquaintance with medical science, we will not venture to affirm any thing, but barely propose three queries to this daring SON OF HAN. 1. Do the Chinese understand ANATOMY? 2. If so, are they indebted to the efforts of their own genius, or to Europeans for this science? 3. If not, is it likely they can understand the true circulation of the blood, or the genuine theory and practice of medicine? Perhaps some medical reader will have the goodness to give us some thoughts on this subject. Our present opinion is, that MEDICINE in China is but in its CRADLE, but if our cosrespondent will have it too to be "HOARY-HEADED," we must pronounce it—"A HOARY-HEADED INFANT!"—a dwarf, advanced indeed in years --not in knowledge, strength, or stature. For, we are exceedingly mistaken, if the generality of Chinese medical men, who have not enjoyed the advantage of foreign assistance, be any thing more than mere bunglers, and empirics, compared with our occidental sons of Esculapius.

AN INDEFATIGABLE LABORER.

The celebrated George Whitefield, to whose zealous labors the cause of religion both in Britain and America is so much indebted, is said to have preached EIGHTEEN THOUSAND SERMONS, from the time of his ordination on the 20th June, 1736, to his death on the 30th of Sept. 1770, or in about thirty-four years, which on calculation, proves to be a fraction more than ten Sermons every week, or nearly 1½ per day. To those who know what public speaking is, and who also reflect on the very extensive correspondence

carried on by Whitefield, and his almost numberless private engagements, his indefatigable industry in the service of Christ, must appear unequalled in almost any age; especially if it be considered that within the limits of these 34 years, he crossed the Atlantic SEVEN times, to preach the Gospel; visited the Bermudas; made a voyage to Holland; wrote and published several books. Mr. Whitefield died in America, in his 56th year. With how much propriety may the active zeal and holy fervor of this Apostolic man, be set before the eyes of all the Ministers of the Gospel, especially of Missionaries to the heathen. By unwearied diligence, how much good may be effected in even a short life! How important a turn may the labors of an active individual sometimes give to the public opinion and character of a large country, in course of half a century, or indeed of but a few years. The impulse which his efforts give to the public mind, may through the divine blessing, be felt for ages after he has slept with his fathers; and such extensive benefits to mankind, result, as his own most sanguine expectations never for a single moment ventured to anticipate. May we be animated by such examples of distinguished zeal, industry, and excellence. SERVUS.

QUERY.

Mr. Editor: as you are a man much engaged in translation, I would beg leave to propose to you, the solution of a difficulty which has often occurred to me.—It is this—I have found that to translate what a man SAYS, and what he MEANS, are by no means always the same thing; though if people always SAID what they MEANT, it would of course be the same duty in translating.---Now, when is it right to translate what a man says, though he himself does not seem to know what he means? and when is it right to disregard what a man says, and to render for him into another language, what you conceive to be his meaning? AN ENQUIRER.

A POPULAR OBJECTION TO CHRISTIANITY.

"Christians are not better off than other people."

YSBRANTS IDES, Embassador from Peter the Great of Russia, to the Emperor of China, stated his wish to some degraded heathen tribes in Siberia, that they would em-

brace the good-tidings of salvation, through the merits of Jesus Christ. They replied by observing, they did not perceive the Christian Russ better off than other people.

I have heard the same objection from a Chinese of the order of the Literati; he knew he said, beggars amongst Christians; and THEREFORE he did not see any use in becoming a Christian. The celebrated Dr. Franklin, also who seemed to incline to the sect of the Illuminati, did not perceive that the reception of the Christian religion made nations rich and prosperous --divine judgments he remarked, were not hurled from heaven upon the unbelievers.--- Granted, nor yet upon very many of those that he would have acknowledged to be atrociously wicked: even TYRANTS, the men that he hated most heartily, are sometimes prosperous: at least no signal judgments descend on their heads: THEREFORE his reasoning would have led to a different conclusion, and, if admitted, disproved what he himself said, he believed, viz. the existence of a providence. The fact then seems to be agreeable to an old-fashioned truth, viz. that, The present state of human existence affords not a full exhibition of rewards and punishments, but there exists another state, which shall follow the present, and in which all unadjusted matters relative to virtue and vice, obedience and disobedience, shall be most equitably settled.

And, after all, there are many Christians, amongst other nations as well as the Russ, who do not seem a bit better, nor yet better off, than Pagans—some of them absolutely worse, and worse off. But this difficulty does not require much skill to explain.—Being CALLED a Christian, and BEING a Christian are very different things. AN OBSERVER.

STATE OF EDUCATION IN INDIA.—No. III.

(Continued from page 270.)

CHINESE SCHOOLS BELONGING TO THE ULTRA-GANGES MISSIONS.—The first school under the superintendence of these Missions, was opened in Malacca, in the year 1815—when about 10 to 14 Fokien boys attended: the following year the number increased to about 57, and a Canton school [illegible] which contained about 20 boys. Since

that period the number of children attending the schools has been fluctuating, seldom above 80, or less than 50.

These schools have always been taught by native teachers, under the superintendence of the Missionaries, who visit them daily, and examine into the progress of the scholars. It was at first found difficult to persuade the masters to forsake their uncouth way of managing a school, but after a while, when they saw the benefit of improvement, they forsook their prejudices and listened to advice. The scholars were divided into classes, according to their progress in learning, and arranged on forms in front of the master, a practice never adopted in other Chinese schools, where the boys sit in twos and threes at a small table or stool by themselves, and round the room without the least order.

In READING, the Chinese standard books are adopted as general school books, the prejudice in favour of which operates so strongly on the parents, that they would most probably not be induced to send their children to the schools, unless this were partly allowed. The reading of the Classical Books, however, possesses some advantages which are not to be overlooked, in as much as they contain very frequent allusions to the history, customs, and opinions of the Chinese nation, which it would be deemed a sign of the greatest ignorance in a native not to be acquainted with. The chief objection to them is, that the style is much above the capacities of the generality of children, --of those in Malacca particularly, without the explanation of the master. To the Chinese standard books, Christian Catechisms are added, which the scholars commit to memory and repeat every Sabbath day, and lest they should fail of understanding them, they are taught to read them also in the colloquial dialect, and are instructed in their meaning by the superintendent. Besides these, short reading lessons, both moral and religious, are employed—sometimes written on a board, placed at the head of the school, which all the boys are taught to decypher, and sometimes collected into a book, which they read in classes, carefully explaining every sentence, and translating it into Malay, the language they are most

familiar with. The Indian custom is also adopted, of causing one boy to act as monitor, the rest of the boys repeating after him, and each to act as monitor in his turn. By these means they are made familiar with the colloquial dialect, and taught to associate the ideas expressed therein with the characters they read, while their comprehending it or otherwise, may be ascertained by the verbal explanation they give of it in Malay. A Geographical catechism has been printed, giving a brief account of the various kingdoms of the world, which is also used as a school book in the Mission schools.

In WRITING, the youngest scholars, are first taught to write in sand, from a copy placed before them, until they are able to use the pencil readily; then they have each a painted board instead of a slate, and are taught to write together on the Lancasterian plan. For those who are more advanced, no copy is given, but a sentence, or phrase, is proposed in the colloquial dialect, which they are themselves to find appropriate characters for, and to write them down correctly. This exercises the mind of the scholars, displays the real extent of their knowledge, and stimulates to exertion, from the hope of excelling each other. Sometimes those who excel in reading and other things, will be found greatly deficient in writing the character, and will be exceeded by others much their inferiors in standing in the school, but who have been more accustomed to think, and to apply what they learn to practical uses.

ARITHMETIC meets with a proportionate degree of attention in the Mission schools, as it forms a part of every day's labour, and the scholars are examined once a week by the superintendent as to their progress in this department. The Chinese use an instrument for reckoning called a SWAN-PWAN, in which numbers are expressed by means of wooden balls, strung on a certain number of pins, which are fixed in a frame: by this the scholars are taught the various rules of arithmetic as readily as by the European mode.

The Chinese have a multiplication table which proceeds only as far as 9 times 9; and a division table to correspond. Their way of practising the boys in these is, by confining them to one set of figures, 1 2 3 4 5 6 7 8 9, as a dividend,

or multiplicand: the divisor or multiplier is varied, but the dividend or multiplicand is never altered; so that when the learner wishes to make application of what he has attained, he is unable, from the circumstance of having only had one fixed sum to work at school. This is endeavored to be rectified in the Mission schools, by giving them fresh sums every lesson.

There are now THREE Chinese schools under the Malacca Mission, one CANTON school, and two FOKIEN. The children attend Christian worship daily; and discourses on religious and moral subjects are delivered to them twice a week by the superintendent; some of the scholars possess a considerable share of Christian knowledge.

Schools on the same principle are also established in Penang, Java, and Singapore, which are in connection with the Ultra-Ganges Missions, and under the superintendence of the Missionaries; though the above account respects chiefly the schools established in Malacca. LUCIUS.

BIBLIOTHECA SINICA.

(Continued from page 339.)

MR. EDITOR,

I percieve you are most cordially hated by some people; and your little work cast aside with a contemptuous sneer by others. This is not agreeable news; but still you should know it. Being a correspondent, I of course, feel in common with you here, because my lucubrations share the same fate with your own: but for this, I should probably care less for how the world treated you. To be short, (for I perceive your long-winded prefaces give great offence) I send you another communication for the Bibliotheca, which I hope will tend, with all enlightened persons, to bring you out of your unmerited obscurity. Excuse BOASTING, Sir, for it is now very much the fashion among your race, though you have all learnt to express yourselves with a degree of refinement, which hides from the dim-sighted, your real sentiments; while we, of the BOOK WORM tribe, honestly, bluntly and fearlessly, tell "the truth, the whole truth, and nothing but the truth." Your's, TOO-YU.

No. X.

I. NAME—中庸 CHUNG-YUNG, "THE DUE MEDIUM," so called from a supposition that the book teaches men to observe a due medium in all their actions. The words

are thus LITERALLY explained by Chu-foo-tsze 中者, 不偏, 不倚, 無過, 不及, Chung chay, pŭh p'nèen, pŭh e; woo kwo, pŭh keĭh—i. e. CHUNG, denotes that which is not inclined [to either side], and which deviates not [from a ſtraight line, but] is without error and defect—庸, 平常 Yung, ping chang, i. e. YUNG denotes, that which is common and conſtant." CHIN . . TSZE explains the METAPHORICAL ſenſe, or that in which the words are to be generally taken throughout the book, thus: 中者.天下之正道.庸者天下之定理 Chung chay, t'hëen hëa che ching taou. Yung chay, t'hëen hëá che ting le; i. e. CHUNG ſignifies, the ſtraight road (of virtue) proper for the whole world [to walk in.] YUNG ſignifies, the fixed principle of reaſon [common to all men] in the world."

Thus enlarged definition of the title of the book at the out-ſet ſeems neceſſary, in as much as the whole point and force of the reaſoning, depends on a correct underſtanding of the phraſe, "CHUNG YUNG," i. e. common medium—due medium—which M. Abel Remuſat has rendered "L'INVARIABLE MILIEU"—and "medium immutable" But the words "invariable, immutable"--here, are not to be taken in the rigorous ſenſe of—"unchangable,—unalterable, &c."—but as denoting "common and conſtant." The phraſe "CHUNG-YUNG" is taken by the moſt learned Chineſe expoſitors to denote, "HOLDING THE MEDIUM, ACCORDING TO TIMES AND CIRCUMSTANCES"—For, they thus expreſs themſelves: "the proper medium in one age, place, and affair, may not be ſo in another age, place, and affair. Having found out the proper medium in one thing, it does not follow that this will be the medium in other things. We ought therefore, to act according to circumſtances, as the ſcales in the balance riſe or fall, according to the weight of that which is put into them"--That this ſentiment is often abuſed by unprincipled men among the Chineſe, to juſtify their "following the multitude to do evil" and "changing with wind and tide," is no matter of wonder, when we ſee among Chriſtians the ſame abuſe of principles that come to mankind with the more evident ſeal and

ſanction of Deity. Chineſe moral writers however, do not mean, by this unguarded mode of expreſſion that "we may change from virtue to vice, according to circumſtances"—no; but that the rules of prudence are to be obſerved in all we ſay and do, and a due regard paid to our age, ſtation, and circumſtances; and to thoſe of others with whom we are connected. This is the ſenſe in which they are to be underſtood. But we are not to infer from this that they always clearly apprehend the due medium, or keep to it when they do apprehend it.

AUTHOR.—Tsze sze, the grandſon of Confucius, and pupil of Tsăng tsze. When Tsze-sze was a child, he heard his grand father, Confucius, deeply sighing, and ſaid—"What are you grieved about? is it leſt your poſterity, unable to adorn your doctrines, bring ſhame on their anceſtors? or is it that you yourſelf, though earneſtly deſiring to attain the virtues of Yaou and Shun, are conſcious of your inability to equal them?"—The venerable grandsire, ſtruck with the uncommon wiſdom of the child's addreſs, replied: "Child, how do you know the ſtate of my mind?" Tsze sze anſwered: "When I have come to ſee you, I have often heard you ſay—'If the father cut down the timber for fuel, and the children will not carry home a ſingle ſtick of it, they are very worthleſs children.'—I have frequently thought of it, and doubt that the ground of your fear (with reſpect to your poſterity) is not entirely removed."—Confucius, ſtill more aſtoniſhed and delighted with theſe firſt dawnings of an extraordinary mind, exclaimed: "Well!—I am now without anxiety,—In future ages my doctrines will not fail"*—intimating thereby, his hope, that Tsze-sze would hand them down to after generations, which actually took place. At ſixteen years of age, Tsze-sze went to the SUNG country, where, eſcaping from the injury intended againſt him by a Mandarin, he firſt conceived the thought of compiling the work now under conſideration. It is rather a curious circumſtance that the firſt idea of writing three of the books which the Chineſe dignify with the

* Vide Sze shoo king choo tsĕĕn cning, vol. 2d, page 1.

name of 經 King, i. e. "CLASSICAL, SACRED, &c" ſhould have ariſen while their authors were either perſecuted, or in difficulties.--For example, Wăn-wang while he was impriſoned by the Emperor Chow at Yewle, firſt conceived the idea of writing the 易經 Yĕh-king; Confucius, when thrown into difficulties on his way between the countries of Chin and Tsae, formed the reſolution of compiling the 春秋 Chun-tsew; and Tsze-sze, on being delivered from the injury juſt alluded to, ſet himſelf to write the Chung-yung; and it was the recollection of what his grand-father and Wăn wang had done, in circumſtances nearly ſimilar, which induced him to undertake the work. He became the Preceptor of Măng-tsze, whoſe works I hope ſoon to ſend you a Review of. Tsze-sze was often very poor: while he reſided in the WEI country, he was obliged to wear a torn robe, and for one whole month, could only obtain NINE meals! He was a ſober man.---When one ſent him a preſent of rice, he received it; but when a jar of wine was ſent him, he refuſed it, ſaying---"I accepted of the rice, that I might have an offering to preſent to my anceſtors; but as wine is intended for a luxury at feaſts, it would have been improper for me to have accepted it." Tsze-sze filled an official ſtation for ſome time in Loo, his own country. He died aged 63; and was buried about ten paces to the ſouth of Confucius' tomb. But one hiſtory ſays---"He died at upwards of AN HUNDRED YEARS of age."

From theſe biographical notes of the compiler of the Chung-yung, we may briefly remark, that early indications of future celebrity, have not been wanting in any part or age of the world--that children are more early ſuſceptible of moral impreſſions than many ſuppoſe; that the fond hope of living in his poſterity, has often cheered the evening of the old man's days---that afflictions and trials in life, frequently give the firſt impulſe to uſeful undertakings---that ſcholars are generally poor--and that high degrees of pagan wiſdom have not been able to ſave thoſe who poſſeſſed them, from "worſhiping and ſerving the creature, more than the Creator, who

bleſſed for ever and ever." I hope, Mr. Editor, your readers will be able to ſee that theſe remarks are not forced upon the narrative, but riſe naturally out of it.

The COMMENTARY on the CHUNG-YUNG now before me, was written by CHOO FOO-TSZE.

DATE.—Confucius died B C. 472: aged 73. His ſon, Pih-yu, the father of Tsze-sze, was born about the year B. C. 524---and died in the 69th year of the ſage, aged 50 years. We may therefore ſuppoſe, that Tsze-sze was nearly twenty years old at the death of his grandfather, B C. 472, and that he wrote the Chung yung between his 30th and 50th years--or between B. C. 462---and B C. 442 * Here I am reduced to the neceſſity of recourſe to SUPPOSITION, not having ſeen any notice taken of the date in any Chineſe author. Choo-foo tsze, the Commentator, flouriſhed A. D. 1,100.

NATURE OF THE WORK.—Moral and metaphysical. It is thus explained by a learned Chineſe: "The Chung-yung teaches man to put away corrupt and ſelfiſh desires, and to accord, in all reſpects, with the celeſtial principles of reaſon---and ſhews that the lord of the body is reaſon, and that the human heart ſhould ever obey its dictates, until men, in all their actions and motions, be entirely free both from exceſs and defect. Thoſe who wiſh to attain the high dignity of immaculate wiſdom, and to act a diſtinguiſhed part in the Empire, ſhould all carefully ſtudy the Chung yung, as there are no means ſo ſuitable to theſe ends, as the doctrines here contained."---"Tze-sze, fearing that the doctrines of the ancient ſages, if intruſted to oral tradition, would gradually be forgotten, or corrupted,---reſolved to commit them to writing. The language in many places is his own, but the ideas are theirs." Such is this learned man's opinion of the nature and design of the Chung-yung.

SIZE, FORM, DIVISION, &c,---Like that of the other Chineſe claſſics, in almoſt every size, according to the taſte of publiſhers, but chiefly octavo. The price, on

* One authority says, that Tsze sze was in office about the year B. C. 401---but this does not seem to agree with the time of Confucius's death, nor with the age of Tsze-sze.

coarſe paper, (without the commentary) about $2\frac{1}{2}$ penny Engliſh, but it is ſeldom to be met with alone, the FOUR BOOKS being generally ſold together. It is divided into THIRTY-THREE SECTIONS, ſome of which are very ſhort; e. g. the 2d ſection has only 13 monoſyllables, and the 4th, but 8.---The ſections are again divided into paragraphs, and ſentences.

CONTENTS.---Some idea of these may be formed from the definition of the title already given. But we shall go over the sections in order.---1. Treats of the order of nature, as it regards reason, virtue, and instruction.---2. Discriminates between the perfect and the worthless man.---3. Exalts the due medium.---4. Assigns reasons why virtue is not understood and practised.---5. Laments the little success of the sages' doctrine.---6. Praises the humility and teachableness of SHUN, the great sage.---7. Reproves self-conceit.---8. Lauds HWUY, one of Confucius' disciples, and shews that many and great talents may be possessed by those who attain not to the due medium.---10. Points out the nature of that courage which is indispensable in order to reach the proper medium.---11. Confucius declares his detestation of legerdemain, &c. &c.---12. Describes the nature of virtue, and shews it to be attainable by the common people.---13. Shews that virtue is near and easy.---14. Teaches contentment with our proper station and duty.---15. Teaches the extensive use and advantage of virtue.---16. Extols the virtue of the divine GENII, who are invisible, and are not cognizable by any of our senses.---17. Praises the filial piety of SHUN, and demonstrates that great virtue meets with great rewards on earth.---18. Shews that virtue raised Wăn-wang, Woo-wang, and Chow kung, to the great eminence to which they attained.---19. Treats of filial piety.---20. Proves that the ancient kings by conforming their government to celestial reason, attained the due medium.---21. The ideas of the preceding section continued, in order to induce men, by the aid of instruction, to bring back their nature to its original perfection; i. e. to what it was at the time of their birth.---22. Shews that by following out the dictates of nature to the highest possible pitch, men become assimilated to the superior powers, and finally absorbed in [perhaps UNITED to] them.---23. Teaches that after a course of virtuous exertion sages become equal to the superior powers, (to DEITY!) in their regulating and renovating influence.---24. Shews that those who have attained the highest degree of perfection in virtue, can ascertain beforehand, the fates of nations, by means of various natural phenomena, and of divination. 25. Urges the duty of pressing forward to the highest perfection in virtue.---26. Shews that the courage and perseverance of the perfect man equal him to the gods.---27. Teaches that the man of

superior virtue, by perseveringly and courageously honoring reason, unites in himself, all the virtues and powers of nature, whether they be the recondite, or the displayed.--28. Those who are in an inferior station should not oppose their superiors.-- 92. Persons in elevated stations should not be proud.---30. Shews that Confucius, by concentrating in himself all the virtues of the ancient sages, became equal to the gods, &c.---31. Praises the virtue of the sages, which is equal to that of the gods.---32. Treats of the nature and essence of virtue.- -33. This section sums up the whole volume, and retraces the great lines of the subject from---"The order of nature as it regards reason and virtue"---to the highest pitch of attainment, or till the sages actually become the equals of the gods.

Composition and Style.---A learned native gives the following character of the ſtyle: "It is not ſo deep as the more ancient compositions; nor is it eaſy and simple. It is remarkably comprehensive. The profound ſcholar who reads the Chung-yung, perceives that its every part, every ſection, every paragraph, every ſentence, and every ſyllable, contains innumerable doctrines. Even the unlearned reader will easily comprehend the leading ideas. It is truly ſaid of this work: "that it poſſeſſes an endleſs charm---it is all genuine." The compositions of after times, diſtinguiſhed only by their vivacity, and ornamental trappings, and ſuited to pleaſe one's eye or ear for the moment,---are by no means fit to be compared to this."—The composition is much of the aphoriſtic kind, and the ſtyle may be considered as holding a medium between the flatneſs of the Lun-yu, and the vigor of Mung-tsze—and notwithſtanding of the above aſſertion, that "the unlearned reader can underſtand its leading ideas," the plain truth is, that not ten out of a hundred of the literati themſelves underſtand ſome parts of it. That foreigners ſhould blunder in rendering a work of this nature, into another tongue is not to be wondered at. It muſt however be acknowledged that this difficulty ariſes not ſo much from any thing remarkably peculiar in the ſtructure of the composition, as from the abſtruſe, metaphysical, and unintelligible nature of the ſubject in ſome paragraphs.

Extracts.—As this work has made its appearance in a tranſlation into the French and Latin, by the

learned M. Remusat, Member of the National Inſtitute of France, in 1817, I ſhall be the more ſparing in quotations. Speaking of the Kwi-shin; i. e. Æons, Gods, Genii, (for it is impoſſible to determine which) Confucius ſays: "How vaſt and abundant are the virtues and powers of the Kwi-shin! [Though we] look, we cannot ſee them. [Though we] liſten we cannot hear them; they are embodied in all ſubſtances, and indiſpenſably neceſſary to them"—In the 31ſt ſection referring to Confucius, the writer goes on in the following ſtrain of extravagant eulogy.---"His fame overflowed China as a deluge, and extended to the barbarians. Wherever ſhips, or carriages, reach to—wherever human ſtrength penetrates --wherever the heavens cover, and the earth ſuſtains—wherever the ſun and moon ſhed light—wherever froſt, or dew, falls—wherever there is blood and breath—there were none who honored and approached him not, [or who ſhall not honor him,] therefore I ſaid, he is equal to heaven!"

Remarks.—1. The Chung-yung is more didactic than the other parts of the four-books; and has less of the hiſtory of ancient times, interwoven with the compoſition; hence ſtudents, unleſs they have ſome taſte for metaphyſical abſtractions, find the reading of it a dull and unanimating taſk. To ſuch as have this taſte, indeed, the book has its beauties, though like moſt of the recondite but lovely ſpeculations of this unproductive ſcience, they are but beautiful cobwebs,---of little uſe to the admirer, and of none at all to mankind. 2. The Chung-yung is conſidered by the Chineſe as the moſt ſublime of all their moral compoſitions; and he who fully underſtands it, as poſſeſſed of the firſt order of human intellect. The truth is, that it is often unintelligible, and hence they conſider it as profoundly myſterious. The myſteries of the Chung-yung, however, do not ariſe from the ſublime order of the ſubject, as exceeding in its own nature the graſp of the beſt directed human faculties; but from a want of ſomething on which the mind can ſteadily fix, in the progreſs of inveſtigation; from the total abſence of any thing in the ſhape of evidence; and from multifarious contradictions, which however do not appear

as such to a Chinese, who is ignorant of a better system of ethics.—3. The CHUNG-YUNG may be considered as a Treatise on "THE NATURE OF VIRTUE." This subject has occupied the attention of the wise and learned of almost all ages, and nations, and the definitions given of it, have been as various as the hypotheses of their authors. Some idea may be formed of the sentiments of the Chinese on the subject, by attending to the following observations: *First*, The CHUNG-YUNG defines the nature of virtue thus: 率性之謂道 Sue sing che wie taou. i. e. "To follow nature is denominated VIRTUE." M. Remusat renders this sentence thus—"Conformari naturæ dicitur REGULA;" —and in French: "Ce qui est conforme a la nature s' apelle loi." --But though this gives the GENERAL IDEA, of the sentence; yet it is faulty as a VERSION, in two things. 1. It gives a sort of PASSIVE SENSE to 率, which it cannot bear in this connection. 2. In rendering 道 Taou, by the word, "REGULA"—i. e. a rule, or law—whereas the native commentaries all give the verb 率 a purely ACTIVE signification; and explain 道 as denoting "A PATH, A ROAD," q. d. VIRTUE, or the path of virtue. For the correctness of my rendering---"To follow nature, is denominated VIRTUE"---I appeal to the Commentaries of CHU-FOO-TSZE, UNG-FOH, LE-PIE-LIN, and WANG-TING-KE.---This Chinese definition of "the nature of virtue," corresponds very exactly to those of our ancient western Moralists and Philosophers, who called virtue, "A LIFE ACCORDING TO NATURE"---and "a complying with nature."---In both cases a difficulty lies in the word "NATURE"---which I propose to your learned correspondents in the form of a Query.---Are we, by the word "NATURE," in such cases, to understand CONSCIENCE, which is our supreme faculty? and are we to consider that to act according to conscience, is "to follow nature?"---*Secondly*, The CHUNG-YUNG, and all other Chinese books on moral philosophy, acknowledge in very explicit terms, the principle of "*The fitness or unfitness of things*," especially in what regards INDIVIDUAL and SOCIAL life---and this seems to me the FOUNDATION of their whole theory of morals---for they seldom rise so high as to an ex-

plicit recognition of a Supreme Being, or of our actions having any connection with, and dependence upon, the sovereign will and appointment of God; but it is some sort of abstract notion of "FITNESS AND UNFITNESS," without regard to punishment or reward; life or death; time, or eternity.---Hence they justify themselves e. g. in offering sacrifices to the dead, simply because "they think it fit and proper for them so to do," though they have no end whatever in view, and no divine sanction for their actions; as if they supposed the rules and obligations of virtue "eternal and immutable," antecedent to (or in fact independent of) all our notions of the being and attributes of God. Their reasonings on this principle of "fitness," sometimes put me in mind of the terms---"beauty"---"moral beauty," &c. which some western moralists have used in defining the nature of virtue. *Thirdly*, They consider "BENEVOLENCE to being," or rather to CREATED BEING, BOTH RATIONAL AND IRRATIONAL, as the highest expression of this virtue. Love to GOD however, forms no part of their definition of virtue; nor do I think that their classical, or sacred books, from beginning to end, have a single word, or phrase expressive of that devout affection of the soul which Christians call---"LOVE TO GOD."---*Fourthly*, With respect to the ways of attaining virtue, they are represented as two---the first is, 生而知之 Săng urh che che, i. e. "to know it, (viz. virtue) from birth"---the second is, 學而知之 Heŏ urh che che, i. e. "to know it from education."---In both cases the word "KNOW" imports not the simple knowledge, but also the ATTAINMENT, of virtue. In the former case, virtue is natural, and perfect, and spontaneous in all its operations, without a single effort, or so much as desire on the part of the possessor, "as the flame ascends, and the water flows downwards."---In the latter, it is obtained by study, labor, self-denial, and mortification.---But though there be this difference in the way of attainment, it is the same absolutely perfect thing in the latter case when actually attained, as in the former. *Fifthly*, Though they consider virtue itself as the same in all who possess it, yet they divide the virtuous into various classes, according to their supposed degrees of attainment. The

following curious sketch, I give as explicatory of this idea.

1.) 道 Taou, which word in this case is to be rendered either—"the supreme reason," or "the Supreme Being," —the original source of virtue, whom the author of the sketch describes thus: "Taou is self-existent; without beginning and without end; possessing all things; ever existing; the origin of heaven, earth, man, creatures, and the five elements; the root of endless destructions and reproductions, effected by the masculine and feminine energies of nature; the rule of all actions; and the source of all things."

N. B. This description of TAOU, having been given by a person who had enjoyed the opportunity of CHRISTIAN instruction, for several years, is not strictly Chinese. The attributes of the true God are borrowed, and TAOU appears here invested with them. The following particulars are more in character, though the first, being the chief link in the chain, could not be left out.

2) 聖人 Shing-jin, i. e. "Holy men; immaculate sages; perfect beings;" who, to use the same writer's words, "from their birth possessed the perfect virtue of the self-existent Taou; renovated the times in which they lived; handed down true doctrine to myriads of future ages; and who had no equals under the vast and wide heavens."

3.) 君子 Keun-tsze, i. e. "the superior man; the man of exalted virtue"—"He possesses talent and virtue surpassing those of the Hëen jin, (the class mentioned under the 4th particular); but is vastly inferior to the immaculate sages."

Dr. Marshman seems to have erred in rendering the words 君子 almost uniformly by the same term; viz. "THE HONORABLE MAN," (vide Lun gnee, pages 15, 34, 152, 240, 592, et alibi.) and M Remusat, likewise in several instances, by "SAPIENS" and "LE SAGE." i. e. "THE WISE," (vide L'Invariable Milieu, pages 33, 34.) Now the epithet "Keun-tsze," does not always mean the same thing, and hence it ought not to be uniformly rendered by the same term. It has the various significations of "a good man; a superior man; a person of exalted virtue, a prince; a perfect man, &c." In the CHUNG-YUNG it generally points to the SHING-JIN, (or class mentioned under the 2d particular) and M. Remusat has hit the sense exactly in pages 53, 54, where he renders it "perfectus vir," and "perfecti viri."

4.) 賢人 Hëen-jin, i. e. "men possessed of virtuous talent." "They possess both talents and virtue, but are inferior to the KEUN-TSZE."

5.) 德者 Tĭh-chay, "the virtuous." "These can practise filial, fraternal, and social duties; but are inferior to the Hëen-jin."

6.) 才者 Tsae-chay, i. e. persons possessed of talent, or ability." "These are able to command armies; to rule the people; to go as Ambassadors; but are inferior to the Tĭh-chay."

7.) 善者 Shen-chay, i. e. "the good;" whom he describes here by negative qualities; "they are without evil dispositions, and evil actions, and are capable of acquiring virtue; but are inferior to the Tsae-chay;" such is the classification of the virtuous, made by SUNG-SEU. They proceed by regular gradations, from mere negative qualities to talent; from talent to virtue; from simple virtue to the union of virtue with talent; from talent and virtue united, to exalted virtue; from exalted virtue to immaculate purity; and the highest gradum absorbs them in, or unites them to, the gods. *Sixthly*, From the highest degrees of attainment in virtue, the most extraordinary effects follow: e. g. the perfect sages are thereby rendered capable even in this life of aiding the superior powers, in directing the yearly operations of nature; they assist the four seasons to revolve; the rain to fall; the winds to blow; the waters to run; the fire to burn; the grass to grow; the sun, moon, and stars to give light; the birds to fly; the fishes to swim; and the beasts to walk. To whatever country they go, moral renovation, the revival of learning, good government, and the extensive practice of the personal, domestic, and public virtues,---follow as the spontaneous effect of their presence there! *Seventhly*, "SELF-LOVE," is most evidently the rule and measure of their virtue. That "wise regard to our own interest," in which some ancient occidental philosophers placed the nature of virtue, enters most deeply into the Chinese system.

I have only farther to remark, that there is perhaps no Chinese book that would suffer more by a close, literal rendering than the CHUNG-YUNG, nor any one that requires

a higher degree of Chinese classical knowledge, in order to do it justice in a translation. It seems to me therefore, that too close an adherence to the LETTER of the text, is the chief error of M. Remusat's translation: and a fuller acquaintance with the more ancient Chinese writings, would have been a most important auxiliary to *him*. At the same time, his version is upon the whole, very creditable to him, and unquestionably, proves him to be the first Chinese scholar on the Continent of Europe. Mr. Editor, I have nothing to offer as an apology for the unusual length of these remarks, but that I suppose them to be new to the greatest part of your readers, and hope they will be found interesting to the learned and speculative.

ACCOUNTS FROM THE MISSIONS.

TWENTY FIFTH REPORT OF THE (LONDON) MISSIONARY SOCIETY.

We offer no apology to our readers for devoting a few paragraphs of the Indo-Chinese Gleaner, to the concerns of a Society with which most of them know us to be connected. The topics touched on in the Report, are many, and of various interest; and the operations of the Society seem on the whole, to possess such a diffusive and growing importance, as to render apology not only unnecessary, but utterly out of place.

THE (London) MISSIONARY SOCIETY has passed its twenty-fifth anniversary. It was formed on broad and Catholic principles; and has derived its annual support from no other resources than what the free-will-offerings of good people of various denominations, have furnished. From year to year its operations have been extending; and it has called into existence various other Institutions, some of which have risen to equal, or superior magnitude, with that which gave their first impulse. Our limits do not admit of our giving any thing more than a very brief abstract of the Report, into which we have drawn those particulars that are likely to have weight with calculating men, and with those who are accustomed to consider the final bearings of "moral means" on the intellectual cha-

racter, and eternal destiny of the human species; and as some increase of the Society's labors, has come to our knowledge, which could not be noticed in the Report, we have embodied the same in this abstract.

Missionary Stations.—In the South Seas, the Society has *three* stations; on the east of the Ganges, *six;* to the west of the Ganges, *ten;* in the African Isles, *two;* in south Africa, *eighteen;* in the West Indies, *four;* in the Greek Islands, *two;* and in Siberia, *one.* In all *forty six stations*, scattered over almost the whole face of the globe; and situated in every variety as to climate, population, and language.

Languages in which the Society makes known the Gospel,—by preaching, or books, or both. The London Missionary Society communicates Christian instruction in the following languages:

1. The *Tahetian,* with its various dialects.
2. The *Chinese.*
3. The *Malay.*
4. The *Bengalee.*
5. The *Teloogoo,* (or Telinga.)
6. The *Tamul.*
7. The *Canada.*
8. The *Guzerattee.*
9. The *Madagascan.*
10. *Caffrarian.*
11. The *Latta-koo an.*
12. The *Bush man.*
13. The *Mongolian.*
14. *Modern Greek.*
15. The *Italian.*
16. The *French.*
17. The *Dutch.*
18. The *English.*

Versions of the Scriptures— carrying on by this Society's Missionaries, are,

1. *Chinese.*
2. *Teloogoo.*
3. *Canara.*
4. *Guzerattee.*
5. *Otahetian.*
6. *Malay.*

Besides these, two other versions have long been in contemplation by the Society—whether any thing has been done at them, we cannot tell—they are

7. The *Madagascan.*
8. The *Latta-koo-an.*

Schools.—Of the exact number of schools and of the children taught in them, the Report does not give a detailed account—a thing to be regretted in an age like this when whatever relates to the education of youth, is

furnishes

ledge. We should like to see in every Missionary Society's Annual Report, a table of all the schools, under its patronage. There is, we believe, nothing that tends more to arrest the attention of thoughtful men, or to silence the gainsaying of adversaries, than a full and accurate account of what is doing for the education of youth. That this object has been ever dear to the (London) Missionary Society, its Reports from the beginning will shew, though no *annual Table* on this subject, has been published by the Directors.—By what we collect from the Report, and by more private, and later information from various quarters, we conclude that there are about ONE HUNDRED AND TEN SCHOOLS FOR THE EDUCATION OF YOUTH, under the superintendency of this Society's Missionaries, in various parts of the heathen world.

THE PRINTING ESTABLISHMENTS,—belonging to this Society are in the following places:

1. *South Africa.*
2. *South Seas.*
3. *Malacca.*
4. *Calcutta.*
5. *Chinsurah*
6. *Belary.*
7. *Surat.*

PERIODICAL PUBLICATIONS,—for the heathen, published by this Institution, in the native tongues, are two,

1. The *Chinese Magazine.*
2. The *Bengalee Gospel Magazine.*

The MISSIONARIES,—sent forth by this Society, and now laboring among the heathen, are above *one hundred.*

FUNDS.—For last year, the Society's expenditure was *twenty-eight thousand pounds sterling,* or *five thousand,* above its receipts.

The object we have in view in making this brief abstract, is not, by a sort of implied comparison, to insinuate any thing to the disparagement of other Missionary Societies; no—we see their usefulness, we rejoice in their prosperity—and we wish them a thousand-fold increase; but we give it for the information of those of our readers in India, who may not have had an opportunity of becoming acquainted with the (London) Missionary Society's exertions.

VIZAGAPATAM.—The painful news of the DEATH OF THE REV. E. PRITCHETT, at this ſtation, has reached us, indirectly. We have not heard any of the particulars of this able and indefatigable Miſſionary's laſt illneſs.—He had but a little before his death, reviſed and ſuperintended the printing, of his Teloogoo, (i. e. Telinga) verſion of the New Teſtament, and had proceeded ſome length in tranſlating the Old. With his afflicted widow and fatherleſs children, we moſt feelingly ſympathize; and pray that other laborers may be raiſed up to fill his place.

PENANG.—At this ſtation the Miſſionaries, feeling, the great inconvenience that naturally ariſes from a limitted collection of books, or from having to procure them from a library at a diſtance, between which and Penang, a precarious paſſage by ſea, intervenes,—have reſolved to begin a Library for that Station, to be called,

"THE PENANG MISSION LIBRARY."

The following books, have been ſent them by ſome friends in *Derby*, (to whom their beſt thanks are tendered,) to enable them to begin their Library; and they ſolicit further contributions of ſtandard books on all ſubjects, from well-diſpoſed perſons in India, and in other parts of the world. Donations of books, therefore, to "the Penang Miſſion Library," will be moſt thankfully received by the Rev. Meſſrs. Beighton and Ince, Penang; by the Rev. H. Townly, Calcutta, by the Rev. Dr. Morriſon, China; by the Editor of this Miſcellany, Malacca; and by the Secretary of the (London) Miſſionary Society, London; and ſuch donations will be regularly acknowledged through the medium of the Indo-Chineſe Gleaner.

	Vols.		Vols.
Chriſtian Magazine	3 & 4	Pilgrim's Progreſs	1
Evangelical Magazine	13	Owen's Glory of Chriſt	1
Arndt's True Chriſtianity	2	Brewſter's Lectures on the Acts	2
Chriſtian Pattern	1	Wilſon on the New Teſtament	1
White's Sermons	1	Grew on the Prodigal Son,	1
Memoirs of General Burn	1	Bennett's Chriſtian Oratory	1
Fiſher's Spring Day	1	Sibbs's Commentary	1
Viſits of Mercy	1	Publications of the Tract So-	
Simpſon's Plea for Religion	1	ciety	2

	Vols.		Vols.
Dorrington's Devotions	1	The Sinner's Tears	1
Gentleman's Addresses to Youth	1	Doctrine of the Bible	1
Theological Miscellany	3	Calamy on Vows,	1
Burnard's Essays	1	Pikes Interesting Anecdotes	1
Doddridge's Ten Sermons	1	Youth's Magazine, in numbers	3
Sturm's Reflections	2	Gospel Magazine, do.	2
		Clayton's Rural Discourses	1

BELLARY.—LETTER TO A MISSONARY THERE.—Rev. Sir: I have now the pleasure to inform you that after frequently sending for, I have at last had an interview with, I believe a zealous servant of the Lord from Mysore. His narrative being rather long, and as I hold not the pen of a ready writer, I have solicited him to write it in Tamul---knowing you understand that equally as well as English. You will I make no doubt, find by the sequel that none but ignorant, or wicked people have been the instruments of persecution. What those in better circumstances of life may have done in stirring up this strife, is not for me to say. But this much seems necessary, that although they have said, that they had a letter of directions from the abbe Dubois, the Romish Priest here—to ill-treat the people who are called Protestants at Mysore, yet none of us can believe it. He is in our opinion more of the Christian man than to condescend to such a base action, but let that be as it may, the poor people it is evident have suffered very much, but I trust, it is drawing to a close. The writer of the accompanying Tamul Epistle, is I believe, a man of good moral character, and has been well known to your old and worthy school-mate, for a considerable time, and from whom I make no doubt, he has received many instructions of a valuable nature. Your's most obediently. W. MILLER.

TRANSLATION OF THE TAMUL LETTER.

"Let the Lord God who created the great Heaven and Earth, and all things, be greatly loved in Jesus. To the good pleasure of our compassionate Guides and Teachers. May you be blessed with grace and peace from the Lord Jesus, and the Holy Ghost. We, the little congregation in this place, wish to have clearly made

known to you, the troubles which we are ſuffering in our low condition, from the injurious ceremonies of caſt, and the grievances brought upon us by the Roman Catholics. We having been awakened to conſideration by the warnings of our brethren. are become the ſubjects of grace. The darkneſs that ſurrounded us being diſperſed, and, we having entered into the light, hope it will be your good pleaſure to liſten to our complaint and to have compaſſion upon us.—As to my own private hiſtory, you muſt know, O! merciful Teachers, I was what is called a Fortune-teller, and filled with paganiſm. I am now twenty and a half years old. My native village is Parbānāda Pōorum, in the country of Malleyālum, the province of Rāmah Rajah.—I, and my family were the diſciples of Viſhtnu. My father is a ſerang in the ſervice of the Honorable Company, and I am a ſervant of an European Gentleman, upon a pay of between 4 or 5 Pags. per month. Six years ago, I left my country and entered into the above kind of ſervice. After travelling about a long time, I came into a village called Matre, and under a certain tree there, found a book with ſeveral other things. This book contained the Goſpels of Matthew, Mark, Luke, and John.—This completely engroſſed my attention: I read it cloſely; my heart became greatly affected, and yielded a full aſſent to the truths it contains. Since that time, I have been very anxious to ſee the preachers of the Goſpel, to be aſſociated with the congregation of the faithful, and to read and know more of that book, which is filled with my Lord's words. However, ſoon after this, I had occaſion to travel about a good deal by ſea. A few days ſubſequent to the cloſe of this period, a Mr. S—— came to this country, and I was engaged in his ſervice, and by this circumſtance brought to Seringapatam. The Lord being merciful here, cauſed me to meet with a congregation, but it was entirely compoſed of perſons that ſpoke Engliſh, and therefore it was impoſſible for me to profit. In this place, there were many Catholics, and many heathens, and there were ſome books printed by the Miſſionaries among them. Theſe by giving the price of them I obtained, i. e. a New

Teſtament, and two Tracts, entitled True Wiſdom, and ſhort Prayers. For theſe I gave thanks unto the Lord. After ſome days had elapſed, my maſter again commenced travelling---He went to Poonah. In that place, there were many people, but I could find none among them of the Chriſtian religion, except a few Catholics.—I had to aſſociate with the numerous ſervants, and lived quietly among them for a time, adoring my Lord. Through his help, and cultivating a peaceable diſpoſition, I formed a little agreeable intimacy, and endeavoured by this means to make known to my companions the glad tidings of ſalvation—with kind words I gave them inſtruction. By this means, and by maditating on the Goſpel day and night, my Lord gave me a few from among them, to be my brethren. But as there was no Miſſionary there to adminiſter baptiſm, and Goa being near that ſtation, we ſent a man to requeſt a Prieſt to pay us a visit. Shortly after, 17 men and women, and a few children received the initiatory rite according to the forms of the Church of Rome. From this time, we conſtantly met in the European Church and worſhipped God withall the people.

Some Catholics being appriſed of this aſſembled together for thepurpoſes of diſputation. But the Lord was with me, and enabled me quiet the multitude. After this, we with one accord dwelt happily together. About that time, 5 men and 1 woman from among the Catholics frequently meeting in our place of worſhip, were brought to unite themſelves with us, making 34 ſouls, who became of my perſuasion. Theſe walked before the Lord with great faith and ſtedfaſtneſs. After a ſhort time, the Britiſh troops at that ſtation, being ſcattered in various directions, we were ſeparated. I, and my maſter came to Bombay, took ſhipping, and proceeded to Canahore. Remaining there one day, being informed that there were ſome brethren, I went and made known to them all the things that had befallen me, and they ſeemed pleaſed with the relation of my little narrative. I wiſhed to have remained with them a ſhort time, but my maſter was in a hurry to re-

commence his journey, and this therefore was impracticable. But previous to my departure, John, a catechiſt, gave me two books, one containing ſhort Prayers, and the other, entitled the POPE's SPECTACLES! Coming to Seringapatam, I immediately went to my brethren and made known to them all things. Shortly after this, my maſter settled at Myſore. I was grieved to find no followers of the Goſpel there with whom to aſſociate; on this account I ſupplicated the Lord. He graciouſly gave ear and raiſed me up a few brethren. Theſe were five heathen men, two women, and one child, in the ſervice of Dr. ——, who were all baptized in the ſame manner as thoſe mentioned above. Shortly after a Roman Catholic from Capt. —, and three Catholic ſervants of Col. —, together with two other heathens frequented the houſe for prayer, which I had built. Theſe all, by reading our books, and giving ear to inſtruction, became faithful and ſtedfaſt brethren. Theſe 15 and myſelf lived together at Myſore, in peace, praiſing the Lord God. In April, 1819, a youth amongſt us wiſhed to get married, and there was no means of accompliſhing this without going to Madras, therefore, he and eight of his relations went thither to conclude the ceremony.—Afterwards Col.—removed to Hydrabad, and thereby 3 more of our brethren were obliged to take their departure. Capt. — became a Major, and two others went away with him to another place. Of all theſe I indulge a confidence in the Lord, that they will not again aſſociate with other heathens, but endeavour wherever they go to bring more to the faith. Theſe brethren being ſeparated from me, I prayed to the Lord to raiſe up more. In thoſe days there were under the Government of Myſore, many Catholics and heathens that could read Tamul. I went in anxious purſuit of them into the ſtreets of the former and made every inquiry. At length I was informed of a man who had been a Catholic from his foreſathers, and who they ſaid, was accuſtomed to read a Tamul printed book. I ſoon found him out and aſked, what books he had, to which he replied, "I have the Old and New Teſtament."

a sight of it, and borrowed it from him. From that time, great friendship subsisted between us. Many Catholics came to me to know the meaning of the Old Testament, and the way of our worship. By the help of our Lord, I expounded this and our other books to them, in the best manner I was able. By frequently coming to hear, and by the goodly words that were spoken to them from time to time, at length, several of them stedfastly adhered to the truth. A catechist named John, together with an Alexander, & a Paul courageously renounced Catholicism, united with us, and became firm in the Protestant faith. Then by the grace of God, there were nine of us. As we were in the habit of going backwards and forwards from Mysore to Seringapatam, for the purposes of public worship, one day a few people seeing me, said, "We will come with you, but we are very unlearned, there are many of us who much wish that you would kindly teach us to read." This circumstance led us to resolve upon the establishment of a Charity School. Whilst we were engaged in teaching the children, the jealousy of the Catholics was excited. Some of the chief among them assembled and consulting together, said, "If we do not punish these people, they will become exceedingly numerous."—So they resolved to disgrace us. In the night of Dec. 20, 1819, they threw a shower of stones upon our Chapel, and seizing the above mentioned John, Alexander, Paul, and many others of the Catholics that had united with us, taunted them with having become Protestants, tied their arms with ropes, kicked them, and beat them with their sandals. Thus, with much abusive language and with many other nameless and shameful usages, they most cruelly ill-treated us. Three days after, I went to Seringapatam, and made our grievances known to a few pious friends there, and besought them if possible, to put us in a way of getting redress. These and several others met together to consult, and afforded us much assistance by writing a letter to the Honorable ———, Resident of Mysore. I brought this to him myself and made known to him all the persecutions that we had suffered. As a heathen I fell with humility,

proſtrate at his feet, and ſaid, "Sir, you know that I believe firmly in the Goſpel, therefore kindly take cognizance of this cauſe. That all which is paſt, may be forgotten—but that we may no longer ſuffer from their abuſe and interruptions. I entreat you, to order them to moleſt us no more."—To this, he liſtened with attention and ſpoke with much kindneſs in reply. As the Catholics were the ſubjects of the Myſore Government, in order that the matter might be fully inveſtigated, he ſent me and them to the Court of Criſhna Rajah. The Counſellors having examined the buſineſs, found the fault to be on the ſide of the Catholics, and charged them that if ever they acted in this way again, they ſhould be ſent out of the country. As the Honorable ——— ſoon after went to Bangalore, and the Catholics not being able to brook this verdict, they improved the opportunity and again roſe up in a great multitude to abuſe and perſecute. But, we being aware of the Honorable ———'s abſence, and ſeeing the great wrath of our adverſaries, endeavoured to make them peaceable by ſpeaking kindly to them, and we are now patiently praying to our Lord for deliverance.

If the Honorable ——— comes again to Myſore, we hope, he will ſo ſettle things that the Catholics may annoy us no longer. We believe, that the Lord God is with us—and we know that the perſecuting ſpirit of the Catholics, except inflicting cruelties upon our bodies, can do nothing to our ſouls. I pray that the will of the Lord may be done, both by me and my brethren. It is not our wiſh to be ſtoned and hated by theſe people, but all I deſire is to be able unmoleſted, to circulate among the Gentoos and Cannareſe, in their own language, theſe books which, as our ſpiritual guides, you have ſent here for diſtribution.—I feel much compaſſion for theſe poor heathens. That they may believe what God has declared, and what my Miniſters have taught, and give ear to my inſtructions and worſhip the Lord as we do. I make conſtant ſupplications on their behalf, and by kind and affectionate friendſhip aſſociate with them, day and night. I have no deſire whatever to be at enmity with the Catholics, but if there ſhould be any ſenſible men found

amongſt them, I would wiſh by kind words to repreſent to them the errors in their creed, and the bad practices in their conduct, and to ſhew to them clearly and orderly what is contained in the Sacred Scriptures. But to be a companion of wicked Catholics, I have no inclination. In the name of the Lord, I am reſolved never like them to be wrathful, making wry faces, &c. but rather to ſubmit patiently to them, and with a ſmiling countenance always tell the truth without fear. The Catholics we are told, are privately giving bribes, in order, if poſsible, to prevent our having a Church in this place. But the Government is not in their hands. To the Lord belong the Kingdom and the Glory. He will proſper what I aſk at his hands. This I believe with all my heart. I continually entreat the merciful God to bleſs my miniſters, teachers, inſtructors, and his church, and that the heathens may be brought to unite with us.—At preſent, there are with me eight ſouls. There are 23 others, compoſed of catholics and heathens that were anticipating ſhortly to join us, but from the fear of our enemies, they are ſtill hanging back. I truſt, our God will again ſend ſucceſs and cauſe them to come. I have further to add, reſpecting myſelf, that my family are all ſtill ſunk in heatheniſm. My parents and brothers are people of ſome property and reſpectability. Becauſe my God choſe me, I have no longer any part with them, but am caſt out. They live forty days' journey diſtant from hence. Since the time God called me until this day, I have never had an opportunity of being near any Miſsionaries or Inſtructors. And, becauſe I did not like to receive baptiſm among the Catholics, God has not yet ſeen fit that I ſhould be baptized. I have often been thinking of trying to come to Bellary for this purpoſe, and to get alſo a great ſupply of books, but theſe troubles from the Catholics have been a great hindrance. When I am baptized, I ſhould like my name to be David Solomon. The people now generally call me Daiwa Sagayam—but "The Lord's my helper."

CALCUTTA.—From THE SECOND REPORT OF THE BENGAL AUXILIARY MISSIONARY SOCIETY, PUBLISHED IN JANUARY LAST, we have compiled the following ſhort

paragraph.—The labors of the Miſſionaries in PREACHING the Goſpel, have greatly increaſed. They preach ſtatedly every week in five or six different parts of the city, and its ſuburbs. Their SCHOOLS, including thoſe under the ſuperintendency of Mr. Pearſon, in and near Chinſurah, amount to TWENTY-SEVEN, containing about 2,500 native children. The Rev. Meſſrs. Hampſon and Trawin, and Mr. Gogerly, printer, with their families had joined the Miſſion ſince the printing of the Society's Firſt Report. In courſe of the year, they iſſued 15,000 Tracts from their Depository, and FOUR NEW Tracts, and a ſecond edition of a former one, had been printed, one of which is, "THE GOSPEL MAGAZINE" publiſhed monthly, in Bengalee and Engliſh, and every two numbers of which are to be printed in Bengalee only. This is, ſo far as we at preſent know, the THIRD Periodical Religious Publication, for the information of the heathen, yet publiſhed; the Chineſe Magazine and the Digdurſhun, being the other two. The Society's total receipts for the year, amounted to Sa. Rs. 6,488, 7, 2, and its expenditure to Sa. Rs. 6,217, 3, 2. A few volumes of valuable books had been added to the Miſſion Library; and the total receipts for building a place of worſhip, to be denominated "Union Chapel," amounted to Sa. Rs. 20,000. Many highly uſeful and important remarks are ſcattered through the Report, the whole of which we have read with no ordinary intereſt. The increaſe of the Society's labors, and the high degree of caution diſplayed in the application of its Funds, muſt tend to ſecure to it the confidence, and increasing ſupport, of a liberal public.

SURAT.—JULY 5, 1820, "We have lately printed the following Tracts: 1. SCRIPTURE PARABLES. 2. SCRIPTURE INSTRUCTIONS. 3. SCRIPTURE ENCOURAGEMENTS. 4. THE TEN COMMANDMENTS, and other ſelect portions of Scripture. 5. A SHORT CATECHISM. 6. THE WAY OF TRUE HAPPINESS.—In March laſt, we began printing the NEW TESTAMENT in the native language, and hope by March next, it will be finiſhed. We print 1,000 copies. The Bombay Bible Society have given us Sa. Rs. 2000, to aid in the work, and for which they are to take 500 copies of the Teſtament."

THE INDO-CHINESE GLEANER.

No. XIV. October, 1820.

I. INDO-CHINESE MISCELLANEA.

Official Paper from the Canton Government respecting Opium, dated April 5, 1820.—Yuen, the Viceroy, and Ah, the Hoppo of Canton, hereby issue a proclamation to the Hong merchants, with the contents of which let them make themselves fully acquainted.

Opium is an article which has long been most strictly prohibited by his Imperial Majesty's command, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous; Macao being the resort of foreigners; and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched.

It is found on record, that during the 20th year of Keaking, the then Viceroy, Tseang, reported to court, and punished the abandoned Macao merchants, Choo-mei-kwa and others, for buying and selling Opium. The Emperor's will was then most reverently received to this effect:—

"When the Portugueze ships arrive at Macao, it is incumbent to search and examine each ship. And let the Viceroy widely publish a proclamation, stating, that Opium, being an article produced abroad, and from thence flowing into China; and as every region has its usages and climate proper for itself, and differing from others, the celestial empire does not forbid you people to make and eat Opium, and diffuse the custom in your native place.

But that Opium should flow into the interior of this country, where vagabonds clandestinely purchase and eat it, and continually become sunk into the most stupid and besotted state, so as to cut down the powers of nature, and destroy life; is an injury to the manners and minds of men

of the greatest magnitude; and therefore Opium is most rigorously prohibited by law.

Often have Imperial edicts been received, commanding a search to be made; and it is absolutely impossible to suffer you people to bring it, in a smuggling manner, and disperse it by sale.

Hereafter, when your ships arrive at Macao, they must all and each be searched and examined. If one ship brings Opium, whatever other cargo the said vessel may contain, will all be rejected; and all commercial transactions with her be disallowed. If every vessel brings Opium, then the whole cargo of every vessel will be rejected; and none of the ships be permitted to trade; and the ships, in the state they come, will be driven out, and sent back to their own country.

As to you people, who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire.

If you presume, without public authority, to act and frame rules for yourselves, and cherish schemes of approaching near to grasp illicit gains, the laws are prepared to punish; and just as in the case of those who in China clandestinely promulge the (Tëen-choo-keaou,) religion of Heaven's Lord,* they will assuredly severely punish your crimes, and will not shew any indulgence.

In this manner (says the Emperor,) let an explicit and pointed proclamation be published to the said foreigners, and no doubt they will, every one of them, be afraid, and yield implicit obedience, and not dare to oppose the prohibition, and to sell Opium. And hereafter let a true and faithful search be made, as before; and so the source from which the evil springs will be cut off. Respect this."

Former proclamations were published, and stand on record; and since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time.

It is probable, though not certain, that, when the Portugueze ships anchor in Macao harbour, there may be avaricious vagabonds, who smuggle Opium into the port,

*. The Roman Catholic Religion.

and therefore the Macao WEI-YUEN has been ordered to search very strictly and faithfully.

With respect to Whampoa, it is the anchorage of all the foreign ships, and although I, the Viceroy, appoint to each ship an attending officer; and I, the Hoppo, also appoint tide-waiters, who watch the ship on each side, and make due search, which seems as strict a guard as can be kept; still the seamen are not all good men; it is impossible to be surety, that they never connect themselves with native vagabonds, and seize opportunities of smuggling.

Therefore strict orders are given to all the local military stations; to the deputed officer from the custom-house; and to the armed police at Whampoa, to be very strict in searching; and further confidential soldiers are sent in all directions to search and seize.

Besides these precautions, the Hong merchants are required to promulge to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former Imperial edicts, which disallow the clandestine introduction of Opium, and which require the sources from which it comes to be cut off.

If they dare to disobey this order, as soon as a discovery is made, the ship concerned, will be expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy.

Be careful, and do not view this document as mere matter of form, and so tread within the net of the law; for you will find your escape as impracticable, as it is for a man to bite his own naval.

Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

Kea-king, 25th year, 2d month, 22d day.

AN IMPERIAL EDICT has been received.—In the case of FOO-SHWUY-TSEANG, who made an erroneous copy of an order of his Imperial Majesty, it has come out, on inquiry,

that the kings and nobles all send their escorts to endeavour to find out the passing occurrences.—At that time I sent down an edict, written with my own hand, ordering, that the said kings and nobles should be found and censured according to the extent of their offence. When I called my ministers to an audience at court, and inquired of them, they affirmed, that the kings and nobles sending persons to find out what was going on, was an old practice, and by no means the first time it had taken place. Of late years, those who had succeeded by hereditory rank to the titles of kings, dukes, and other nobles, were most of them young men, and had never explained to their escorts, that it was improper to continue the custom of trying to find out passing events, and reporting for their information how, in the preceding occasion, the names of some of the guards were discovered, by the confession of SA-MIN; but he has not pointed them all out clearly: he either knows and will not tell, or else, he is really ignorant himself. Should the said kings and nobles by this means be fortunate enough to escape fine and censure, it will not be just or equitable. As to LIN-CHE, bearing the title LE-TSIN-WANG, and others, who were originally fined their emoluments for twelve years, I order as an act of favor, that the fine be changed, according to their different ranks, of kings, dukes, and other nobility, to half their income for six years; that YUNG-SEIH, bearing the title SA-TSIN-WANG and others, who were originally fined their emoluments for six years, should according to their different titles of kings, dukes, and other nobles, have their fine changed to half their income for three years. With respect to E-TSIN-WANG and CHANG-TSIN-WANG, I have already shown grace to them by remitting their fine, and not censuring them. In the case of YUNG-LIN, bearing the title KING-KEUN-WANG, who was originally fined half his emoluments for six years, I order, as an act of grace, that four years of that term be remitted, and that the fine be now half his income for two years. Respect this.

Kea-king, 14th year, 7th month, 28th day.

LITERATURE KILLS MANY IN CHINA.—From a Cor-

respondent in China.—"One of my domestics is this morning called away by the sudden death of his grandfather, an old man, near eighty. The immediate occasion of his death was a journey of a hundred miles, in order to attend a literary examination. That such a man should attend as a candidate for literary honors, after perhaps nearly sixty years of unsuccessful application, shews at least ardour in the pursuit of his object.

The present case of perseverance, which proved fatal, and similar attempts are caused by a good-natured law made by the Emperor KEEN-LUNG, who was a great patron of old people;—he decreed that all Sew-tsae graduates of seventy, who would attend but once, and go through the exercises after that age, should receive the next degree, called Keujin, by a special act of Imperial favor, without any regard to the merit of their essays.

But this law, which originated in the most gracious intentions, causes annually, in different parts of the country, the death of several persons. The candidates at these examinations have to sit, whilst composing their essays, two days and two nights at a time, in little centry boxes, where they cannot lie down; and surrounded by the smoke caused in cooking for them; and this is repeated thrice; so that altogether they sit up often, in extremely hot weather, six nights! This toil and inconvenience, not at all pleasant to young men, is frequently fatal to the old persons who attempt it.

And there is another circumstance which is far from being pleasing to a Chinese mind. No dead body can be carried out at the gate of a place dedicated to the Emperor, as these places and all public offices are. To do so, is deemed unlucky. The only course therefore to be pursued with those who die over night in the midst of the examination is, to dig a hole in the wall, and drag the corpse through it, when it is laid down outside the wall, with a mat over it, till the relations come and take it away.

CASE OF A MANIAC MURDERING HIS FATHER.—KESHEN, the Vice Governor of HOPAN, offers up a report to his Majesty, containing the circumstances of his inves-

tigation into an important caſe, in which a ſon had murdered his father; and ſtating, that he had managed the affair according to law. He reverently prepares a ſtatement, and preſents it for the Imperial hearing; and looking up, prays his ſacred Majeſty to glance over the affair.

"LEW-KWANG-SHOO, the CHE-HEEN of HEEN-HING-PUN, reported to me, that CHANG-LIN, a perſon in his diſtrict, in a fit of derangement had wounded his father CHANG-MING-E with a knife, which cauſed his death. I, your Majeſty's ſlave, conſidering this caſe as a moſt weighty and important one, forthwith ſent a reply to the CHE-HEEN's communication, and gave directions that the culprit ſhould be brought to the provincial city to undergo an examination. Afterwards the acting judge, SEAY-PEO-TSUNG presided with the CHE-FOO of HUE-FING-FOO, and the CHE-HEEN of TSEANG-FOO-HEEN, to inſtitute an inquiry, and fix the puniſhment due to his crime; and the priſoner made a confeſſion when brought up for trial. Thus the matter has come before me. I, your Majeſty's ſlave, have perſonally entered into an inveſtigation of the caſe. The ſaid offender, CHANG-LIN, ſtared wildly, his conduct indicated derangement, and his ſpeech was incoherent. Upon inquiring of his neighbour PING SHANG-CHE, and others, they depoſed, that the ſaid LIN was the only ſon of CHANG-MING-E, who had no other relations. During the 6th month of the 17th year KEA-KING, CHANG-LIN was afflicted with mental derangement, which at times broke forth, and at others ſeemed to admit of a cure. CHANG-MING-E, in conſequence of his being his only ſon, had never announced it to the public officers, in order that he might be ſecured. On the 1ſt day of the 6th month of the 24th year, on the approach of evening, the priſoner's inſanity again broke forth, and graſping in his hand a knife, uſed for cutting vegetables, he leapt about, and brandiſhed it in the ſtreet; CHANG-MING-E called loudly to him, and endeavouring to ſeize the knife, was hacked about by the ſaid offender, and wounded from the loins to the forehead; and likewiſe in the neck, in the left armpit, and in the back. His

fingers were cut off, and he fell to the ground. At laſt his neighbour, and others, ſeized the knife, and bound the priſoner faſt. CHANG-MING-E was ſo ſeverely wounded that he died immediately. The caſe was reported to the magiſtrate, who held an inqueſt on the body, and communicated the circumſtance to me. I brought the offender to the provincial city, and examined fully into the affair. Now the law ſays, "that a ſon who, by blows, kills his father, ſhall meet with an ignominous and lingering death." In this caſe, CHANG-LIN, in a fit of madneſs, has maimed his father CHANG-MING-E, ſo that he has died,—he really was moſt atrociouſly wicked, and guilty of the greateſt rebellion againſt his parent. His caſe coincides with that of a ſon who kills his father by blows, and therefore it is right that he ſhould meet an ignominous and ſlow death. I, your Majeſty's ſlave, after I had completed the examination, with veneration I requeſted the Imperial ſanction to carry into execution the capital puniſhment, and I deputed the acting judge SEAY-PEO-TSUNG, and the adjutant of the centre diviſion, under my controul, by name CHANG PING-HEEN, to bind the priſoner CHANG-LIN, and carry him to the market place, and execute him before the multitude. The ſentence was immediately carried into execution, and afterwards his head was ſuſpended in the place where the crime was committed, as a warning to all. His neighbour PING-SHANG-CHE, and others, in conſequence of his father CHANG-MING-E not announcing his malady to the officers of government, they likewiſe did not report the circumſtance; but they had no intention of concealing the fact; and no further inveſtigation will take place into their conduct. Beſides ſending the depositors, and ſtating the whole affair to the appropriate board, as is incumbent, in me I have prepared this ſtatement and offer it up to your Majeſty.

The Vermilion reply has been received. Let the board of puniſhments know it. Reſpect this.

GOVERNMENT ORDER ABOUT THE AMERICAN FRIGATE CONGRESS.—CANTON, NOV. 20, 1819.—CHUNG, the act-

ing NAN-HAE-HEEN, (magiſtrate of the diſtrict in which the European factories are situated) to the Hong merchants.

"I have now received an official order from the acting Viceroy, in reply to a ſtatement made by me, that the American cruizer, Henley, had anchored at LINTIN; and that he waited for a fair wind to take his departure. The acting Viceroy further mentions, "I have alſo received an official document from the Hoppo, ſtating, that the ſoldier's head of Henley's ſhip, had entered the port on board an European ſhip."

I immediately on hearing this, ordered, by a diſpatch, the naval officer WOO-SHAOU-LIN, to repair to LIN-TIN, and aſcertain why the ſoldier's head (Captain) entered in an European ſhip; what the name of the ſhip was, and whether ſhe had gone further;—what the names of the perſons who accompanied the captain were, and ſo on. He (the Chineſe officer) was required to fly with the utmoſt diſpatch to make the inquiry, and to report the reſult: and at the ſame time an order was iſſued for the perſons referred to, to go on board ſhip, get under weigh, and return to their own country.

I likewiſe wrote to the HEANG-SHAN HEEN to go and examine into the circumſtances. I now send this to you, the NAN-HAE-HEEN, and require you to command the Hong merchants, Howqua, and the others, to urge and preſs a ſpeedy departure, for they are not permitted to linger and ſtay. Do this and wait for my further orders."

I, the NAN-HAE-HEEN, on receiving this, do forthwith, in obedience thereto, frame this official order, and require the Hong merchants inſtantly to command the ſaid nation's chief to fly, and impel the ſaid ſoldier's head to take his departure this very day, and not linger about here. Let the day of actual departure be reported—make no delay—haſten! haſten! this is ordered.

Kea-king, 24th year, 10th month, 3d day.

THE PEKING GAZETTE, DATED AT COURT, APRIL 4, 1820, contains the resignation of CHANG-HEU, one of

the Miniſters of State. Age and ſickneſs are the cauſes of his retiring from office. He is the perſon who, in company with the late ſon of SUNG-TA JIN, a few years ago, visited Canton, in the capacity of Imperial Commissioners, to try Mowqua's ſon for an aſſumption of undeſerved honors.

The Emperor expreſſes great reluctance in diſpensing with CHANG HEU'S ſervices; and after ſaying ſeveral complimentary things, allows him to retire with a high title, and the whole of his emoluments.

His ſucceſſor, as a cabinet miniſter, is TAE-KEUN-YUEN, who was in Canton about twenty years ago, in the capacity of Principal, in one of the national colleges.

The Foo-yuen of Canton, KANG-TA-JIN, left Peking on the 8th of April, to return to his office, and was commanded by the Emperor to take HONAN province in his way, in order to inſpect the works on the banks of the Yellow River, and to report his opinion. He is expected in Canton about the beginning of Auguſt.

Two inferior officers, ſuperintending the repairs on the river banks, having, from heavy falls of ſnow, been ſo much impeded, and incurred ſo much greater expense than was allowed by government, were ſo unpleaſantly situated, when the time came to ſend in their reports, that they both hanged themſelves.

The Emperor expreſſes much pity for them, and feels that it was the public ſervice which reduced them to that ſtate of mind, which made them throw away their lives; and therefore he commands a hundred taels of silver to be given to their families; and if they have ſons, either in the civil or military ſervice, to give them ſome immediate promotion.

Some appointments from Peking have taken place at Caſhgur, the capital of Bucharia.

The commander in chief at E-LE, (Ili) had taken upon him to appoint one of his convicts, of ſome rank, who had been tranſported thither; and whoſe time was nearly out; but the appointment is annulled, and a cenſure paſſed on the commander.

Since, at KANSUH province, on the N. W. corner of

China, many caſes are brought before government which concern the MUNG-KOO TARTARS, and other foreign tribes, it is decreed, that no CHINESE ſhall hold any office in the neighbourhood, called SENINGTAOU;—the officers appointed muſt all be either MANCHOW Tartars, or Mung-koos.

The Viceroy of Peking is ſtill much occupied about the TEEN-TSIN navy: and the various magazines, barracks, forts, &c. which have been conſtructed on ſhore, or which are yet desirable, for ſome of theſe things he ſends in an eſtimate amounting to 10,639 taels, 3 mace, 5 card, 4 caſh, and 3-10ths. of a caſh.

There are ſeveral papers from the Viceroy of FUH-KEEN province concerning appointments on Formoſa.

KWANG, the conductor of the English embaſſy in 1816, is yet at the head of the cuſtoms at KEW-KEANG, near the Yang Lake.

For the river works at WOO-CHIH, in Honan province, 9,600,000 taels of silver were required; of which, on the 29th of the 1ſt moon, only 4,370,000 had been received.

An expreſs, to travel 500 Le a day, was diſpatched to all the cuſtom-houſe treaſurers, &c. to haſten the transmiſſion of the ſums required. Kwang's item was 370,000 taels, and he had only ſent 80,000, and even that had not arrived at the place where it was wanted. He however raiſed the full amount, and wrote to the Emperor, to ſtate, his having forwarded it by expreſs, to travel night and day.

SUNG-TA-JIN is in MAN-CHOW Tartary, from whence he writes to the Emperor, informing him of the ruinous ſtate of all the Imperial buildings at Mongden, and requeſting permiſſion to repair them.

There is a paper from the Emperor accusing all the provincial governors of concealing acts of robbery and plunder, by banditti, on purpoſe to prevent their being cenſured. And he ſuſpects that a man called CHUH-HEEN, one of the rebels of 1813, is ſuffered to remain unapprehended, from the ſame ſelfiſh feeling. However, his Majeſty forewarns them, that, whenever this man ſhall be found, if not by their means, the governor under whoſe

juriſdiction it ſhall happen, will be implicated in the high offence of conniving at treaſon.

The ſalt merchants of Keang-nan, offered 3,000,000 of taels to the government as a contribution to the repairs of the Yellow River. The Emperor accepted 2,000,000. The merchants wrote again, and urged the acceptance of the other million; yet, they ſay, they are diſtreſſed.

In the northern provinces, the winter, and firſt months of ſpring were ſevere, and ſeveral diſtricts ſuffered from hail and from exceſſive rains; and to relieve the ſufferers, government, as uſual, interfered.

During the third moon, his Majeſty was to leave the capital, and visit ſome of the tombs of his fathers.

He has publiſhed an order to ſome of the old miniſters, allowing them to omit ſeveral of the mere visits of ceremony at YUEN-MING-YUEN, in consideration of their great age: MING-LEANG is 86 years of age. HO NING is 80. Old Soo, of the embaſſy, and King-gan, are both 80, and yet able to fill the higheſt offices in the state.

One of the officers who was tranſported to the River Amour, for remiſſneſs, during the attack on the palace, in 1813, has made his eſcape, and returned to Peking, where he has again been ſeized. The court ſentenced him to death; but the Emperor has interfered in his favor, and orders him now to be tranſported to E-LE; adding, that if ever he comes from thence, wherever he may be taken, he muſt be immediately executed.

At the new year, the Emperor gave ſeveral dinners to the kings, princes, nobles, and great ſtateſmen,—moſt of them are Tartar names. Duke Ho and Old Soo were placed by themſelves at one table, and on the eaſt side, which is the place of honor.

On the 6th of the 1ſt moon, the Siameſe tribute bearer had a banquet conferred on him by the Emperor; who, however, expreſſes his diſpleaſure at ſo many perſons being admitted to it.

DEATH OF THE EMPEROR'S BROTHER.---PEKING, MAY 1, 1820. The Emperor's younger brother, who bore the title of King, became ill during the 1st month of the year, and lingered till the 10th of the 3rd moon, when he died.

The Emperor visited him during his illness, and endeavoured to soothe him by conferring new titles on him; and now expresses a hope, that these attentions will console the departed king in Hades.

The king was to have accompanied his Imperial Majesty on another visit to the tombs of his ancestors; but he himself was laid in the tomb just as they were about to set out. Several of the princes were commanded to sacrifice to his manes.

OPIUM.---There has been received at court a detailed account from the FOO-YUEN of GAN-HWUY province, of the seizure and punishment of sellers, and boilers, and smokers of Opium. He seized and burnt all the utensils employed in preparing Opium, and the pipes used in smoking it.

Some of the culprits said, they bought the Opium at Canton, from sailors belonging to European ships: another said, he bought it of PAOU LAOU-KWAN, on board of a foreign ship, outside the town of Canton. The Emperor referred the case to the Penal Board---the result does not appear. A local magistrate is accused of torturing to death an innocent person.

A MISSIONARY MARTYRED -- A French Missionary, (whose name I do not know,) has sealed his testimony with his blood, in the interior of this country. He suffered death by strangling, agreeably to the order of the ruling despot.

L' AMIOT, who has been twenty-seven years at Peking, arrived here at Canton yesterday, being expelled from court, and I suppose from the country. His destiny is not yet however fixed by the local authorities. I do not hear that either he or the deceased are accused of any wickedness---but that they suffer simply as Christians. L' Amiot, is in custody, at the Hong merchants' hall --he is not fettered, nor mal-treated. Having entered the country by the licence of government, and not departed from the capital till ordered away; they do not, I suppose, design to do any thing more than expel him. I have had a long conversation to day with L' Amiot, from Peking, from which it appears that there are four Portugueze left behind---only one of them READS Chinese. There are ten Russians in Peking, three or four are Ecclesiastics---the others merely learn the language—translate no books. The astronomical Institutes are in decay---not attended to. No observations taken.

The benefit of the establishments of missionaries at Peking to religion, is chiefly in keeping up an intercourse with other parts of China. Since Kang-he's time, the Emperors have never called the missionaries to a private audience.---A painter in Këen-lung's time excepted.

Suspicion and distrust prevails in the mind of the government. L'Amiot hopes, that if he be not recalled, his property will be given back. Yet retains his Chinese dress and beard. He has blue

eyes, a florid countenance, and auburn hair---not a good CHINESE face. A middle sized man, rather stout. The Martyr suffered a good deal before being put to death. I fear the reigning Monarch here is running headlong to ruin.---His rage against every thing connected with the true God and his anointed King of Zion, is a bad omen..

YELLOW RIVER.---The northern bank of the Yellow River is now repaired; and great efforts are made to finish the southern bank by the end of May; for if it be not then completed, the river becomes swelled by the melting of the snow on the mountains of Tartary, and all human efforts will be unavailing till the frost again binds up the waters. It is said, that more than A HUNDRED THOUSAND PEOPLE are employed in repairing the banks; and millions of money are spent upon it.

The general superintendent, a man of high rank, lives in a tent on the banks of the river; and all the officers under him contrive to render the calamity a source of personal gain.

During the sexagenary jubilee of the Monarch, in 1819, the unexampled overflowing of THE RIVER, (as the Chinese emphatically style the Yellow River) which has desolated the country and impoverished the state; together with various minor crosses and vexations to which his Imperial Majesty has of late been subject, seem to have soured his mind; and like some of the Emperors of the Roman world, to have maddened him against the God and Saviour of the Christians. Would to God that his mind may be convinced of its error, and that before he dies, he may revere that NAME which he now persecutes.

DEATH OF THE EMPEROR OF CHINA.

The demise of the Emperor KEA-KING, took place on the 2nd of September last, at JE-HO, in Chinese Tartary. The particulars of this Monarch's sickness and death, have not yet come to hand---nor have we yet heard who has been appointed his successor. The succession may be tranquil, and very likely not. The express from Peking simply mentions, that "His Imperial Majesty, on the 25th of the 7th moon, at JE-HO, departed to ramble among the immortals."---This mythological allusion is frequently used to denote the death of great personages.---As we hope, by and bye, to be able to present the public with a brief MEMOIR of KEA-KING, embracing some important anecdotes of his family, and some of the chief public transactions of his reign, we shall for the present satisfy ourselves with the following brief sketch, drawn up by a native, for the correctness of which we will not however pledge ourselves, though we have no particular reason to disbelieve any part thereof. "The Emperor KEA-KING, of the TA-TSING dynasty, was aged sixty-one years---twenty-five of which he sat on the throne. He was the

14th son of KEEN-LUNG; since he mounted the throne, the great body of the people have loved him, and praised him as a beneficent prince. His government has been, upon the whole, better than that of the princes of the former dynasty (MING) With respect to his learning and virtues I have always heard them spoken of as highly respectable."---It is certain that KEA KING's reign has been much disturbed by internal commotions, and not marked by any distinguished conquests, or national improvements. He seems to have been capricious---greatly under the influence of his minions---fond of drink---distrustful---harrassed by superstitious fears---often guilty of persecution---but, upon the whole, not an oppressor. The disturbed state of the empire for six years past, give much reason to think that the elements of discord are too deeply mingled in the mass of materials which form the public opinion in China, not to be followed by some daring revolutionary measures. Still, if the successor be a man of decision, and commence his reign with some acts of great popularity, the contents of the impending cloud may be averted, at least, for a time.

INSURRECTION IN QUANG-SEE.---By last accounts from China, (the same by which the news of the Emperor's death arrived) we learn, that his Excellency YUEN, Governor-general of the province of Canton, had gone to QWANG-SEE, to quell an insurrection in that province; but of the causes and ramifications of the insurrection, and of the success of his Excellency's expedition, we have not yet heard.

CANTON. A report has reached us which states, that the gates of this city are ordered, under present circumstances, to be daily shut at FOUR o'clock in the afternoon, which, if true, indicates alarm in the mind of government.

COCHIN-CHINA.---It was reported in Canton, that serious disturbances had taken place on the Chinese frontier; and that his Majesty, MING MING, (whose succession to the throne of Cochin-China, we noticed in the last number, page 360,) had been murdered. The report not being confirmed, we lay but little stress on it.

CHINESE NATIONAL SACRIFICES DURING THE EIGHTH MONTH OF EVERY YEAR.---"Extracted from a Card, or Kalendar, regulating the harvest sacrifices." The days of the month, and the deities offered to, are as follows:---On the

4th. Sacrifices and offerings are presented to CONFUCIUS.
5th. To the Chinese CERES, and to the genii of mountains and rivers.
6th. To the god of the winds, or ÆOLUS.
10th. To the god of letters, or the Chinese Minerva.
12th. To the god of war, or Mars.
13th. To the god of fire.

14th. To the spirits of illustrious and faithful ministers.

15th. To the god of the southern ocean, (or Neptune,) who tranquillizes the seas.

16th. To the Queen of heaven, and King of dragons.

28th. To the deified sages.---These sacrifices are offered at the government expense, in temples dedicated to the respective deities, in each province and district of China.

MACAO.---The TSO-TANG of Macao, is lately deceased, and succeeded in his office by CHANG-YING-KWIE.

IRKUTSK. A friend, in his last letter, says: "I have seen some Japanese books in the possession of the widow of a Russian, who was a Japanese translator; since I saw them, however, I have heard that they are not by any means correct, and would be of no use; but I will make further inquiries"-- again, "there is a Japanese living here, baptized into the Greek faith, to whom I have obtained an introduction, and intend very soon to call on him."

JAPAN. For about thirty years a trading establishment on one of the southern Kuriles had constant and intimate intercourse with the Japanese and Aborigines of Sagaleen, but it was interrupted by the depredations of the vindictive ambassador Reranoff. Russia is extremely desirous of renewing the intercourse, so much so that I dread their taking some unwarrantable steps for so doing: daily I expect this government will explore the Amoor, with a view to the establishment of a new settlement in the vicinity of its mouth; but without this, the Mandshurs are accessible;--trifling articles, obtained from them by barter, are often met with here.

OCHOTSK.—The national church of Russia is in a sad state.—A preacher of the faith, as it is in Christ Jesus, would be considered as a setter forth of strange gods, at least in this benighted little spot, where Satan appears to reign without controul, and is worshipped openly by the Tunjoore, who, being baptized into the Greek faith, are not accessible to teachers of any other persuasion: however, there are heathen, or rather unbaptized tribes, enough, for whose instruction facilities are offered; for instance, the Tochoutchi, or CHOU-CHI, who are yet unsubdued, and the Koriacks, whose obedience is very slight.—There appears to be a probability that the Tunjoore may be accessible to the gospel; when that is the case, it will be desirable to have a missionary here, and more especially should missions be formed amongst the Chou-chi, or Koriahs, or about the Amoor: the Amoor I consider as the most desirable. The Russian monastery at Peking is completely blockaded,—it may contain 10 or 12 monks, who are kept like prisoners:

the late head was considered as timorous: another has been appointed, whom I hear highly spoken of as to abilities and acquirements. The monks of this country are bantered, as being so indolent, that whilst reclining, they call their servants to cross them! Images, not merely pictures, but molten images, graven images, and carved images, are used and worshipped here, as decidely as they are, or ever were, by any heathen. Thousands know no other name for their idol shrines than BOGH, that is GOD, and express surprize at being asked how many gods there are; readily answering, "so many that they do not know." The instructed, of course, have an acqaintance with the history of christianity; but that you know does not constitute a Christian: in fact the people here, one and all, appear to me to have forsaken the Lord their God, and consequently to have been forsaken of him: for, of all the abodes of vice and poverty, this is the chief, and it arises entirely from idolatry, which, having seduced them from the worship of the only living and true God, has occasioned them to put their trust in the observance of rites and ceremonies, instead of endeavouring to live according to his commandments. The only check of vice, therefore, is its inconveniences; for instance, indolence and drunkenness occasion poverty and hunger; but daily I see that this is not sufficient to deter from those vices which have caused many to perish this winter. Eternal salvation is ensured by extreme unction, within three days of one's death, and a passport which is put into the hand of the deceased.

SIBERIA.—A revolution has just taken place in the government of Siberia; it was sadly wanted. The new governor Speranzan was, in 1812, secretary of state, and it is to be hoped, will see what is the true interest of his country: it is bad government alone which has made Siberia a desert.

The change which has taken place so lately, and the attention which Siberia is likely now to receive, induce me to think, that a permanent intercourse will, at no very distant period, be formed with India; but there is a sad mass of ignorance to be dissipated, and of opposition to be overcome; it will be some time before I would put much confidence in all their encouragements when proffered.

II. TRANSLATIONS. &c,

(Continued from page 359)

A ſea voyage of a few days, brought me to the ſcene of my future exertions. I was received with great kindneſs by the leading partner of one of the firſt mercantile concerns of the Eaſt, or perhaps the world, and on the following day, entered on the duties I had undertaken to diſcharge.

I had only to repeat the ſame taſk which I had ſo ſucceſsfully accompliſhed ſo very lately, and although every thing was on an infinitely larger ſcale, yet as my facilities were proportionally greater, I experienced little difficulty in working in a ſhort time, the ſame beneficial, and as ſome thought, wonderful, reformation.

At firſt I heard ſome grumbling among the inferior ſervants, about "new brooms," &c.; but even they ſhortly perceived that the plan ſaved to every one an infinitely greater degree of exertion: in ſhort, that a ſtate of order precluded hurry, and thoſe calls for exceſſive labour which they had formerly experienced.

My employers beſtowed on my ſervices the higheſt commendations; and at the end of the firſt year gave me, in addition to my ſalary, a very valuable proof of their entire ſatisfaction. They all treated me with reſpect and received me occaſionally into their families, on the kindeſt footing—more like a friend and equal than one who received from them the wages of labour.

At the end of the ſecond year, when I communicated to my friends the reſult of my trial-balance, which came out perfectly exact, they pronounced on my exertions the warmeſt eulogium, and as their profits appeared to have increaſed in a very conſiderable degree, I received their moſt hearty thanks, and double the preſent I had received the firſt year.

When the term of my engagement was nearly complete, the head partner told me that the houſe had come to the reſolution of offering me a permanent eſtabliſhment with them, and that if I had not views myſelf in all reſpects incompatible with this, they meant to make their offer more worthy of my acceptance.

But, ſhould I prefer the ſituation of one of their Agents or Factors, they could be happy to give me the firſt eligible truſt of that kind which ſhould become vacant; or if I wiſhed to go into buſineſs myſelf, they hoped ſtill to be able to ſerve me by throwing as much in my way as they poſſibly could, and to afford me all the facilities which their friends or their funds enabled them to beſtow.

For all this kindneſs, I returned my warmeſt acknowledgements; but reverting to the myſterious and unhappy fall of my parents, I ſaid, that as they had given to me the means of diſcharging a ſacred duty, my firſt wiſh was to ſet about its performance with the leaſt poſſible delay. To endeavour to find them out if alive. If in priſon, to relieve them—or at any rate to try to remove that dreadful cloud of uncertainty which now darkened my view.

I alſo mentioned my expectations of a ſettlement in buſineſs with a gentleman, now well advanced in years, whoſe eldeſt daughter I had the beſt hopes of being able to marry, and conſequently I might ſhare his very ample fortune, and in due time become his ſucceſſor.

My worthy friend thanked me in his turn, for the confidence I had placed in him. He was pleaſed to ſay, that my plans, did equal honor to my head and heart. That they had his fulleſt approbation, and he adviſed me not to delay one hour making the neceſſary preparations for a journey in which I would follow the great example of the ſon of Ulyſſes, by undertaking a pilgrimage dictated by filial affection, and like his, fraught with danger.

As the political relations ſubsiſting at that time, prevented all direct applications in the quarter where my parents were ſuppoſed to ſuffer, he would ſtill try ſome round about method of inſtituting inquiry himſelf. He adviſed me to make my approaches in the ſame manner and under a feigned name. For he added, as ſeveral perſons muſt have united in the perpetration of the crime—they will not ſcruple to conceal their infamy by repeating ſimilar enormities.

In reply I ſaid, that the only return I could make for ſo much goodneſs as had dictated his advice, to an un-

happy orphan, was, implicitly to follow it—and that I ſhould be ready to begin my journey the moment, my preſent engagement was completed. He desired me not to think a moment of my engagement, but make ready for my journey without loſs of time.—"In two days ſaid he, you muſt be on your way." I bowed to the ground in token of obedience, and in two days I began my journey.

It was deemed proper that I ſhould conſult with my uncle and friends, and arrange with them the plan of my journey, The bounty of my friends was again doubled, ſo altogether I had become maſter of a large ſum; but what was ſtill of greater value, I received a kind of circular letter, expreſſive of the high approbation which the houſe had of my character and conduct. Their gratitude for the great advantages which they had derived from my ſervices, and their determination to give me in return their fulleſt countenance and ſupport. With this ſplendid teſtimony of the eſteem of my maſters, I returned with no inconsiderable feeling of pride to my friends.

Having communicated to my friends all the favorable circumſtances already mentioned, excepting the letter, they were prepared to receive me with renewed kindneſs; but the production of this produced, ſuch a degree of exultation that my entry once more among them, may with propriety be ſaid to have been a kind of triumph—the ſmiles of approbation which gladdened the beautiful countenance of my favorite one—were of infinitely greater value to me--I was delighted in the higheſt degree. Her father ſhaked me by the hand with a cordiality and fervor which could not be miſtaken. It emphatically proclaimed me his intended ſon-in-law—while my uncle and himſelf ſpoke of the circular as a noble teſtimonial of my abilities and worth, and which could not fail to introduce me to public favor and boundleſs wealth. The effect of all this was highly delightful. It produced ſuch a degree of exultation in my mind, that I experienced an effect similar to that of intoxication.

I ſoon afterwards began to confer with my uncle and

my intended parent, reſpecting my future plans, and it was generally agreed among us, although the ſearch after my parents appeared wholly a hopeleſs taſk, yet as the ſeveral voyages I would have to make, might be turned to conſiderible commercial advantage, and would at the ſame time, afford me a favorable opportunity of making myſelf known to the principle mercantile Firms in India, I might very properly begin these voyages as the proper ſeaſons came round.

Theſe gentlemen kindly tendered me their ſervices in procuring a proper ſhip; and offered without ſolicitation on my part, to make ſuch additions to my funds from time to time, as the proſecution of my plans might require. It was alſo agreed, that my marriage ſhould be ſolemnized on my return.

My hours were now truly winged: I felt only delight. For my funds, having relieved me from the comparatively dry details of buſineſs for the preſent, I lived in the charms of my fair—my very food was love.

The happy period ſoon terminated, and during the ſucceeding three years, in which I made a number of voyages, in general, ſufficiently profitable in their ultimate reſult, yet performed ſometimes in ſickneſs, diſtreſs, privation, and much wearineſs. I had often to mix with people almoſt in the ſavage ſtate—intent to commit fraudulent or cruel acts, which—with but few exceptions formed a complete contraſt to the high ſtate of civilization among the people with whom I had lately lived. I gained no information whatever regarding my parents, but my introductory letters and buſineſs procured for me the moſt favorable introduction to the merchants of India, with many of whom I opened accounts, under the moſt auſpicious circumſtances.

Having completed my voyages, or as my friends were pleaſed to call them, the term of my probation, I returned, was married, and was a very happy man, The rejoicings conſequent on my nuptials were on the moſt ſplendid ſcale, and proclaimed to the world in a language which it well underſtood, the wealth, and conſequence of the happy couple,

(To be Continued.)

SHORT ACCOUNTS OF THE GORKAS.

From a Correspondent in China.—We have in Chineſe, a ſmall work, conſiſting of two volumes, duodecimo; which narrates briefly the military operations of the reigning Tartar Dynaſty,—it concludes with 平定廓爾喀 "The ſubjugation of the Gorkas."

The account ſets out by affirming that the Gorkas had no intercourſe with the Chineſe till modern times: and deſcribes them as a large tribe on the weſtern side of Thibet, which, it is added, is the 古佛國 "Ancient Budha nation."

From the frontier of China, to the neareſt Thibet territory is,

	72	Day's journey.
	12	Days more to upper Thibet, and
	15	More to the Bridge that ſeparates that region from the Gorkas, making in the
Total	99	day's journey to the ſeat of war on that occaſion.

The Emperor, Këen-lung, was averſe to commencing hoſtilities, on account of the diſtance; but having taken the people of Thibet under his protection, he judged that his honor required him to defend them againſt the inroads of the Gorkas, The dangerous paſſes over the mountains are ſpoken of with honor; ſome of them required a whole day to croſs, and when once attempted, muſt be paſſed before night; there being no halting place, nor any poſſibility of travelling in the dark. The Chineſe Generals were obliged to walk on foot over theſe mountains.

It is remarked that the Gorka stone Redoubts were very strong, and the Chinese were unable to make any impression on them at first: and finally had recourse to undermining and blowing them up.

At first the Gorkas adopted, what the Chinese call "the old fashioned" mode of fighting, viz. giving a challenge; fixing a day, and fighting a pitched battle. However, they soon found that the Chinese employed artifice, and slaughtered them whenever they could, which made them desist from their "old fashioned" mode of warfare,

and finally sue for mercy and peace. Thus, their reduction was completed within a year.

In the course of the narrative, it is stated, that there is in Thibet a 活佛 "Living Buddha," who is called TA-LAI-LAMA, (Delai Lama) and tradition says, it is 如來 JOO-LAE, i. e "Buddha," who successively animates this person from age to age. When about to die, TA-LAI-LAMA announces that he is 往生處 "Going to the place of the living"—or, the region of life, "and his eldest, or younger brother's child is made successor, and is animated by the Lama. Respecting this account, the narrator says with great simplicity, 其眞僞不可知 "The truth or falsehood of this tradition cannot be known;" but he adds the Munkoos and various other Tartar tribes to the distance of ten thousand Chinese miles, all believe it; and suppose the TA-LAI-LAMA to be the supreme of the Budh religion. He says, the natives are ignorant of the social relations of life, and the sexes live in promiscuous intercourse.

They have no flogging according to my author, with the bamboo; offences are punished by a longer or shorter confinement in perfect darkness; and their capital punishment is immuring the criminal in a den filled with scorpions, which sting the victim to death.

THE HISTORY OF MEDICINE IN CHINA.

No. I.

We feel particularly happy in giving publicity to this paper for two reasons:---The first is, that the subject of Chinese medicine, has not, that we are aware of, been laid before the British public. The second is, that the paper appears to have been read before a select number of gentlemen in China, who have, it would seem, formed themselves into a society for the purpose of investigating the natural history, &c. of that country, and from whose united researches, much new information may be expected. We cordially wish them success.- -We shall rejoice in their every step in the path of science.---We shall have great pride in giving publicity to any documents, they may wish to be generally known; and it may be satisfactory to our medical readers to know, that we have reason to expect a series of papers on the subject of this one, which we shall, by the earliest opportunity lay before them.

"Gentlemen, the Chinese, whom I venture to pronounce the most unique, and the most original people at this day on the face of the earth, look at medicine in two points of view, a favorable one, and an unfavorable.

1. The sincere, diligent, candid, and benevolent practitioner, who toils for the health of his neighbours, and fellow-countrymen, they regard as holding a place equal in importance to that of the virtuous Minister of a powerful Monarch, who is a blessing to the Empire. On the other hand, he who has no higher motive than his own emolument, and who from his ignorance, or his foolhardiness, as often kills as he cures, they regard with sovereign contempt; and feel ashamed that such men should be called by the same name as the sincere votaries of the healing art, who by a very appropriate and honorable destination, they call 仁術 Jin-shuh, "the benevolent art." The ideas I have thus put into English, are taken from the preface of a work in 40 volumes, compiled by the united efforts of about a hundred persons, connected with the Imperial College of Physicians at Peking; during the reign of the late decided and prosperous Monarch, known by the name or rather title of Këen-lung, 乾隆 which, being interpreted means, "celestial glory." This book which is the latest national work in China, on the subject to which this paper has a reference, was published about year A. D. 1740.

2. There is an individual and private work, in 11 vols. printed not more than 14 years ago, entitled 醫書滙參 E-shoo-hwuy-tsan, "a comparative compendium of medical books:" this is the latest publication which has any pretensions to particular notice, that I have seen. In the year 1819, being desirous of procuring information on the Chinese notions of diseases and their cure, I bought all the books on medicine which were to be found in the populous and opulent city of Canton. They amounted to 892 vols. I need scarcely add, as my other avocations are well known to you, that I have not yet been able to examine the contents of these books, to that extent which I could have wished; or rather, did and still do wish to effect.

3. I shall this day furnish you with a few general notices on the history of Chinese medical practice; and at the same time would observe, that I by no means anticipate very important and useful discoveries from the Chinese in this department of human knowledge: for, since the genius of Bacon threw open the gate of experimental science, the European mind has out stripped all that ever preceded it, in the accuracy, and the extent of its knowledge. However, you are not unacquainted with my maxim, which with reverence I adopt from an inspired and a divine author, viz. that "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." I know it is a much more ungracious task to teach than to LEARN; for the assumption of superior knowledge, however justly it may be claimed, commonly offends one's pride; whereas, he who becomes a scholar flatters our vanity: this is a difficulty in our way; but, I would ask what honorable and benevolent course is not attended with difficulties? Let us therefore resolve to go onward.

4. In the case of men to remotely situated, and of such a different speech, and discordant manners, and habits of thinking, as Englishmen and Chinese a most discouraging difficulty in LIMINE, is how to understand each other on physical and medical facts and theories, therefore, as I have before hinted to this society, great patienee is necessary, in our pursuits; and one must learn a great deal of nonsense, in order to be able to refute it.

5. The Imperial work above referred to, is entitled 醫宗金鑑 E-tsung-kin-këen, "a GOLDEN MIRROR OF THE MOST APPROVED MEDICAL PRACTICE." All books in China referring to medicine that could be procured by purchase, or by loan, were collected, and traditional popular MSS. were sought by the order of Government. In four years it was completed. In this work, it is maintained that in the remote ages of antiquity, medicine, and the affinities and correspondencies in nature, were better understood than at any subsequent period

Chinese writers attribute the ascertainment of the properties of herbs to 炎帝 Yen-te, the illustrious Monarch, an antidiluvian personage, in their annals placed about 3000 years before our era. This illustrious King Yen-te,

is otherwise called 神農 Shin-nung, which appellation means, "Divine Husbandman." About the same time lived another king 軒轅 Hëen-yuen; and a statesman, named, 岐伯 Ke-pih, who, with the monarch just now named, formed by their personal efforts a sort of Royal Society, for physical and medical research in China: and in allusion to them, medicine is sometimes called 岐軒 "The art of Ke-hëen." To Ke-pih, the origin of 刺灸 Tsze-chih; i. e. "impuncture," is attributed. There are two fragments, yet extant attributed to Ke-pih, and which, (according to the imperial editors, & other writers) are the most ancient notices in China, concerning the cause & cure of diseases.

6. The first of these fragments is called 靈樞 Ling-choo, "the intellectual hinge," perhaps meaning, that turning-point, that crisis, which determines the connexion, or the final separation of soul and body. The other fragment, is entitled 素問 Soo-wan, "plain questions," and refers to, or contains the result of certain consultations between Hëen-yuen and Ke-pih, on splanchnology.

7. Both these medical fragments are given in the work published fourteen years ago, by a private hand, to which I referred in the beginning of this paper. They are considered more ancient than the classical books, collected and edited by Confucius; but how their authenticity and genuineness are traced I know not. The style of these, like that of several other ancient medical writings, is obscure, and abstruse to modern Chinese students. In these fragments, the circulation of the blood is recognized; whether in the form of a note or not, I am not prepared to say: however, there is little doubt, that as early as the days of GALEN, the Chinese believed, and taught, and acted on the belief, that the blood, and a certain animal spirit, or subtile aura, circulated, or went round and round the human body, without intermission day or night, as long as life continued. But, up to the present time, I believe, they are ignorant of the MANNER in which it does perform its circuit, and of the structure of those canals, the veins and arteries which convey it.*

* This is a confirmation of a remark we made in our last number, (vide page 374.) ED.

Just as Choo-foo-tsze, an eminent Chinese philosopher, (considered second only to Confucius) taught six hundred years ago, that there belonged to plants the distinction of sex; and any poor Chinese gardener will tell you, that this is a male plant, because it bears no seed; and that is a female, because it does bear children, (as their root for SEED is:) yet neither the philosophers, nor the gardeners of China seem to have followed up these hints, with an experimental scrutiny, to ascertain in what that sexual distinction consisted.

8. So neither their genius, nor their doing, have prompted them to dissect carefully the bodies of the dead, for the benefit of the living: and they remain satisfied with the FACT of the blood's circulation without endeavouring to explain it.

9. Although they teach that the blood goes round as in a circle which has no beginning, nor any end, yet they choose to denominate what they call 寸口 T'sun-k'ow, the inch mouth; i. e. that part of the wrist where they place the fore-finger in feeling the pulse, the head-quarters of the blood, or in their style, that part where the court is held, and a report made by the pulse of all that is going on in the little world, *man;* the most distant region of which microcosm they place in the foot.

10. The 書經 Shoo-king, compiled by Confucius, mentions 巫咸 Woo-hëen, as skilled in the cure of diseases about 3000 years ago. The next names of eminence in this department, are 倉公 Tsang-kung, and his pupil, 扁鵲 Pëen-tsoo, otherwise called (盧醫 Loo-e) Doctor of Loo, who lived about 2100 years ago. During the civil wars of China, the state of society however afflictive to humanity, was probably favorable to discovery in the art of medicine, and one in which practitioners are of unusual importance, a circumstance that has gained a medical man in China, the appellation of 國手 Kwŏ-show, "the nation's arm," meaning, that by his art he saves persons from death.

11. The middle of the 3rd. century, was in China, a period of civil war, and great slaughter of human beings. It was then the, now deified, physician 華佗 Hwa-to lived,

and to him is attributed great skill in the use of the knife. He is said to have laid bare and scraped the bone of the arm of the deified hero Kwan-foo-tsze, (關夫子) and saved him from the effects of a poisoned arrow which entered his arm.*

12. He removed the eye-ball of a king's child, cut away the diseased part, and replaced the eye-ball. It was Hwa-to who first discovered the present mode of gelding swine and fowls in China. Tsaou-tsaou, who is by some Europeans called the Bonaparte of that age in China, ordered the doctor to be decapitated, (the books say,) because he refused to attend on the general's wife; but popular tradition says, because he proposed to trepan the general's scull, and cure him of some affection of the brain.

13. In consequence of Hwa-to's murder, his wife burnt all his manuscripts: and one that he offered to the jailer, (called 青囊經能活人) "the green bag recipe, able to bring the dead to life"—containing many important secrets, being, from fear, refused, he burnt it before his death.

14. Shun-yu e, 淳于意 A Doctor of some note, lived about this time.

15. In the fourth century, 王叔和 Wang-shuh-ho was chiefly famous for his work on the pulse, an epitome of which is given in Du Halde's China.

16. In the sixth century, 陳桂 Chin-kwei lived, who is said to have cut into the abdomen; removed diseased viscera; STITCHED up the part again, and healed the patient in a month's time.

He gave an opiate to the patient, which rendered him insensible, before he began the operation; the opiate is called 痲佛散 Ma-fuh-san, which seems to express that it was in the form of a powder.

17. There was one man of eminence, called 許徇宗 Heu-yin-sung, who rather undervalued the doctrine of the pulse, and said, he could do without it. It was he,

* This Kwan-foo-tsze is said to have continued playing at Chess, and drinking with a friend, by the aid of one hand, while he held out the other to the doctor all the time the operation was performing. See San-kwo.—ED.

who being adviſed to write a book, ſaid, "words cannot communicate my art."

18. The above mentioned, are a few of the deſultory names of eminence connected with medicine in China. There are four perſons ſtill more eminent as writers, and who are well known by the epithet 四大家 Sze-ta-kea, "the four great maſters"—or leaders of ſeparate ſchools, and authors of diſtinct ſyſtems. From the firſt of them to the laſt embraced a period of TWELVE centuries.

19. The firſt is 景仲張 King-chung-chang. He lived during the 後漢 How-han, A.D.220, and was a native of 南陽 Nan-yang.

20. The next is 劉守眞 Lew-chow-chin. He lived under 宋朝 the Sung Dynaſty, A.D. 1200—河間人.

21. The third is 李東垣 Le-tung-hwan, (or 李杲) who lived under the firſt Tartar Dynaſty, A.D. 1300; and the laſt is,

22. 朱丹溪 Choo-tan-ke, a native of Chĕ-keang province, who lived during the late China Dynaſty 明 Ming, A.D. 1500.

The firſt named is considered, 後世方脉之祖. "The father of physic;" he left numerous writings which are ſtill much read.

23. In what the theories of theſe FOUR maſters conſiſted; wherein they agreed, and in what they differed, I ſhall make the ſubject of a ſubſequent paper.

(To be continued.) MAY 18, 1820.

ON THE HISTORY OF THE PORTUGUEZE IN MACAO.

Seigneur Editor: In No. 10 of your Gleaner, an account taken from the Chineſe, of our entrance into Macao, was printed.

Since you gave no opinion of your own, on the ſubject, I, though a Portugueze, have no quarrel with you; and only hope, that you will liſten to BOTH ſides of the queſtion as ALL wiſe men do, of which number I ſuppoſe you are one.

From your authority, viz. "a Chineſe topographical

account of Heang-shan," it does not appear that we ever aſſiſted the local government againſt pirates; however, I aſſure you that this is, amongſt Chineſe, the popular belief: and, as Chineſe themſelves ſay, the public belief, as well as the public opinion, is on ſuch ſubjects often right: for it is difficult to bribe, though not difficult to flatter, the public.

Towards the cloſe of the 明 Ming Dynaſty, Macao, was infeſted by pirates, whom our anceſtors ſuppreſſed, and thus obtained the good will of the local authorities—that no other means of obtaining their good will was uſed, I do not pretend to ſay. But as the ſuppreſſion of free-booters led the way to our occupation of Macao, I do not ſee how our claim to it differs much from the claim of the Manchou Tartars to the SUBSEQUENT occupation of the throne of China.

Portugal is indeed, comparatively but a ſmall ſtate, and is by Milord Byron, and ſome other ſuch like folks, treated with contempt, as all people who have leſs power, or leſs wealth than their neighbours generally are; and which ſets us upon our metal, and makes us haughty in our turn.

However, it was alloted to the Portugueze, (whoſe very name is obſcure—whether from "Portus Gallorum," or "Portus Cale,") to be the precurſors of Europeans, by way of the Cape, to India: and to their enterpriſe under Vaſco de Gama, the world is indebted. More than THREE centuries have elapſed ſince Gama's days; let not thoſe whoſe Indian grandeur has not yet reached ONE century, triumph proudly over the declining years of the ancient Lusitania, which delivered Chriſtian Spain from the graſp of the Moors.

Would to God that in our ſocial capacity we always behaved as became chriſtians: but, alas! we, as well as you "Englies Diables," (as our ſoldiers call you irreligious Proteſtants) have generally, in foreign colonies, relinquiſhed our chriſtian principles for luſt and avarice—Ah!

VALE, A PORTUGUEZE.

To our Portugueze correſpondent, we are certainly

under obligations; and, as we, like all other editors, are frequently obliged to depend on the accuracy of our correſpondents, we beg to obſerve, once for all, that we do not hold ourſelves reſponsible for their errors. But, we ſhall ever be ready to correct any miſtatement of our own, or any miſtake of theirs, as ſoon as it is pointed out. Viewing, as we do, all mankind as children of the ſame Univerſal Father, and the extent and boundaries of ſtates and of nations, as fixed by the wiſdom of an unerring Providence,—we moſt unreſervedly condemn that haughty contempt of other nations, of which our Portugueſe friend complains; but which, alas! is too common among thoſe whoſe nations poſſeſs vaſt power—extending territory—and growing wealth. The evil, however, is common to man; and a change of circumſtances would probably exhibit thoſe who now complain, as equally ready to manifeſt the contempt complained of.

THE QUEEN OF HEAVEN.--CHINA, MAY, 1820.

"As for the word that thou haſt ſpoken unto us in the name of JEHOVAH, WE WILL NOT hearken unto thee--but WE WILL burn incenſe to the QUEEN OF HEAVEN, as we have done, our Kings, and our Princes, for then we had plenty of victuals." Jer. xliv. 17.

Tëen-how, "Heaven's Queen," or otherwiſe Tëen-how-neang-neang, 天后娘娘 "Her Ladyſhip the Queen of Heaven," is, Mr. Editor, a perſonage much venerated in the Celeſtial Empire; that is, by the people of China. Her Ladyſhip was a native of the adjoining province, called Fokien, or 福建 Fuh-këen, "Felicity eſtabliſhed." The Queen's family name was 林 Lin, "A wood or forest:" the purſuits of the foreſt family were maritime; and, the daughter at five years of age, was remarkable for her devotion to the goddeſs, well known amongſt us in China, by the name 觀音 Kwan-yin--"The obſerver of ſounds," or otherwiſe, "She who ſees whatever is paſſing, and hears whatever is ſaid," The Canton Chineſe call her "the Virgin Mary;" and the Virgin they call Kwan-yin.

Miss FOREST, or, the Queen of Heaven, took early in life a vow of celibacy, which, added to her devotion, procured her much eſteem during her life time, and the honor of deification by the "Kings and Princes" of China, during the 宋 Sung Dynaſty, which cloſed A. D. 1296.

In the beginning of May, the nativity of the Queen of Heaven is celebrated. This feſtival is kept, not with "gymnaſtic exercises,"

nor with "running, leaping, wrestling, boxing, or the throwing of the quoit," as was done at the festival of five days, to Œlympian Jove, which also began and ended with sacrifices---nor is it kept with "MINCE PIES as at a Lord Mayor's Christmas:" but it is kept, (begging the Italian Christian's pardon) with an ORATORIO, or a SORT of "SACRED drama," (Ah!) consisting of "dialogues, recitativos, duettos, trios, ritornellos, choruses, &c." to "ALLURE YOUNG PEOPLE," as was intended by San Phillippo Neri, at Florence, in 1515: and which idea, they say, has been since introduced into England.

We have in this corner of the world, sir, a number of these games "to allure young people,"---not to "pious offices" as was San Phillippo's wish, (and, as has been the wish of many worldly wise man, such as San Phillippo) --but, as the fact shews, to allure them to idleness and debauchery.

This spring season, Mr. Editor, Tëen-choo, the Lord of Heaven, has in this part of the empire, "made our firmament brass, and our earth iron.---HE has commanded the clouds not to rain upon us:" and this "bruitish people" (worse than the ox, or the ass---because they know not, or will not recognize them, who feeds them) have been supplicating Miss Forest, the Queen of Heaven, to give them rain. I have told a few of them---I fear to little purpose---that the VANITIES of the heathen, their fellow-creatures, deified by fellow creatures, CANNOT give them rain; but that he who "made the heavens, earth, and sea, with all that in them is"---can give rain, and he only.

However, as Christian and Pagan superstition have filled every day in the year with the nativity, (or something else) of a Saint or a god, there is great facility and plausibility in imposing on themselves or others: like the Delphic oracle, they are always ambiguous. If JEHOVAH send a curse, it is attributed to the wrath of some demon; if he give showers from heaven, and fruitful seasons; it is Nostra Senhora, or the Tëen-how's natal festival, that has induced it: as my servant told me the other day, with a long face.---"The utmost efforts of the husbandman to irrigate the rising crop have proved fruitless; many fields are burnt up.---Now is the nativity of the Queen of Heaven---if this festival passes without rain being given, we have no hope!"

The Chinese government has by proclamation commanded a general fast, and abstinence from animal food; the local magistrate (a very vicious worthless wretch in his private character,) has in his OFFICIAL capacity gone to the new temple and remained fasting and praying days and nights successively, 求雨 supplicating rain, of the "Stocks" which their own fingers have framed. How melancholy the reflections which crowd upon the mind.---But, thus saith JEHOVAH---the gods which have not made the earth and the

heavens," shall perish from off this earth, and from under these heavens.---Hasten it, O God, in the time appointed by thine infinite wisdom!

NONE CAN PLEASE EVERY BODY.

天亦難做 T'ëen yih nan tso:

That is, IT IS A HARD THING EVEN TO BE A GOD: or, as they express it in Chinese.---Even the part of heaven is hard to fulfil.

This rather impious saying, is brought forward in a verse, intended (by the poet who wrote it,) to shew, that those in power, feel it impossible to please every body.

The demi-god Kwan foo-tsze, who rules in heaven, being absent from his court one day, was told, on his return, by the officer in waiting, that four persons had prayed to him for things incompatible with each other.

A gardener, whose peach trees were in blossom, desired that the east wind might not blow; lest it should blast the trees. A waterman who wished to proceed up the Yang-tsze-keang against the stream, prayed for an easterly gale; a traveller prayed for fair weather; and a husbandman for rain.

Kwan-foo-tsze said, it was a hard thing to be a god, in as much as every body's wishes could not be gratified: however, in the present dilemma he directed, that the east wind should not blow upon the garden, but up the river, and that the rain should fall at night, and not in the day-time; thus the gardener, the waterman, the traveller, and the husbandman, might all have their prayers favorably answered.

CHINESE DEISM.

Mr. Editor: It is well known that 天主教 Tëen-choo keaou, "The religion of the Lord of Heaven," which, from the Latin church, is considered in China, to denote the "Christian religion"---means merely "DEISM"---viz. that NATURE has a SUPERIOR and GUIDE, who is God.

But the philosophical polytheism of China, is mad against the DEISM of Christians; which I infer partly from their persecution of the very name.

This people, (the Chinese under Tartar sway) boasts of universal philanthropy, and says, that all nations form but ONE FAMILY, yet, the existing heads of this family in China, influenced by their "elegant" and "tolerant" polytheism, either strangle, or behead, all persons, who, from other branches of the same family, intrude themselves upon their notice.

I am not at all surprized at this, dear Mr. Editor, for I see so much inconsistency amongst the Christian Deists, both of the Latin, Greek, English, and Scotch churches, that the inconsistencies of the "elegant" and "tolerant" polytheists does not at all shock me.

I do not think that the mere circumstance of idolatry, impiety, and contempt of Christian principles, ceasing to shock me, as they

did in my better days, is much in my favor; but such is the fact. I know people in India who live in habitual fornication, say, every Sunday in church, on their knees, in a most audible tone, "From fornication, good Lord deliver us."

Pray, Mr. Editor, what do they mean? Is it to deceive God or man, or THEMSELVES, that they do so?-- or what is it that these celestial Tartars who rule in China mean, by preaching peace, and yet committing murder?

Your's,

NOBODY.

DECAPITATION OF CRIMINALS.

Canton, December 26, 1819.

The paper daily issued from his Excellency, the Governor General's office, has to-day made the following notification:—

"The various civil and military officers of the city this morning announced their arrival to attend the assize. At eight o'clock, on a gun being fired, the court gate was thrown open, and his Excellency ascended the throne, whilst the treasurer, and other officers of rank, arranged themselves, and sat down in rows on each side. The judge was then told to dispatch his officers and bring forward the prisoners charged with violent robbery."

"They were brought forward; some questions asked; judgment passed; the royal death warrant requested; it was given; and officers immediately deputed to convey *seven criminals* to the public market place, and there to execute them (by decapitation.")

"The tablet of the royal warrant was returned; and the attending officers reported that the execution was finished."

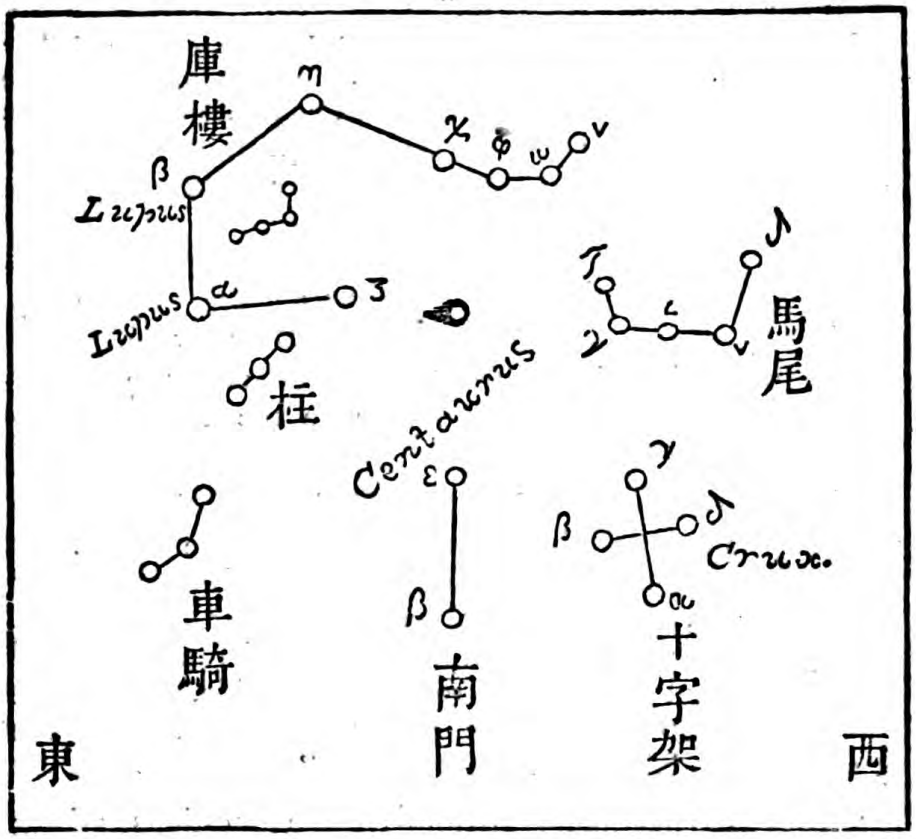
It is in this unimpressive, cold-blooded manner, that death is inflicted, and the report made in this city.

A sort of supplement to the MS. paper of the same day stated, that in the north side of the province, a pawnbroker's house, and seven other families were robbed in open day by banditti, against whom government had sent a party of troops.

A COMET OBSERVED IN CHINA,

IN MAY, 1820,

Described by J. Reeves, Esq. F. R. and L. S.



"This Comet was first observed on the 5th of May, 1820, in the body of Centaur, and nearly in the following position: --

"A line drawn through A and B,* or the foot, and easternmost spar of the cross, and produced N. E. would cut the Comet: and a line through E and B, or the western foot of Centaur, would also cut the Comet; and an arc of a circle through D T X Centaur, and A Lupus, would also cut the Comet.

"Therefore it will be in about 201° N. Ais. and 46° 00 Sd.

From the figure, which is a pretty good representation, it will be seen that the comet has no tail, being one of those called "Hairy."

"It has become, of late, more visible to the naked eye; but has changed its place but little, and that to the north eastward."

* We hope our readers will excuse the insertion of Roman small capitals, instead of Greek characters, as we are quite without them. Those to whom this article will be interesting, we presume, will comprehend the references.

In offering our most cordial thanks to the scientific gentleman who has obligingly favored us with this brief description of the Comet, we beg leave to add a few remarks relative to the Chinese doctrine of Comets; and in doing so, we shall confine ourselves to native authorities, and authors uninfluenced by foreign theories. The late astronomical writings of the Chinese, especially of those employed about the Astronomical Board at Peking, may be supposed to be in a degree influenced and improved by the scientific labors of the Jesuits, and hence, cannot be considered strictly Chinese. But our remarks shall be restricted to ideas and theories that are *purely Chinese.*

First. *Names given to Comets.*—The chief are the following: 篲星 Suy-sing, i. e. "a broom star;" 彗星 Hwuy-sing, i. e. "a broom-tailed star;" and vulgarly, 掃把星 Saou-pa-sing, i. e. "a broom or besom star."—Vide Kanghe, and other dictionaries.

Secondly. *The nature of Comets.*—On this part of the subject it is hardly possible to form a just notion of their sentiments. Perhaps it may be inferred from their opinion of the nature of the celestial bodies in general. The *sun,* they affirm to be 火氣之精 Ho k'he che tsing; "the essence (or spirit) of fire."—The moon they represent as 水氣之精 Shway k'he che tsing, i. e. "the essence (or spirit) of water." Of the *stars,* they say, 萬物之精上,爲列星 Wan wŭh che tsing shang, wie lĕĭ sing, i. e. "the subtile part (or essence) of all things, ascending up on high, became the stars." Their notion of the sun, as "the essence of fire," does not seem to differ much from the theories in Europe, concerning that luminary: viz. "a ball, or globe, of fire"—"an immense ignited body." As they consider *water* the production, property, and emblem, of the feminine energies (perhaps vis inertia) of nature, which they sometimes call *darkness,* their notion of the *moon* being "the essence of water," may not really differ very far from our own, when we call the moon "an opaque body."—But with regard to the *matter* of which Comets may be supposed to consist, we have not observed any thing in Chi-

nese authors. A learned man of that nation made the following observation to us on the nature of Comets. "When awful and unlucky events are about to take place, there are certain antecedent indications thereof in the operations of nature. Comets, therefore, may be considered as the *conglomerated presages* of these events, formed into a visible figure in the heavens."

Thirdly. *Kinds of Comets.*—These they represent as various.—1. The 彗星 Hwuy-sing, "a tailed star."—It is represented as having rays, shot forth in the form of a broom, and which spread and brighten in their recess from the nucleus.—2. 孛星 Pee-sing, "hairy stars." *Pee* signifies, "the irresistible and luxuriant shooting out of buds from a plant." Comets of this class are delineated, in the plates, as round, and like a porcupine, with shortened rays all round the body of the star, but without any tail.—3. 掃星 Saou-sing, "broom star," the figure of which is said, "to resemble a tree, with a bird in its top."—Of this class there are some "whose figure is like a straight bamboo, and the tail of which *diminishes* in its recess from the star, terminating in a point; the tail appears twenty or thirty feet long."—4 杵掃星 Chu-saou-sing, i. e. "pestle-broom star," whose "figure resembles the pestle of a mortar, and the tail of which is like a broom."—5. 蓬掃星 Pung-saou-sing, i. e. "bushy-broom stars"—perhaps the "*bearded* Comet." *Pung*, refers to a plant that grows with a confused, luxuriant, and bushy top. The 天文大成 T'heen-wan-ta-ching, an astronomical work, with plates, in thirty-two 8vo. volumes, enumerates several others. But, with our astronomers, the writers seem to admit that their "division rather relates to the different circumstances of the same Comet, than to the phenomena of several."

Fourthly. *The orbits and motion of Comets.*—Of these we have observed nothing in Chinese books, except that a Comet is said, "to *come out from such a place, and to point the tail towards the country of whose ruin it is the presage.*" The Chinese speak of a Comet's "*appearance*" in such a part of the heavens, but seldom of its "*motion.*" Whether they conceive Comets to move in a direct line, or

in a circular orbit; what is their magnitude, &c. they do not inform us.

Fifthly. *The phases, or appearances of Comets.*—The Chinese consider them spherical; and that they exhibit to the observer's eye, such of the five (for they mention only five) prismatic colors, as is suited to the nature of the event of which they are the precursors.

There are noticed various other stars, called by different names, but which we suppose are also, from their figure, &c. to be considered Comets; some of these exactly resemble a man's hand with the fingers and thumb spread out, and the wrist of which denotes the nucleus; while others exhibit the figure of a small *fan* spread open, and the joint on the top of which denotes the nucleus. If these be Comets, this variety in their phases must, as in the case of other celestial phenomena, arise from their situation with regard to the astronomer, and to other heavenly bodies, at the time his observations are made.

Sixthly. *The supposed design of a Comet's appearing.*—The Chinese uniformly consider Comets "as evil omens; the forerunners of war, famine, pestilence, national revolutions, &c."—"If a Comet exhibit a reddish color, grief and sorrow will be the consequences.—If it appear darkish, it indicates the overthrow of regular government, and the destruction of nations by banditti."—Hence, the appearance of a Comet fails not to excite great consternation through the whole Chinese empire: these "heathens, who know not God, are dismayed at the signs of the heavens."

II. ESSAYS, MISSIONARY FRAGMENTS, &c.

DESCENT OF THE HINDOOS.

Answer to a Query.

Mr. Editor: I observe, at the close of your twelfth number, that a Hindoo is anxious to know from which of Noah's sons his countrymen are descended. And whether they have the honor of being noticed in the christian scriptures. It so happens, that I am at present gleaning in a field, which, amongst other productions, has some things just suited to this Hindoo's wants. I therefore send you a parcel for him.

If India was inhabited by a race of men, previous to the arrival in the country of the ancestors of its present occupiers, few traces, I believe, of the circumstance exist. I therefore take for fact, that the Hindoos are the original inhabitants of India. We ought to look in the records of Brahminism for their lineage up to Noah. But there it is not to be found. In this want of credible genealogy, we may assume for certain, that "the progenitors of the Hindoos, when they came into India, were a mixed multitude." But, it is easy to deal in generals, and sometimes convenient too, especially, when, as in the present case, authentic documents are scarce. This remark is made, to pave the way for an opinion, in holding which, the writer is not singular, namely, that the *Hindoos* are not *all descended* from *one* of Noah's sons.

The *Cshatrijias*, or military cast, appear to figure most in Hindoo ancient history. Their great hero was *Rama*; or rather Rama was an appellation given to their great heroes. In the second volume of the Asiatic Researches, (page 132,) is recorded an opinion, given by the learned Sir William Jones, on this subject, which merits notice. This great man conceived that the Hindoo Rama, is to be indentified with "Raamah, the son of Cush," mentioned by Moses (Genesis x. 7) Of the justness of this opinion I entertain no doubt.

It would seem, that Raamah, son of Cush, came with his family into India about the time of the building of *Babel*, and that from them are descended the Cshatrijias, who, to this day have maintained, at least, a nominal sovereignty in Hindoostan. We may, therefore, set down the Hindoo military caste, who have always been first in power, though nominally second in rank, as descendents of Ham.

Mr Faber in his admirable work on pagan mythology, proves, apparently, at least, that the fortunate sons of Ham have ruled, not only the Hindoos, but all civilized nations, with the exception of the children of the covenant, from the time of the building of Babel to the present day. Knowing the Cshatrijias to be descendants of Ham, we are still at a loss, therefore, on Mr. Faber's hypothesis, to determine from *which* of Noah's sons the other castes are de-

scended. A learned writer of the present day, gives it as an opinion, that the Brahmins are children of *Shem*. I must confess there appears some good grounds for this opinion. I shall give my reasons for thinking so.

The Brahmins, it is well known, are an hereditary priesthood. In this respect they bear an exact resemblance to the ancient Levites. They are, in fact, among the Hindoos, what Levi's sons were among the children of Israel.

It is now pretty generally understood, that the Brahmins came into Hindoostan at a later period than its first occupiers. Whence then did this caste of priests come? and how were they at first set apart to this office. Noah's blessing (recorded in Genesis ix. 26,) is generally understood, as a *delegation* of the priesthood to *Shem*, and his offspring. To them, therefore, was entrusted the knowledge of the true and spiritual Jehovah. Their duty was to maintain this knowledge in the world. Now, are we to understand, that this belongs equally to all the descendants of Shem, or, are we to confine it to the descendants of Abraham? I know many good men adopt the latter interpretation. But I see no good grounds for thus limiting the application of the blessing. Nor (admitting the Brahmins to be descendants of Shem,) can I accede to the opinion of Mons Bailly, that they were for ages the sole depositories of all spiritual and true knowledge. The conceit of Voltaire, that the Brahmins were the source whence all true knowledge proceeded, need not be mentioned at this time of day. I am aware, however, that a learned father of the Propaganda, who, in the former part of the last century, was sent by the Romish See, to inspect the Catholic churches on the coast of Coromandel, has told the world that the Catholic system is borrowed from that of the Brahmins. There is one thing worthy of note which the writings of the Brahmins exhibit, that is, their clear conceptions of the attributes of Deity. They describe him as "ISHURAHA," i. e. Lord of all; "BRAMHA," the Unknown; "STANUHU," the Eternal; "SADASHEEVAHA," the Unchangeable Good; "SWYUMBUHU," the Self-Existant; PARAPARAVASTA," the only Supreme Being; SARWAYNAHA," the Omniscient; "SAR-

WAKURTA," the Omnipotent.—This liſt of appellations might eaſily be extended from any of the COSHAS. Their coincidence with one of the queſtions which every proteſtant boy learns in his catechiſm, is too obvious to need illuſtration.—Are we to aſcribe this coincidence to a common origin? Or how has it come to paſs? We look in vain for ſuch clear ideas of the nature of Deity in the moral ſyſtems of China, or in thoſe of ancient Greece and Rome.

If we adopt the opinion, that the Brahmins are *Shemites*, then all is plain. They and the other deſcendants of that father of the faithful, have always poſſeſſed this knowledge in common with the children of EBER. But it has been the glory of the latter, to have had the Meſſiah born among them, who, by his apoſtles and prophets, has again reſtored this to all nations. The Brahmins, poſſeſſed of true knowledge, have always confined it among themſelves, leaving their followers to worſhip ſtocks and ſtones, and they knew not what—Of ſuch conduct who can approve?

Of which of Noah's ſons the two other Hindoo great caſtes are deſcended I can form no fixed opinion. Perhaps the SUDRA caſte are children of Japhet. They are a plain, faithful, induſtrious, eaſily perſuaded, race. They cultivate the fields, and work as common mechanics. If I am right in my opinions reſpecting the Brahmins, we might ſay of the Sudras, "GOD HAS PERSUADED THEM, and THEY DWELL IN THE TENTS OF SHEM."* That the Patriarch Japhet is worſhipped in India, under the title of PRAJAPATI, or Lord Japhet, gives ſome grounds for ſuch a conjecture.

The Hindoos are, I think, once mentioned in the chriſtian ſcriptures.—India is twice named in the book of Eſther.

Ezekiel,† in the catalogue he has given us of the nations which carried on trades with ancient Tyre, includes the Hindoos, I think, under the appellation of merchants of Sheba and Ramah.—The prophet ſays, they

* Gen. ix. 27. † Chap. xxvii. 22.

occupied in the fairs of Tyre, " with chief of all ſpices, and with all precious ſtones and gold." Theſe have, " from time immemorial," been the ſtaple exports from the country of the Hindoos.

Moſes* makes Raamah the fourth ſon of Cuſh, and adds, his offspring were Sheba and Dedan. There are ſeveral tribes or nations mentioned by the ſacred writers, under the appellation of Sheba,—ſome likewiſe under that of Dedan.

The circumſtance that Raamah is not named by any of the ſacred writers poſterior to Moſes, except by Ezekiel, in the place I have quoted, leads us to look for his off-ſpring in ſome country more remote from Judea than either Persia or Ethiopia. All the nations which were more contiguous than theſe are often deſcribed.

Joſephus,† the Jewiſh hiſtorian, ſays, that Dedan, the ſon of Raamah, ſettled in India. It is probable his brother Sheba ſettled at no great diſtance from him.—I ſhould imagine the Sebeans, (ſo famous in ancient times,) took their origin from Sheba, the eldeſt ſon of Cuſh, and not from Sheba the ſon of Raamah. Joſephus appears to confound the deſcendants of theſe two, one with the other.‡ I ſee no grounds for this: I have already given it as my decided opinion, that Raamah and his deſcendants were the firſt ſovereigns of Hindooſtan. If ſuch was the fact, it may appear ſtrange that Ezekiel mentions the ſon Sheba before the father Raamah. But the ſacred writers do not always obſerve the rule of ſeniority in their enumerations of perſons and tribes.

Perhaps another reaſon may be aſſigned for this arrangement of the prophet's. What I am now ſtating, I beg however to be underſtood, as only a probable conjecture. May we not conceive, then, that Raamah is the prototype of the Hindoo deity Rama, and that Sheba is the origin of the appellation of their god Sheva? But Raamah, the father, ranks only among the terreſtrial divinities, whilſt Sheba, the ſon, holds the firſt place among the celeſtial deities. How are we to account for this?

* Gen. x. 7. † Book 1st. Chap. vi. ‡ Ibid.

Once for all then, I give it as my firm opinion, that the Brahmins are the lineal deſcendants of Joktan, the ſon of Eber. That conſequently they are not only children of Shem, but really a younger family of Hebrews.

Moſes ſays, that the ſons of Joktan, which were twelve, had their dwelling from "Meſha, as thou goeſt unto Sephar, a mount of the eaſt" Joſephus ſays they occupied ſome parcel of THAT REGION, which is between Caphen,† a river in Judea, and the hither Syria.— Now THAT REGION includes all Persia, and perhaps a great part of Tartary and Hindooſtan.

I think their original place of abode was near the ſouthern side of the Caſpian ſea.‡ That afterwards they migrated into India, importing their ſuperior knowledge, as well as their pretensions to ſuperior ſanctity and power along with them: that they grafted their ſyſtem of purer theology on the prevailing hero worſhip which their fore-runners, the Cuſhites, had eſtabliſhed. Now Moſes gives the name Sheba to one of Joktan's ſons. The Brahmins finding Sheba the ſon of Raamah deified, could very easily identify him with one of their own family, who had the ſame name, and thus raiſe him from the rank of a terreſtrial to a celeſtial deity. For I am clear, that whilſt we are to look for all the demi-gods of the Hindoo Pantheon, among the ſons of Cuſh, we are to look for all their celeſtial divinities among the offspring of Joktan, the ſon of Eber.

Ophir was another of Joktan's ſons. From him, I think, it is probable, the land of Ophir had its name. Ophir was certainly ſome where in the country of the Hindoos. The circumſtance, that Solomon¶ built a navy of ſhips on the Red Sea, to bring gold and precious ſtones, &c. &c. from it, points out clearly in what region of the world it muſt have been situated. By comparing the ſeveral accounts we have of this trade, we

* Gen. x. 30. † Book 1st. Chap. vi.

‡ This was, and is the land of the Hebrews, from whom the Jews ſprung.

¶ Kings ix. 26. &c.

find that Ophir was alſo called Tarſhiſh. Three years were neceſſary for making the voyage to it from Eloth, on the Red Sea. This is nearly proof positive, that Ophir muſt have been far more remote than either Perſia or Ethiopia. Ophir, the ſon of Joktan, is the only perſon of this name mentioned by Moſes, as one of the families among whom the earth was originally divided. This is another proof* that Joktan's poſterity came and ſettled ultimately in Hindooſtan. R. F.

LAICUS ON THE JEWS AND GENTILES.

Mr. Editor: Although a layman, I yet feel considerable intereſt in the purſuits of chriſtian miſſionaries, and desire their individual comfort and happineſs, as well as final ſucceſs in converting the nations to THE TRUE RELIGION.

By THE TRUE RELIGION, I mean the religion contained in the chriſtian scriptures, or that which the Creator and father of the univerſe, about four hundred years after the deluge, when the apoſtacy to idolatry made its appearance in the world, was pleaſed gradually to reveal to Abraham and his poſterity, both before and after their being formed into a nation, down to the times of our Saviour and his apoſtles, who conſummated that local and temporary diſpenſation, and introduced the univerſal one under which mankind now live—a diſpenſation which recognizes no NATIONAL diſtinctions—which places the Jew and the Gentile; the Greek and the Barbarian; the Engliſh and the Hindoo; the Italian and the Japaneſe, upon an equality in reſpect of his religious condition; and, as Dr. Paley calls it, "rank in the divine favor." The Hindoos, or the Malays, who receive with reverential truſt and obedience, the lateſt truly accredited meſſenger whom heaven has ſent to our world,

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* That this MAY have been the case, is possible; but we do not look upon it as a PROOF. The hypothesis of our correspondent, though not very clearly stated, appears to us probable; but we must honestly confess that the evidence in its favor, from authentic history, and even from his own reasoning, appears slender. ED.

the Lord Jeſus Chriſt, are perfectly equal in a religious ſenſe.

Although what I have now ſtated is a generally acknowledged truth, I find amongſt my lay brethren, (who are not over religious either,) a ſort of JEWISH feeling; and, if they belong to a zealous CATHOLIC, or a rational PROTESTANT COUNTRY, they deem themſelves from that merely NATIONAL circumſtance, in a more favorable ſituation than the pagans and the heathens; I uſe theſe words in an innocent ſenſe, denoting merely thoſe nations whoſe rulers have not profeſſed the chriſtian religion, and where the people have but partially, or not at all, received it.

Whilſt the Jewiſh ſtate continued to ſubſerve that purpoſe, for which the Almighty ſeparated it from the reſt of the nations of the earth, the GOIM of the Hebrew writers which biſhop Lowth tranſlates, "the peoples," and others tranſlate, "the nations," was a term which ſtood in contradiſtinction from THE JEWISH NATION, whoſe chief honor and privilege conſisted in having "the oracles of God" COMMITTED TO IT, for the ſubſequent benefit of all mankind. (Rom. iii. 2.)

But what ONE NATION was appointed by heaven to ſucceed the Jewiſh?

Are not the TA ETHNE the NATIONS, the PEOPLES, the GENTILES, the HEATHENS, (as different writers differently tranſlate the term,) who were "far off," whilſt the "common wealth of Iſrael" continued, now brought "nigh by the blood of Chriſt," who hath broken down the middle wall of partition between Jew and Gentile, and in point of right or rank, HAS LEVELLED ALL NATIONS?

The divine Saviour ſaid, amongſt the laſt words he uttered before his aſcension, "All power is given to me in heaven and in earth; go THEREFORE and teach ALL NATIONS to obſerve whatever I have commanded you." We ſee here no diſtinction made.

The TA ETHNE, or GENTILES, in the New Teſtament ſo far fromdenoting thoſe who did not believe in Chriſt, it often was applied to thoſe who DID believe: "it in-

cludes (as Parkhurſt ſays,) the BELIEVING or CHRISTIAN GENTILES." The nations, people, or Gentiles, were terms that once denoted other NATIONS, in contradiſtinction from the JEWS, but with the end of the jewiſh polity, that mode of diſtinguiſhing nations ceaſed.

"A CHRISTIAN NATION" is, in point of fact, a fiction, a thing which has never really exiſted, if the words be meant to imply that all the individuals of the nation were true chriſtians; and if it be not meant to imply that idea, but merely that the nation, almoſt to a man, profeſs the chriſtian religion, though they do not believe what Chriſt taught, nor yet obey his precepts, it appears to me, that ſuch NATIONAL chriſtianity is of no uſe whatever to individuals, who are merely natives of that country, but who do not obey Chriſt.

I ſeriouſly doubt, from what is recorded in the goſpels and epiſtles, whether our Saviour or his apoſtles ever countenanced the idea of denominating a whole nation chriſtian.

Our fore-fathers in Scotland, Mr. Editor, (for I am told you are a Scotchman,) who wiſhed to drill the whole nation into good ſober chriſtians by force, and oblige them to enter into a ſolemn league and covenant, appear to have thought themſelves circumſtanced as the jewiſh nation was; when, in fact, under the chriſtian diſpenſation, there is no nation on earth circumſtanced as they were.

All true chriſtians indeed, diſperſed throughout the world, not only conſtitute a "holy nation," of which the exalted Saviour is king; but they are as nearly related as one family; nay, as one body, of which he is the ſole and only head—to ſend forth to every member, ſpiritual life and direction.

Whether good Queen Elizabeth, and her adviſers, who wiſhed to force minds that differed, into uniformity, thought England ſucceeded to the rights of Judea or not, I will not preſume to determine. All that I am anxious to inculcate (becauſe I think it true) is, that no man or woman, deem himſelf, or herſelf, better than the people of other nations—Gentile, Pagan, Heathen, or

Mahommedan, MERELY becauſe a native of a CHRISTIAN NATION, and only nominally a member of ſome church, it matters not whether national or ſectarian—they are EQUALLY unavailing without perſonal piety and obedience.

I may be told, "no wicked Jew could be ſaved on account of his national privileges."—True, I too am of that opinion; although the Jews, who boaſted to our Saviour that Abraham was their anceſtor, ſeemed to cheriſh hope on that account. If then the Jews, who, as our Armenian churchmen and all others admit, were "A CHOSEN PEOPLE," could not be ſaved merely by their national privileges, how much leſs can merely national chriſtians, who have no national privileges granted by heaven, be ſaved on any ſuch account!

I hope miſſionaries never uſe the words HEATHEN, or PAGAN, or GENTILE, in an opprobrious ſenſe; for I am very fully convinced, that in our chriſtian ſcriptures they have no ſuch ſenſe.

One of your correſpondents in a late Gleaner ſays, he aſked a young Bramin why, if incarnations of the gods were NECESSARY FORMERLY, they were not neceſſary now? If they were neceſſary in India, why not in England? Now, as the young Bramin could not, in all probability, diſtinguiſh between Judea and England, might he not have retorted—"if the incarnation of which you tell us was formerly neceſſary in your country, why is it not now neceſſary in ours? But an argument that will appear either to ſupport or to defeat the ſame cauſe, muſt be really inconclusive for either.

In truth, all arguing from what WE deem either NECESSARY, or desirable, or expedient for the Almighty to perform, proceeds on the fallacious ſuppoſition, that we are competent to decide for him: and thus, the neceſſary, the desirable, or the expedient, will vary with almoſt every individual mind. An appeal muſt be made to what is the FACT.

There are people, aye, and as the world says, clever people, and learned people, and people of high rank, who have argued, that a revelation was *not necessary*, and of con-

sequence that the mission of Jesus Christ, even as a prophet was not necessary; and some learned clever people, who allow that he really came as a prophet to teach, yet deem in their judgment that his atonement was *not necessary*.—Now, I say, that neither your missionary correspondent, nor the young Bramin, nor my Lord Bolingbroke, nor the Reverend Mr. Belsham,—no, nor any other human being,—not even the grand Lama of Thibet, is at all a competent judge of what is *necessary* for heaven to do, or when to do it, nor where. Of the necessary, the fitting, the times, seasons, and places, God alone is the competent judge.

We must appeal to facts, to records, and to testimonies. That there is a land called Judea; that the posterity of Abraham was formed into a nation in that land; that of that nation Jesus Christ came as to his humanity; that he did and taught what is recorded of him, &c. are matters as capable of proof as that Julius Cæsar lived, or Confucius taught; and therefore, as your worthy correspondent said, "we must first ascertain which is the true Veda, for till this be decided, our controversies will be without end, and without profit."

And since these Vedas *contradict* each other, they cannot be *all* true; although Thomas Paine, and various other notable persons, who deem all religions equally true and good, have been pleased to affirm it.

I dare say, sir, you have found the nationality of the heathen* a little affected by the statements of some missionaries. The heathen say, just as your correspondent did to the Bramin; "if Jesus Christ was necessary in your parts of the world, why not in our country?

Now the fact is, that no modern missionaries can, like the first jewish christian missionaries, claim the Saviour as their countryman. And perhaps modern missionaries would do well to state this matter fully to the heathen.

* I wish always to use "Heathen Pagan, &c. in an inoffensive sense. Pagan, we all know, is derived from Pagus, "a village;" being applied to the villagers in the Roman empire, who remained idolaters, after the cities were nominally christian.

Heathen, Dr. Johnson says, is from the German, "Heyden;" and Parkhurst says it is from the Greek ETHNE, "a nation."

From Abraham's being separated to form a peculiar people, till the end of the jewish polity, about two thousand years elapsed. Neither before nor after, was there any nation distinguished *above the* rest of mankind by a special theocracy.

Soon after the deluge, men generally apostatized from the worship of God, and fell into idolatry. God was pleased to select the Jews, and commit to them the knowledge of true religion till Messiah came, and then their national privileges were taken from them, and all nations placed on the same footing in reference to the gospel.

Why heaven did not choose England, nor India, to be the conservators of his "lively oracles," is beyond our ken to determine; but the missionaries may fairly say, England was not at that time more highly favored than India.

In other cases, we know, heaven gives much to one region that another does not possess; and surely to the end, that those who have may give to those who want. To some men God gives riches, or power, or wisdom, not for their individual good alone, but that they may communicate to others; and thus he gave his word to the people of Judea, and chose that land as the place of his Son's incarnation; that from thence the light of truth might be diffused amongst all nations, in Asia, Africa, Europe, and America: no nation can justly say, it is slighted or overlooked in these arrangements of providence. Men receive the comforts of animal life very readily from other regions—why not accept the good tidings as readily? They prefer darkness to light, because their deeds are evil.

The European missionary may say, I come not to exalt my country over yours—I bring you not a religion that originated in my country;—my country has submitted to it from the conviction of its truth—in laying it before you, I only do my duty.

As the jewish nation has no successor, so the jewish priests have no successors: Jesus Christ himself is a *priest for ever*, having entered within the vail with the blood of his own sacrifice for us; and has rendered all sacrifice-offering priests utterly unnecessary.

I will not now discuss the claims of the papacy, and the doctrine of uninterrupted unbroken succession of regular pastors, and the various other collateral topics, which, by the rights of the reformed churches, we laymen are allowed to discuss; though our opinions bear sometimes a little hard on the clerical order. But I would (with your leave, Mr. Editor,) suggest to the protestant missionaries, whether they have or not in their pity for, and abhorrence of, popish monks, and pagan devotees, run a little too far to the other extreme—that is, whether they are not too secular: too little in prayers and fastings; not crucified to the world, nor the world to them. *Proud, wrangling, discontented, envious, censorious, lazy, ignorant, laughing*, missionaries; affecting wit and drollery, and gaiety, and fashion,* &c. are epithets which disgust as soon as written or enunciated; every one knows that the terms, *pious, prudent, patient, temperate, meek, humble, grave, studious, intelligent*, ought to be the words which really describe the men who are accounted "teachers of the Gentiles."

I know well the difficulty of their situation. They are not superior to the common frailties of humanity. Many people are ready enough to overpraise them—words cost little; not a few too harshly censure them; but to sympathize with them, to soothe them by attentions, to reprove them faithfully, and to relieve them by acts of real kindness, (as much as if they could make us some return in kind—which they cannot,) or to help them in their work, are things to which even many of the zealous religionists are very backward. May God help them, and preserve them from moral evil, and give them the happiness of instrumentally saving many sinners. I hope you will admit the pres-

* I know not whether the Romish church has any "buck parsons" or not; but it is said, that even some brawny Scotchmen, belonging to the "steeple houses" (as the Quakers called the established churches) have become quite "dandy parsons:" and a late learned methodist commentator, rather uncourteously to be sure, uses the harsh words "clerical coxcombs," when treating of the occidental reformed priesthood. Now the popish monk, with his bare feet, and rope round his waist, or the asiatic ascetic, and austere devotee, all appear more in character than our protestant clerical bucks, dandies, and coxcombs; and being more in character, and appearing more in earnest, obtain and MAINTAIN a greater influence over the human mind.

sure of my secular avocations, as some apology for the incoherence of these my well-meant remarks. LAICUS.

It is the universal privilege, we believe, of all editors, either to refuse a communication, or to remark upon it, if they please. This privilege we, of course, claim along with others of our tribe. We have been highly gratified with some part of Laicus' paper; but we cannot approve of singling out ONE nation so prominently for the purpose of reprehension, when the evil of which he complains, equally existed, perhaps more so, in other nations which were fully as much in Mr. Laicus' way as good old Caledonia. Does Laicus think, that "the solemn league and covenant" were utterly useless in their time? If there was evil attending them, is it fairly attributable to the remaining influence of *popery* over the minds of those venerable men, (the Reformers) who forsook a system of superstition, the trammels of which they could not immediately and entirely shake off? It had been the custom in the Romish church, at times, to christianize by *force*, those who could not be won by *persuasion*; and the efforts of the Reformers to drill into christian uniformity all who lived within the limits of certain geographical lines, arose, not from the pure principles which they had adopted, but from the influence of the persecuting faith which they had forsaken, still hanging about them. We would be the last to stand up in defence of such of the presbyterian clergy as neglect their sacred functions, or dishonor them by a worldly spirit; at the same time we do think, that the famed champion of methodism, to whom Laicus refers, whoever he may be, would have edified his own denomination, and profited others, fully as much, by pointing out plainly the errors of the clergy, if he saw any, without "calling names."

As to the ROPE, the DISCIPLINE, the ROSARY, the CRUCIFIX, the CELL, and other insignia, by which the various orders of monks have been distinguished, we must frankly confess, that they do not appear to us to have any more connection with the credit of the ministerial character, than SHOOTING, CARD-PLAYING, HORSE-RACING, OR GAY

DRESS; nay, we do not even suppose that a good SELF-CASTIGATION, till the blood come out—such as St. Francis (whose REAL VIRTUES we greatly admire) repeatedly inflicted on himself, "in hope of appeasing Divine wrath, in behalf of other men's souls," would be less erroneous—less reprehensible—or less injurious to the interests of sound scriptural piety, than the evils of the protestant clergy, which Laicus rather sarcastically holds up to view. Farther, we are not even quite sure whether the "ROPE, the BARE FEET, &c." do in reality always prevent, in the catholic monks and clergy, the VERY SAME EVILS which Laicus has with sufficient justice blamed in others; and indeed, if we may believe our own eyes and ears, we may be sure that they do not. There are none who have a higher veneration for the VIRTUES of the catholic clergy than we have; but we cannot see for what purpose their SUPERSTITIONS should be thrown into the scale with the errors and foibles of the protestant clergy. Both are certainly evils, but a bare COMPARISON of TWO EVILS will not, we are fearful, cure either the one, nor the other.

BIBLIOTHECA SINICA.

(Continued from page 391.)

MR. EDITOR: After proposing a few questions, I shall present you with some gleanings.---Whether is chemistry, or botany, the most useful branch of natural science? Are the best minds most liberal in their constructions on other men's actions? Does the refinement of language keep pace with the progress of civilization? Are the weakest men the most implacable? Whether could book-makers, or book-venders, or book-eaters, (alias BOOK-WORMS,) be best dispensed with by mankind? Are females that have the greatest volubility, and talk incessantly, to be uniformly considered scolds? Have the languages of despotic nations commonly a certain air of SERVILITY in their modes of expression? Have metaphysics done more good than evil, or more evil than good, in the world? In countries where the notion of DOMINION, on the part of the men, and SERVITUDE on the part of the other sex, is carried into the domestic circle,---are the languages of such countries scanty in phrases expressive of the tender passions: e. g. LOVE, KINDNESS, SYMPATHY, and the softer and finer feelings of human nature? Do authors ever pay the critics to give a favorable review of their books? Whether are those who take bribes, or those who give them, most to

blame? Whether is an oyster, or the mere comtemplative philosopher, the most useful? Who has the greatest sense of honor,--he who accepts a challenge, or he who refuses it? Whether has the tongue, the pen, or the sword, slain most victims? Of the three following virtues,—patience, fortitude, and perseverance,---which is the most useful to man?

I know, my good friend, you will exclaim:---"What a medley of queries!---flowers, crucibles, passions, minds, languages, authors, critics, abstractions, tongues, tyrants, love, pens, slaves, swords, money, and virtues, all jumbled together!"---Aye---but, sir, as you give your own lucubrations and remarks in miscellaneous parcels, ought you not thankfully to receive other men's in the same way? You know that I never claimed the privilege of belonging to the human race; you are not therefore to expect logical order from a BOOK WORM; nor regular deductions from one who never studied the inductive philosophy. If "thought," as some of your species assert, "be the result of corporeal organization, I shall conclude by moving that a regular dissection of the brain in a dozen of your race, and in an equal number of mine, (if we be allowed to have any) be made by some of the best anatomists of the day, and the results compared. The objects of this proposal are two: 1. To discover wherein we are inferior to you---whether we be defective in the brain---or have an inch too much---or whether any of the "lobes be twisted and turned," so as, by this peculiarity of organization, to produce that mess of conceptions, which is formed in us. 2. To enable logicians in future times to form a system of logic on a new plan, suited to a class of beings possessed of A PECULIAR CEREBRAL STRUCTURE. For, if on the principle of "PERFECTIBILITY," man may be supposed to have advanced from a state in which he could only hum, buz, grunt, and express his ideas by gestures, and various attitudes of the body, to his present state of perfection in language, harmony in voice, and facility in communication; and if, according to the same principle, every son must be better than his father, and every succeeding age, wiser than the preceding one,---then I do not see why, on the same principle, ants, flies, and insects, (and even book-worms) may not also by degrees arrive at the measure of improvement which man is now seen to possess, and from thence proceed to the dignity of angels! Now, as logic "is the art of reasoning well," so I suppose it must, of course, teach the art of thinking well; for reasoning is but an orderly combination of our simple and complex ideas. The new system of logic to which I have referred, if well executed, would of course possess this quality, which, if exerted with effect, would prove a prodigious saving of labor to all editors, in as much as their correspondents, always THINKING BY SQUARE AND RULE, would also write by square and rule. To be short, however, I send you a few scraps of "the GREAT SCIENCE of the celestial empire.---Your's as long as you behave well.

TOO YU.

No. XI.

1. NAME.---大學 Ta-heŏn, i. e. "the great science"---which 朱子 explains thus, 大學者大人之學也 Ta heŏn chay, ta jin che heŏn yay---"The Ta heŏn, is the education proper for grown persons." In contradistinction from this, there is a book called 小學 Seàou heŏn, i. e. "the education proper for children."

2. AUTHOR.---孔子 Kung-tsze, i. e. Confucius delivered the first section, commencing with the words 大學之道 Ta heŏh che taou, and ending with the characters 未之有也 Wie che yew yay. This may be considered the theme; the remaining ten sections, which may be called the thesis, are ascribed to 曾子 Tsang-tsze. They contain his ideas, which were recorded by his pupils. The notes which occur between the sections, and the commentary, are from the pen of Choo-tsze. The notes are indeed, properly the CONTENTS; but POST FIXED to the section, instead of being prefixed as in european books. To distinguish these from the text, the lines begin two or three syllables lower down in the page than the former; and all commence with the words 右傳 Yew-chuen, "the explanation on the right," except the first, which has 右經 Yew king, "the classic, or SACRED TEXT, on the right." Tsang-tsze, was a native of the state of Loo, (now the province of Shantung.) His family was in mean circumstances, and he gained his subsistance in early life, by laboring in the fields. Though poor, he was always contented, and used to sing delightfully all the day. At the age of sixteen, his father sent him to attend the school of Confucius. He was a man without any superior natural talent; but enthusiastic and indefatigable in his studies. Notwithstanding this mediocrity of talent, he became the most distinguished of all his master's pupils. Confucius had three thousand disciples, seventy-two of whom were noted for their virtue and abilities, and Tsang-tsze was the chief of these seventy-two, though the youngest. He, of them all, was considered the best qualified to hand down the doctrines of the sage. Those of the sect of the learned, who, in after times, obtained a knowledge of the genuine dogmas of Confucius, owed it entirely to Tsang-tsze, who received them from that philosopher's own lips, and delivered them to Tsze-sze,* the compiler of the Chung yung.---Tsze-sze delivered them to Mung-tsze; from Mung-tsze they were handed down, through various and uncertain mediums for the space of more than ONE THOUSAND YEARS, to the dynasty Sung, when Messrs. Chou, Choo, Chang, and the two Chins,---five men, greatly distinguished for their learning, arose and expounded them.

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* Vide last number, page 381.

The king of Loo, offered Tsang-tsze the government of a city; but he declined, and gave, as his apology, the following answer, no less distinguished by its sound sense than marked in the experience of every age: "Those" said he, "that RECEIVE must always fear the giver; and those that GIVE commonly act with haughtiness towards the receiver. Allowing that your majesty could confer favors without being haughty, yet how could I be without fear?"--- He was invited to an high office in the kingdom of Tsee; but he declined it also, on the ground, that his parents were aged, and that if he held an office, the concerns of it would necessarily remove him from them, and so engross his attention that he would not be able to attend to them. The following circumstance shews how little regard he REALLY paid to the chief relation of life, notwithstanding that relative duties are hourly in the lips of the disciples of the Confucian school. His wife was commanded to dress the LE fruit for his step mother; but she failed to do it exactly according to his mind. He therefore put her away without delay; and when a friend remonstrated with him, noticing the trivial nature of the offence, an offence not specified among the seven legal causes of divorce,* he replied: "true; the boiling of a LE is indeed a small thing; but if, in an affair that is small, she obey not my commands, how much less would she in one that is great?" He persisted in the divorce, and when requested to marry again, he refused, assigning as his reason, that step mothers often set fathers against the children of the former wife. He had himself, when young, been ill treated by a step-mother, and feared the consequences of a second marriage to his own family. He was remarkable for his filial piety, and has a plate among the 二十四孝 Urh shĭn sze heaou, i. e. "twenty-four persons pre-eminent for filial duty"-- and who are each represented in a plate, or wood-cut. These are printed on rolls of paper, and exhibited to children, to encourage them to be dutiful to their parents. The symbols in each plate with the inscription, are intended to illustrate some remarkable circumstance in the life of the individual, in which his or her filial duty was most conspicuous.

His age is not noticed in any of the books that have fallen in my way. On his death-bed, he was greatly disconcerted on being informed, that the mat on which he lay, belonged to one of higher rank than himself. He felt this to be a great impropriety--could not die in peace, he said, till it was removed; and when taken away, he had scarcely laid himself down on the bed, when he expired. Such was the death of this philosopher. If we compare it with that of Jacob---of David---of Simeon, how vastly different does it appear! How trifling his cares! how uninstructive his last hours! He knew not the gospel. The sovereign charm that dispels the gloom of

* Vide Number XII, page 308.

death, and makes man act rationally in the last moments of life,---pagan philosophy never knew.

DATE.---About 450 years before the christian era.---Confucius died about, B. C. 472; Tsang-tsze, as above noticed, was his disciple, and ultimately became the preceptor of his grandson Tsze-sze, so that we may suppose the Ta-heŏn to have been compiled (if at all during his own life) about twenty years after Confucius's death, or about, B. C. 450.

NATURE OF THE WORK.---A system of moral philosophy. The nature of the subject will be best seen by the following summary of the whole, in four grand leading points, 修身齊家治國平天下 Seu shin, tsee kea, che kwŏn, ping t'hëen hea, i. e. "To cultivate personal virtue; to regulate a family; to govern a state; to tranquillize an empire;" or it is a work shewing "how to proceed from the cultivation of personal virtue, by regular gradations, to the government of an empire." One says, "the object of the Ta heŏn was, first to elevate the nation to an equality with its ancient splendor, riches, and virtue; and secondly, to exterminate corrupt sects and doctrines." The same writer adds, with that air of bombast so common to Chinese authors---"CONFUCIUS in the sacred text, and Tsang-tsze in the explanion thereof, both had in view as their sole object, to open the eyes and ears of myriads of ages, and to thunder in the ears, and brighten the vision of ten thousand generations of men that should live under the whole heavens."

SIZE, FORM, DIVISION, &c. As to the size, form, and price, see last number of the Gleaner, page 383. The DIVISION of the work is as follows:- -The THEME, by Confucius, contains 205 characters, or monosyllables. The THESIS, by Tsang-tsze, is divided into TEN SECTIONS, and these altogether contain 1546 characters, so that the whole TEXT of this most noted production has only ONE THOUSAND SEVEN HUNDRED AND FIFTY ONE MONOSYLLABLES.

CONTENTS.—In order to set these in as clear a light as possible, it may be necessary to remark, that the THEME contains TEN distinct particulars, each of which forms the subject of a section. The Ist. explains what is meant by "illustrating resplendent virtue." 2. Treats of the renovation of a people. 3. Shews what it is to advance to supreme virtue, and abide therein. 4. Treats of "the origin and end,"—or in other words, of the PROPER ORDER of proceeding, from the illustrations of virtue, to the reformation of the people. 5. Shews how we ought to search out the nature and reasons of things, to the very utmost. 6. Explains the importance of sincerity. 7. Shews that it is necessary to rectify the heart, in order to adorn the body

[with virtue.] 8. Shews that men are to proceed from personal virtue, to the government of the family. 9. Shews that from family government, men are to go on to the government of states. 10. Shews that from the government of states, men advance by degrees to reign over, and tranquillize an empire.

STYLE.—Didactic—but enlivened here and there by poetical quotations. What the author of HERMES says of Aristotle's style, is applicable to that of the Ta-hëŏh—The composition is "methodical and orderly,—sparing in ornament, with little address to the passions, or imagination; but exhibiting the whole with such a pregnant brevity, that in every sentence we seem to read a page."—The nature of the subject admits not of an highly ornamented style, or impassioned language. But there is a certain order both in the argument, and in the structure of the composition, that makes the book remarkably agreeable to the reader. A number of propositions are here and there linked together, in a manner somewhat like a SORITES in logic, so as that the predicate of one becomes the subject of the next following, though the conclusion is not always formed according to the rules of this figure, or rather the conclusion is left unexpressed. A native gives the character of the work: "The SENSE, (or doctrine) of this book is infinite and inexhaustible. The most holy and most divine persons both of ancient and modern times, are unable to add so much as a down or a hair to its excellence. But the STYLE and phraseology are near and easy; most perspicuous, and void of all obscurities; most obvious [to all capacities]; yet without low vulgarity. Not only may persons of extensive reading feel pleasure in it; but even children, and persons of inferior education, are able to commit it to memory; and repeat it with pleasure. It is easier than the "CHUNG-YUNG." Let the following short specimen of the composition suffice. "The ancient princes who wished to illustrate resplendent virtue in the universe, first governed their own states. In order to govern their own states, they first regulated their families. In order to regulate their families, they first cultivated personal virtue. In order to cultivate personal virtue, they

first rectified their hearts. In order to rectify their hearts, they first made their designs sincere. In order to make their designs sincere, they first amplified their knowledge. The amplification of knowledge arises from the investigation of the nature and properties of things."

I believe, however, it is impossible, in any version to reach the elegant brevity of the original. I shall but observe here, that the object of the Sage in this fine paragraph, by setting the ANCIENTS before his countrymen as their proto-types, was to incite them to imitation; this was the inference to be drawn from his words; but the readers are left to draw it THEMSELVES. The not attending to this circumstance, has been the cause why the passage has, in several instances, been erroneously translated, as if it had been a DIRECT ADDRESS; when it makes only an exhibition of illustrious examples, leaving the application to the reader.

EXTRACTS.—The Ta-heŏh has already appeared in two English versions. The former by the author of the "HORÆ SINICÆ," published in 1812; and the latter by a young gentleman in Bengal, in the CLAVIS SINICA, of which his father is the author. These versions both excel, but in different ways:—the former possesses a strict literal adherence to the text, and is therefore more valuable to the student of Chinese. The latter is more free and smooth, and therefore more agreeable to the general reader. That in some cases the scope should have been mistaken in a work of such comprehensive brevity, will be no matter of wonder to those who have ever put their hand to the work of translation.

REMARKS.—There are two different opinions relative to the SCOPE of the Ta-heŏh. Some think that THE CULTIVATION OF VIRTUE GENERALLY, is the drift of the book. Others conceive that POLITICAL GOVERNMENT is the great thing aimed at. I have seen some Chinese assert the former, with great warmth, from the idea, (as I suppose) that to admit the latter to have been the object of their Sage, would be a concession derogatory to him. But I cannot help thinking that THE GOVERNMENT OF THE EMPIRE WAS IN HIS MIND AS THE GRAND

ULTIMATUM, and that he considered virtue, family government, &c. as ſo many ſteps leading to this end. The MODE OF REASONING, and the CHARACTER OF THE QUOTATIONS introduced, both ſupport this opinion. With regard to the MODE OF REASONING, the author ſometimes begins with RESEARCH, (or SEEKING KNOWLEDGE "by the inveſtigation of the properties of affairs and things") as the LOWEST STEP, and riſes gradually, by a ſort of climax, TO THE TRANQUILLIZING (or government) of THE EMPIRE, as the HIGHEST GRADUM. In other caſes, the reverſe takes place. He begins with the GOVERNMENT OF THE EMPIRE, and deſcends, through the intermediate ſteps, to RESEARCH. But, when he begins with "RESEARCH," he ſeems to conſider it as the firſt of the MEANS in order to the government of the empire; and when he begins with THE GOVERNMENT OF THE EMPIRE, it is to be viewed either as the OBJECT GAINED by these means, or the END to which they lead. RESEARCH, KNOWLEDGE, VIRTUE, FAMILY GOVERNMENT, &c. ARE CONSIDERED AS IMPORTANT MEANS, TO A MORE IMPORTANT END: VIZ. POLITICAL GOVERNMENT. The QUOTATIONS introduced in the work, are moſtly of a POLITICAL CHARACTER. Indeed, GOVERNMENT, is not for a moment loſt ſight of by Tsăng-tsze, unleſs for the ſake of illuſtrating ſome important ſtep leading to it. I have enlarged the more on the SCOPE of the Ta-heŏh, in conſequence of having lately obſerved in a Critical Journal (the Eclectic Review) a doubt expreſſed about the DRIFT of the work. Unfortunately, I have not now that Review at hand, and do not well remember in what number of the book, or in what terms, the doubt is expreſſed.

ACCOUNTS FROM THE MISSIONS.

Batavia.—Mr. Slater had been ſeriouſly ill, which for a time interrupted his labors among the heathen; but he was recovering, by laſt accounts, and able to reſume his avocations.

Malacca.—On the 24th Sept. 1820, Mr. G. H. Huttmann arrived at this station, as miſſionary and ſuperin-

tendent of the printing eſtabliſhment, in the room of Mr. Medhurſt, removed to Penang. During laſt ſummer, "*An Eſſay on the nature, immortality, and ſalvation of the ſoul,*" in the Chineſe language, (2 vols. duodecimo,) was completed here.

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GENERAL RELIGIOUS INTELLIGENCE.

BAPTIST MISSION, BATAVIA.

The Rev. W. Robinſon has lately compoſed and publiſhed a ſmall Hymn book, in the Malay language, for the purpoſes of chriſtian worſhip. This little work, which contains fifteen appropriate hymns, is printed both in the Arabic and Roman character, which will render it more extensively uſeful, as the Amboyna chriſtians, to whom it will no doubt reach, commonly read the Malay language in the Roman character; and Mr. R. has wiſely adapted his Roman orthography to that ſtandard which is fixed in the Molucca Iſles.—A larger ſelection of Hymns, in Malay, from the ſame pen, is, we underſtand, now in the preſs.—A Tract on "the life of John Bunyan," well known in the Engliſh language, has been tranſlated into Malay alſo by Mr. R. and printed in the Roman character.

EGYPT, CONSTANTINOPLE, MALTA, &c.

To the Editor, from the Rev. W. Jowett.—"Perhaps your oriental friends will be gratified by hearing how things are proceeding in the Mediterranean; and you may be able to find a corner in your work for ſome few facts.

"In Malta, the Bible Society, though not conſiſting of numerous members, is actively employed in the circulation of the ſcriptures, in maintaining a correſpondence on every side, and in promoting new ſcriptural tranſlations. Laſt year, Dr. Pinkerton paſſed through our iſland, animating and guiding our plans. The laſt work,

of which we have had large ſupplies, and diſtributed many copies in the Levant, is the Turkiſh Teſtament—that ſpiritual ſword which is deſtined to meet and to deſtroy another, the fiercest of earthly ſwords, that of the Arabian impoſtor. Of Dr. Pinkerton's ſweep in the Ionian Iſlands, and in Greece, I need ſay nothing, as the Bible Society's reports will fully detail them. In Conſtantinople he has laid the foundation for vaſt undertakings: and my laſt letters from London, received but this week, inform me, that a clergyman, the Rev. Henry Leeves, has offered his ſervices, which have been accepted, to reside, as agent of the Society, at Conſtantinople, to uphold and promote the works there ſet on foot. The ſame poſt brought me a letter from General Macaulay, who had arrived in Malta a few days after I left it, and who was proceeding to Conſtantinople. His character, as the friend of Dr. Buchanan, and generally of chriſtianity in India, is well known to you. My dear friend, and fellow-labourer, the Rev. Mr. Connor, who had, after his reſtoration to health, resided a year at Conſtantinople, left that city in the month of November laſt, on a very extended Biblical tour through Smyrna, Candia, Rhodes, Jaffa, &c. He is now ſpending the paſſover at Jeruſalem: he will next proceed to the Convent of the Syrian Archbiſhop, who has lately visited England, and who paſſed through Cairo two or three months ago, on his return to Syria. Thence he will proceed, God willing, to Aleppo, Damaſcus, Antioch, and other well known cities of holy writ. Finally, he propoſes going over land from Aleppo to Conſtantinople. The Rev. Mr. Lowndes, to whom you desired me to preſent your kind regards, has fixed himſelf in Zente, and is proſecuting modern Greek. He is ſucceeded in Malta, by the Rev. Mr. Wilſon, who came out a year and a half ago—both are married and have families. In Zante, Mr. Lowndes is meeting with the firſt difficulties of forming a congregation. In Malta, Mr. Wilſon preaches regularly to the one already formed. Both are ſecretaries to the reſpective Bible Societies. In the commencement of the preſent year, two miſſionaries, the Rev. Levi Parſons, and the Rev.

Pliny Fiſk, ſent out by the America Board of Commiſſioners for foreign miſſions, paſt through Malta, on their way to Smyrna. We ſaw much of them, although unfortunately they were kept in guarantine; and were greatly gratified, both by the nature of their miſſion, and by the firm and zealous ſpirit which they manifeſted. At Smyrna, they would find a cordial bible-friend in the Engliſh chaplain, the Rev. W. Williamſon. Their ultimate deſtination, however, is weſtern Asia, and if poſsible, Jeruſalem.

"Thus you perceive, the cauſe of Bible and Miſſionary Societies is on the increaſe in theſe regions. We are a few indeed ſpread over a very extensive ſpace; or, to ſpeak more correctly, touching the ſkirts of three vaſt continents. Moſt earneſtly do we hope and pray, that through our humble labours, undertaken in the name of Chriſt, light and truth, peace and love, may penetrate theſe dark and diſmal places! You feelingly acknowledge that much of your work in the Eaſt is but preparatory: you ſpeak to breaſts that ſympathiſe with you. Let us not, however, be diſcouraged; the harveſt is promiſed; and the time will come, when both he that ſoweth, and he that reapeth, ſhall rejoice together.

"The cauſe of education, likewiſe, has received a vigorous impulſe through the means of that moſt eſtimable and amiable member of the Society of Friends, Mr. William Allen, treaſurer of the Britiſh and Foreign School Society. In an extended tour through Ruſſia, he had been the honoured inſtrument of ſetting education, throughout the whole empire, on a ſcriptural basis. In the Ionian Iſlands, in Scio, and in Malta, his visits have proved, and will yet, for a long time to come, prove, of the moſt eſſential ſervice.

"The occaſion of my preſent ſhort visit to Cairo, is the purchaſe of a work, concerning which you will find an ample account in the appendixes to the reports of the B. and F. B. Society—a version of the ſcriptures, (i. e. the Old and New Teſtament, with the Apocrypha,) into the Anſharic language, the moſt prevalent, vernacular dialect of Abyſſinia. The whole of this moſt valuable work

is now in my poſſeſſion, for the purpoſe of examination, previous to purchaſe; and the terms of purchaſe are arranged. In a day or two, I ſhall have finiſhed the requisite examination; and if the whole prove to be complete, as is the major part which I have already examined, the work will, in a ſhort time, be the property of the Bible Society."

IDOLATRY ABOLISHED IN THE SANDWICH ISLES.

From Capt. Hill, to a friend.—"Perhaps it may not be unintereſting to inform you, that towards the cloſe of the year 1819, the king of the Sandwich Iſles, TAMAHAMAHAH, died, and immediately after, his ſon, REHU REHU was proclaimed king. The firſt public act of the young king was to aboliſh all the idol forms, which, from time immemorial, they had worſhipped as gods, and they were totally deſtroyed; and the whole ſyſtem of the TABOOS, or ſtanding regulations of their eſtabliſhed religion, with the authority and employment of the prieſthood, has been annihilated—they are now without any eſtabliſhed religion. CRYMAKOO, who was the king's privy counſellor, and acts in the ſame capacity, to the young king at preſent, has received chriſtian baptiſm by the chaplain of a French Diſcovery ſhip, which touched there laſt year; and all circumſtances considered, perhaps there never was a fairer opportunity for introducing chriſtianity amongſt a people, than now preſents at the Sandwich Iſlands."

OTAHEITE AND NEW ZEALAND.—From the Rev. S. Marſden, to a friend in China.—"David, the man after God's own heart, did not build the temple; but only collected the materials for it, and his intentions were as pure, and as holy, and as acceptable to God, as Solomon's, who really built it, and ſaw the glory of God fill his houſe. You, no doubt, are collecting the braſs, the silver, and the gold, for God's holy habitation, in the poliſhed, and civilized nations of India, while I am merely digging the foundation, and quarrying the ſtones, for a church, in the

midſt of Cannibals, where more than midnight darkneſs reigns, and where the dawn of Divine light never ſhined. The quarryman is as neceſſary for the building of God's temple, as the goldſmith for making the golden altar. You are completing all the furniture for the ſacred ſervices, while others are hewing wood, and cutting ſtone. I do moſt ſincerely pray, and firmly believe, that God will greatly bleſs your labors. All have the Divine treaſure in earthen veſſels, that the power may be of God, and the glory given to him. In a little time we ſhall ſee why God ſent you to China, and me to New South Wales. I am perſuaded it is to gather together his elect from theſe remote regions,—we ſhall ſee them brought into the fold of Chriſt, either in this world, or at the laſt day. When he, the great ſhepherd, ſhall place them at his right hand, we ſhall then give glory to God for ever and ever. I ſhall at all times be happy to hear from you when opportunity occurs."

LITERARY NOTICE.

We have peculiar pleasure in publishing the following PROSPECTUS of "THE ANNALS OF ORIENTAL LITERATURE," as a work likely to afford something more than a high degree of gratification to the reader; viz. practical aid to the Student of Oriental Literature; abundant materials to future historians; and an instructive developement of the character of a large portion of mankind, in every gradation of civilized life. We have the pleasure also to add, that the work is conducted by gentlemen of high literary reputation, extensive research, and liberal religious sentiments. We hope soon to be able to give a brief analysis of the first number. We trust the work will meet with extensive support in India.

PROSPECTUS OF A NEW WORK, TO BE PUBLISHED QUARTERLY,

The First Number to appear on the 1st of April, 1820,

ENTITLED,

ANNALS OF ORIENTAL LITERATURE.

As cases must frequently occur in which persons who devote their attention to any particular study are desirous of communicating their observations to the world, without having collected materials sufficient to form a separate volume, it has been thought that a work in which such Essays were collected together, would not be unacceptable to the Student in Oriental Literature, and would be the means of preserving much valuable information in a branch of knowledge,

which is daily becoming more generally an object of attention, and which presents a larger proportion of new matter than almost any subject, except the physical sciences.

Another very desirable object to the Student is to have it in his power to ascertain, without difficult and tedious research, the progress which other persons, both at home and abroad, are making in his favourite studies; to know what works have recently appeared, and which are deserving of his notice. The Editors therefore of the Journal now announced, mean to devote a large portion of their work to a Critical Account of such productions on Oriental Subjects as are remarkable either for their excellence or deficiency. In this, as in the other divisions of their work, they do not pledge themselves to publish none but original communications. The continental presses, particularly those of France and Germany, have for some years frequently produced Works on Oriental Literature of great interest; to communicate an early Notice of such Publications to British Orientalists, especially those who are resident in India will, the Editors venture to hope, be considered an acceptable service.

A third portion of the proposed publication will be devoted to a short Account of Works, either just published, or not demanding a more detailed survey, and the Communication of any Scientific or Literary Intelligence recently received from the East.

Biblical Criticism, though justly esteemed the most valuable branch of Oriental Learning, is so intimately connected with Theology, that works relative to it exclusively, will always be fully noticed by Journals of a more general character: no publication therefore of that class will be reviewed in the "ANNALS," except such as seem likely to interest Orientalists who extend their views beyond the languages strictly termed Scriptural.

Though the Arabic, Persian, and Turkish languages are among the most cultivated of modern Asia, and consequently are most likely to furnish abundant matter for their pages, the Editors by no means wish to confine their publication exclusively to subjects connected with those languages. They do not forget the possibility of deriving valuable materials from Thibet and Tartary in the North, and the Indian Archipelago in the South. Sanskrita, the language in which are preserved the philosophy and mythology of so large a portion of the ancient world, and in which are discovered so many vestiges of the remote affinity of nations, has of late attracted increasing observation, and a considerable accession of students: to them the Editors hope to present essays, translations, and extracts, which will be the more acceptable, as the sources whence they are derived, are less open to general access. The more Eastern regions of Asia must still have much worthy of being explored: and the vast fund of literary treasures which China presents, is too well known to be overlooked. With regard to the productions of that extraordinary people, the Editors indulge well grounded hopes, that their work will be the

channel through which much curious and valuable information will be communicated to the public.

It may perhaps be necessary to observe, that the Editors do not purpose to restrict their Journal solely to the consideration of Asiatic subjects. So large a portion of Africa lies to the East of the more civilized parts of Europe, that African productions might be classed, without impropriety, under the head of Oriental Literature. But when we consider that more than one half of Africa owes its religion to Arabia, and that almost every African production, which can be called literary, is written in a language strictly Oriental; we conceive that the Literature of Africa ought to find a place in the proposed Annals, and shall therefore willingly admit Essays and Translations relative to Africa, and derived from African writers.

To recapitulate in a very few words the Plan and Object of the proposed Work:

The Plan is to publish an octavo volume, of nearly 200 pages, Quarterly. Each Part is to be divided into Three Sections—the First devoted to Original Essays, Translations, &c.—the Second to Reviews of Oriental Works—the Third, to short Notices of Books, and Miscellaneous Intelligence.

The Object is to afford the Student in Oriental languages a ready opportunity of giving and receiving such information as he must find it convenient to obtain, and may be willing to communicate.

Printed for Longman, Hurst, Rees, Orme, and Brown, Paternoster-Row; and Ogle, Duncan, and Co. High Holborn, London.

POSTSCRIPT.

The following donation to THE ANGLO-CHINESE COLLEGE came too late for insertion in the proper place: --

The Hon. W. E. Phillips, Governor, &c. Penang, Spa. Dolls. 50

OBITUARY. DEATH OF THE REV. R. HAMPSON, Missionary at Calcutta. We have just this moment heard, with extreme regret, of the death of this amiable young missionary, though none of the particulars have yet come to hand. In our 11th Number, (page 279,) is contained a short OBITUARY of Mrs. Hampson; little did we think that we should have had so soon to report the death of her then surviving friend. But, "what is our life?"

ERRATA. In page 462, we have, through mistake, put down, Cudworth, Jones, Clarke, and Warburton, to the Anglo-Chinese College Library, whereas, they are private property.

Page 452, line 15, after "IS IT," insert, "NOT."

TO CORRESPONDENTS. The very interesting communications of SOHBAT, and of J. L. came too late for this number; but will appear in the beginning of our next, which will be the commencement of the third volume of this Miscellany.

TO SUBSCRIBERS.

Some literary persons have expressed a wish that this publication might be enlarged to about 100 pages each number, the price being raised proportionably. But as the work has not yet, in its present form, paid its own expense, we cannot venture to increase the size, unless such a number of Subscribers give in their names, as to prove an adequate guarantee for the necessary addition of expense that would be thereby incurred.---We certainly feel very much the inconvenience of the small space to which our limits confine us.---Long and interesting papers must be either curtailed, or brought in in different numbers; and there are many important communications now lying by us for a long time, for which no room has yet been found. FORTY pages was the number promised in the original Prospectus of this work, and the price fixed at ONE SICCA RUPEE, (the cheapest publication we believe in India;) but it will be seen by looking over the last ten numbers, that we have generally been obliged to go much beyond that number.---sometimes to sixty-four,---and after all, have not been able to insert some very useful papers.

As our next number begins the THIRD VOLUME of the Indo-Chinese Gleaner, we purpose to make some alteration in the arrangement of the work---a thing which has been for upwards of twelve months in contemplation; and to commence it on such a plan as to admit, at any time, of the proposed increase of matter, in case of an edequate number of Subscribers being obtained.

We submit the following proposal to the consideration of our readers.---That IF TWO HUNDRED COPIES BE SUBSCRIBED FOR IN INDIA, AT THREE SICCA RUPEES PER NUMBER, THE SIZE WILL BE INCREASED TO ABOUT 100 PAGES; AND EACH NUMBER ACCOMPANIED WITH A PROPORTIONABLE INCREASE OF THE CHINESE AND MALAY ORIGINALS, AND WITH ONE OR TWO WOOD CUTS, TENDING TO ILLUSTRATE SOME OF THE SUBJECTS TREATED OF.---We have sufficient ground to believe, from a late addition of respectable correspondents, that interesting matter would be furnished of a kind almost entirely new. A more enlarged view of Chinese and Malay Literature, drawn from native sources, would be supplied; and brief reviews of European books on the state of the Indo-Chinese nations, would find admission; while a greater quantum of various intelligence would be found in each number. Persons therefore who wish for the proposed enlargement, are requested to forward their names to the editor, or the agents, by whom the Gleaner is disposed of (see title page). If 200 copies be subscribed for on the enlarged plan, it will be adopted,---if not, the work will continue in its original size.

END OF THE SECOND VOLUME.

THE INDO-CHINESE GLEANER.

No XVII. JULY, 1821.

I. INDO-CHINESE LITERATURE.

I. HISTORY OF MEDICINE IN CHINA.

(Continued from Vol. III. page 59)

No. IV.

CERTAIN MEDICINES.

An account of 玄明粉 HEUEN-MING-FUN: translated from the PUN-TSAOU-KANG-MUH—Vol. 13. Sec. 11. pa. 23.

The specimen now before us, called by the Chinese HEUEN-MING-FUN, is, our president says, distinctly the Sulphat of Soda, the Salt named after Glauber, the German chemist, who discovered it, in examining the residuum of the decomposition of common salt, by means of sulphuric acid.

This admirable SALT OF GLAUBER, as it was styled in Europe, where it has not yet been known two centuries, (for 1646 was the era of Glauber,) became famous in China about twelve centuries ago. But there are slight notices of the Puh-seau-leen-ne, 朴消鍊餌 Mother of Saltpetre, being formed, by artificial means, into crystals, and taken as a medicine, in the Materia Medica of Shin-nung, 神農 the divine husbandman, who lived 4900 years ago.

The notoriety of the Sulphat of Soda, in China, was occasioned by the following circumstance:—

The Emperor, 唐明皇帝 TANG-MING-HWANG-TE, having heard, that in the southern mountains there lived a 道士 TAOU-SZE, or disciple of the Chemical or Alchymical School of LAOU-TSZE, 老子, summoned him to court,

and inquired of him the means by which he had attained so great an age. The Alchymist, whose name was 劉玄眞 LEW-HEUEN-CHIN, attributed his longevity to the use of the ADMIRABLE SALT OF GLAUBER, or the HEUEN-MING-FUN of China, which takes part of its name from the aged Alchymist, as the Sulphas Sodæ did, for a long time, from its discoverer. The virtues attributed to this medicine are, the removing a sensation of heat in the region of the heart; a parched feeling in the mouth; removing obstructions in any of the viscera; swellings, and so forth, by its purgative qualities; or, in one word, it possesses cathartic and diaretic qualities of the most salubrious tendency: being a most effectual cleanser and purifier of the system. Those who 用此方遂無病 take this medicine, (says the original) need never fear any illness.

The aged Alchymist said to the Emperor, that he could cure by it, AN HUNDRED AND TWENTY FORMS OF DISEASE; and two pages of the Pharmacopœia are filled by a rehearsal of their names. From the attention of the Emperor to the subject, the Sulphas Sodæ, in China, was called, the 御藥 YU-YO, the Royal Medicine; and 白龍粉 PIH-LUNG-FUN, White Dragon (an Imperial) Powder was an appellation given to it by the Court Physicians.

Its high reputation made it a sort of fashionable Cheltenham Salts, and induced some persons to use it constantly, and to excess; which brought upon it the reproach of one medical writer; but, in time, it formed, and maintains its proper place in the Meteria Medica. In the west also, I believe, it is no uncommon case for medicinal substances to be over praised, neglected, and revived, by turns.

In European books, I read, (Encyclopædia Britannica, Vol. 6, page 42,) that the Chinese do not consider the knowledge of any branch of Medicine, IN THE SMALLEST degree, necessary! and again, that their books are mere enumerations of the names and qualities of DIFFERENT PLANTS.

In a former paper I stated to you, that the Chinese called Medicine, by way of eminence THE BENEVOLENT ART; and a good Physician, they hailed as the ARM OF HIS COUNTRY--(most honorable appellations.) The government support a College of Physicians, amounting, in number, to a hundred persons—and yet Edinburgh writers tell us, the Chinese do not consider Medicine, in the SMALLEST DEGREE, NECESSARY. We know that the Chinese Materia Medica are taken from all the kingdoms of nature; animal and

mineral, as well as vegetable; and yet we are told, it is confined to A FEW PLANTS; a few simples, as some say, as the admirable Salt of Glauber, which has been known in China from time immemorial.

Whence is it that scientific men in Europe, speak so dogmatically of things about which they know so little? Why is this age of reason so eminently an age of self-complacency?

The Chinese hold together, in tolerable comfort, the greatest associated population under heaven---yet, with some, they know nothing of government.

Their health, and age, and increase of numbers, are, I dare say, equal, in proportion, to the nations of Europe; yet it is affirmed they know nothing of the healing art. There has never been a medical man in Europe, who could, in conscience say, he thoroughly knew what the Chinese taught and practiced in medicine. A few garbled extracts from WANG-SHUH-HO, by no means one of the first names in China, and the hasty reports of embassy travellers, are the data on which learned and scientific men venture to pronounce their sentence of condemnation on things which they know not, and to flatter into a pernicious self-conceit both themselves and their young Edinburgh pupils. Thus, Dr. Gregory, addressing the young Scotch lads who composed his class, says, in the greatest, most ancient, and most civilized empire on earth—no such good medical aid can be obtained, as a smart boy of sixteen years, who had been but twelve months apprentice to a good and well employed Edinburgh Surgeon, might reasonably be expected to afford. I mean not to affirm any thing positive about the rank Chinese medicine holds; but I regret deeply, and reprobate strongly, the injudicious conceit and self-complacency which such speeches proceed from, and tend to cherish in others: and those young students of medicine, some of whom*—probably from Gregory—should visit China; because such self-complacency, and contempt of others, is a complete check to the object of our society, viz. physical research in this country.

I incline to our president's opinion, that the Chinese

* We are as far from justifying self-complacent contempt of others as the writer of this paper can be; still we must say, that the STYLE of this paragraph is by no means to our mind. We can only hope, that the Medical Gentleman of Edinburgh will give the writer a good literary flagellation. ED.

are in possession of facts, respecting the healing art; probably derived from the great progenitor of human kind; who taught his descendants the knowledge he received from the Omniscient Creator; but which physical knowledge, like the knowledge of God himself, has been, by the wickedness of man, gradually obscured, though not entirely lost; and to ascertain the truth, by an EXTENSIVE KNOWLEDGE of the subject, is worthy the attention of a philosopher: whereas, to decide with a contemptuous scorn, from a very PARTIAL INDUCTION of particulars, is (not to say, unamiable and unchristian, but also) extremely unphilosophical.

European terms of science are chiefly of Latin or Greek etymology, to which the Chinese nomenclature has no resemblance; and as no European philosopher, or physician, (that I know of) has ever studied Chinese technical terms, and accommodated them to European terms, with a precise definition of their import, it is not to be exexpected that the occasional rendering, given to scientific terms, by general students of the Chinese language, at the spur of the moment, and drawn only from the common use of those terms, should be accurate: and we should be careful to avoid the littleness of vulgar minds, which induces them to despise ideas couched in an uncouth, a halting, or a strange phraseology.

But I appear to have wandered from the subject—however, it is only in appearance, for the subject of this paper, viz. the Sulphas Sodæ, is at once an illustration and a confirmation of what I have said.

A common reader of Chinese would translate HEUEN-MING-FUN, by the English words, BLACK BRIGHT POWDER; and its synonym, PIH-LUNG-FUN, by WHITE DRAGON POWDER; but, under these odd names, none but the patient inquirer could ever discover the admirable Salt of Glauber.

THE* 竹黃 CHUH-HWANG, OF CHINA.

It is so called to denote its being a yellowish substance, procured from the inside of large bamboos, in the southern and more marshy regions of the country.

One of the synonyms is 天竺黃 TEEN-CHUH-HWANG, which means, the Indian yellow substance; and some think proves, that it originally came from India. They consider it a concretion of sand in the hollow centre of the bamboo.

* There was a word here which we could not possibly make out—our correspondent must blame his amanuensis. ED.

It is chiefly used in diseases of children—especially frights and convulsions.

Its medicinal virtues are much the same as another drug, procured from the bamboo, and called 竹瀝 CHUH-LEIH, BAMBOO EXUDATIONS.

The CHUH-HWANG, it is added, has all the good properties of the last named medicine, without any of its deleterious effects.

2. CHINESE DOCTRINE OF THE PULSE.

MR. EDITOR—I beg leave to present you with the following, for insertion in your valuable Miscellany, if you deem it of sufficient interest. I offer no remarks, neither do I attempt to explain the symptoms of diseases specified in the table—this I leave to those who have opportunity of wider research and inquiry; and, in the mean time, beg leave to subscribe myself, Your's, &c. DION.

* The Chinese suppose that there are three places on each wrist, at which the pulse may be distinguished; viz. First, The space below the wrist bone, between that and the root of the thumb, which, from its shortness, they call 寸 "THE INCH;" Secondly, That immediately opposite the wrist bone, which they call 關 "THE BAR;" and Thirdly, That above the wrist bone to the elbow, which, from its length, they call 尺 "THE FOOT [MEASURE"] These different places they suppose are connected with the five viscera, and the five elements; and this connection enables them to distinguish and discover diseases: for instance, they say—

"The INCH" on the left hand, indicates the state of the HEART, whose element is FIRE.
"The BAR" on do. - - - do. LIVER, do. - - WOOD.
"The FOOT" on do. - - - do. KIDNIES, do. - - WATER.
"The INCH" on the right hand do. LUNGS, do. - - METAL.
"The BAR" on do. - - - do. STOMACH, do. - - EARTH.
"The FOOT" on do., likewise, indicates the state of the KIDNIES.

Again, they pretend to distinguish twenty-four different kinds of pulse, which are separately discernible in each of the above mentioned places on the wrist, viz.

1. A floating pulse
2. A deep pulse
3. A slow pulse
4. A quick pulse
5. A slippery pulse
6. A rough pulse

* We beg leave here to remark, that, as we are not professionally skilled in medicine, so we do not assume to be perfect in all the TECHNICAL PHRASEOLOGY of this most excellent science, and are not to be considered accountable for verbal mistakes in the communications we receive on medical subjects. Farther, part of these communications are TRANSLATIONS, and have, inevitably, a certain stiffness and uncouthness about them, which will require the indulgence of learned readers. Ed.

7. A substantial pulse
8. An empty pulse
9. A vibrating pulse
10. A failing pulse
11. A rapid pulse
12. A moderate pulse.
13. A large or broad pulse
14. A small or minute pulse
15. A long or protracted pulse
16. A short pulse
17. An impeded pulse
18. A sudden or throbbing pulse
19. A hidden pulse
20. A moving pulse
21. A strong pulse
22. A weak pulse
23. A hard pulse
24. A contracted pulse.

These different kinds of pulsations cannot, of course, be distinguished but by those who have been long practised in the art; and skill in distinguishing them evidences a good physician in China. After having distinguished accurately the pulse of the patient, the practioner, without inquiring of the patient the history of the disease, * or examining the fæces, or other symptoms, will readily discover the real state of the disorder, by a referrence to the following table :---

1. A floating pulse, if discerned in the
   Right hand "inch," is indicative of wind, headache, and stoppage in the nose
   Left hand do. do. wind in the middle of the back
   Right hand "bar," do. wind and phlegm in the thorax
   Right and left hand "foot," do. wind in the lower part of the back, prevention of urine, and costiveness
2. A deep pulse, if in the
   Right and left "inch," is indicative of shortness of breath, pain in the thorax and ribs, and discharge of phlegm, or blood
   Right and left "bar," do. cold, pain, a relish for sour things, and contraction of the sinews
   Right and left "foot," do. pain in the back, loins, and knees; an itching in the groin, and much purging
3. A slow pulse, if in the
   Right and left "inch," is indicative of cold in the upper extremities, pain in heart, and collection of wind
   Right and left "bar," do. cold in the trunk, collection of semen, and contraction of the sinews
   Right and left "foot," do. decay of natural heat, weakness and pain in the loins and knees, and in the abdomen
4. A quick pulse.---In some tables this is left undescribed
5. A slippery pulse, if in the
   Right and left "inch," is indicative of asthma, and a fulness in the breast
   Right and left "bar," do. heat in the stomach, difficulty of breathing, and loss of appetite
   Right and left "foot," do. retention of urine, or dysentery; in males, an hæmorrhage, and in females, a stoppage of the menses
6. A rough pulse, if in the
   Left "inch," is indicative of pain in the heart, or great fear

* We believe that in general, however, they DO make inquiry about the causes and progress of the complaint,—See our 16th. Number, page 58. Ed

Right do. do. a healthy state
Left "bar," do. a swelling in the sides
Right do. do. an empty stomach
Right and left "foot," do. retention of urine, or dysentery; in females it indicates pregnancy, or pain in the womb, or stoppage of the usual discharges

7. A real or substantial pulse, if in the
Left "inch," is indicative of a troubled heart, a hard tongue, and unbending spirits
Right do. do. an affection of the lungs, vomiting, and belching
Left "bar," do. heat in the liver, and pain in the side
Right "bar," do. swelled stomach, and difficult breathing
Left "foot," do. costiveness and pain in the stomach
Right do. do. heat in the groin

8. An empty pulse, if in the
Left "inch," is indicative of apprehension and fear
Right do. do. injury in the lungs, and perspiration
Left "bar," do. affection of the liver, and deficiency of blood in the veins
Right do. do. cold in the stomach and indigestion
Left "foot," do. decrease of animal moisture, and pains in the loins and knees
Right do. do. decrease of animal heat, and a prevalence of cold

9. A vibrating pulse, if in the
Left "inch," is indicative of failing of blood from the heart
Right do. do. failing in the voice
Left "bar," do. hæmorrhage from the liver
Right do. do. dispersion of blood from the stomach
Left "foot," do. hæmorrhage
Right do. do. increase of animal heat, flowing of semen

10. A failing pulse.

This kind of pulse is indicative of the worst symptoms; the viscera become weak, the stomach is injured; vomiting and purging accompany it, with a general chilliness, loss of appetite, and pain in the stomach---difficult to cure. If the pulse beat twice and stop once, death will ensue in three or four days; if it beat four times and stop once, life may be prolonged to six or seven days.

11. A rapid pulse, if in the
Left "inch," is indicative of acute pains in the heart
Right do. do. cold and hoarseness
Left "bar," do. cold
Right "bar," do. loss of appetite
Left "foot," do. extreme pain below the navel
Right do. do. pain in the abdomen

12. A moderate pulse, if in the
Left "inch," is indicative of thin blood in all the hollow parts of the body
Right do. do. foul wind in the stomach
Left "bar," do. inflammation in the liver, and worms in the stomach
Right do. do. water in the stomach

Left do. do. a deficiency of semenal secretion
Right do. exhaustion in the whole frame

13. A large or broad pulse, if in the
Left "inch," is indicative of a troubled heart and foul tongue
Right do. do. fullness in the thorax, and depression of animal spirits
Left "bar," do. enlargement of the liver
Right do. do. heat in the stomach
Left "foot," do. difficulty in passing urine
Right do. do. heat in the body

14. A small or minute pulse, if in the
Left "inch," is indicative of apprehension and want of sleep
Right do. do. vomiting and fear
Left "bar," do. exhaustion of blood from the liver
Right do. do. heat in the stomach
Left "foot," do. dysentery and flowing of semen
Right do. do. cold in the lower regions

15. A long or protracted pulse, if in the
Left "inch," is indicative of internal heat
Right do. do. rising of food and wind
Left bar, do. injury by blows, with wood or stones
Right do. do. swelling of the stomach
Left foot, do. rumbling commotion in the inside, like a young pig running about
Right do. do. numbness in the kidnies

16. A short pulse, if in the
Left "inch," is indicative of an unsettled mind
Right do. do. weakness in the lungs and headache
Left bar, do. injury in the liver
Right do. do. pain in the breast
Left foot, do. pain in the small gut
Right do. do. obstruction of the animal heat

17. An impeded pulse, if in the
Left "inch," is indicative of sudden death
Right do. do. weakness and perspiration
Left bar, do. failing of blood in the veins
Right do. do. water in the stomach
Left foot, do. exhaustation of the fluids
Right do. do. life is endangered

18. A sudden or throbbing pulse, if in the
Left inch, is indicative of fiery heat in the heart
Right do. do. a rumbling noise in the stomach
Left bar, do. dispersion of blood from the liver
Right do. do. the stomach does not retain blood
Left foot, do.
Right do. do. heat

19. A hidden pulse, if in the
Left inch, is indicative of the blood collecting in masses
Right do. do. repression of the breath
Left bar, do. the blood of the liver descends to the belly
Right do. do. cold in the stomach

Left foot, do. disease in the groin
Right do. do. diminution of heat

20. A moving pulse, if in the
Left inch, is indicative of fear and apprehension
Right do. do. sweatings
Left bar, do. fear, &c.
Right do. do. pain in the stomach
Left foot, do. deficiency of semen
Right do. do. heat in the system

21. A strong pulse, if in the
Left inch, is indicative of a concealed dragon within
Right do. do. loss of colour
Left bar, do. collection of blood in the liver
Right do. do. cold, &c.
Left foot, do. commotion within, like a running pig
Right do. do. dysentery and pain

22. A weak pulse, if in the
Left inch, is indicative of failing at the heart and apprehension
Right do. do. injury of the lungs, perspiration, &c.
Left bar, do. affection of the liver and bitterness of heart
Right do. do. stoppage in the stomach
Left foot, do. difficulty in passing urine
Right do. do. fiery heat

23. A hard pulse, if in the
Left inch, is indicative of pain in the heart
Right do. do. pain in the breast and heart
Left bar, do. phlegm, fever, and eruptions of the skin
Right do. do. heat in the stomach, and pain in the breast
Left foot, do. phlegm in the lower part of the stomach
Right do. do. weakness and pain in the abdomen

24. A contracted pulse, if in the
Left inch, is indicative of the heart cold, and pained
Right do. do. weakness of the lungs and cold
Left bar, do. disease in the abdomen
Right do. do. phlegm, and loss of appetite
Left foot, do. loss of the use of the limbs
Right do. do. inward cold.

3. SUPERSTITIONS AND CUSTOMS OF THE CHINESE.

(Continued from page 61.)

"Those who, on building a house, worship the upper beam of the roof; or who comply with those who so worship; or worship the patron of the Masons—SIN."

It is a cuſtom with the Chineſe builders on fixing the upper beam of the roof of a building, to let off fire works, and worſhip it; or the ſpirit that preſides over the ground on which the houſe ſtands; when they congratulate the owner on their proceeding thus far

with the building. The journeymen generally get a little liquor on the occaſion. It is a very general opinion that the Maſons, by concealing, in the wall of the building, an image, or a repreſentation of ſome evil ſpirit, can materially affect the proſperity or happineſs of thoſe who reſide in the houſe: hence it becomes an uſage to worſhip the patron of the Maſons, that ſucceſs and happineſs may attend the inhabitants.

"Those who, on erecting a house, suspend a red cloth, or a corn sieve, from the upper beam; or throw CHIN-TUYS over it; or suspend, over the door, a red cloth; or put pearls in the ceiling of the inner room; or money beneath the base of a wall; or below the threshold of a door—SIN."

The ſuſpending a piece of red cloth, and a corn ſieve, from the upper beam of a houſe, is ſuppoſed to promote felicity—the latter to cauſe an abundant crop of the various kinds of grain. Chin-tuys (a kind of dumpling) are thrown over the beam, to relieve any orphan or evil ſpirit that may harbour about the building. The placing of money below the door, or a pearl in the inner room, are to confer happineſs and felicity on the dwelling.

"Those who paste up the word Spring, at the commencement of the new year; or the words Happiness and Longevity—SIN."

The Chineſe are ſuperſtitiouſly ſtrict in obſerving the new year. Labour, even by the lower claſſes, is put a full ſtop to on the preceding and following day of the new year; and by the better orders of ſociety, a fortnight or a month is generally kept. On New-year's day, the old paper charms are removed, and new ones, ſuch as above, with ſome ſcalloped paper, are paſted up in their ſtead. The ſhopmen paſte, or put in their drawers, the word *Lucky, or Fortunate;* and mechanics, on commencing any employment, either place before them the laſt mentioned character, or write it on the work on which they are about to be employed, hoping, that the new year will prove a propitious one.

"On marrying, those who paste up the double character Happiness; or put up a paper, soliciting the felicitous animal, KE-LING, to enter—SIN."

The felicitous animal, Ke-ling, is ſaid to appear as a prognoſtic of ſages being born into the world,—one appeared at the birth of Confucius. The divine birds, Fung and Hwang, are often paſted up for the ſame purpoſe.

"At a wedding, those who hang meat at the front door of the house; or put the chop-sticks in a sieve at the door; or beat the clothes-box with their fist; or fasten up the looking glass, to the curtains, within the bed; or arrange pans of flowers by the bed-side; or burn incenſe—SIN."

It is fabled, that a certain bride, on leaving the houſe of her parents to go to that of her huſband, was met and devoured by a tyger. The parents of the bridegroom, to prevent ſo ſerious a catastrophe in the preſent day, ſuſpend a piece of meat at the door, as a bribe to this cruel monſter. The bride, on entering the houſe of her huſband, leaps over the ſieve with the chop-ſticks, which are thought to promote the ſpeedy birth of children. The ſuſpending of the looking glaſs within the bed, is to expel all evil ſpirits that may enter; for evil ſpirits, or demons, cannot endure to ſee their own forms. The arranging of flower pans, around the bed, is an offering to promote the birth of children.

"At a wedding, those who scatter rice on the bride's leaving the house of her parents; or select a person of repute, as a companion for the bride and bridegroom; or who burn a candle on the evening of being married, to see whether it dribbles or not—SIN."

The ſcattering of rice is to prevent the fabulous bird, Kin-ke-ſing, which dwells amongſt the ſtars, from injuring the bride, when going to the houſe of her eſpouſed. The perſons who are eſteemed reſpectable, and are ſelected to attend both the bride and bridegroom, are thoſe who are the fathers and mothers of a numerous family.* If the candle dribbles, it is thought unlucky.

"Those who put money in the mouth of a corpse; or put

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* The Chinese have laid down rules for women with child—how they should sit, walk, and sleep, to prevent abortions; and to enable them to bring forth strong healthy children. The above persons are supposed able to give advice to the bride and bridegroom, respecting having a numerous family.

rice in jars, to be buried with the dead; or paste up blue papers at the doors; or place a burning lamp before the corpse; or call the sons and grand-sons to detain the spirit of the deceased; or set up a tablet of respect to the deceased; or those who, by tossing up two pieces of wood, inquire the will of the deceased—SIN."

Money is placed in the mouths of deceased persons, that in case they should re-enter the world in the same form, they may have the means of procuring food to eat, Persons who attain the age of sixty are considered aged. On their death, their sons and grand-sons (supposing that the spirit requires food) inter with the deceased a small quantity of corn and rice, with salt, and a few pickles, for the use of the deceased. If the departed has more than he can make use of, he is supposed to divide it among the orphan spirits. On funeral occasions blue ink is made use of. When they also paste up blue paper at the door, to inform the neighbours of a person's death, that they may not defile themselves by entering the apartments of the deceased. The lamp is called, a ten thousand year's lamp; it is lit out of respect to the deceased's ancestors; and at which the incense offerings are lit. After the return of the eulogy of the deceased, (which is carried, before the corpse, to the grave—and is generally written in large gold characters,) the priests of Taou place it on one side of the room, while they, on the other, drive a nail in the wall, to detain the spirit of the deceased from secretly departing into Hades. Great happiness attends the son, or grand-son, who obtains this nail. Inquiring of the deceased, or of the gods, by means of the Keaou-pei, or throwing up two pieces of oval wood, cut through the centre, is often had recourse to in the temples; they are thrown up thrice; if the smooth surface turn up oftenest, it is supposed to indicate the will of the Deity, or of the deceased, to the question or petition put. It frequently occurs that, if the person is disappointed in the answer, he throws again and again till he obtains the supposed consent of the gods.

(To be continued.)

4. THE MAN IN THE CAVE.

(Continued from page 77.)

But this rule may be taken with ſome limitation, as will appear from the two following examples:—Early one morning I received a note from one of my couſins who had juſt arrived, and ſtated, that the buſineſs which brought him to ——, required the immediate payment of the balance which I owed to his late father's eſtate, and which amounted to a very large ſum. In reply, I ſtated, in general terms, my utter incapacity to comply, at preſent, with the requeſt which he had made; but my willingneſs to do ſo when it was in my power. To this I received an anſwer filled with every ſpecies of abuſe and low ſcurrility, which rouſed my indignation to ſuch a degree, that I could not forbear to remark, that, in all probability, if every one had their right, what he demanded of me was my own, alluding to the opinion formerly ſtated, that my father's property had been unjuſtly withheld from me by his father. In a little time, and juſt as I had begun to take my breakfaſt, in company with ſome friends, this relation ruſhed into the room, like a fury, with a table knife in his hand, with which he ran at me, evidently with a deſign to commit murder. Juſt as he approached me, I puſhed myſelf from the table; the chair being weak, fortunately gave way, and I fell on the floor, with my couſin over me. The knife went through my coat, and ſlightly wounded my arm, ſo as to draw a good deal of blood: my friends, who were all on the oppoſite ſide, as well as the intended murderer himſelf, believed me to be killed; and, in the confuſion which enſued, he got clean off, and returned no more. It was ſoon diſcovered that I had received little or no injury, but that occaſioned by the fright, which was very great.—Some ludicrous occurrences were noted to my diſadvantage; and I have never ſince been able to look on a large knife without trembling.

The other is of a more pleaſing nature.—In my earlieſt voyages I had frequent opportunities of convincing thoſe with whom I had occaſion to do buſineſs, that I had adopted the moſt liberal principles. I often ſaid, that I never wiſhed to have dealings with any one, who did not feel that it was his intereſt as well as inclination to deal with me again. To the Captains of my ſhips I made li-

beral preſents on every proper occaſion, and ſometimes to enſure their future exertions. All this I conſidered a very moderate price which I was moſt willing to pay for a name—and I know well it did procure for me the name of a great, a liberal, and a ſucceſsful merchant. I had frequently experienced the advantage of this, but never in a more pleaſing manner than now. I had a ſhip in the river which required conſiderable daily ſupplies, and the perſon who had hitherto furniſhed them was unwilling to go on without payment. One of my old Captains having juſt arrived, and hearing of my ſituation, not only diſcharged this demand, but gave his promiſe to continue to pay the daily expenſes for me. He likewiſe offered his aſſiſtance, as he ſaid, "in a ſmall way;" and which relieved me at the time from a moſt diſtreſſing ſituation.

After this, I experienced a ſeaſon of conſiderable tranquillity—at leaſt when compared with the ſtormy period which had juſt paſt.—I obtained ſome writings to copy—accounts to ſettle—and books to make up—for which I was liberally paid; and, having entirely given up all the property I had the command of formerly, I was left in the undiſturbed poſſeſſion of theſe gains.

To the money which I earned by my pen, I ſoon begun to add ſmall profits, which I made by ſmall bargains; and, by degrees, my tranſactions became conſiderable. I was ſcrupulouſly punctual, and in two or three years, I obtained the entire confidence of the —— merchants, and of many valuable European friends.

The tried friend who came forward to aſſiſt me ſo kindly, in the hour of need and of diſtreſs, had been able to prevail on my wife to join me in ——. This meaſure added greatly both to my happineſs and reſpectability. We were received into the beſt ſociety. It was known that ſhe was, independently of me, in good circumſtances. It was generally believed that I would ſoon extricate myſelf out of every difficulty; for I was truly a thriving man.

As the bills which I drew, after my embarraſſment, were not accepted, on the grounds, that the Letters of Credit had been given for a ſpecific purpoſe, different from that to which they had been applied, litigations had been the conſequence: all theſe had been happily terminated, and I had been able, generally, to arrange a ſettle-

ment on very liberal terms, and to pay the firſt inſtalment.—I was alſo proſperous in my family, for, in leſs than two years, my wife brought me a daughter and a ſon.

What had been conſidered as a viſionary expectation, of the riſe of the article for which my contract had been refuſed, had fortunately been completely realized. All were ready to admit, that I had been correct in my views, and very hardly uſed—my faults were no more remembered—and the public mind was ſoftened towards me.

The time now ſeemed to be favorable, and I was able to make a bargain on a larger ſcale of value, and in the ſame article, on which I formerly wiſhed to adventure. I had the command of enormous funds, and no one could well doubt but that I had now (to employ a well underſtood metaphor) the ball at my foot.

In a few weeks I was offered a profit equal to a princely fortune, which I rejected; and for this folly, as it has been termed, I have been moſt ſeverely blamed. I wiſhed now, when I conceived I had the power, to make a full payment to all my creditors. The ſum offered was far ſhort of this, and I had the fulleſt confidence in an opinion entertained by me, and ſome of my friends, that I ſhould be able to bring the purchaſers to my terms.

Unfortunately, a fleet of pirates arrived ſoon afterwards in the neighbourhood, and completely cloſed up every outlet. The local demand was eaſily ſupplied, and the dealers, who had made me, what they ſuppoſed to be, an offer too good to be rejected, made an agreement among themſelves, which they ratified by a ſolemn oath—that they would not pay to me a price by which I could poſſibly gain any profit.

Many circumſtances of a nature wholly unforeſeen and unexpected, conſpired to enable them to make this terrible denunciation good againſt me; and a ſucceſſion of misfortunes and events followed each other ſo rapidly, that, while endeavouring to retrieve one loſs by ſome other ſcheme, I was plunged deeper and deeper into loſſes on a tremendous ſcale—ſo that in leſs than one year I had not only loſt all which it was poſſible for me to loſe, and ruined my beſt friends; but, in the hope of recovering the good will of the people whom I had offended, I mixed in their nocturnal orgies, became in every reſpect a debaſed and vicious character—the

victim of diſeaſe, an outcaſt from my family, and, as a convicted LIAR, ſhunned by the world.

When getting on in the world for the ſecond time, I had frequently told my friends, but particularly that friend who had the greateſt intereſt in my ſucceſs, that I never went to ſleep without balancing my books—I was authoritatively ordered to lay before my creditors my books, and a correct ſtate of my affairs. My anſwer was, that I had neither books, nor effects.—I had nothing to ſhew but debts—and not a dollar to give! At this time my noſe appeared to be dropping off—my voice was changed—I was regarded with looks of horror and averſion.

From this time, I may be ſaid to have been loſt to the world for about five years, during which I earned barely a livelihood, by ſerving a merchant as his European clerk, or ſecretary. I recovered my health---very ſeldom appeared abroad, and when I appeared I was wholly diſregarded. I heard, at firſt, pretty frequently from my wife, her letters contained many juſt but bitter reflections.--- I very ſeldom made any reply—ſo this kind of perſecution ſoon ceaſed. My wife ſoon afterwards left ——. She did not wholly eſcape from the reproach of the world. If juſt, ſome ſhare of the blame muſt attach to me—for I ought to have kept her conſtantly by my ſide, and preſerved her innocence like the apple of my eye—but I had quitted my poſt, and left her a prey to a mercileſs—to an evil world.

During this period, death removed nearly all thoſe whoſe confidence I had ſo cruelly betrayed, ſo I had not their reproaches to fear—yet, I was now and then told that their children were in want, or their debts unpaid, in conſequence of my treachery.

About this time I began again to be conſulted on affairs of buſineſs, and obtained ſome employment as a broker, and ſoon, under that character, to be the concealed, and ſometimes the avowed, principal.---I made ſome money; and Rumour proclaimed, as ſhe had often done for me before, that I had made my thouſands and tens of thouſands; ſo I had no great difficulty of again making large bargains, on the principle of "receive and deliver," with natives and black people. To the old ſtanding European merchants I had not acceſs; I had not even exchanged a word with any of them for ſeveral years; but

the example of the black people brought ſeveral who had lately arrived, and I took great care that they ſhould all be well pleaſed with their confidence. In general, they had good reaſon, for they got more from me than they could have obtained elſewhere. Indeed, as I was now labouring hard to regain a name, I did not ſcruple to pay for that, in addition to the article. Theſe tranſactions were not conſiderable, ſo my loſſes were not great; and they were very cheerfully borne.

(To be continued.)

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5. THE ECCLESIASTICAL LANGUAGE OF THE BUDDHISTS AND MAHOMETANS.

Mr. Editor—You cannot be ignorant that it has long been the practice of a part of the Chriſtian Church to perform the moſt ſolemn acts of divine worſhip in a language utterly unknown to the great body of the people; and that moſt marvellous effects have been repreſented as flowing from the uſe of certain *Greek* and *Latin* phraſes, when uſed in the ſervice of God; when pronounced over the ſick; when uſed to drive away the devil; when employed to charm back the intellects of the inſane; and eſpecially, when, by a "*hoc est corpus meum*," gravely uttered by one of the ſons of St. Peter, a piece of bread is, by a moſt wonderful ſpiritual alchymy, tranſmuted into fleſh! You know alſo, I preſume, that the Jews attributed the miracles of Jeſus Chriſt to the Divine powers of the "*Tetragrammaton*," or incommunicable name of *four letters* ("JEHOVAH," which contains only *four* Hebrew letters), which they ſaid, he ſtole from the temple. Indeed, the "*Abbas*," the "*Maranathas*," the "*Corbans*," and ſeveral other *untranſlated* words in the New Teſtament, ſeem great favorites with, and hold a prominent place in the vocabularies of ſome perſons, who would not like, on the one hand, to be claſſed with the unbelieving Jews; nor, on the other, to be aſſociated with erring Chriſtians, in the faith of a monſtrous tranſubſtantiation, alike repugnant to reaſon, and the word of God.

There is one thing, however, to be ſaid in favor of thoſe Chriſtians who believe in the magic powers of foreign words, and who think a prayer either more acceptable to the Deity, or more ſuited to common edification, be-

cauſe the people do not generally underſtand it,—viz. that they are not ſingular in this belief. Some of the Jews had the ſame opinion. The followers of FUH, or BUDDAH, and the *Mahometans*, all cheriſh the ſame ſentiment. From the ſeat of his Holineſs, at Rome, and eaſtward, through all Aſia, to the cave of the Jammaboos* of Japan, this ſentiment is eſpouſed. The bloody Druids of ancient Europe, the naked Gymnoſophiſts of India, the Mahometan *H'atib*,† the *Hos hang*‡ of China, the Catholic Clergy, and the Bonzes of Japan, all entertain the notion, that the myſteries of religion will be the more revered the leſs they are underſtood, and the devotions of the people (performed by proxy) the more welcome in heaven, for their being dreſſed in the garb of a foreign tongue. Thus, the ſynagogue, the moſque, the temple, and the church, (or part of it) ſeem all to agree in aſcribing marvellous efficacy to the *ſounds* of an *unknown language*; and, having Jews, Mahometans, and Pagans, on their ſide,—thoſe Chriſtians who plead for the uſe of an "unknown tongue," in the ſervices of religion, have certainly a hoſt, as to number, in ſupport of their opinion. That ſcripture, reaſon, and common ſenſe, ſhould happen to be on the other ſide, is indeed a misfortune for them; but there is no help for it.

I ſhall firſt give you an extract from a *Chineſe* work, in proof of what I have aſſerted, relative to the ſacred language of the *Buddhiſts*; and next an extract from the *Malay*, on the ſuperlative excellence of the Arabic language, as a medium of intercourſe with heaven.

The ſacred language of the Buddhiſts is called, 梵語 *Fan-yu*, or "the language of *Fan*. *Fan* is the name of the birth place of 佛 *Fuh*, (Buddha.) This *Fan*, according to them, is not on the terreſtrial globe, but ſituated in the heavens. When *Fuh* was born there, he inſtantly (一手指天, 一手指地 Yih ſhow che t'heen, yih ſhow che te)—"pointed with one hand to heaven, and with the other to earth," and, with a lion-like voice, exclaimed, (天上天下惟我獨尊 Thëen ſhang t'hëen hea, wei wo toh tsun)—"Above the heavens, and below the heavens, I alone am the honorable."—The commentators on this paſſage add—"On earth, the lion is

* i. e. The Mountain-prieſt. † A public reader of the Koran.
‡ An Idol-Prieſt.

the chief of animals. When he roars, four things happen. First.—When other animals hear the ſound, their very ſkull-bones ſplit and ſhake. Secondly.—The wild elephant proſtrates itſelf to the ground. Thirdly.—Birds that happen to be flying at the time, fall to the earth. Fourthly.—Running waters ſeem to ſink, and form cavities on the ſurface. The voice of *Fuh* being, in the text, compared to that of the lion, is to convey the notion of fearleſs courage. When *Fuh* ſpeaks, four wonders alſo happen. Firſt.—When he delivers his laws, all other laws are ſet aſide. Secondly.—The devils that inhabit the air are ſubjected. Thirdly.—Falſe religions fall. Fourthly.—Sorrow and vexation are deſtroyed in the hearts of the human race." It is not matter of ſurpriſe that ſuch wonder-working ſounds ſhould have been esteemed ſacred. Hence the followers of *Fuh*, conſider the language of *Fan* as alone adapted to ſacred purpoſes.

This language is totally unknown to the Chineſe generally: and the prieſts themſelves know nothing of it beyond the ſound of a few favorite words and phraſes. There are, it is true, gloſſaries attached to ſome of their religious books, which are deſigned to explain theſe technical ſhibboleth; but the definition is ſometimes given in other technical terms equally unintelligible; and, from their general ignorance of letters, very few of the prieſts are capable of conſulting ſuch helps. Among them there may now and then be found a ſcholar; and ſome have written books; but as a body they are extremely ignorant. Beyond the ſtated and occaſional leſſons of their Liturgy, which they have learnt to repeat by rote, they have very little knowledge of books; and many of them cannot read. As a Sect, however, they profeſs to cheriſh the moſt profound veneration for the language of *Fan*. They aſcribe miraculous effects to the uſe of the written character, and of the oral language. They conſider both as of celeſtial origin. Let them be their own witneſſes, and ſpeak for themſelves.

"The *written character* of *Fan* reſembles the ancient ſeal character. From the commencement of the world, it exiſted; and has continued, during the ſucceſſion of more than ten thouſand times ten thouſand years, down to the preſent day, unchanged! It is not like the *Cheun*

and *Le** characters of this country (China;) for they have changed, and become erroneous. It originated in, and came out from, the region of *Fan*, which is ſituated in the heavens. His Majeſty, the King, *Kin-yin-lun* received and employed it; hence all ghoſts and evil demons remove f r away from the place where the *character* of *Fan* is written; and when its *ſounds* are chanted, the divine genii are filled with reſpect and awe! For, who would dare not to receive, with the deepeſt veneration, the precious ſounds of the heavenly ſovereign! Therefore, it is, that *Fuh*, in all his forms and manifeſtations, has ever uſed the language of *Fan* in delivering his doctrines. The eight tribunals of the Celeſtial Dragon obey and uſe it, ſo that when they invoke heaven, through its medium, heaven anſwers and accords; when they ſummon the animal tribes, the animal tribes obediently liſten. It penetrates the dark ſhades, and enters the regions of light. Of all thoſe things which are ſpiritual and divine, is not the language of *Fan* the moſt ſpiritual—the moſt divine? It is the written character of *Fan* alone that can explain the ſounds of *Fan*. By ſticking cloſely to the *written character* of the ſacred books, every thing profitable is explained. Continuing, e. g. to uſe the word, "*Ob*," one enters into a ſtate of ſilent and fixed attention.—The word "*Kwan*,"† revolving in the mouth, ſheds illumination on the heart. By uttering the word "*Gan*," in the temple ſervice, one preſents an acceptable offering to the divinities above, and below, and in the ten quarters; and ſnatches from miſery the crowds of the wretched below. That which can make the polluted pure, the ignorant wiſe, the ſhort-lived‡ reach mature age, the ſick to obtain health; and that which can reſiſt the corrupt, ſupport the upright, and confer benefit on all animated nature —what is it but the language of *Fan?* In the world there are *ſixty-four* kinds of written languages. That of *Fan*

* See Morrison's Chinese Dictionary, preface, where the Chuen and Lee character are described.

† "SHORT-LIVED," the original word 夭 YAO, ſignifies, persons who, by the law of a bad deſtiny, ought to die at an early age. Here the power of reverſing the, otherwiſe immutable, decrees of ſtern Fate, is aſcribed to the uſe of the all powerful ſounds of FAN!

‡ This word they pronounce as if it were written KWAWAWAN, and all the vowels drawn out in one CONTINUOUS ſound.

holds the *first* place; the *second* is that of *Keu-low*,—then follow that of *Che-leen-ban*, *Shooyeh*, *Yew-seun*, *Cheh-chuen*, and so on to the sixty-fourth. Among all these sixty-four kinds of languages, and their respective writings, that of *Fan* is chief; hence it is evident that the written character of *Fan* is the king of letters."

These are the words in which they express their own sentiments on the subject, extracted from one of their own books*—the second edition of which was published during the dynasty Ming, in the reign of 萬曆 *Wan-leih* —"A book, into which," to use the words of the preface, "all the secret mysteries and the quintessence of the sect, are collected."

To the repetition of the bare *sounds*, without regard to their meaning, they attach the highest importance; hence they occasionally go over the *same words* hundreds, thousands, and millions of times! I once asked a priest—"what advantage can you expect to derive from merely repeating a number of *words*, with the *sense* of which you are entirely unacquainted?"—His answer was to the following effect,—"True, I do not know the *sense*—it is profound and mysterious—yet the advantage of often repeating the *sounds* is incalculable—it is infinite!"

Thus far the pagan sect of Buddha in favor of their ecclesiastical language. Let us now attend for a moment to the sentiments of the Malays on the same subject. Their religious opinions are derived from the *Koran*, the principles of which they profess to imbibe, and the ceremonies of which they daily observe. No language but the *Arabic* is allowed in their public religious services; and though there be not one in a hundred Malays that understands it, they tenaciously stick to it, and consider divine worship as profaned by the use of any other. Let them speak for themselves.

ادثون بهاس عراب ايت يغترلميه ملايا ددالم اكما اسلام تياد بوله
بهاس يڠلاين دباچكن ددالم مسجيد اورڠ اسلام ايت جك دهساكن
دمن بهاس ملايو اتو جاوا اتو بوغيس اتو بروني اتو هندستان ملينكن
سمبهيڠن ايت منجادي سيام تياد كونان دان لاكي دسوروهكن الله ڤد نبي
كڤد اورڠ اسلام ايت كارن بهسا عراب ايت تراللو مليا دان لاكي تراوتما

* Vide FAH KAY-GAN-LEE-TOO.—Vol. I. page 12.

ددالم اکما اسلم دان لاکي بهسا عراب ايت بهسا اسلام دان لاکي ايبو سکل بهسا دن لاکي بهسا عراب ايت منجادي ايمان ڤد اسلم دان لاکي تمکل دتورنکن الله سبحانه وتعالي قرأن ايت کدالم دنيا ڤد نبي محمد دڠن بهسا عراب ايت جبرائيل دسورهکن الله مماوا کات٢ قرأن اين ڤد نبي محمد دڠن بهسا عراب جوڠ تياد دڠن بهسا يڠلين دان لاکي بوين بهسا ايت منجادي ترڠ هاتي سکل يڠ تکلب لاکي ميوچيکن هاتي اورڠ اسلام دان منداتڠکن تاکوة باکي هاتي اورڠ يڠ ممبوة انياي دان جاهت دان لاکي تمکل قيامت ايت الله عالي ممبڠکيتکن همبان دريدالم قبورن مک دسورهن ڤد جبرائيل منڤاي ڤد همبان اورڠ اسلم ايت دڠن بهسا عراب ايت جوڠ دان نبي دان ملائيکت سکليڠن ڤون ايتوله بهسان مک سبب ايتوله بهسا عراب ايت ترلالو مليا ڤد اکما اسلام دان ڤد اورڠ اسلم ڤون دمکيناله ادان *

"The Arabic language poſſeſſes ſuperlative glory in the Iſlam religion—and no other language can be allowed for reading [and other ſervices] in the Mahometan Moſques. If prayers be offered in the Malay, Javaneſe, Buggis, Bornean, Hindoſthanee, or other languages, they are rendered profane, and uſeleſs. Farther, God and the prophet, have command the Iſlams [to uſe it alone,] becauſe the Arabic language is moſt glorious and moſt excellent in the Iſlam religion. The Arabic is the proper language of Iſlamiſm; and the mother of all the languages ſpoken by the faithful. The Arabic is that in which the Mahometan faith was at firſt given. Moreover, when the moſt exalted and glorious God ſent down the *Koran* into the world, by the prophet Mahomet, it was in this language. The Angel Gabriel was commanded by God to deliver the words of the *Koran* excluſively in *Arabic* to the prophet Mahomet. Again, the *ſounds* of this language illuminate the darkeneſs of men; purify the hearts of the faithful; fill the hearts of oppreſſors and wicked men with fear and dread. Farther, at the end of the world, when the High God ſhall raiſe his ſervants from their graves, he will command the Arch-angel Gabriel to examine them through the medium of the Arabic language. This alſo is the language of all the Prophets, and of all the Angels. For theſe reaſons, the *Arabic* tongue is conſidered moſt glo-

rious in the Iſlam religion, and thus beneficial to mankind."

Such are the ſentiments of the Mahometans reſpecting their eccleſiaſtical or ſacred language. To prefer that which is dark, diſtant, and unintelligible, before that which is known, near, and plain,—diſcovers, lamentably, the weakneſs of human nature; and, in ſuch a caſe as that under conſideration, this preference is both abſurd and ridiculous. SERVUS.

6. BIBLIOTHECA SINICA.

(Continued from Vol. III. page 92.)

MR. EDITOR—If you wish me to continue my correspondence, I will consent on the following conditions:—First. That you will not interfere with my thoughts. Secondly. That you will allow me to write as I think. Thirdly. That I have the privilege of scolding you when you deserve it. Fourthly. That I have the liberty to castigate this perverse age. Fifthly. That my faults be covered with the veil of charity. Sixthly. That my merits receive due consideration from yourself and your readers. These are the only conditions on which my correspondence can be continued. Reflect, sir; and return an answer. But beware of the consequences of not acting according to my suggestions. They will be such as follow—First. I will secretly despise you. Secondly. I will employ spies to look after your every movement, and to write long and bitter things against you every *evening*. Thirdly. Whatever secret information I obtain about you, shall be carried, with *ninety-seven and a half per cent.*, to your *debit*. Fourthly. Where there are no *facts* to your disadvantage, I shall employ those who can *create* them. Fifthly. If, after all, the ends of things cannot meet against you, I shall hire a few honest TARS from on board the *Suspicion*, to splice in a line of CONJECTURE between them. Sixthly. I ſhall, after the way is thus duly prepared, by intermediate steps, expose your errors before the world. Seventhly. I shall set all the ladies against you, from Macao to Surat. Eighthly. I shall turn all your *quondam* friends into *quotidianian* foes. Ninthly. I shall use every other method, that imagination can suggest, to bring you down to your marrowbones. Tenthly. Having thus brought you low, I shall insist on having an open, ample, and cordial confession of

your presumptious folly, in rejecting my friendly counsels; and a handsome apology, such as a *gentleman*, and *a man of honor*, can receive in the face of society—and (not to multiply particulars.) Eleventhly. I shall expect to have the credit of setting you, *speciali gratia*, on your feet again. Say not, therefore, that I did not give you timely warning.

Now, as I am about to put the *gauge of Chinese national conscience* into your hands, where, I trust, it will be safe, and properly applied, I shall conclude this preface by warning you to take heed to your ways, and beware of such men as are enumerated in the subsequent list. First. *Men of long purses*; for they sometimes wish that men of your profession were "*all hanged together.*" Secondly. MEN OF SLY LOOKS;—for they often contemptuously sneer at your logic—and say—"What will come next?" Thirdly. MEN OF THE SWORD, AND OF THE GOWN; for some of them have half sworn to eat you, bones and all, if you do not treat their gallantries with a gentler hand. Fourthly. MEN OF HARD THUMBS, WHO SQUEEZE SCANDAL OUT OF FLINTS; for they will make your good bad, and your bad worse. Fifthly. MEN WITH ELASTIC BAGS attached to their arm-pits, who scrape up all the closet-talk—and table-talk—and street-talk,—together with every thing *told* by way of *a secret*—and every thing told that it may be told again, in order to furnish the FOREIGN MARKETS WITH GOOD EXPORT wholesale commodities. Sixthly. MEN WHO OFTEN CHANGE THEIR SKIN, or who, to speak plainly, are one thing here and another there; who will seriously ask the aid of one's PRAYERS, and, at the next port, make him as black as a PAPPUAN!

TOO-YU.

No. XIII.

NAME—功過格 KUNG-KWO-KIH—i. e. "Merits and Errors scrutinized"—or a set of tables in which to record and balance the good and evil actions of every day and year. Mr. CHOO thus explains these words; "功 KUNG, signifies virtue. 過 KWO, vice." The author's not using 論 LUN, "to discourse of," but 格 KIH, "to scrutinize," was to intimate, that an exact and rigorous scrutiny should be made; and that good and evil ought to be most carefully anatomized. Good and evil being thus laid open, errors and merits will, of themselves, appear. According to our doctrine, (i. e. of the sect of Confucius) when men are born into the world, their nature and dispositions are purely virtuous. This, as

the CHUNG-YUNG calls it, is "HEAVEN-DECREED NATURE." By the operation of the prolific energies of YIN and YANG, (or a certain imaginary dual power in nature) all things were produced.—Of matter, the human form was made, to which reason was superadded; hence it is that man's nature and dispositions accord with the celestial principles from which they were derived. But in consequence of certain constitutional propensities, arising from the discordant qualities of matter, evil desires arise; reason is blinded; and man, being affected by daily intercourse with men and things, this blindness increases, while reason makes no progress. From this heaven-derived nature it is, that a man, when he has performed a worthy deed, spontaneously feels the PECTORAL PULSE of approbation beat within his waistcoat. When he does an evil deed, he is not without internal self-reproach; and must fear that others will know what he has done. This is the operation of reason in the human heart." Such are the sentiments of this Heathen, respecting the origin of human depravity, and the operations of conscience. On the title-page of the KUNG-KWO-KIH, there is the following admonitory note: "To whatever place this book reaches, if there be found any person there, able to receive and act agreeably to its rules, none of his requests will be refused; none of his wishes thwarted; and a series of marvellous prosperity, the particulars of which it would be difficult to enumerate, will attend him. If, on the contrary, there be those who do not venerate, but profane, this book; blot and stain it; stick in loose papers or threads between its leaves; tear out parts of it, to rub tables, or wipe dishes with; or put it in a dirty place,—the gods of heaven will observe; and that man will have uncommon causes to repent of his folly.—Reader, watch, watch!"

AUTHOR.—There is no AUTHOR's name attached to the book, and no means of ascertaining who he was. From the VARIETY that appears in the style, it is evident that it was not the work of one individual only. Though the name of 呂祖師 LEU-TSOO-SZE, (one of the eight deified mortals of the TAOU sect) is on the title-page, he does not appear to have been the author, but the compiler, or editor. In the preface it is said to have been delivered, by the god of the North Pole, to Mr. YEW-YUEN-CHIN, of the Western Mountain. It seems a compilation from the writings and verbal maxims of the wise men of former times, made by

some good man, to be a mirror to the age in which he lived, and to warn those that should come after.

LEU-TSOO-SZE was one of the 八仙 PAH-SEEN, or GENII. These SEEN, according to Morrison, are "Plato's demons of the third or lowest class, who, being invested with vehicles of grosser materials, are sometimes visible, and sometimes invisible."--Vide Chinese Dictionary, part 2d. vol. 1st. page 709—character 8932.

These SEEN profess to have found out the philosopher's stone, and to be capable of assuming almost any form they please. To be able to put the moon into a tea cup; and to convert a riding steed into a slip of paper; to ride on the clouds, and walk on the waves!—Such capabilities, Mr. Editor, would be highly valued by modern travellers! Poor MUNGO PARK, had he been a SEEN, might have been alive to this day. All the rivers in Africa could not have drowned him. And Captain Ross, that daring, but hitherto unsuccessful, hyperborean navigator, with the powers of a SEEN, could have hooked his anchors in "the cleft of a cloud," and, from some æreal "point of observation," would have descryed that yet undiscovered Paradise of the North!

DATE.—When the editor, or compiler, LEU-TSOO-SZE, lived, I have not been able correctly to ascertain.—The edition now before me, was printed in the 58th year of the Emperor KEEN-LUNG, (A. D. 1793.)

NATURE OF THE WORK.—Treats almost solely of MORALS.—A very full and correct view of Chinese ethics may be obtained from this book. It shews much more clearly and minutely WHAT IT IS which, in the estimation of the Chinese, constitutes SIN and DUTY; VIRTUE and VICE; MERIT and DEMERIT; than any work that we have yet touched upon in the course of this Bibliotheca; and, for this reason, very copious extracts will be given in their proper place. By the law of the KUNG-KWO-KIH, a man keeps a regular account, Dr. and Cr. with himself, of the whole of the acts of every day; and, at the close of the year, winds up the account, leaving the balance, if in his favor, as the foundation of a stock of merits for the ensuing year; and if against him, to be liquidated by future acts of goodness.

SIZE, FORM, DIVISION, &c.—It fills one duodecimo volume of eighty-one leaves. It is a very regularly printed book; and the divisions of the various subjects, fifteen in number, are marked with much distinctness. If on common paper, TEN copies of the KUNG-KWO-KIH can be pur-

chased, in China, for a Spanish dollar—or at about six pence per copy.

CONTENTS.—In this instance I am more fortunate than in some of the former books that have been reviewed, as there is a regular table of contents, as follows:—

1. A Preface, shewing the use and advantage of the plan proposed.
2. An Introduction, containing various directions and exhortations.
3. Premonitions, or ten rules to be observed in keeping the daily register of conduct.
4. A form, or model, of a table to be kept by those who adopt the plan recommended.
5. An exhortation by Mr. LEU-TSOO.
6. Specimen lists of merits and errors with regard to THE RELATIONS OF LIFE, in seven particulars, viz. in a person's conduct to parents, to brothers and sisters, to wives and concubines, to children and young people, to kindred, to teachers and friends, and to domestics.
7. Ditto, with regard to the exercise of benevolence, in two particulars, viz. as to mankind, and as to the brute creation.
8. Ditto, with regard to moral renovation, in two particulars, viz. in reference to encouraging virtue, and to discountenancing vice.
9. Ditto, with regard to maintaining reverence and watchfulness, in four particulars, viz. keeping the heart, managing of business, ordering of speech, and worshipping of the gods.
10. Ditto, in regard to the moderation and the regulation of the temper, in four particulars, viz. as to anger, as to food and clothing, as to riches, as to women.

N B Here the former editions of the book used to close---the following are additions by the last publisher:—

11. Ditto, with regard to officers of government.
12. The true method of repentance and reformation.
13. The precious instructions of the god of the eastern mountain, relative to self-renovation.
14. Doctrine of fate.
15. Prayers of CHUN-TE, the mother of Fŭh.
16. Directions how to serve the god of the kitchen.
17. Concerning the invisible gods, or demons.

STYLE.—Didactic, perspicuous; and, upon the whole, an excellent model for those Christian teachers who write

on subjects of morality for the instruction of the Chinese. There are, here and there, technical phrases of the sect of TAOU; but not numerous, or hard to be understood.

EXTRACTS.—I shall begin with the fifth article of the contents, viz. "Premonitions," which will tend to shew the principles on which the table of merits and errors, is constructed; as well as help to throw some light on the RULE by which the Chinese estimate the QUANTUM of virtue and vice in any action.

"First. [PREMONITION.] For what purpose is one to keep a record both of his errors and merits? [ANSWER] If he keep no record of his merits, he will have nothing by which to disperse and balance his errors. Hence, when he has errors, he must not boast; when he has merits, he need not [feign to] be humble. The grand end of a man's keeping a record of his errors is, that he may diminish them. Otherwise, daily to err, and daily to record his errors, of what profit can such a method of keeping a register of conduct be? Secondly. Of the merits and errors of each day, record the NUMBER only; write not the particular affair. To record the number only, will abridge the labor. To write the particulars, would be cumbersome. Prepare a blank register, and every night examine yourself, and put the result on record. At the end of the year, sum up (balance) the whole; and announce [the state of the account] to the gods of heaven, and of earth. Thus, in your every thought and act, you will maintain a watchful fear; and your errors will gradually diminish. Thirdly. In placing a merit against an error, there are some cases, however, in which it will not answer, e. g. To occasion a person's death, this single act is reckoned equal to ONE HUNDRED errors. To give an hundred TSEEN* to the poor is estimated as ONE merit. But how can the murderer suppose, that his giving away ten thousand TSEEN will free him from guilt? In such cases the utmost impartiality of mind is necessary in judging. Fourthly. The teacher YUN-KUH says---"To venerate the gods, and to be dutiful to one's parents, do not properly belong to such a register of conduct. Not to venerate the gods, and not to be dutiful to parents, are great CRIMES, and not to be reckoned mere errors." Neither of these properly belong to the register; but lest men should, through habit, omit to examine, and thus overlook such fundamental duties, while paying their chief attention to almsdeeds, they are minutely noticed in the tables subjoined. Fifthly. In cases of bribery and compulsion, this record of merits [and errors] will not apply. If a magistrate take a bribe to do justice, it is making a gain of men's transgressions, [i. e. there is no merit in doing even a good act, for payment, when he ought to have done it for nothing.] On the other hand, when a person is compelled to humble a female, it is not to be reckoned his error, [but that of those compelling him.] Again, if a POOR scholar avoid extravagance in

* About 720 Tseen go to a dollar.

clothing and food, it is not to be reckoned a merit, [because he has not the means of being extravagant.] Sixthly. Merits and errors increase or diminish according to attendant circumstances, which are to be considered in the register; e. g. to save a man's life, (though a single act) is estimated at the rate of ONE HUNDRED merits; while, to distribute an HUNDRED TSEEN to the poor, is considered as ONE merit only. If, therefore, a man saves the life of another, and, in addition to this, employs his own wealth for that person's supply, let him add to the HUNDRED merits, (ascribed to him for saving the life) ONE for each hundred TSEEN so spent. On the other hand, to excite men to a lawsuit, is equal to FIFTY demerits; and to receive unrighteous gain, (or a bribe) is reckoned at the rate of ONE demerit only for every HUNDRED TSEEN. If, therefore, a man excites others to a lawsuit, and likewise receives a bribe, he must add to the FIFTY demerits, one for every hundred TSEEN, through the whole amount of the bribe. In other things a similar rule is to be observed. Seventhly. But, in calculating merits and errors, there are some things which (though they seem to rank under these denominations) do not really so. For instance, to refrain from revenging an injury, is indeed a MERIT; but, if a man should omit to avenge the injuries of his parents, it would become an ERROR. To publish men's evil deeds, is truly an ERROR; but, if done in order that villany may be cast out, and dangers banished from society, then it is a merit. In similar cases, calculate accordingly. Eighthly. In merits, there are true and false. For instance, in remitting debt, after receiving a large interest for a great number of years, to dispense with the payment of the capital, when one conceives the debtor incapable to discharge it; or, after he has taken the business to law, and sees no other way of extricating himself, then to forgive the debt---in neither case is this to be entered, on the credit side, as a merit. With unjust gain, to be liberal in alms; and, while knowing a man to be a criminal, yet to endeavour to protect him from condign punishment—here is no merit in either of these cases.—This rule is to be followed in other similar instances. Ninthly. In Mr. YUN-KUH'S register of merits and demerits, he says--- "When one hundred TSEEN is reckoned one merit, it is spoken in reference to the rich only; for, to a poor man, fifty TSEEN may constitute a merit. If very poor, ten or twenty may be deemed such; and, if poor to the very last degree, a single TSEEN will constitute a merit. On the other hand, when an hundred TSEEN (unjustly gained,) is considered as an error, it is spoken in reference to the poor only; for if, by a rich man, fifty TSEEN, is justly counted an error, if very rich, ten or twenty may be considered such; and, if extremely rich, a single TSEEN is an error. This is a very minute consideration of the subject: and a viewing of it in all the abridgement and extension of merit and demerit, of which particular actions are capable; and not a mere cleaving to the WORDS on the paper. Tenthly. In using the register, sincerity, impartiality, courage, and perseverance, are of the highest consequence. In the commencement, merits will, in general, be few, and errors many; but be not negligent in keeping your actions on record. Only exert

yourself, and the habit will be gradually formed. Then errors and merits will become equal. After long practice, the balance will be in your favor; merits will be numerous, and errors few---and after very long and assiduous application, every thought you think, every act you perform, and every word you utter, will be marked with awe and caution; and you will have merits without errors."

This long paragraph I have given in a translation of the writer's words, in preference to an abridgement of his ideas, in order that the reader may be able to form his own judgment of the subject. To divines, lawyers, and casuists, I am confident it will be curious and interesting. It is no less strikingly marked here and there with traits of sterling good-sense, than with lamentable defects, and dangerous errors.

The condition of FEMALES may be considered as a fair test of the degree of liberty existing in a nation; and their character, as the surest means of ascertaining the actual measure of virtue, or vice, in a country. What the condition and character of Chinese females are, may be gathered, indirectly, from the following list of merits and errors, extracted from the third article of the sixth particular of the contents. In order to the better understanding of this list, let it be observed, that the husband, or head of the family, is the person addressed, and the merits and errors are considered as his, because he possesses authority over the females, and ought to keep good rule in his own house. But the merits and errors may be extended, the writer says, to any FEMALE, (in as far as applicable,) who chances to be the mistress of a house.

LIST OF MERITS IN REGARD TO WIVES AND CONCUBINES.

"The thing of first consequence here is, to renovate the females in a family, so as that a spirit of mutual affection and friendship may be cherished among them."

PARTICULARS.	CIRCUMSTANCES.	RATE OF MERITS.
1. To guard the female apartments with rigor.	For one day - -	1
2. To teach females with a mild and cheerful countenance.	For each time - -	1
3. To cause them to curb their temper and dispositions.	For ten days running	1
4. To cause them to reform their errors.	e. g. Want of filial piety ---quarrelsomeness ---ill nature. For each evil reformed	1
5. To put a stop to their scolding.	For a month - -	1

PARTICULARS.	CIRCUMSTANCES.	RATE OF MERITS.
6. To teach them to be careful and cleanly in the kitchen.	For each day - -	1
7. To teach them to rise early, diligently to attend to family affairs, spinning, weaving, &c.	Ditto - -	1
8. To teach them cheerfully to work, and not put the labor upon their sisters-in-law.	Ditto - -	1
9. To hinder them from gadding to see plays acted.	For each instance -	5
10. To hinder them from going to the temples to burn incense.	Ditto - -	5
11. To teach them to be humane and kind to female slaves.	Ditto - -	20
12. To teach them to be dutiful to their father and mother-in-law.	Ditto - -	50
13. To teach them to agree with their sisters-in-law.	Ditto - -	50
14. To teach wives and concubines not to be jealous of each other.	Ditto - -	50
15. To teach them to be benevolent and virtuous.	Ditto - -	100

LIST OF ERRORS.

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
1. Not to keep the female apartments in rigorous seclusion.	For one day - -	1
2. To allow the women to lie long in bed in the morning, to be lazy, to steal rest, and to neglect their work.	Ditto - -	1
3. To suffer a second wife to mal-treat the children of the former wife.	Ditto - -	1
4. To suffer them to keep the bowls and plates in a filthy state, and to cook the food in dirty style.	Ditto - - -	1

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
5. To forbare to do a proper thing, because the wife or concubines oppose it.	For each instance -	1
6. For a man to take a concubine, while he has already a son, and thus causelessly to put disgrace on his wife.	For every day - -	1
7. To suffer the women to commit their own proper work to their sisters in-law, from an unwillingness to work.	Ditto - -	2
8. To allow them to scold.	Ditto - -	5
9. To beat and oppress wives and concubines.	For each instance -	5
10. To allow them to ramble to see plays and comedies.	Ditto - -	10
11. To allow them to go and worship in the temples.	Ditto - -	10
12. When a man has errors, and is advised and intreated by his wife and concubines to reform; (and he will not, but) on the contrary rages and scolds them.	Ditto - -	10
13. To indulge them in doing one evil act.	To be reckoned as if done by himself -	
14. To follow his own wife and children so as to neglect his duty to his parents and brothers.	For each instance -	10
15. When a man, whose wife is forty years, or upwards, is still without a son, and suffers himself to be hindered from taking a concubine, to insure a male-heir, because it does not suit the jealous humour of his wife.	For every year's delay	20
- - - - - - - -	The jealous wife who creates the delay	40

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
16. To suffer them to be hard upon the female slaves.	For each instance -	30
17. To use inhuman punishments, (e. g. pinching, or burning the skin, tearing out the hair, &c.) in correcting wives and concubines.	Ditto - -	50
18. To allow them to neglect their duty to their father and mother-in-law.	Ditto - -	100
19. To allow them to quarrel with their sisters-in-law.	Ditto - -	100
20. To be partial in his love and favors to them.	Ditto - -	100
21. When rich to cast off the wife, [whom he espoused while poor.]	Ditto - -	100
20. [When indulgence is suffered to go so far as that] a wife disgraces and rules over her husband.	Ditto - -	100

The very dependant and degraded state of females in China will be partly seen from this extract. They are, moreover, not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns, nor to visit the temples, where the prayers of the unfortunate are supposed to find access. Religion is denied to them. Little attention seems paid to the peculiar circumstances in which, as wives and mothers, they may be placed. "Rise; run; work; eat little; spend little; be silent; keep out of sight; obey; bear; and rather bleed, starve, and die, than dare to complain"—is the genuine language of the above extract to Chinese females; and, though fortunately for them, humanity, common sense, and interest, in many cases, plead in their favor, and procure a relaxation of the rigor of ethical and legislative restrictions, yet where such restrictions have the sanction both of public opinion, and of supreme authority, how is it possible to prevent their hurtful operation on this tender half of human nature? I am not ignorant that some of the Catholic Missionaries, in China, have represented the con-

dition of females there in a much more favorable point of view, than either the paragraph under consideration, or the customs and laws of China, will admit of our believing. But, with all due deference to these reverend gentlemen, there are *two points* on which the public ought always to receive their testimony with diffidence; not from a fear of their attempting to deceive; but from the fear that their educational prejudices and habits of life may prevent them from seeing the facts *as they are.* The first is, *on the idolatry of the heathen.*—It is not to be believed that a man who is professionally, and from the heart, a teacher of a *ritual* which bears such a striking resemblance to that of paganism, should form a correct judgment of the latter, or set it forth in all its glaring absurdities. The second is, *the state of females among the heathen,* or in despotic countries. Having, by oath, (and from choice, it may also be presumed) bound themselves to a life of *celibacy*, they cannot, in general, be supposed to possess, in a high degree, those affections which would qualify them to form a correct opinion on the subject. The strong sympathies, ingendered by union of heart, and identity of interest, must have comparatively but a slender hold on those who have shut themselves out from that relation of life, in which alone they can be felt in their fullest force.

Again, those whom both propriety and delicacy keep at a distance from the sex, in seasons when the weakness of "the weaker vessel" most evidently shews itself; and when the WOE entailed on the daughters of Eve, can alone be fully and feelingly estimated—must have but an imperfect idea of the wants, sufferings, and sorrows of females; and cannot be considered good judges on the subject. For it is universally acknowledged, that men's circumstances have (in spite of their philosophy,) an influence upon, and give a tincture to, their writings.

The sentiments of the Chinese concerning concubinage may be partly learnt from this extract, and they are in substance thus: To keep NO concubine is considered, upon the whole, reputable to a man. To keep many, under any circumstances, is deemed disreputable. To keep SEVERAL, if able to maintain them, is not considered a sin. To neglect to take ONE when a man's wife has reached her fortieth year, without bringing him a son, is considered a heinous sin; and one of the greatest instances of disrespect to his ancestors, and disregard of his parents, of which he can be guilty.

The next extract relates to the subject of general benevolence, and, along with some things childish, ridiculous, and absurd, presents some that are excellent and instructive.

BENEVOLENCE.

"First, in regard to mankind."*

PARTICULARS.	CIRCUMSTANCES.	RATE OF MERITS.
1. To lodge and feed a person who has no means of support.	For each day - -	1
2. To give a meal to a hungry person.	- - -	1
3. To give a garment to one suffering from cold.	To the value of 100 Tseen - -	1
4. To give drink to ten thirsty persons.	Ditto - -	1
5. To do any thing that proves convenient and profitable to others.	For each instance -	1
6. To bestow a medicine that proves efficacious.	Ditto - -	1
7. To assist the poor and needy.	To the amount of 100 Tseen - -	1
8. To take care not to lose letters committed to one's care.	For each instance -	1
9. To light up a bright lamp, to shew travellers the road.	For each night - -	1
10. To serve out warm ginger soups in the winter months to the poor.	To the value of 100 Tseen - -	1
11. To serve out tea in hot weather.	Ditto - -	1
12. To lend an umbrella, or a rain-cap, in rainy weather.	For each instance -	1
13. To assist persons to bear the expense of their marriage.	For each 100 Tseen	1
14. To assist persons to bear the expenses of funeral obsequies, and to bury the dead.	Ditto - -	1
15. To redeem another person's son or daughter (that may have been sold through the poverty of the parents.)	Ditto - -	1

* A short paper on the same subject, as applied TO THE BRUTE CREATION, will be given in a future number.

PARTICULARS.	CIRCUMSTANCES.	RATE OF MERITS.
16. To aid a poor stranger to return to his own country.	For each 100 Tseen	1
17. To provide a burial place for the poor, and for strangers.	Ditto - -	1
18. To repair roads, make bridges, clear out the bottom of rivers, and dig wells.	Ditto - -	1
19. In times of scarcity to serve out rice, with upright motives.	Ditto - -	1
20. To administer medicines when an epidemic rages.	Ditto - -	2
21. To redeem persons from punishment.	For each instance -	2
22. To plan well for others.	Ditto - -	3
23. To cure effectually a slight disease.	Ditto - -	3
24. To exert one's self in a small matter for the public good.	Ditto - -	10
25. To give to others any thing that can protect or be profitable to their person and life.	Ditto - -	10
26. To cover a coffin.	Ditto - -	10
27. To bury a bone.	Ditto - -	10
28. To prevent an abortion.	Ditto - -	20
29. To save one from a light punishment.	Ditto - -	20
30. To cure a serious disease.	Ditto - -	30
31. To exert one's strength to protect fatherless children and widows, when he sees them despised and injured.	Ditto - -	30
32. To release one from a pressing difficulty.	Ditto - -	30
33. To give the wood of a complete coffin.	Ditto - -	30
34. To clear up a slight case of injustice for others.	Ditto - -	30

PARTICULARS.	CIRCUMSTANCES.	RATE OF MERITS.
35. To remove one man from danger.	For each instance -	30
36. To give the ground to make a grave for one person.	Ditto - -	30
37. To save from a great difficulty, a person without a home.	Ditto - -	50
38. To save an infant from being drowned.	Ditto - -	50
39. To rescue and reform a worthless person.	Ditto - -	50
40. To save a man from the lesser banishment.	That is only such as suffer wrong, and ought to be delivered.	50
41. To save one from the greater banishment.	- - -	50
42. To bury a person who is without friends.	That is one such as suffer wrong, and ought to be delivered; for otherwise it is an error to attempt to deliver them - -	100
43. To aid persons in forming a suitable marriage.	- - -	100
44. To save a person's life.	The YUN KEITH TSERN says, such an act will prolong one's life for twelve years - -	100
45. To protect and nourish a child who is without any on whom to depend.	For each instance -	100
46. To assist one's heir to prolong the patrimony.	Ditto - -	100
47. To deliver a person from a great wrong.	Ditto - -	100
48. To keep a family complete, and prevent it from being broken up.	Ditto - -	100
49. To set on foot some very profitable invention.	Ditto - -	100
50. To exert one's strength in the great and public services of a country.	Ditto - -	100

A LIST OF ERRORS ON THE SAME SUBJECT.

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
1. For a very rich man to mock the poor.	For each instance -	1
2. Intentionally to expose other people's secret things.	Ditto - -	2
3. When poor people feelingly complain and apply for help, not to give them so much as a pice.	Ditto - -	2
4. To threaten and deceive others.	Ditto - -	3
5. To be unfaithful while acting for others.	Ditto - -	3
6. To mock an ignorant person.	Ditto - -	3
7. To reprove one who merits not reproof.	Ditto - -	3
8. To lose the letters of other men, confided to one's care.	Ditto - -	3
9. To conceal an invention of real and proved utility.	Ditto - -	10
10. To mock and put to shame, helpless orphans	Ditto - -	10
11. To make sport of deformed persons, whether old or young.	Ditto - -	10
12. To envy the prosperity of others.	Ditto - -	10
13. To be glad at other men's calamities.	Ditto - -	10
14. To obstruct, or cut off, the passages to streets, to bridges, or to fords.	Ditto - -	10
15. For medical men to be negligent in the treatment of a disease.	Ditto - -	20
16. Not to save a proper object of pity.	Ditto - -	20
17. To tread down people's grain.	Ditto - -	30
18. To scheme, in order to involve persons in a crime that merits a light punishment.	Ditto - -	30
19. To be blockish in		

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
one's occupation, and, through stupidity, to injure others.	For each instance -	30
20 To injure or destroy public wells, bridges, or fords, made by the public or individual liberality.	Ditto - -	30
21 Seeing others suffer injustice, and not to right them when it is one's power so to do.	Ditto - -	30
22 Seeing the fatherless and widows oppressed and put to shame, and not to deliver them when he has it in his power.	Ditto - -	30
23 To involve one person in misery, (or, literally, in a wretched marriage)	Ditto - -	50
24 To level a tomb with the ground.	Ditto - -	50
25 When digging in the ground, one meets with bones and skeletons, and carelessly casts them away.	Ditto - -	50
26 To contribute, in any way, to a woman's miscarrying.	Ditto - -	50
27 To be the cause of a person's wandering from his home.	Ditto - -	50
28 Seeing a person near to death, not to rescue him when it is in one's power so to do.	Ditto - -	
29 To assist a person in drowning a female infant.	Ditto - -	50
30 From secret jealousy and discontentment, to upset a person's family	Ditto - -	100
31 To destroy a person's tomb.	Ditto - -	100
32 To dig up a corpse.	Ditto - -	100
33 For medical gentlemen to scheme for their own gains, to the		

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
injury of men's lives.	For each instance -	100
34 To mix up a poisonous potion.	For example, Narcotic drugs, or medicines, that cause abortion, deprive of the use of speech, and occasion death in a fixed space of time—Opium and such like . . .	100
35 To render a worthy person contemptible	For each instance .	100
36 To place a gin, or dig a pit, in the way, in order to injure others.	For each individual injured . . .	100
37 To occasion a person's suffering the lesser banishment.	For each instance .	100
38 By legerdemain, or witchcraft, to endanger men's lives.	Ditto . .	100
39 To drown or murder a child.	Ditto . .	100
40 To devise a person's death.	Ditto . .	100
41 To effect a person's banishment for life.	Ditto . .	150
42 To cut off a man's heirs.	Ditto . .	200

The unusual length of these extracts, does not admit of quoting more on the present occasion. Perhaps, at a future time, another list or two will be given in a separate form, as I conceive the more thinking part of mankind, and especially those who are sending the Christian religion to China, will feel a peculiar interest in this development of the sentiments of that unique people.

This list contains a fair—a very fair—specimen of that meagre system of ethics which the Chinese value themselves upon; a system, which has neither foundation, principle, or rule. After giving it due credit for all the good it possesses, (and we cheerfully grant that it contains many good things) the following things may be said of it:—That it is not founded on any ACKNOWLEDGED relation of the creature to the Creator—that it recognizes no future world—that it reckons some things to be sin, and others to be duty, which are both unimportant and ridiculous—that all the virtues and vices, merits and demerits, which it ap-

proves or condemns, are determined to be such by human authority—that the degree of good or evil which it recognizes in human actions, is determined by the same authority—that some heinous sins are rated exceedingly low in the scale of crime—that some things are considered as possessed of great turpitude and criminality, which are not condemned either by the law of nature, or of the decalogue. —That age lessens the demerit of some evil actions, while common sense tells every man that the greater the maturity of his years, so much the more inexcusable (in ORDINARY CASES) are his errors—that secular advantage, in one form or another, is the only motive which it adduces—that, as human opinion and authority (which are its sole basis and only sanction) must, from the nature of things, be varying, so, constant uncertainty must hang over it—and, sins and duties, like words in the vocabulary, must alternately become obsolete, and revive again—and we may apply to them the words of Horace—

"Multa renascentur, quæ jam cecidere; Cadentque
"Quæ nunc sunt in honore vocabula ————."

Such is the system of morals acknowledged by the Chinese—it enlarges, or contracts—grows hoary headed, or renues its age—is clear or dark—strictly or lax—severe or easy, according to times, places, and persons.—How unlike the word of the Lord which endureth for ever! Notwithstanding the length of this article, I cannot, with the Bible in sight, resist the temptation of quoting a verse from Dr. Watts:—

"Let all the Heathen writers join,
"To form one perfect book;
"Great God! if once compared to thine,
"How mean THEIR writings look!"

7. A DEDICATION, OR AN ADDRESS TO THE PATRON OF A BOOK.

A DEDICATION placed before the Preface by the Author, is a uſage unknown in China: there, any author who deſires the name of an individual, eminent for rank or learning, attached to his book, requeſts from the perſon a Preface; which is accordingly given and printed in a character which is a fac-ſimile of the patron's handwriting. Nor do they confine themſelves to one Patron, or to one Preface. In the year 1819, a ſmall work on

Astronomy and Geography was publiſhed in Canton, under the title, 圜天圖說 HWAN-TEEN-TOO-SHWO—"Drawings of the celeſtial ſphere explained." It was compiled by a prieſt of the Taou ſect, who had received his education from ſome European. To this work, the Tsung-tuh, or Governor-general of the province, wrote a Preface; the Foo-yuen, who is the ſecond in council, alſo wrote one; a literary man, of ſome eminence, wrote a third; and, laſt of all, comes the author's own Preface.

This work ſhews, that none of theſe gentlemen were acquainted with their own ſtandard books on the ſubject treated of; for the Ptolemaic ſyſtem, although rejected at Peking, is ſtill retained. The earth is placed in the centre, round which revolve the heavens of the moon; of the planets; of the ſun; and of the fixed ſtars; up to the ninth heaven, which is the "PRIMUM MOBILE," and above all, is the heaven of the Supreme Sovereign, the gods, or angels, and the ſaints; the place of eternal REST.

In the ſtandard imperial work above alluded to, the name not only of Ptolemy occurs, but alſo the names of Tycho Brahe, Caſſini, Kepler, Flamſted; and the noble author who invented the Logarithms. I have not yet found that the great Newton's name has a place in this elaborate Chineſe work; which, inſtead of being "DEDICATED to the King," or his Imperial Majeſty, the Emperor himſelf, in compliance with Chineſe uſage, writes a Preface for it.

A writer in the Aſiatic Journal who entitles his Eſſays, "Perſian Anthology," expreſſes his belief that the ſun of ſcience, like the natural ſun, aroſe in the eaſt; and, although now it darts back its beams from the weſt, the learned there ſhould not forget whence it firſt ſhone upon them. The Chineſe, in the ſtandard work above noticed, acknowledge, that they now adopt the Mathematical ſcience of the weſt; but they maintain that it ORIGINATED in China.

The XLVIIth. Problem of Euclid, to meaſure heights and diſtances by angles, were known, they aſſert, to the great YU, at the time of the Chineſe deluge. From China, ſcience was diffuſed to diſtant nations; ſhe had her dark ages: after Tsin-che, the deſpot, burnt the books, and built the great wall; her own ſcience was loſt, and now ſhe receives back, what originally emanated from

her. Whether this be true or not, it ſerves to eaſe the pain of humbled pride, in condeſcending to learn from thoſe ſhe deems her inferiors. Since ſhe confeſſes that her ſcience was loſt, why ſhould it appear to her a thing incredible that the ſame has been the fact in reference to true religion? M. D.

III. INDO-CHINESE CHRISTIAN MISCELLANIES.

1. MISSIONARY FRAGMENTS.

(Continued from page 38.)

To the Editor: Sir, In my laſt paper I pointed out "*The practice of Medicine as one collateral means of promoting the converſion of the Heathen.*" I now proceed to notice, *Secondly, The exerciſe of Charity.*—I uſe the word, "*Charity,*" not in its ſtrict and proper ſenſe, as denoting "*love;*" but in a ſenſe which long uſe has given it—viz. that of *liberality and kindneſs to the poor.* This acceptation of the word includes both benevolence and beneficence; or, as the old divines uſed to ſay, "good wiſhes and good works." A travelling Miſſionary, or one paying his viſits to the poor and the ſick, for the purpoſe of their ſpiritual inſtruction, has many opportunities of ſeeing an extent of miſery, and a meaſure of poverty and wretchedneſs, which can never be conceived of by the mere ſtudent or tranſlator, whoſe work ties him to his deſk; or by the mere contemplative being, who takes not the pains to ſee, and hear, and witneſs for himſelf. There are daily and weekly calls on the Miſſionary's liberality; and though ſtated beggars, and beggars by profeſſion, merit leſs attention than others, there are yet ſome of them who cannot, on every occaſion, be ſent away unſerved. In the crowd there may be ſome individuals who are in real want, and as it is difficult, in many caſes, to diſcriminate, a good man would rather that five improper objects ſhould be aſſiſted, than that one perſon in real diſtreſs ſhould go unaſſiſted. The Miſſionary who often "teaches from houſe to houſe," and whoſe pecuniary means hardly furniſh "food and raiment convenient" for himſelf and his children, ſees many openings for the exerciſe of Chris-

tian liberality among aged perſons, and fatherleſs children; among poor families who have yet a ſenſe of ſhame about them, and would rather half-ſtarve than go a begging; among thoſe who are reduced to temporary want by caſualties; among perſons deſerted and forſaken by thoſe who were once their ſtay; among thoſe who, caſt off by their ſeducers, have ſcarcely a path, but that to deſtruction, left open before them; among thoſe afflicted with the leproſy, and other diſeaſes, which occaſion their excluſion from ſociety; among ſtrangers who may chance, through unforeſeen circumſtances, to be in want; and among thoſe whoſe poverty is ſuch, as to prevent them from burying their dead in a ſuitable manner. The rigid ſecluſion of females in eaſtern countries, generally prevents acceſs to widows; but there are indirect channels through which aſſiſtance may be conveyed to them; and, if it be the Miſſionary's good fortune to have a *Phebe* for his wife—a *Phebe* who knows and will take the trouble to trace the road to the heart of a poor bereaved ſiſter, (notwithſtanding her color be different)—the difficulty of acceſs to the abode of female poverty, will ſoon be overcome. The inveterate nature of cuſtom, in ſome countries, may make the difficulty greater than in others; but patience, wiſdom, and charity, will conquer it.

Now, sir, I think, that the diſtribution of alms, eſpecially in *private*, where the giver can expect nothing to gratify oſtentation; and where the ſpirit of the needy, but reluctant, recipient meets with no mortification from the preſence of witneſſes—I ſay, I think, that alms thus beſtowed, not only do great (though ſilent) good to the bodies of thoſe that are partakers thereof, but really one of the fruits of a genuine Chriſtian profeſſion, and conſtitute one of thoſe "good works," by which Miſſionaries, as well as other believers, are to "glorify their Father who is in heaven." They tend to ſoften the heart; to attach the poor to the giver, or diſpenſer; to produce attention to the meſſage of mercy which he brings; and to exalt the character of the goſpel. If to this be added what our divine Saviour ſaid—"*That men, ſeeing your good works, may glorify your Father who is in heaven,*"—may we not infer, that liberality to the poor is *one* of the means appointed by God for the converſion of the heathen? For, one of the motives by which this

exhortation is preſſed on the attention of Chriſt's diſciples, generally, and of the apoſtles, *(or firſt Miſſionaries)* in particular, evidently is, the *moral effect which ſuch good works will produce on the beholders*—viz. "to glorify their Father who is in heaven;" which undoubtedly means, either their entire converſion to God, or certain moral impreſſions tending thereto. This interpretation is, in my humble opinion, confirmed by the uniform teſtimony of Eccleſiaſtical Hiſtory, from the days of the Apoſtles down to the preſent time. How many facts are there on record which prove, that Jews and Heathens were, in many inſtances, firſt ſtruck with the ſuperiority of the goſpel, by witneſſing the unlimited charities of its profeſſors! In how many caſes have the ſcanty alms of a Chriſtian Miſſionary, delivered to the truly needy with an affectionate air, and words of peace, been the means of exciting ſuch a train of thoughts and reflections in the receiver, as ultimately to lead to the moſt genuine and unexceptionable profeſſion of the faith! The charity of the Romiſh Clergy and Miſſionaries is univerſally acknowledged; and they themſelves readily confeſs, that a very large proportion of their converts was made by the influence of the charities of the faithful. That they have been (and perhaps with juſtice) blamed for employing their charity to purchaſe proſelytes, is what I do not deny. At the ſame time, the *wrong uſe* of charity cannot be fairly urged as an argument againſt the *right uſe* of it. If in *three* caſes out of ten, it was perverted, perhaps in *ſeven* it was better directed. And let us take heed that we do not, in avoiding one extreme, go to another and more dangerous one.

To the *Charity* which we are now conſidering, I do not deem *large funds* eſſentially neceſſary—if theſe be at command, ſo much the better. But it is to the ſeaſonableneſs of the time, the wiſdom of the diſtribution, the kindneſs of manner, and the *accompanying inſtructions*, that the chief importance ought to be attached. Proteſtant Miſſionaries have not the command of royal treaſures, as was the caſe with Xavier, and other Catholics; nor do they almoſt ever (at leaſt in as far as my perſonal knowledge of them extends) derive any reſources from the *fees* of baptiſmal, matrimonial, or funeral ſervices; and it rarely happens that they have any means of their own to enable them to practice charity on an

extenſive ſcale. It is not to be expected, when general collections or ſubſcriptions are going round, that what they can give will make a figure in the liſt. It is their duty to give ſomething, to ſhew how heartily they approve of ſuch acts of general beneficence; but it appears to me, that their charity ſhould be chiefly reſerved for perſonal and more private diſtribution. In this way, a better diſcrimination of objects can be made, and ſome unobtruſive and well-timed inſtruction be given. It is not hard to conceive how an unaſſuming, a patient and diligent Miſſionary, may do a great deal of good in this manner, with very ſmall means. Being thus a meſſenger of mercy, in a double ſenſe, as it relates to both body and ſoul, the coarſe homelineſs of his dreſs, (ſhould his circumſtances afford no better) the commonneſs of his equipage, will not render him the leſs welcome to children of poverty. What he carries for the body may be a means of producing attention to that which relates to the better part; and if it ſhould not, ſtill it is a good work, which tends to glorify God, and to leſſen the quantum of human wretchedneſs.

What has, above, been noticed, refers chiefly to acts of beneficence performed in courſe of a Miſſionary's viſiting the heathen in their own habitations. There are alſo many inſtances in which it can be done at home; particularly by feeding, clothing, and inſtructing, deſtitute orphan boys and girls. This is a moſt important means of doing good; and it is deſirable that a few ſuch deſtitute objects ſhould be ſupported by every Miſſion. Let every Miſſionary attach to himſelf at leaſt one ſuch boy; and every Miſſionary's wife take one ſuch girl. And if there are Chriſtians, or Chriſtian converts in the place, let each family take an orphan, or deſtitute child, under its care.—Let theſe orphans, by all means, be taught to work; but let their *inſtruction and ſalvation be chief objects* attended to by their ſupporters.

Steady and well-directed efforts by a government, and by individuals, to promote induſtry and comfort among the natives, will do a great deal; but there will ſtill remain degrees of poverty and wretchedneſs to which theſe efforts cannot reach: hence the neceſſity of eſtabliſhing charitable *inſtitutions* among them; and, as *foreign* aſſiſtance cannot always continue, and may, from various unforeſeen events, be cut off when moſt needed, so it is of

importance to encourage the well-diſpoſed among the heathen, to draw forth reſources from among themſelves for purpoſes of charity. Such perſons will not be found difficult to perſuade; and reſources drawn from indigenous channels are more likely to be permanent. In the formation and management of benevolent inſtitutions, particularly on European principles, the heathen will be found, at firſt, very awkward; but they muſt be taught, and put into the way of acting for themſelves. To this the attention of Miſſionaries ſhould be directed.

Great indeed is the extent of *poverty* and *miſery* in heathen nations; and the *neceſſity* of charity will be queſtioned by none who have any tolerable acquaintance with them. The nature of ſome ſyſtems of pagan philoſophy, and the political inſtitutions of moſt unenlightened nations, are calculated, if not to produce much actual poverty, yet to allow it to accumulate, without diffuſing, through the maſs of the people, thoſe generous principles that would lead ultimately to its removal. Indeed, I conſider this propoſition proveable *a priore:* ſo inevitably certain and injurious are the conſequences of any ſyſtem which puts, or tends to put, one part of the community under the feet of another, either as the ſlaves of tyranny, the inſtruments of illicit pleaſure, or the dupes of a crafty and intereſted prieſthood. But the *fact* ſpeaks loudly for itſelf, without the neceſſity of recurring to logical reaſoning.

That there are benevolent perſons among the heathen, who feel at the ſight of miſery, and will liberally open their hand to a ſuffering fellow-mortal, I readily admit. I have, in various inſtances, ſeen examples of this. But what does this admiſſion prove?—Merely that pagans are ſtill men; and that neither their heart-hardening ratiocinations; nor their degrading idolatry; nor their tyrannical laws; nor the devices of Satan,—have been ſuffered completely to exterminate the feelings of humanity. But what can a few iſolated examples (and I venture to affirm that they are but few where pure paganiſm reigns) of benevolence prove, in the face of *thouſands of facts* that could eaſily be adduced in ſupport of the above propoſition? Shall I call up from Hades, the ſhades of ſtarved, drowned, immolated infants, to confirm what I have aſſerted? Shall I, in the yet living world, point to the multitudes of blind, lame, mutilated, or leperous perſons, for whoſe

reception no assylum is provided; for whose cure no means are tried; and for the mitigation of whose complicated woes, scarce any attempts are made? Need I advert to the manner in which sufferers, by what are called, "accidental evils," are treated? Is it necessary to appeal to a fact well known to some of your readers in China—viz. that of poor unhappy creatures who faint out of doors, or are trodden down by the foot of some animal in the streets,—being suffered to lie for hours and days in that condition, exposed alternately to the fires of day and the damps of night, at the very threshold of their neighbour, and under the eye of passing multitudes? Shall I call in as a witness, a fact no less known to them, and of which there are some recurrences—I mean that of persons DYING in the open street, and their corpse being allowed to remain in the identical place, where the breath departed, till its stench renders the neighbourhood uninhabitable, or entails the pestilence on the accursed spot, whose inhabitants, nearly lost to the feelings of humanity, can silently behold such an outrage on our common nature, lest their informing the magistrate should excite a suspicion of their having murdered the deceased! Let it not be said, that such cases rarely occur—I know they do occur—and one example in twenty years, speaks with a voice of thunder against the people among whom it is found: loudly proclaiming the extent of their misery, and the coldness of their charity.

If to these be added, the troubles which afflict human nature in all parts and ages of the world—e. g. those that arise from bodily sickness, from family bereavements, from political revolutions, from commercial fluctuations, from unpropitious seasons, from the craft of the wicked, and from the judgments of heaven,—how vast will the sum of pagan misery and poverty be! From the mere accidental visitor of a heathen nation, who cares for little but its valuables, or luxuries; from the mere politician, who looks on mankind as so many automatons, made to leap, to stand, to run, to dig, or to fight, at the word of command; and from the mere collector* of flowers, leaves, plants, manuscripts, coins, temple and tomb stone inscriptions—from such men, much of this misery will be hidden; and I think I see some of

* No disrespect whatever is here meant to persons who employ themselves in mercantile, botanical, or antiquarian researches—on the contrary, I am a warm friend to all such, and to their efforts.

them even now rubbing their brows, while they read, and threatening to take literary vengeance on poor SERVUS for exaggeration. But he feels quite sure of a host on his side. For, every enlightened reader of ancient and modern Mythology; every impartial and benevolent man, who has resided long in the midst of a heathen people; every Christian Missionary; and every well-informed individual, who, for an adequate space of time, has had many and diversified opportunities of witnessing the operation of the popular customs and national observances; on the temporal circumstances of the people at large; and of observing the developement of pagan principles in practical life—all such, I am confident, will confirm what has been stated.

Did the limits of this essay admit, various objections might be considered and obviated; and some hints offered as to the means of furnishing the funds necessary for purposes of charity among the heathen. With regard to objections, there are only two which occur to me, for the moment, as meriting attention.

Some will, perhaps, sneeringly say—"Ah!—no doubt, while you feed, heal, clothe, and employ the heathen, you will have proselytes in plenty—your ranks will be full—your baptisms many—your conversions marvellous—and it would be no difficult matter for a clever accountant, to tell you in twenty minutes how much money, at a certain rate of dollars per man, would be necessary to convert all the people from Surat to Jeddo. But wait you—look when your funds are drained, how it will be. Then you will find your converts backslide. When there is no more rice, clothing, or cash, for them, they will bid you good morning, and go where they can do better."—Such, Mr. Editor, are the witty sarcasms of these WOULD-BE Lucians—WOULD-BE Pindars, who, having never themselves felt the benign influence of any principle that did not relate to dollars, rupees, pounds sterling; or to wine, beer, and brandy—(excuse my familiarly descending to particulars)—can form no higher idea of their fellow-creatures. But, as I may, in a future essay, pay my respects to gentlemen of this stamp, I shall only observe for the present, that were they to take due pains to ascertain well-authenticated facts, they would soon be convinced, that their objections are as utterly groundless, as their language is vulgar, and void of the pure "ATTIC SALT." But, Mr. Editor, shall I tell the truth about these objectors? Shall I leave you to deduce

their character from their sentiments? or will it serve the cause of truth, if I give you a specimen of their morals? Well, I will force myself to say a word about THREE gentlemen, (all of whom are now beyond the reach of your miscellany) personally known to myself, and who urged their objections to Missionary efforts in language similar to the above. The one was Captain ——, a very polite man, belonging to the Madras army, whom I met with on board of ship.---He was about thirty-nine years of age. Had seen much service. He had put away his own wife, an amiable woman, and taken up with a Hindoo female, whom he had carried about with him wherever he could. He had all the writings of Voltaire---which were his daily companions---and during the time he and I were on board of ship together, which was NINETEEN DAYS, he was THIRTEEN times carried to bed in a state of intoxication. I heard it said, that his first visible dislike to Missionary efforts arose from his being disappointed in an attempt to seduce a female convert, belonging to the Tanjore Mission. An aged Missionary hearing of it, wrote a kind and respectful letter to him, remonstrating against his conduct.---To which he instantly returned for answer---"Take care, you scoundrel, that I do not cause your head to be taken off. Who are you, that dare attempt to hinder men in power from doing what they please?" The second was, the Honorable ——, Baronet, of an ancient British family; and who had extensive connexions in the civil and military service, in different parts of India—a most facetious man in company. He was forty-seven years of age, when I first knew him, at which time he kept in his house three Portugueze and two Heathen females, as concubines; and spent the Sabbath-day generally in shooting, or playing billiards. The third was Mr. ——, a Dutch merchant; a man of seventy-one years of age, who had been in the West and East Indies, travelled through most of North and South America, visited Alexandria, crossed the Isthmus of Suez, passed down the Red Sea, and Indian Ocean, to Batavia, and from thence visited the Kurile Islands—and finally returned to India, where he died shortly after I saw him. He received his education in France and Italy, where he so thoroughly imbibed the principles of infidelity, that he openly professed himself an enemy to Christianity in every form, except two. First, (to use his own words,) "Where it seemed necessary to keep the people of

a country from cutting of the heads of their Rulers." Secondly, "Where a merchant could, by taking advantage of the prejudices of a man, in favor of this superstition, make a good bargain and a handsome profit."---"Then," said he, with an emphatic smile of self-complacent irony, "the gospel is a VERY GOOD DING!" I do not mean to insinuate, that all who would urge the above objection, are such as the three I have mentioned; but I leave these three examples to your own meditations.

The other objection I alluded to, is one that, perhaps, may be made by persons really friendly to Christianity. They will say—"Where did the apostles give money to the poor? Who were their pensioners? Who ever heard of Paul or Peter giving money to induce men to attend to their instructions; or to beget, in the heathen, a good opinion of Christianity? Did they not go forth with the doctrine of salvation on their tongues, depending solely on the inherent excellence of their message, and on the power of the Holy Spirit, without the aid of such secondary means? Does not the plan you propose, detract from the excellence and efficiency of the word of God, as the grand means of conversion, and tend to attach men to the gospel for the sake of some secular appendage?" In answer to which, I beg leave to say, that I hope this is not the tendency of any thing here proposed. I readily admit, that the apostles were themselves poor men, as the Missionaries of the Cross have generally been in every age, and could not materially assist the indigent. I admit, that the doctrine of salvation is the grand means of evangelizing the nations. I admit the danger of proposing any other motives to conversion than those which arise from the gospel itself. I admit, that there is some risk of the heathen construing an act of the purest philanthrophy into an attempt to buy them over to Christianity. But, on the other hand, I would ask the objectors,—though the apostles were poor men, did they not possess miraculous powers? Was not a single exertion of this miraculous power, more effectual for removing human wretchedness, than many united acts of human goodness can be? Is there not as much reason for pointing out charity as the nearest substitute for "the gifts of healing," as there is for urging ministers to study, as the best substitute for a supernatural preparation for sacred functions? Does not the dreaded danger arise from an idea of a DISPROPORTIONATE

use of the means, i. e. from a supposition that a great deal of importance will be attached to charity, while very little will be attached to the preaching of the gospel? but surely this is as far removed from my proposition and sentiments as any thing well can be. I beg the objectors to consider what I have already said in a former essay; (Vide No. 15, pages 31-35,) and to advert to the meaning of the words "SECONDARY, SUBORDINATE, and COLLATERAL." I do not attach a PRIMARY importance either to MEDICINE, or to CHARITY, in this view of them; but consider them as subordinate methods of promoting the conversion of the heathen. If it be admitted, that EXAMPLE teaches, as well as precept—if it be granted, that kindness tends to soften men's prejudices—if it be allowed, that Missionaries ought to be patterns of every Christian virtue—if it be conceded, that moral impressions, tending to conversion, may be produced by witnessing the good works of the faithful—and, if it be received as a truth, that charity constitutes an important moral virtue, which should be practised, whether men are converted by it or not,—then I ask,—can that system of conversion be complete of which this forms no part?—and can any Missionary Society have discharged its whole duty, if no portion of its funds be appropriated to enable its Missionaries to manifest charity?

I conclude by moving, First, That a small portion of the pecuniary resources of each Missionary Society, throughout the world, be especially appropriated for acts of charity among the heathen. Secondly, That, in addition to the Dispensary, I recommended in my last paper, (see No. 15, page 38,) there be, at every Missionary station, a house, or an apartment, for the accommodation of destitute strangers—for the reception of the poor,—where they could be directed to the Saviour of men, while enjoying a temporary mitigation of their bodily miseries. Thirdly, That professing Christians, who reside among the heathen, do especially employ themselves in such acts of charity. Fourthly, That benevolent persons, possessed of wealth, consecrate a small sum of money annually—and an extra sum when God favors them with unusual success in their business—for the purpose recommended. If they cannot themselves personally distribute their bounty, let them select some Missionary, in whose prudence and fidelity they can confide, to be their almoner. Fifthly, That the wives

and daughters of Chriſtian officers, merchants, commanders of ſhips, and others, who can afford it, each ſet apart a ſmall ſum of money for the purpoſe of educating and bringing up in the faith of Chriſt, a deſtitute little girl.—Let her be placed under the charge of ſome Miſſion, and (if wiſhed) adopt the name of her benefactreſs; and let the gentlemen and ſons in the family do the ſame with regard to orphan or deſtitute boys. Sixthly, And that theſe ſeveral propoſitions be eſpecially attended to in all the European colonies of ULTRA-GANGES INDIA, ſuch as Java, Bencoolen, Malacca, Amboyna, Sincapore, Penang, Macao, &c. SERVUS.

III. INDO-CHINESE NEWS.

1. NEW EMPRESS OF CHINA—PEKING, January 7th, 1821.—His Imperial Majeſty has declared, in obedience to his mother's commands, his purpoſe to place TUNG-KEA-SHE, whom his Majeſty eſpouſed on the demiſe of his wife, on the Imperial throne, as his Conſort, with the title of Empreſs Queen.

2. FOKEEN.—Duke Ho is appointed to proceed to FOKEEN province, to the office of Commandant of the Garriſon, at Fuh-chow, the metropolis of that province.

3. REVENUE.—The Hoppo of Canton province is commanded to ſend two hundred thouſand taels to Hoopih province; a hundred and fifty thouſand to Hoo-nan, and four hundred and ten thouſand to Kwi-chow province.

4. HORRID OCCURRENCES IN CANTON PROVINCE.—A perſon, named HWANG-CHANG-CHING, has come to the capital, from Canton province, for the purpoſe of laying before the Emperor, a caſe of the moſt extraordinary atrocity. The petitioner ſtates, that he belongs to CHAOU-CHOU, about two hundred miles to the eaſtward of Canton city. His kindred having, four years ago, refuſed to aſſiſt two other clans, in that neighbourhood, to fight in their feuds, has, during four years, ſuffered the moſt ſhocking cruelties. Ten perſons have been killed; and twenty men and women taken captive, who have had their eyes dug out, their ears cut off, their feet maimed, and ſo rendered uſeleſs for life. Thirty houſes have been laid in ruins, and three hundred acres of land ſeized

upon. Ten thousand taels of money have been plundered; temples of ancestors have been thrown down; graves dug open; dikes thrown down; and water cut off from the fields.

These occurrences have been stated to superior and inferior officers of government thirty or forty times. The military have come to seize the offenders four times; but have effected nothing, which has increased the contempt of the laws on the part of the perpetrators of these cruelties; and recently they have associated themselves with eight other leaders, who have organized the whole body into four bands, and have taken solemn oaths of attachment over slain victims. Four of the leaders are called KINGS.

The Viceroy has offered a reward of a thousand pieces of gold to any one who shall apprehend these persons; but for the ten murders committed, not one person has forfeited his life to the laws. I have come, added the petitioner, a distance of ten thousand LE, to lay the case before the supreme authority.

He has been remanded back to Canton, to the Viceroy and Foo-yuen that the case may be examined into.

5. THE ARMY.—An inferior military officer of KWANG-SE province, having been dismissed from the service, in consequence of the representation of a superior officer, and having subsequently suffered much distress, in a fit of revenge, killed the father of his supposed enemy. The Viceroy of Canton is commanded to execute him immediately.

6. A CANTON DEATH.—The Viceroy's son-in-law, a youth of nineteen years of age, married about ten months ago, died of a fever on the evening of the 12th instant.

7. A STATESMAN WHO DARES TO SPEAK THE TRUTH, REMOVED FROM COURT.—PEKING, Jan. 1, 1821.—Two days ago, SUNG-TA-JIN was appointed to fill the office of TOO-TUNG; or Adjutant-General at JEHO; after having officiated as TSO-TOO-YU-SHE, by the side of the new Sovereign, upwards of a month.

On his being sent from Court to JE-HO, a privy counsellor, named KOO-SHUN, wrote officially to the Emperor, affirming, that SUNG-TA-JIN ought to be about his Majesty's person, and stating, in very plain language, that SUNG's being sent away, augured very unfavorably of his Majesty's love of upright men, who dared to remonstate with him, and risk his displeasure by opposing him in council, when they thought him wrong. He declares, that SUNG-TA-

JIN is the delight of the court, and of the country; and his late promotion, on the accession of TAOU-KWANG, gave the utmost satisfaction to every body, &c.

The Emperor, instead of being convinced by KOO-SHUN, is greatly displeased with the statement—calls it "Bold, blundering, and monstrous nonsense"—"talking at random; and slanderous in the extreme," both as it regards the Emperor himself, and the rest of his courtiers; as if they all, with the exception of SUNG alone, were fawning sycophants. His Majesty declares his willingness to let his statesmen TALK; if he likes their opinion, he will adopt it; if not, he will lay it aside, and take no more notice of it; but his prerogative of appointing whom he pleases, and to where he pleases, he will not suffer to be interfered with; and therefore he has commanded KOO-SHUN to be subjected to a very severe inquiry, by the appropriate Board, in order that he may be punished for his presumption;—for this presumptious spirit must not be encouraged.

8. A CIVIL APPOINTMENT.—QUANG-TA-JIN, who conducted Lord Amherst's Embassy, is appointed to be Judge of Peking province.

9. REMISSION OF TAXES.—Shan-tung province has suffered much from the severity of the winter; which has induced a remission of the land tax in several districts; and the Yellow River, in Hoo-nan province, had nearly overflown its banks. The calamity was most imminent, but did not actually take place, for which the Emperor expresses his gratitude to the azure heavens.

10. COMMISSION OF A RAPE BY THE EMPEROR'S UNCLE.—An uncle of the Emperor—a heriditory king, called YU-TSIN-WANG, whilst in mourning for the late Emperor, KEA-KING, committed a rape on the person of a servant girl, of the age of thirteen, who belonged to his palace. He was tried by the kings and nobles of the Imperial house, and found guilty. The report of the proceedings appears in the Peking Gazette. The child would not submit to the brutality of the old man at first; for which he caused her to be chastised by slapping the face, and a few days after ordered her to be brought by force to his rooms, where he committed an act of violence on her person. The child was, by her mother, overheard to say sometime after this, in a dream, that she WISHED TO DIE: and on being questioned, why she said so, she told the tale, and that night hanged herself. Her father prosecuted the king,

who confessed that, in a moment of folly, he had acted irregularly.

The court was at a loss what punishment to award. In common cases, such a crime was, by law, to be punished with death; but the child, YIN-KIH, was a domestic slave, which required mitigation of punishment. Transportation to the frontier was the next punishment; but the king was of the Imperial kindred, and could not be sent away; therefore they determined to deprive him of his royal title, and confine him to a solitary house three years, and then liberate him.

The kings and nobles, who sat on the trial, recommend to the Emperor to confer on the deceased, YIN-KIH, a triumphal arch to her honor, and thus "to soothe her soul in Hades."

11. ARMOUR.—The Chinese Tomohawk exercise having been of late laid aside in the army, is, in the opinion of his present Majesty, an error; and therefore he has restored it.

12. FUNERAL-WAKES.—He has published an edict against wakes, and merry-makings at funerals, which are common on the death of old people, who have died full of years. All plays, or theatrical exhibitions, and expensive entertainments, whether at marriages or funerals, he greatly disapproves of, and commands, that their number and frequency be diminished. Economy and simplicity are what his fathers valued, and what he wishes to prevail amongst his people.

13. A POWDER MANUFACTORY BLOWN UP.—The Governor of FOKEEN province has reported to court the blowing up of a powder manufactory, under his government, by which thirty men were killed and forty wounded; several houses also were destroyed by the explosion. If, as usual, only one-third of the mischief done be stated, it appears to have been a shocking catastrophe.

14. BANDITTI AT WHAMPOA.—CANTON, March 24, 1821.—The daily paper states that a numerous banditti, armed with weapons, on the 20th instant, made an open attack, in Whampoa district,* on the shops of a pawnbroker, and of a money-changer, both of which they plundered. The pawn-broker, in endeavouring to defend his property, was killed, and three other men wounded. On

* Whampoa is the anchorage for European ships.

the report of WANG, the local magistrate, coming before his Excellency the Governor-General, two hundred of the military, and one hundred police officers were immediately dispatched to effect the seizure of the culprits.

15. TRADE OF RUSSIA WITH CHINA.—SIBERIA, July, 1819.—"You may form some idea of the connexion between the two countries, Russia and China, by knowing that Russia receives annually sixty-six thousand half-pecul chests of tea, and supplies of squirrel skins alone seven million; this last I cannot credit; the tea I suppose is purchased for $1\frac{1}{4}$ million dollars, and that other articles more than equal that amount: Russia is no less in need of their commerce than we are of the Canton, for Canton tea is not drunk here, and were it not for this outlet, their furs would become mere drugs. Inquiring if Opium was dealt in there, I was informed that no one would attempt to introduce it, as the Police is so vigilant, that a single pound of tea cannot be smuggled.

16. MACAO.—PROPOSAL TO BUILD A PAGODA, to improve the fortunes of the place.—The following is the substance of a card, lately stuck up in public places, to inform the inhabitants.—"The Chinese and foreign merchants have hitherto been prosperous;—their wealth abounding; and the fate of the place altogether felicitous.—Of late, however, its fortunes have waxed lean; and the atmosphere, (or wind and water) unlucky, so that the acquisition of riches has become more variable. Things are greatly altered from what they were formerly. In consequence of this, a proposal has been made to erect a PAGODA, and a PAVILION, in order to renovate and improve the commercial fortunes of the Island. Very luckily, the plan has already met with the approbation of the (Catholic) Christian Magistrate, YUNG, who has offered one hundred dollars to assist in its execution. Mr. LEANG-TA-SUEN, whose skill in geomancy is universally acknowledged, and every where attended by incontestible proofs, has visited Macao, in order to fix on a spot for the said buildings—and declares, that a lofty Pavilion ought to be erected on the seaside, to the right of the temple of the goddess MA-TSOO, near the new village; and a high Pagoda on the eastern arm of the great MA-LEU Island—and affirms, that wealth and riches will be the results—that both the Chinese and the foreigners at Macao, will all share in the felicity. He has written a paper on the subject, and drawn out the plan,

both of which have been ſubmitted to, and obtained the approbation of, the ſaid Chriſtian magiſtrate, who has iſſued orders for opening a ſubſcription. The permiſſion and approbation of the KEUN-MIN-FOO have alſo been graciouſly granted. It is, therefore, reſolved to hold a meeting on the 8th of the preſent month, (January, 1821,) in the temple of MA-TSOO, in order to conſult on the buſineſs, ſettle the method of proceeding, and immediately to open a general ſubſcription for the building. Truſting in the lucky influence of theſe lofty ſtructures to improve the fortunes of the Iſland, we, the inhabitants of Macao, earneſtly entreat a full meeting of all merchants, gentlemen, and ſtrangers, that, with hearts leaping for joy, they may aſſiſt in this excellent matter of general concernment."

The Chineſe believe moſt firmly in geomancy. They ſeem alſo to be abetted in this their folly by ſome ſo called Chriſtians. May they ſoon learn a better ſyſtem —and put their truſt in Jehovah, "who alone maketh poor, and maketh rich."

17. COCHIN-CHINA.—It is reported, that an officer of inferior rank, charged with diſpatches for the Burman Government, came to theſe parts in one of the Junks of laſt ſeaſon, and ſailed from Penang in the ſame, for Rangoon, with the oſtenſible view of trade; but really to open certain negotiations with his Burmanic Majeſty's Government, relative to the war now carrying on between the Siameſe and Burmans. The particular object of theſe negotiations, it is ſaid, is, in the firſt place, to profer the military aſſiſtance of his Majeſty, MING-MING, to the Burmans, in order to an entire conqueſt of Siam; and, that finally, when the Burman troops are drawn out of their own country, the Cochin-Chineſe may ruſh in to Burmah, and ſeize upon it, and thus, at once, make themſelves maſters of the kingdoms of Ava and Siam! This latter part of the object has, certainly, enough of the marvellous in it—too much a great deal for our credence. However, with reſpect to the reality of certain negotiations (whatever they may be) between the two governments, we have no doubt.

His Majeſty, MING-MING, is repreſented as more wiſhful to cultivate intercourſe with foreign nations than KEA-LUNG, his predeceſſor—and has, it is ſaid, with a view to encourage foreign commerce, reduced the

duties, on the meaſurement of ſtrange veſſels, about ten TAELS per foot. He had expreſſed his high ſatisfaction with various Britiſh manufactures, which had been carried home, by the junks, from Pulo Pinang, Malacca, &c. OPIUM, of which the chief conſumption is in TUNG-KING, and in certain high-land diſtricts up the country, is reported as ſelling commonly at a hundred per cent. profit. A certain ſpecies of DROPSY is repreſented as prevailing in theſe high-land diſtricts, particularly among the miners, and of which Opium, they ſay, is the preventative and cure.

POSTSCRIPT.

During laſt quarter our communications in the ſhape of news, whether religious or ſecular, have been ſcanty—but we truſt to be able to make up for this deficiency in future numbers.

A MISSIONARY DEATH.—At Bombay, the Rev. S. Newell, from the American Board of Foreign Miſſions.

ANGLO-CHINESE COLLEGE, MALACCA,—The Managing Committee of this Inſtitution have to acknowledge their obligations for the following contributions to the Funds and Library:—

TO THE FUNDS.—THE LONDON MISSIONARY SOCIETY; A liberal donation of FIVE HUNDRED POUNDS STERLING, —"to be excluſively applied to ſuch parts of the object as are intimately and decidedly connected with Miſſionary views."

N. B.—The following donations, were procured at BATAVIA, through the Rev. Samuel Milton:—

Mrs. Livett,	Spa. Dolls.	10
Mrs. Milton,		100
C. H. Allen, Esq.		10
T. Anderson, Esq.		10
Captain J. Anderson,		10
M. Davis,		5
J. Ford,		10
George Haswell, Esq.		50
W. Leslie,		10
Gavork Maunuk, Esq.		50
Robert Thornton, Esq.		50
J. Trail, Esq.		80
Willim Young, Esq.		50

	Vols.
To the Library—John Deans, Esq. (Batavia)---Crawfurd's History of the Indian Archipelago, - - - 8vo.	3
Rev. William Robinson---Malay Hymn Book, Arabic character, - - - - - do.	1
Ditto ditto, Roman character, - - 12mo.	1

To the Fund for Widows and Orphans of The Ultra-Ganges Missions---Directors of the London Missionary Society, - - - - L. 100

Calcutta.---"April, 1821---The Brahmins are filled with the most bitter spite against Christ and his cause, and whilst we were preaching one night, one took up a stone, and cast it on the ground, with the greatest fury, and imprecated curses on the name of Him who laid down his life for his enemies."

Surat.---"May, 1821---In course of last year, we printed 10,000 Tracts at the London Missionary Society's expense; have also translated seven Tracts for the Christian Knowledge Society, and printed 1000 of each. The printing of the New Testament is advanced as far as Philippians."

China.—One of the Homilies of the Anglican Church, on Reading the Scriptures, translated by Dr. Morrison into Chinese, has just been printed at Malacca, for "the Prayer Book and Homily Society."

ERRATA.

No. 16, Page 96, Foot note, for Ministery, read Ministry.

No. 17, Page 165, line 23rd, for Strictly, read Strict.

THE INDO-CHINESE GLEANER.

No. XVIII. October, 1821.

I. INDO-CHINESE LITERATURE.

1. History of Medicine in China.

(Continued from Vol. III. page 129.)

Medicines.

Hydrargyrum, i. e. Mercury, from "water" and "silver," is exactly the etymology of the 水銀 Shwuy-yin, "water, or fluid silver" of the Chinese.

The elaborate author of the Pun-tsaou-kang-muh states, that he does not know when it first began to be taken inwardly. However, it is now, he says, A THOUSAND AND SEVENTY-FIVE YEARS AGO, since it became famous in China.

There was a Prince of the Tang dynasty, 玄宗明皇帝 who lived about A. D. 745, and who desired to procure the Elixir of Immortality.—He conceived the vain wish that man should not die! and he had a statesman who aided his folly, and who expected, "from preparations of Mercury, to obtain 不死之藥 Puh-sze-che-yoh, "the medicine of immortality."

This man took Mercury, not to cure disease, but to ward off death; but in four years, from commencing the experiment, he died!

The cases in which Mercury is recommended in Medical Chinese writings are few—the details of its mischievous effects, are many. Its application to the head is, above all other uses of it, most deprecated: as it is judged most injurious to the brain, and to the bones. And it is confidently believed, that it finally destroys the generative power both in men and women.

One of its most legitimate uses is as a vermifuge, or anthelmintic; and in diseases of the skin which arise from animalculæ.

The Quacks of Canton employ a most powerful, but dangerous remedy for the venereal disease, which is well known by the name 三仙丹 San-sëen-tan, "The TRIAD ANGEL ELIXIR." It is composed of 水銀 Shwuy-yin, Mercury, 輕粉 King-fun, a sublimate of Mercury, in powder, 砒石 Pe-shih, or as it is otherwise called, the 信石 Sin-shih, which is ARSENIC: these three are thrown together and sublimed, which result constitutes the elixir of the three angels.

In Canton, the 剃頭客 TE-TOW-KIH, Barbers, 學外科醫疳疔 learn surgery, to cure the venereal disease: and with these Barber-Surgeons, the above-named elixir is a favorite remedy.

2. ON RELIGIOUS OPINIONS IN CHINA.

The history of mythology and superstition is often tiresome and disgusting in itself; but to those who desire to remove false religions from the earth, some detail is useful, and indeed almost indispensably necessary. The physician is obliged to attend to the detail of his patient's malady, in order to prescribe appropriate medicines to restore him to health: and the folly of superstition will best appear by an induction of numerous particulars; these generally have no value in themselves, but are, indeed, trivial and wearisome in the detail. The mythology of Greece and Rome is, by the influence of boyish associations, by some persons, deemed elegant; but the mythology of India or China, which is not laid before the European mind till it has arrived at manhood; is thought to be—what it really is—a pitiable specimen of the folly and imbicility of fallen human nature, being "alienated from the life of God."

In order of time, a review of Chinese opinions, respecting religion and morals, should begin with the books compiled by Confucius; then pass to the heresy of LAOU-KEUN, 老君 the founder of the 道 Taou sect, and the other NINE Dogmatists, called Tsze, who are classed with him; and close with the religion of 佛度 FUH-TOO, or Buddha, as it now exists in China.

However, the prevalence of Buddhism is now so exten-

sive, and its influence so great on the public mind, in reviewing the existing opinions in China, it appears to me preferable to begin with that superstition.

The Mahommedan religion, which teaches the unity of God, and a resurrection of the body, although it is explained and defended in the Chinese language, and has an Imperial edict in its favor, has influenced little or nothing the general belief of the Chinese.

Nor has the Christian religion, (or the religion of the Romish church, which some persons think considerably different from Christianity) introduced subsequently to the Mahommedan faith, produced any perceptible change on the public opinion in matters of religion.

If the Jews do exist in China, their number is so small, that their peculiar sect is not perceived: unless it be acknowledged, that the ancient faith of China be of Patriarchal origin.

They are the Buddha priests chiefly who are resorted to, and who are called in to officiate in all those cases in which the human mind feels its own weakness;—is contrite under a sense of an ill-spent life; or is awed by affliction; or is grateful for deliverance from impending evil.

The current phrase in China, 三教 SAN-KEAOU, "The three Religions," denotes the 儒教 JOO-KEAOU; i. e. the Confucian sect; the 釋教 SHIH-KEAOU, Buddha, or Fo sect; and 道教 TAOU-KEAOU, the sect of LAOU-KEUN 老君, whose priests are called, 道士 TAOU-SZE. Bigotted partizans of each of these sects, occasionally, pour forth much invective against the others: but the Confucian sect, which has least religion, is bitterest against the heresies and superstitions of the others. There are, however, writers, who, like Ammonius Soccas, (Milner's Church History, vol. I, page 262,) with more kind feeling than discrimination, affirm, that the THREE sects ought to be considered as one and the same; and that those of either party who vilify the others, ought to be considered sinners against their own sect, or the bad men of the sect. These well-meaning men urge, in confirmation of their opinion, a precept which reads 廣行三教 KWANG-HING-SAN-KEAOU, "propagate widely the three religions;" for all the sects maintain, that a good man should endeavour, by proper means, to propagate principles which he thinks true and useful—a much more rational idea than that of some

Christians, who think a Christian performs the whole of his duty although he omits every means; or even discountenances endeavours,—to promulge the good tidings brought from heaven by Jesus Christ.

Crawfurd, in his "Sketches of the Hindoos," vol. I, page 145, affirms, (I suspect rather inaccurately) it "merits particular attention, that the Hindoos, contrary to the practice of every other religious society, so far from DISTURBING those who are of a different faith, by endeavours to convert them, cannot even admit any proselytes; and, that notwithstanding the EXCLUSION of others, and though TENACIOUS of their own, they neither HATE, nor DESPISE, nor PITY, such as are of a different belief; nor do they think them LESS favored by the Supreme Being." This mixture of ANTISOCIAL feeling, with perfect kindness and esteem, and a most liberal indifference, certainly does exhibit a very remarkable combination of motley sentiment and feeling; and, if true, is not much to the credit of its possessors. The Chinese, as I have already said, teach a very different sentiment, and enjoin a very different practice.

M. AMIOT, in the Memoires des Chinois, Tom. XV, page 259, says, in allusion to the THREE SECTS, "La Religion de la plupart des Chinois d'anjourd'hui n'est, á la bien definir, qu'on MONSTRE A TROIS TETES, dont le corps & les membres formés de l'assemblage bisarre de bien & de mal, de raisonable & d'extravagant, de ce qui est du bon ordre & de ce qui s'en écaste, se meuvent indifféremment par l'impulsion d'une ou l'autre de ces trois têtes. Les Lettrés du premier rang, les seuls à-peuprès qui soient attaches a l'ancienne doctrine consignée dans les KING, en gémissent en secret, et puis vest tout; leurs gemissmens ne remêdient point au Mal."

It is not quite true, that they do nothing but GROAN IN SECRET; they write and speak against the Buddhists openly. (See Milne's Sacred Edict.) But still the greater number of them adopt the Buddha faith in a degree; just as any sceptical man is likely to do some religion when conscience stings him; or when disappointments and calamities distress him. The Confucian system admits not of a future state; but the human mind apprehends there is one; it cannot easily believe that death is annihilation. Confucius says nothing of mercy; nor of pardon for the guilty; but man feels and knows himself a sinner; hence most of the Chinese, who will laugh at the system of Buddha, when they theorize,

still blend a degree of belief in his religion, and adopt the usages of the sect. The Emperor calls upon the Buddha priests to pray for rain in the time of drought; and some of the magistrates, in court, carry their reverence for Buddha so far, as to grant a sort of "benefit of clergy" to the Buddha priests accused of crimes—the BENEFIT consists in not subjecting them to torture as other prisoners are.

AMICUS.

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3. SUPERSTITIONS AND CUSTOMS OF THE CHINESE.

(Continued from Vol. III. page 136.)

"Those who cause to be engraved on the tomb-stones, that such a hill was selected; and that the person lies towards such a point of the compass, and was buried on such a propitious day; or foolishly believe the geomancy of the Fung-shwŭy—SIN."

The doctrine of the Fung-shwŭy, which inculcates the above superstitious customs, is allowed, by the considerate Chinese, to be one of the most useless that has entered the mind of man; yet this absurd doctrine has taken such a hold of the minds of the simple, that the Fung-shwŭy are necessary to fix the site of a house, and the position of a grave. These demons among the tombs (as they are always wandering about in burial places, and on hills) frequently go in companies of two or more persons, who, after passing over a piece of ground twenty times, they have been heard to remark to each other: "This is too high; (on taking a few steps) this is too low; on receeding a step or two, this is not a good situation; or it is too much to the south, &c." When, after spending a month or more, sometimes several years, they frequently fix on the spot from whence they set out. Should the family decline rather than prosper, after this expense and trouble, and the Fung-shwŭy are appealed to for the cause, they reply, by way of consolation, that if you do not prosper in this generation, you (i. e. the family) will certainly in the next!

"Those who weep over the dead; or present eulogies; or give the various gilt paper offerings—SIN."

On the death of any one, the near relations proſtrate themſelves before the corpſe, with their hair looſe about their ſhoulders, and weep bitterly, both morning and evening, for a conſiderable time. This is continued for three days; when the perſon is put into the coffin. If he be a poor perſon, and has left no relations, he is generally interred on the day of his death. The Chineſe, like all eaſtern nations, are much addicted to compliment; and it is uſual with them, at the death of any, to ſay or write ſomething out of reſpect to the deceaſed. The death of the aged, or of the parents of a large family, affords them ample ſubject for this. Theſe eulogies are generally written on ſilk.

"Those who worship at the tombs during the TSING-MING festival, or put paper beneath a sod, on the tomb—SIN."

This feſtival (at which time they repair the tombs of their anceſtors) is obſerved during the third moon, by all ranks in China, from the Emperor to the meaneſt family, when the offerings, which are frequently expenſive, are according to the circumſtances of the family. It often conſiſts of fiſh, fleſh, and poultry, as well as of paſtry and fruit, with wine and tea, and offerings of paper, &c. It is no unuſual occurrence to ſee, on the occaſion, a large dreſſed and roaſted pig, with a goat ready for the ſpit. Theſe being all ſpread before the tomb, and after bowing thrice, they pour out libations both of tea and wine, at which time, it is ſuppoſed, the ſpirits of the deceaſed come and partake of the offerings, after which the relations ſit down and partake of them, or remove them home, where they generally ſpend the day in mirth. The wealthy, on thoſe occaſions, are frequently attended by one or two prieſts, who pray for the ſouls in purgatory.

"Those who foolishly weep before the tablet of the deceased—SIN."

After the deceaſed is interred, it is uſual to ſet up his tablet, or inſcribe his name on the family altar, before which incenſe is lit up night and morning. The modern uſage is for the near relatives of the deceaſed to weep, and make their proſtrations before

ſt, both morning and evening, for forty-nine days. The cuſtom of erecting a tablet to the deceaſed is ſaid to have originated during the Dynaſty CHOW, (B. C. 350,) when one Kae-tsze-chuy, attendant on the ſovereign of TSIN, cut out a piece of his thigh and cauſed it to be dreſſed for his Majeſty, who was fainting with hunger. Kae-tsze-chuy not being able to continue his march from the pain he ſuffered, concealed himſelf in the wood. This prince, on his arrival at the ſtate TSEE, ſent ſoldiers to take care of him. They, on being unable to diſcover him, ſet fire to the wood, when he was burnt to death. The prince, on diſcovering his corpſe, erected a tablet to his manes, which he begged to accompany him home, when he cauſed incenſe to be offered to him daily. Youths, under twenty, unleſs married, have no tablets erected to them; and children, under ten, have no funeral proceſſions; being interred privately. Young children and infants are ſeldom allowed a coffin—they are often wrapped up in a cloth or few leaves, and in that manner put into the ground, apart from the family tombs.

"Those who worship the Northern Polar Star—SIN."

This is done by the literati to obtain fame. They make their proſtrations before a repreſentation of KWEI-SING, who is repreſented ſtanding on one foot, holding a pencil in his hand; and who is ſuppoſed to be, on account of his extraordinary talents, translated to the Northern Polar Star. He is conſidered the god of learning.

"Those who foolishly believe in the strange appearances of birds and beasts; wood and grass; and that these are capable of injuring persons—SIN."

The Chineſe ideas of ſtrange appearances are not diſsimilar from thoſe of ignorant Europeans; they have, beſides the above unaccountable noiſes, ſpirits of bogs and of rivers, with two-headed ſheep, monſters, &c. &c.

"Those who foolishly believe, that the flowering of a candle, (exhuberance of the snuff) or the laughing of the fire, (the fire blazing up) indicates felicity or infelicity—SIN."

The flowering of a candle in the evening, they think, indicates, that an affair of a pleaſant nature will

occur on the following day. The blazing up of the fire, that ſomething unpleaſant will happen.

"Thoſe who believe that when a coughing or ſneezing fit occurs, a perſon is talking about them—SIN."

"Thoſe who worſhip the ſun, moon, and ſtars—SIN."

Offerings are preſented to the ſun at eclipſes.* Eclipſes are regarded by the Chineſe with peculiar dread, as portending ſome calamity of a national nature. On the 16th of the 8th moon, cakes, or a kind of ſmall mince pies, are made on the occaſion: oblations of wine and tea are offered to the moon, very generally throughout the empire. On the 7th of the 7th moon, the unmarried women offer flowers and cosmetics, with wine, to two ſtars in the milky way.

"Thoſe who foolishly believe that the cries of the Rook and Magpie, indicate felicity and infelicity—SIN."

The Magpie is held in great eſteem by the Chineſe, and its flight over a houſe is ſuppoſed to indicate the arrival of ſome ſtranger. The Rook is conſidered infelicitous, and a certain prognoſtic of ſome trouble from the magiſtrates.

"Thoſe who iſſue placarts or libels, with or without names—SIN."

In China there is no daily or weekly papers for the *people*; of courſe they have not the opportunity of publiſhing libels or ſatires, or indulging themſelves in ſcurrilous abuſe by that means. They therefore, to defame or take revenge, paſte up papers in the ſtreets, much to the injury of the accuſed or traduced perſon, as truth is ſeldom a prominent feature of theſe papers. If the libeller is diſcovered, he is puniſhable by the law.

"Thoſe who kidnap children—SIN."

The ſtealing of children is carried to a very great extent in China. Theſe poor deluded victims are ſold as ſlaves to the rich, and for other purpoſes. At

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* The prevailing opinion among the lower classes of the Chinese is, that at an eclipse, an animal monster, resembling a frog, with two forepaws and one leg, swallows the sun or moon, on which account, the priests in the temples, and the number of people in the streets, as well as the officers at the public courts, sound the drum. Just as the eclipes commences, every one sounds it as loud as he can, that the frog, being alarmed by the noise, may instantly cast it forth. This is continued till the eclipse is gone bye.

the close of the year 1819, a whole family, consisting of father and mother, with their two sons and wives, were apprehended at Canton for kidnapping children. The parents were both executed. One of their sons made his escape, but the other, with his wife and sister-in-law, were sentenced to close confinement. I is supposed, in that province only, that they decoyed away and kidnapped upwards of six hundred children.

"Those who take poisonous medicines to cause abortion—SIN."

"Those who commit infanticide—Sin."

It has been doubted by some Europeans whether the Chinese be guilty of such an inhuman crime as infanticide. It is, however, too credibly attested by the Chinese themselves to leave, in the mind of any impartial person, a doubt on the subject. The most prevalent mode of effecting this crime is by suffocation, which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child, so as to prevent it from breathing either by means of its mouth or nostrils. It is said to be frequently done to aged and afflicted persons, to cut the brittle thread of life! In the two districts of Hwuy-chow-foo and Keang-ying-foo, of the province of Canton, infanticide is still carried to a very considerable extent; so far, that it is believed that not above one out of three females is suffered to live; and what is to be regretted, it does not seem a crime in the eye of the law. The male branch is generally preserved, and in these districts they form by far the greater half of the community. Parents are frequently under the necessity of going to other districts, or to the city, to purchase wives for their sons.

The magistrates of the different provinces frequently issue notices, advising the people to abstain from the horrid practice above alluded to. They particularly address themselves to those parents who have children born on unlucky days.

"Those who commit the crimes of bestiality and sodomy —SIN."

The Chinese are too well known to be guilty of these detestible crimes to require a single word by way of note on them. The time is greatly to be desired when virtue in China shall not only appear on the pages of her books, but be imprinted in every bosom in that immense empire.

The customs which have been noticed in the preceding pages are not peculiar to the lower classes of the Chinese; but are such as are to be met with, very generally, in the various walks of life; from which (and other works on the customs of the Chinese which are before the public) it appears evident, that the Chinese are an idolatrous and superstitious people; and though they have not debased themselves with the gross idolatrous notions of the Hindoos, from which the doctrines of Buddha or Fŭh originated; yet their belief in sorcery, and witchcraft, and the prevalency of fortune-telling, divining, sacrificing to

departed spirits, to demons, and their worshipping numberless gods, who have temples erected to them, and others who have no temples, but many of which have set days for worship being paid to them, shew, that they are the slaves of superstition and idolatry.

Two of the gods who have temples erected to them are called San-kea Ta-te, (of Kwang-se) and Chang-yuen-sze, (of Keang-se.) The latter lived during the dynasty Tang, (about A. D. 844.) He was acquainted with astronomy, on which account the reigning sovereign decreed him a god. They were both considered divine persons, and to whom worship was paid while alive; and from their death to the present time, one branch or other of their families has succeeded them, to whom religious worship has always been paid, in the temples dedicated to them, throughout the empire.* They are allowed to marry, (which the priests of China are not) and are still considered to inherit all the virtues of their ancestors. They have sometimes gone about to exhort the people to virtue.

It has been said, preposterously, when applied to religion, that ignorance is the mother of devotion; but it seems with more propriety when applied to idolatry. The mind, when illumined with wisdom, delights in scanning the works of creation, of nature, and of providence; but when the mind is devoid of this wonderful light, it coils within itself, and follows custom, in bowing to stocks and to stones, and in offering, morning and evening, a few matches of incense, without reflecting for a moment---Why? Thus it has been with China ever since the notions of Buddha attracted general notice.

It seems more than probable, from the high spirit of valour which China displayed during the three contending states, and from the literary spirit which pervaded the empire soon after those contentions, that had China been early favored with the Christian religion, and the surrounding states kept equal progress with herself, (which has been the case in the west) that she would, at this day, have been the admiration of both, for science and religion. Had China been early favored with the Bible, it is more than probable that ere now she would have forsaken her idolatrous temples, and have discarded an unintelligible jargon of Buddha for a rational religious worship. But she has not had this light---this treasure of knowledge---this spring of love. She, like a forlorn traveller, (in an uninhabited country) without a compass, or a guide, wanders here and there, and is pleased with whatever he discovers. On reaching the boundaries of the land, he fancies he has travelled

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* The vulgar opinion respecting San-kea Ta-te and Chang-yuen-sze is, that when persons are presenting offerings before their representations in the temples, that their spirits forsake their bodies, and go and partake of offerings, whether it be food or wine; and after the return of their spirits that they appear flush and florid, as though they had both eaten and drunken.

over the globe, and arrived at the summit of attainments. He has never imagined that there are other nations, and other people, where the land is cultivated, and the rivers stocked.

4. Queries.

First. Have the Malays any account of their origin, either from tradition or in writing?

Secondly. Where and when did the following Indian kings' reign?---viz. Kila Hindi, Harstonshah, Terkestan, Aflus, Iskaniet, Kasdas, Amtabus, Zamzabus, Gharuiskainet, Amtabus, surnamed Nikabus, Ardasirmegan, Nanenuan Adil, surnamed Dermanus, Zimrod, Tersibedras, Shahtersi, Kudarzakuhan, Zibur, Sulan, Kobat Sharial, Gangashah Tohan, Chulan, Najitiranshah, Poldutani, Nidamanum, Aktabel Arli!

Thirdly. Is there any account of the following countries and cities?---Kilahindi, Amdannagara, Gangayu or Langayu, Sedeni, Ganganagara, Bijinagara! Siang.

5. Canton Described.

The matter furnished under this head will fill part of three numbers, and will combine---Brief annals of Canton---the character of its ancient inhabitants---The legend of the Joshouse, or idol temple, at Honam, (opposite the city) with a view of the buildings attached thereto---Entrance to the port of Canton by sea---Names and situation of the foreign Factories---and a short sketch of that department of the Provincial Government which takes especial cognizance of foreign commerce.

These particulars, we trust, will be found interesting to the readers of this Miscellany generally; but more especially so to travellers---to gentlemen who visit Canton, occasionally, for commercial purposes---and to the commanders of ships in the H. Company's service, and in the country trade. In order to render it as practically useful as possible to such persons, the pronunciation of Chinese words (contrary to our usual practice. in this publication) is given in the Canton Dialect; and it is intended to throw off a small number of copies, over and above those required for this work, to be afterwards bound up together in a pamphlet, to be sold for the objects of the Indo-Chinese Gleaner. An Index will be added; and, in the absence of a more complete work, we hope it will be found useful as a kind of "Stranger's Guide to Canton." It is impossible, at present, to specify the exact price; it will, however, be reasonable; but as our situation, in a colony where there are very few readers of English, forbids us to print many copies, so we request that those persons who wish to purchase the "Description of Canton," in its complete form, will send in their names to the Editor, at Malacca, as early as possible. We think it will be ready by the month of February, 1822; but cannot pledge ourselves to that effect.

Annals of Canton.

The Chinese Topographical Annalists say, that 2230 years antecedent to the Christian era, the region now called 廣東 Kwong-tung, (Canton) was noticed in ancient records, under the names 交趾 Kaou-che; 南交 Nam-kaou; 南裔 Nam-ee; 百粵 Pak-yuet; 粵 Yuet and 越 Yuet.

Tsun-che, the first universal Chinese monarch, about two centuries before our era, pushed his conquests to the south of the 梅嶺 Mooe-ling mountain, that bounds Canton on the north, through which a pass was subsequently cut in the eighth century.

This military conqueror (秦始皇 Tsun-che-wong) i. e. Tsun, the first emperor, who put 白 Pak, "Shining, White, or Resplendent," on the top of the character 王 Wong, "a king," in order to make a new title for himself, meaning the glorious king, and which, in the poverty of European phrase, is translated Emperor; and who, to prove his title to the designation 始 Che, "the first"—the "Beginning," burnt all the ancient records he could find, and buried alive the readers of books.—This conqueror called Canton 南海 Nam-hoe, "the southern sea," a name which is yet retained for the principal 縣 Une, or district, in the province.

From that period till the Sung 宋 dynasty, about A. D. 1000, Canton underwent many revolutions, and was variously designated. Tsun-che-wong's successor, 二世皇帝 E-she-wong-tei, sent to it 15,000 unmarried women; and nearly four hundred years afterwards, it was called 桂林象郡 Kwei-lum-tseong-kwan, "the region of cassia, forests, and elephants."

At the time above mentioned, (A. D. 1000) whilst the court resided at Nan-king, (or in the provincial dialect 南京 Nam-king) Canton, or 嶺南 Ling-nam, (as it was then called) was considered one of the worst places of banishment for refractory statesmen. To go "south of the mountain," as Ling-nam signified, was deemed certain death.

The present name of Canton, viz. 廣東 Kwong-tung, was not adopted till the 元朝 Une-chew, or Tartar dynasty, founded by the grandson of Genghis-khan.

Even till the 明朝 Ming-chew, which expelled the Tartars, and was in its turn expelled by those Tartars

who now fill the throne of China, Canton was not called a 省 SANG, or province, but a 道 TOW, or 路 LOO, a "way, or road."

And then, first, about A. D. 1397, the metropolis was called by its present name, 廣州府 KWONG-CHOW-FOO: previously to that time it was called 廣州路 KWONG-CHOW-LOO.

Under the emperor 高帝 KOW-TEI, of the 漢 HOAN dynasty, a self-made king, who held his court at POON-YU 番禺, the modern Whampoa district, called Canton region by a name he thought applicable to himself—南武 NAM-MOW, "The southern warrior."

The emperor KOW-TEI confirmed his title, and the king 入貢 YAP-KUNG "offered tribute" to his liege lord.

Under the same dynasty, a king of 閩粵 MAN-YUET, as FOKIEN was then called, made war upon Canton, and lost his life. By the interference of the emperor, peace was restored; but he soon afterwards sent his own troops to subject 南蠻 NAM-MAN, "The southern barbarians," as the people of Canton were called by him.

A. D. 415, the pirate 盧循 LOO-SUNE attacked and took possession of Canton, after a hundred days fighting.

In 419, the people of Canton sent, as tribute to 武帝 MOW-TEI, "The Martial Monarch," a piece of FINE cloth. But the hardy warrior was so displeased at its luxurious softness, that he rejected it; and issued a mandate, forbidding the people on the south of the mountain ever to make any more such fine cloth.

In 654, 瓊州 KING-CHOW (or the Island of HAINAN) was first occupied by the order of the second emperor of the 唐 TONG dynasty.

About 703, 市舶 SHE-PAK, "trading vessels" began to introduce 奇器 KE-KE, "rare commodities," extraordinary or curious manufactures.

The ensuing year was remarkable for the governor 宋璟 SUNG-YING, (始教民陶瓦 Che-kaou-măn-tow-nga) "first teaching the people to burn earthen ware."

And in 705, a statesman, called 張九齡 CHEONG-KAW-LING, cut the famous pass through the MOOE-LING mountain, to facilitate intercourse between Canton and the northern ports of the empire.

It is further remarked, to the credit of this statesman, that when, on the emperor 元宗千秋 UNE-TSUNG'S

TSEEN-TSOW, "thousand autumns," i. e. his birth-day, all the courtiers were presenting 寶鏡 Pow-king, "ornamented mirrors," CHEONG-KAW-LING offered a book, in five volumes, which he had composed to shew 前代興廢之源 TSEEN-TOE-HING-FEI-CHE-UNE, "the causes of the rise and fall of former dynasties;" and this work he called; 千秋金鑑 TSEEN-TSAW-KUM-KAM, "a golden birth-day mirror."

In 795, a 節度使 TSEET-TOO-SZE, as the generals were then called, who commanded in Canton, wrote to court, stating that the trading vessels had all deserted Canton and repaired to ON-NAM 安南, Cochin-China; and he added, that he wished to send a sort of consul thither.

Some of the ministers were in favor of the measure; but the Imperial will was determined in opposition to it, by the opinion of one who argued to this effect.—"Multitudes of trading vessels have heretofore flocked to Canton; if they have all at once deserted it, and repaired to Cochin-China, it must have either been from extortions being insupportable, or from some failure in affording proper inducements. When a gem spoils in its case, who is to blame but the keeper of it? If the pearl be fled to other regions, how is it to be propelled back again? The SHU-KING classic says, 不貴異物,則遠人格 Pat kwei e mat, tsik une yun kak.—"Do not prize too much strange commodities, and persons will come from remote parts."

This quotation was made a few years ago by the Canton government; but what the spirit of it is, does not appear quite plain. Commentators say, that 不貴 Pat-kwei means, "not to prize or value a thing so as to be greedy of getting it by extortion;" and regards it as an admonition to the government not to exact too much.

The words, however, as they stand, and the temper of the Chinese generally, rather incline to the idea of affecting INDIFFERENCE; like the buyer who cheapens an article by saying, "It is naught—it is naught!" and afterwards, when he was succeeded in obtaining the commodity below its real value, makes his boast, how he has "DONE" the seller. The Chinese are taught to repress curiosity.

This same year those in power were forbidden, by Imperial authority, to take, by force, the sons and daughters of

peaceable subjects, to make slaves of them; which prohibition implies the previous existence of this unjust and cruel slave trade.

In 879, the Cochin-Chinese made war upon Canton by land; and a public spirited man obtained great credit for building large vessels to bring grain from FOKIEN province.

After the fall of the 唐 TONG dynasty, (in allusion to which the Chinese, of the present day, call themselves 唐人 TONG-YUN, "a man of Tong") there were five short dynasties of from ten to twenty years duration each; in Chinese history called the 五代 ING-TOE, "five generations." To the first of these, in 904, Canton sent tribute of gold, silver, rhinoceros' horns, ivory, and other valuable commodities, to the amount of five millions of taels. The principal person concerned, viz. 劉巖 LOWEEM, was, in consequence, created king of Canton, under the title 南海王 NAM-HOE-WONG, "king of the southern sea."

The court of Canton is represented, at this time, as cruel and extravagant in an extreme degree;—criminals were boiled, and roasted, and flayed, and thrown on spikes, and forced to fight with tygers and elephants!

The horrid tale shocked the founder of the most learned Chinese dynasty, viz. that of 宋 SUNG, (A. D. 964) and he exclaimed, 吾當救此一方民 Ing tong kăw tsze yat fong măn, "it is my duty to deliver the people of this region."

A prodigy was seen by the people of Canton, 衆星皆北流 Chung sing kae pak lŏw, "all the stars flowed to the north," and the ensuing year they obtained peace and tranquillity.

At this period Canton appears to have been in a very barbarous state; and, in the estimation of the government, was excessively addicted to sorcery and superstition. Hence (A. D. 980,) government 禁嶺南淫祀 Kum ling nam yam sze, "prohibited the superstitious practices on the south of the mountain," and threw down their 淫祠 Yăm-tsze, "superstitious temples." Yăm, 淫 usually denotes "lewd"—whether lewdness formed a part of their rites is not certain.

Another prohibition was—NOT to 殺人祭鬼 SHAT-YUN-TSEI-KWEI, "kill men to sacrifice to demons."

Thus it appears that not more than 800 years ago human sacrifices were offered in China; and report says,

that even to the present day the makers of porcelain purchase a child which they devote to be burnt in a new made furnace.

At the period now referred to, witches and wizards were prohibited; and dispensaries of medicine were established to relieve the sufferers from the noxious damp diseases much spoken of in the history of that period. The Sung dynasty, at its commencement, appears to have studied much the welfare of Canton. It forbade expeditions against Cochin-China, reprobating the idea of distressing the people from a mere covetous desire of useless territory. It caused the city of Canton to be walled in; and when the Cochin-Chinese pillaged the western side of the province, they did not venture to lay seige to Canton.

It was subsequently harassed by internal rebellions, and by attacks from contending dynasties. In the first Tartar conquest it suffered much; and books dare not yet tell what it suffered in the conquest made by the reigning family. Tradition says that TWO-THIRDS of the inhabitants perished.

About 1937, 火葬 FO-TSONG, "burning funeral rites" were prohibited; i. e. burning the corpse instead of interring it. This is, however, the present practice of the Buddha priests in China.

The same authority also forbade the use of the terms created by the preceding Tartar dynasty, viz. "gods of the west, east, and north seas"—retaining only the "god of the southern sea."

About A. D. 1500, the pirates of Canton joined with the Japanese pirates and committed depredations on the coast; and frequent insurrections are recorded, some of which lasted for ten years at a time, which, together with banditti of robbers, must have greatly distressed the peaceable inhabitants.

It was in these troublesome times, during the reign of 嘉靖 KA-TSING, who ascended the throne in 1520, that Europeans first visited China by sea.

My annalist closes by saying, that "during the last years of the MING dynasty, when anarchy generally prevailed, the sufferings of the people were inexpressible; but the temporary blaze of an expiring flame naturally precedes its eternal extinction; and the flame of discord blazed a while, till the rising Tartar family, that now reigns, extinguished it for ever, and introduced a never-ending tranquillity!"

6. REVIEW OF MALAY PUBLICATIONS.

1. A Malay Hymn Book, in the Arabic character, octavo, p. 99. By the Rev. W. Robinson, Baptist Missionary, Batavia.
2. The same work in the Roman letter, duo. p. 125.---Both printed at Serampore, 1820.

Some Missionary stations require almost exclusively the exercise of PREACHING talents: others afford chief scope for WRITING: whilst a third class requires the union of BOTH. Accordingly we find, that the infinitely wise Saviour has distributed such gifts to his servants, as he previously knew would be most suitable to the sphere of labor, which he had appointed for them, before they breathed the breath of life. The labors of each of these three classes of variously endowed men, will be found useful in their time and place. Those of the first more immediately so; those of the second more permanently so; and those of the third more extensively so. Could the servants of the churches abroad, take a dispassionate and comprehensive view of the posts which they severally occupy, and look forward to the diversified, but happy, influence of their labors on future generations,---the petty jealousies which the partiality of the current age for talents of a particular class, ingenders, would speedily die away; and each individual would feel a paramount conviction of the importance of cultivating his own talents, and of fulfilling the duties of his own station, to the utmost. Jealousy being destroyed, a spirit of friendly co-operation would be cherished; and the efforts of other societies and other laborers, would become a subject of joy, and not, as they sometimes, through the depravity of human nature are---an eye-sore, a bone of contention, a motto for ridicule, or the subject of angry and unreasonable criticism.

So great is the need of religious instruction in Ultra-ganges India; and so important may be the results of placing divine truth in various attitudes before the minds of the people, that we hail the appearance of the little, but valuable, works which stand at the head of this article. In our remarks upon them, we shall not particularly inquire into their poetical merits, as we know that excellence in FOREIGN poesy is not to be looked for from those, the best half of whose life (as is often the case with Missionaries) has been spent in other climates, and under the prevalence of languages exceedingly different. The assistance of learned natives will, however, in some measure, counterbalance this disadvantage. Indeed, we should conceive that they are the persons who generally form the POETRY of such collections as the present---the Missionary selecting the topics, superintending the sentiment, chastising the figures, arranging the subjects, and directing the whole process. This takes nothing away from the merit of the author; and, we will venture to affirm, greatly adds to the utility of the production. Poetry is every where difficult to write; but its usefulness in the church depends not on its being perfect. If the hymns be adapted to tunes, and fit to be sung in families, and in

the church, it is, perhaps, as much as ought to be expected; and though a nearer approach to perfection may be desirable, these will, in the interim, serve the purpose of christian edification.

This collection contains 113 hymns on various subjects, and founded upon appropriate passages of sacred scripture, illustrating the doctrines of the gospel, parables, and scripture facts. Besides the Malay, in the Arabic character, it is printed also in the Roman, for the use of native christians in the Eastern Isles; and for that reason the Dutch orthography has been adopted.

Mr. Robinson has rendered no small service to the interests of religion, among the Malays, by furnishing a competent collection of hymns, to assist their devotions, and to enliven and invigorate public worship.

Hymns are not generally intended to teach doctrines, still we consider the collection as truly evangelical: they do credit to the religious views and pious dispositions of the author. They contain a brief system of divine truth, and therefore we do not wonder to find his sentiments, on the subject of baptism, expressed according to his own creed.

The orthography has not been so well attended to as could have been wished. It is true we have no standard to go by in fixing Malay orthography; and the Malays themselves differ greatly on that subject; but there are certain general rules which ought not to be departed from, till we be able to substitute better ones. The orthographical mistakes which we have observed are such as پان for پاڤي; هات for هاتي; سيام for سي سي; چيت for چت; جادي for جاد; چاري for چري; نتت for نتتي; عاديل for عادل; دوسا for دسا; كنا for كن; سيمڤن for سمڤن; ماتي for مات; بالق for بالڤ; بڠكت for بڠكت; باڤون for باڤن; سهيا for ساي; مثالير for مثالر; ڤرڠ for ڤوجي; اڠكوتا for اڠكتا; لاڠيت for لاڠت; كهدوڤن for كهدوڤن; ڤمڤين for ڤمڤن; باڤيمان for بكمان; ڤركي for ڤركي; تاكوة for تاكت; داكيغ for داكغ; سكليڠن for سكليڠ; تاڤيس for تاڤس; هيتوغ for هيتغ; بتول for بتل; لاكي for لاڭ; سهاج for ساج; كمبالي for كمبال; بڤچي for بنچ; ڤاكي for ڤاڭ; لالو for لال; مهاكوت for مكت; كيرا for كرا, &c.

The principal deviation from the present Malay orthography, consists in the final consonant being put without its proper vowel. We, however, most cheerfully concede to the worthy author, the licence granted to all poets, especially to those who write rhymes; frequent omissions of letters being necessary for the sake of a smooth and harmonious versification. We cannot pass over this part of our remarks without taking notice of the formation of some of the types. There is a want of due proportion in the size; besides,

some are so ill shaped, that we should prefer that character with which some of the author's former publications were printed--- We mean particularly such letters as the initial ب ba, final ت ta, initial د dal and final د dal; final ر ra, final م mim, and final ي ya, &c. It is unnecessarily incumbered with vowel points. The points, we are well aware, are of great service in foreign words, &c. to assist the reader to attain to the right pronunciation; but words which are in use among the people, and of which they know the pronunciation, had better be without the points, except every syllable be marked, and that would be additional labour without any advantage.

The diction is, upon the whole, easy, and as an example we copy the 29th Hymn ;---

هندقله سكل اورغ بردوس ايغت ڤرين *

١	هي اورغ بردوس ايغت	*	مان كام اد جالن
	اڤى كام اكن داڤت	*	ڤد وقت كسداهن
٢	سده كام باو توبت	*	دان براوله امڤون دوس
	دان سدهكه كام داڤت	*	ڤرلندوغن ڤد عيسي
٣	بكمان كام سمڤت	*	مڤكاكن هات كام
	اڤى بيل ايغت ايغت	*	اكن حال كمتينم
٤	بوكن الله سده كات	*	يغ بردوس دسكساكن
	دان دمان كام كير	*	نمت داڤت كلڤاسن
٥	سايڠكنله جيوا كام	*	دان چريله كامڤونن
	جاهن لكركن هتيم	*	سمڤي داڠ كمتين
٦	كالو تيدق بالق هات	*	مڠكه كام بابق مسل
	اڤى بيل كام مات	*	دان مراس اڤي ككل
٧	توهن عيسي ڤڠكل كام	*	دڤر كام سوران
	اي خلاصكن جيوام	*	كالو لاري كڤدان *

We might point out several instances where the rules of grammar have been transgressed, but we do not feel disposed to find fault here; these little niceties have been sacrificed to the simplification of the author's ideas. The Malays themselves do not always make the necessary distinctions between primitives and derivatives; and we had rather see a few faults of that kind, than have all the little punctilios attended to, to the neglect of sound sense. The work is pretty free from Arabic words; but some phrases are obscure and objectionable, such as اوبت يغ اولهن

بردا ; سيلى بوله ايت كداله ; اى اورغ تيدق داڤت اى تيدق بارغ تاڤي عسي تلاء, &c.

In several places BERDATANG occurs. The prefix BER, is very ambiguous; and it is remarkable that BERDATANG is seldom used in Malay writing, except when joined with SOMBAH, viz. BERDATANG SOMBAH, "make obeisance;" and, instead of SOMBAH being the noun objective, it becomes in fact a verb. The intransitive particle of DATANG is, in every instance, MEN, as MENDATANG. Besides those mentioned above, several other passages might be noticed, where the sense is obscure to a Malay; but it being a metrical composition, where the phraseology cannot be altered without throwing the whole into another form, we shall pass it over.

Poetry, in the European sense of the word, can scarcely be said to form any part of Malay literature: so little attention being paid to the ordinary rules of versification. Mr. Robinson has here trodden an unbeaten path. The Malays have two sorts of metrical compositions, called PANTUN and SAIR, or SHAIR; but they have the form only, without the real qualities of poetry. Accent and quantity are but little attended to. As to the former, the syllables are, with a few exceptions, of equal length; and as to the latter, most Malay metres contain from 8 to 12 syllables in each line, running length wise, instead of being placed under each other, and a small star or line is placed between to mark the pause. The versification and rhyme of Malay poetry (such as it is) is simple; the whole art of rhyming consists in having the last letter or syllable to rhyme with the preceding. The PANTUNS consist of four couplets, rhyming alternately; the first two lines containing unconnected figures or sentences, as in the following instance.

Beraksa berdaun daun * oleh kemuning dipagar temu
Sahya nantikan bertahun tahun * bahru sekarang kita bertemu.

The SHAIR have four couplets, double rhyme, as

Ada kapada soatu hary * sahya beryalan petang hari
Maka terpandang permeisuri * rendu dendam tujoh hari.

Mr. Robinson has generally adhered to these rules for rhyming; but has, at the same time, also furnished a variety of metres unknown before to the Malays. The Netherland Malay Ministers, formerly in the East, translated all the Psalms of David, Lord's Prayer, Creed, &c. which were printed, in the Roman character, at Amsterdam, A D. 1735; and the psalms, were set to music by them, in the same manner as the Dutch psalms, each of which has the notes by which it is to be sung, printed in alternate lines with the psalm itself. We find in his book all the several metres introduced which are in modern English hymns. If a second edition should be required, a few alterations in the orthography and phraseology are desirable. We cannot conclude without praying, that the Lord would prosper the labours of all his faithful servants, of every denomination, and prepare for himself a people to sing these songs of Zion, with grace in the heart, making melody unto the Lord.

7. MERITS AND ERRORS RELATIVE TO THE BRUTE CREATION.

Last number, we inserted several tables from the KUNG-KWO-KIH, on the subject of Chinese morals, (see page 154 to 165.) We now add the following, relative to the treatment of the animal creation, by human beings.

PARTICULARS.	CIRCUMSTANCES.	RATE OF MERITS.
1. To ſave from death an animal that is unable to render any ſervice by way of recompence.	e. g. Swine, ſheep, geeſe, ducks, &c.	1
2. To ſave the lives of an hundred inſects.	- - - - - - -	1
3. To bury an animal that has died of itſelf.	- - - - - - -	1
4. To relieve a brute that is greatly wearied with work.	- - - - - - -	1
5. To purchaſe and ſet at liberty, animals intended to be ſlaughtered.	For each hundred STSEEN ſo employed	1
6. Not to eat the fleſh of an animal killed of purpoſe for our own uſe.	Perhaps ſo killed without thought—or by the kindneſs of a friend - - -	2
7. To abſtain for a whole year from the fleſh of oxen and dogs.	- - - - - - -	5
8. To ſave the life of a brute, which, by its ſervices, can recompence us.	e. g. The dog, the ox, the aſs, the horſe, &c.	20
9. To abſtain from killing every kind of animal for one whole year.	- - - - - - -	20
10. To take the lead in dehorting men from the ſlaughter of animals, and in adviſing them to ſet free thoſe which are appointed for ſlaughter.	- - - - - - -	100

A LIST OF ERRORS ON THE SAME SUBJECT.

PARTICULARS.	CIRCUMSTANCES.	RATE OF ERRORS.
1. To confine birds in a cage.	- - - - - -	1
2. To kill ten insects.	- - - - - -	1
3. To be unsparing of the strength of wearied animals.	- - - - - -	1
4. To kill an animal that is without the power of remunerating kind treatment.	e. g. Poultry, sheep, &c. - - - -	3
5. To disturb insects in their holes, and to frighten away birds perching on the boughs.	- - - - - -	3
6. To despise those persons who compassionately set at liberty, brutes that were intended for the shambles.	- - - - - -	3
7. To stop up the dens of wild beasts, and destroy the nests of birds.	- - - - - -	20
8. Without great reason to kill and dress animals for food.	- - - - - -	20
9 Secretly to butcher oxen and dogs.	- - - - - -	100
10. To be the foremost to encourage the slaughter of animals, or to hinder persons from setting them at liberty.	- - - - - -	100

8. CHINESE NOTIONS OF THE STATE OF SEPARATE SPIRITS.

China, February, 1821.

The Chineſe muſt have a very irrational idea, as it would ſeem, of the ſtate of the dead, from their ſuppoſing that houſes, and garments, and money, and food, are wanted by ſpirits in that ſtate. Paper houſes, and gilt garments, are commonly burnt and ſent by fire to the inviſible ſtate for friends deceaſed. However, we have lately had an inſtance here of a complete wardrobe, conſiſting of ſilks, ſables, &c. to the amount of eight thouſand dollars, being all conſumed for the ſervice of a rich old merchant, who died about four months ago. His ſon, who has committed this folly, is a perſon of education, and of the Joo-KEAOU, or ſect of philoſophers in China.

The brother of the deceaſed alſo departed this life but a few months ago, and left a large and neceſſitous family, in which ſimilar expenſive and uſeleſs rites were performed. Such caſes are ſome of the minor temporal ills ariſing from the ſuperſtition of fallen reaſon; but when compared with burning a widow, the burning of a wardrobe is indeed but a light evil. AMICUS.

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9. ON THE STYLE OF CHRISTIAN PUBLICATIONS, INTENDED FOR THE HEATHEN.

To the Editor: Sir, The difficulty of this ſubject I am too ſenſible of, to attempt to enter very deeply into it at this time. At a future day I may take it up again. —For the preſent, I intend little more than a few of the moſt obvious remarks.

Some think that Chriſtian publications will loſe little or nothing of their uſefulneſs among the heathen, by ſome ſtiffneſs in the ſtyle, and occaſional awkward modes of expreſſion—both of which may be the conſequences of their having been written by foreigners, to whom it is next to impoſſible to write with the eaſe and harmony which a native ſcholar would. In ſupport of this opinion, the example of the efficiency of the early translations of the Scriptures, in moſt European nations, for general edification, notwithſtanding their numerous Hebrew and Greek idioms—is adduced—and it has great weight.—It may greatly encourage thoſe who are doing

their beſt—notwithſtanding their ſtyle be far from perfection.

Others conceive, that the ſtyle of every publication ought to approximate, as nearly as poſſible, to native models. For, they argue, that, until the native phraſeology, manner of expreſſion, tropes, figures, &c. be wrought into the compoſition of a book, there is, not only little chance of its being generally acceptable, but—what is an infinitely greater evil—very little of its finding its way into the underſtanding of the reader, without which no moral effect can be produced. This alſo has great force; and were it abſolutely neceſſary to adopt one of the two opinions, to the abſolute excluſion of the other, I ſhould certainly feel much heſitation, between the facts which ſupport the former, and the philoſophy which pleads for the latter. But I would rather ſtrike out a third from the two. In the INFANCY of Chriſtianity in a heathen land, the former opinion deſerves much attention. However deſirable, it will be impracticable to riſe higher. The firſt religious inſtructions, whether verbal or written, will have ſomething ſtiff---ſome awkward modes of expreſſion—ſome falſe idioms—ſome ill arranged ſentences—and, in ſhort, ſomething of a foreign air and manner in them, which the utmoſt exertions of the firſt laborers will not be able entirely to overcome—ſtill their attempts to impart divine truth, as well as they can, will not be in vain. Grand leading truths are often perceived, where the expreſſion is homely, and the diction not ſtrictly grammatical; the underſtanding may be enlightened, and the heart renovated by means of a ſtyle of language little agreeable to the ear, and leſs conformable to native taſte. I do not, however, mean, that greater proficiency is not desirable even at the very firſt, but that it is impracticable. But attempts ſhould be made to reach higher attainments. The ſtate of infancy muſt gradually give place to one approximating MANHOOD. For univerſal acceptance and uſefulneſs, a ſtyle formed on native models is, without doubt, the beſt and only one. The great queſtion with a Miſſionary is, HOW TO REACH SO DESIRABLE AN EMINENCE. Before proceeding to the diſcuſſion of this queſtion, I juſt remark, that, by "NATIVE MODELS," I mean, the more modern, perſpicuous, and popular works of pure native production—works which, in

respect of these qualities, hold nearly such a place among the heathen, as those of Tillotson, Baxter, Addison, Doddrige, Burder, &c. hold among the British population.

I have chosen to particularize "PERSPICUOUS and POPULAR WORK's," rather than ELEGANT and CLASSICAL, because in the latter, it frequently happens that almost every thing is sacrificed to the arrangement of words; to the harmony of sounds; to the rounding of periods; to the introduction of ancient and obsolete characters; and, in short, to the pedantic effort of rising above the comprehension of vulgar minds. The finished compositions of present Chinese literati, if understood by (凡夫 Fan foo)—"PLEBEANS," are pronounced to be (無味 Woo wie, i. e.) "TASTELESS!"—The great object of these men is to MYSTERIFY, (if the reader will pardon the word) not to simplify. Fame, not utility, is their highest aim. The very reverse of these is the Missionary's aim—unless he be understood, his labor is all lost. The great and worthy archbishop Usher said to his clergy—"BRETHREN, IT WILL TAKE ALL OUR LEARNING, TO MAKE THINGS PLAIN." This, the Missionary will find verified in his every day's experience, however well versed he may be in general literature, and in that of the scene of his labors.

Now to the question.—A want of NATIVE PHRASE will be found to be one of the chief deficiencies in the first works of Missionaries. For example, the WORDS of a book may be CHINESE, (my remarks will mostly bear on this language) while the PHRASE, MODE OF EXPRESSION, and IDIOMS, if not foreign, yet constitute a sort of COUNTRY-BORN LANGUAGE;* i. e. a mixture of foreign and native phraseology. To get rid of this, and substitute higher attainments, must be the work of time. The following is the outline of a plan, adopted by a friend of mine, who has, for several years, labored abroad—for the purpose of enabling him to attain a near conformity to native phraseology in his discourses and writings—and whom I shall, for the sake of convenience, denominate POH-GAE. His plan may not merit high encomium, or embrace all

* I use this term because it forcibly expresses the idea I wish to convey; but not from the least disrespect to that large class of ANGLO-ASIATICS, who are often contemptuously so termed—a method which brings infinitely more disgrace on those who so employ it, than on those who are the objects thereof.

that the question demands—it may also have little that is novel about it: still he found it useful to himself. He said —"It is serviceable to a plodding man. I follow it for want of a better. I must have a plan that is within my reach, and of few particulars—not one that embraces a great deal, or I shall lose myself in pursuing it."

First, then, POH-GAE laid it down as a fundamental maxim, in every writing, THAT HE WOULD TRY TO MAKE IT, IN REGARD TO STYLE, SO LIKE THE PRODUCTION OF A NATIVE AUTHOR, THAT, THE SENTIMENTS EXCEPTED, IT SHOULD NOT BE DISTINGUISHABLE THEREFROM. THIS IMPORTANT MAXIM HE CALLED HIS "VADE MECUM LITERARIUM SINICUM."—He was aware that the attainment of what he proposed, would not be the work of a day or a year---but of many years. He also knew that, at the distance of TEN or TWELVE years, the best productions of his pen would not bear a comparison with a well-written native book; still he was not discouraged---and he said, "I WILL TRY."

Secondly, *he endeavoured to express his ideas, on every subject, as nearly as possible, in words and phrases used by native authors, when expressing the same or similar ideas.* For this end, POH-GAE always read native books with a pencil in his hand; and marked such lines and phrases as were likely to suit his purposes. He did not transcribe them into a common-place book—for he thought that was the best plan on earth to make a student good for nothing—except a mindless amanuensis; but he tried to fix them in his memory; and would, in many instances, remember at least their station in the page; whether at top, or bottom, or in the middle: when an occasion offered they were adopted, in preference to any phrases which he might have coined. He cared not a pice, he said, whether people classed him with "the servile horde of imitators" or not---if he could make his meaning understood, he was happy. By frequent reference to his authors, their style, in a measure, became his own. If he found native terms that conveyed his meaning, he did not hesitate about copying them verbatim—He felt convinced, that no expression formed of purpose by him, would be so clear or forcible to the people whom he wished to benefit.

Thirdly, POH-GAE *paid much attention to the native arrangement of words in a sentence, and tried to imitate it.*

He observed considerable discrepances on this point in Chinese books, published by other foreigners, such as the following examples:—The Chinese, to express "A VILLAIN," use 奸惡徒 Këen ŏ t'oo; but he observed, that foreigners, sometimes, inverted the order of the words thus, 惡奸徒 ŏ këen t'oo, which, though intelligible, has a very uncouth effect on a Chinese EAR, nearly such as "LAINVIL," instead of "VILLAIN," would have on an English ear. The meaning, however, is more obvious in Chinese, than LAINVIL could be in English, and the transposition more easily perceivable; still it is an offence against grammatical construction.

Again, they sometimes, for 眞實 CHIN SHIH, "truly, really," which is the classical order of the words, wrote 實眞 SHĬH-CHIN,—this is also, as in the other example, understood, though with some difficulty; but it sounds about as harshly as "LY-TRU, or ly-real."—To say 實眞是如此 Shĭh chin she joo tsze—"It is truly thus"—would have an awkward effect, in English, if read—"It is LY-TRU thus"—such is nearly the effect of transposed words in Chinese, especially on the native ear: for the widely different geniuses of the two languages, may account for the MEANING of ill-formed phrases being more or less obvious, while the effect of the transposition, on the ear, is equally uncouth in both.

Farther, 男女 *Nan nęu*, for "*Male and Female*," and 父母 *Foo Moo*, for "*Father and Mother*," is the order sanctioned by native authority; but this order was sometimes inverted, and 女男 *Neu nan* written in the former case, and 母父 Moo FOO in the latter; both of which are like saying "*Female and Male, Mother and Father*," which is certainly not smooth in English.—These are but a few examples—there are others which affect the whole body of a sentence, and greatly obscure the meaning, if they do not render it totally unintelligible. These inaccuracies he did not consider as essentially injuring the utility of the works in which they were found, or as affording evidence that the authors were incompetent scholars---they probably arose from inadvertency—or from the transcriber—or from a habit of so using the words, contracted in the first stages of the author's application to the language; still, as they were erroneous, he

wished to avoid them; and therefore most carefully studied the native arrangement. If it should be objected, that such an arrangement as is here reprobated, now and then occurs in Chinese books, the answer is 不常用也 PUH CHANG YUNG YAY—i. e. "that it is not *commonly used*"—It is (事之常非事之變 Sze che chang fie sze che pëen) "the *rule*, not the exceptions," which we go by.

A Fourth part of POH-GAE's plan was, *to consult such native books or essays, as treated of subjects similar to those on which he purposed to write, if any such there were.* For example, did he purpose to write upon any of the following topics—heaven—hell---covetousness---drunkenness---almsgiving---chastity—temperance, &c. he made a point of first consulting such native works as discussed these several topics. His reasons for this were two—1. To ascertain *what* the heathen *really believed* and *taught* on such subjects, in order that he might know with more certainty *wherein* their doctrines were *absolutely wrong*, wherein *defective*, wherein *obscure*,---and thus, to refute, supply, or enlighten, as the case required. He thought this a certain, though some will deem it a slow, method of going to work. The effect of the most impartial consideration of the very best treatises of the heathen, on these subjects, on his mind, uniformly was, a *strengthened conviction* of their extreme deficiency, and utter incapability to conduct men to virtue and eternal life; still he felt no disposition to deny, or to slur over, the good things which they contained.---2. To imitate, or to adopt the terms and phrases employed by the natives, in every instance, where his and their ideas where exactly the same. He considered this branch of his plan as of the utmost consequence to him.

Fifthly, *In difficult cases, and where he suspected the competency of his Chinese assistant, (or Moonshe) to render the needful help, he made him produce examples from books, in support of his illustrations.* POH-GAE explained to his Moonshe the sentiment he wished to convey; and if the Moonshe failed to give a satisfactory explanation of the manner in which such a sentiment should be expressed, he was requested to look out some good authority to substantiate his explanation.—If none could be found, it was laid aside as doubtful. If examples occurred in its support, it was adopted. In this manner POH-GAE was enabled to form a better

estimate of the extent of his Moonshe's acquaintance with books, and consequently, of the measure of confidence which could be placed in him. By this means also he discovered many errors into which too much reliance on his assistant's talents, had led him. The good effect of it on the assistant was soon manifest. At first, he grumbled terribly—and said, it was of no use to teach a man who would not believe his word, without the concurrent testimony of some book. But POH-GAE told him, that it was never expected of a teacher to know every thing —but that it would be more to his discredit to remain willingly ignorant of a thing, in his power to know, than to confess his ignorance, and resort to the sources of knowledge. He soon perceived that this labor was not capriciously imposed upon him; but from the necessity of POH-GAE's going on sure ground. He then cheerfully submitted; but the fear of exposing his ignorance, by having his own illustrations subjected to a comparison with written authorities, made him more cautious. He would not venture to explain till he had first duly considered. The effect of this on POH-GAE's writings may be conjectured to have been good.

Finally, *he read the books of other foreigners, who had written in that language, on Christian subjects.* He did not, it is true, take their style as his pattern; but he found them sometimes edifying, and refreshing to his own soul. There were many things in them also worthy of imitation; and they, now and then, supplied him with fit theological terms, which he was at a loss for.

Such was the plan pursued by my friend, if a few so general maxims can be called a PLAN. Indeed it was not formed from the commencement of his Chinese studies. ---"READ—WRITE—SPEAK—REPEAT,"—these formed the whole of his plan, and the whole of his labor at that period. But the plan we have now been considering, to use his own ludicrous comparison, "sprang to life by degrees—first a leg---then an arm---then a head,"--- i. e. it was the result of gradual experience and observation.

How far this plan was SUCCESSFUL, in enabling him to attain the desired conformity to native models of style, he has not left on record; but natives, capable of reading tolerably, have been able to understand the most of what he wrote; and the more learned, to read his books with

some relish; which is, at least, a presumption in favor of the methods he adopted.

But the subject of this paper is so vitally important to the cause of Christianity, that I should be happy to see it taken up by others. SERVUS.

II. INDO-CHINESE CHRISTIAN MISCELLANIES.

1. PRINTING AND GIVING AWAY GOOD BOOKS.

China, February 8, 1821.

Mr. Editor—The efforts now made in Chriſtendom to diſperſe widely good books, and eſpecially The Book which excels infinitely every other, has long had ſomething reſembling the practice in this country. I have before me a page (vol. I, p. 7,) of the 家寶全集 Kea paou tseuen tsih, (or, complete collection of domeſtic jewels) in which the writer, about a hundred years ago, ſtated, that he had eſteemed ſo highly 佛經 Füh king, a ſacred book of Buddha, called 金剛經 Kin kang king, (the diamond book) that he 發願印送一萬部 had vowed he would print and give away TEN THOUSAND copies of it. This vow he performed in the ſpace of two years; and expreſſes regret that his means would not allow him to print and give away more; but he poſſeſſed the wooden ſtereotype of the work; and he invites all well diſpoſed perſons, who could afford a little paper and ink, to avail themſelves of his blocks, and caſt off more copies, free of all expense.

The practice of this writer prevails much in China at this day: perſons who deſire bleſſings from the gods, or who are grateful for receiving them, make vows before the idols, that they will print and diſtribute ſo many copies of a ſpecified religious or moral book: and ſome of theſe are left at the foot of the idol, for any worſhipper to take away a part at any time: the other copies are, by the individual who made the vow, preſented to his neighbours, acquaintances, and friends. Such an act of benevolence is not viewed ſo much as a meritorious work, which gives a title to proſperity and temporal bleſſings; and, as the ſame writer obſerves, 爲榮 Wei yung, procures eclat.

Permit me to propoſe it as a query,—whether or not the liberality and ſelf-denial of the Reformed churches in Chriſtendom, have ever equalled the liberality and ſelf-denial of the votaries of ſuperſtition? If not, is it that true religion does not call upon them for ſuch ſacrifices; or that the reformed in ſentiment are leſs in earneſt than many others, whoſe knowledge of truth and duty is inferior? It is a ſtandard precept with this people—多刻善書 To kih ſhen ſhoo, "Print many good books."

AMICUS.

2. QUIXOTIC PHILANTHROPHISTS.

天下爲一家 T'EEN HEA WEI YIH KEA.

"The whole world is ONE FAMILY," (an established Chinese saying.)

"God hath MADE OF ONE BLOOD ALL NATIONS OF MEN, for to dwell on all the face of the earth." (St. Paul.) According to theſe quotations it appears, that the terms KINDRED and CONSANGUINITY are applicable to the whole ſpecies: and the admiſſion of this principle is, I conſider, the chief corner ſtone on which JUSTICE and BENEVOLENCE, amongſt the nations of mankind, muſt be built. The admiſſion of it deſtroys, at once, a merely ſelfiſh patriotiſm, and a merely local benevolence. It deſtroys not the GREATER or LESS claims of very nearly, and more diſtantly related kindred; but it forbids the pernicious ſelfiſhneſs that ſays—ALL muſt be done for theſe, and NOTHING for thoſe.

Mr. Editor: there are perſons, at both ends of our Native Island, who, in periodical and other publications, argue, that whilſt there remains any vice or miſery in our own country, Quixotic Philanthrophiſts (i. e. Miſſionaries) ſhould not be encouraged to roam the world in ſearch of benevolent adventures: and whilſt there remains any poverty at home, no money ſhould be given to the aid of foreign ſchemes of relieving mankind!

It happens, unfortunately, that thoſe who talk thus, are very far from being the moſt zealous to relieve the bodily wants, or inſtruct the minds of the native poor and ignorant; but if they were ſo, the fixed and heaven-derived principle with which this paragraph opened, is

irreconcilable with their opinion; and requires, by a very natural corollary, that, whilſt MUCH is done for the more nearly related, SOMETHING alſo SHOULD BE done for the more diſtantly connected members of the ONE GREAT FAMILY. The extravagances of a benevolent Don Quixote, who goes out of his way to ſearch and to relieve a wounded and deſtitute Samaritan—a foreigner and a national enemy—are infinitely more amiable in the ſight of our divine Saviour, and of every good mind, than the ſordid ſelfiſhneſs of a Jew or Chriſtian, who, before he would even LOOK at foreign diſtreſs, would paſs by under pretext of aſcertaining, that there is no wounded or deſtitute man unrelieved in his own country.

The chriſtian benevolence of ſome clerical and lay writers, whoſe names I could mention, amounts to a declaration like this—"When we have no further wants; and when we have been aſſured that there are no more ſpiritual or temporal wants exiſting any where in our own land: when there are no more Cornwall wreckers; nor any more ignorant Highlandmen: and when prudence tells us that we have an adequate ſupply for the time to come; then we ſhall be happy to take into conſideration the claims of Heathens, and of Indians. Let them alone. "May heaven help them!"—Devout prayer! Pious wiſh!—Thank you, "benevolent brother," (may the Indian ſay) "I pray our FATHER IN HEAVEN, the Great Spirit, to help you, as you have holpen me." DON QUIXOTE.

P. S. There are ſome benevolent ſouls, chiefly of the NON-BELIEVING tribe, who allow themſelves to laugh at all ſpiritual or intellectual benevolence, by flatly denying that any vice or miſery exiſts any where out of England. We verily believe (ſay they) the Idolaters are all very innocent and very happy. Let them alone! This BELIEF is SO STRICTLY RATIONAL AND TRUE, I muſt think a while before I attempt to anſwer it. I ſhall, however, expreſs my own BELIEF in the meantime, which is, that England may be deeply injured by CRUSADING ſchemes to conquer with the ſword, either holy or unholy lands; but that her fanaticiſm muſt be increaſed ten thouſand fold, ere my brethren Quixotes, with bibles, prayer-books, and homilies, and Hindoo colleges, will ever do her the leaſt harm.

DON QUIXOTE.

3. INTOLERANCE

is, according to Dr. Samuel Johnſon, "A want of Toleration;" and "Toleration is ſaid to be, by the ſame generally accurate definer of words, an "*Allowance given to that which is not approved.*" Mr. Editor, this definition appears to me very fair and ſatisfactory. If ſo, intolerance then will be an *act of power* to ſuppreſs, or puniſh opinions, which are *disapproved.* Some modern notions of toleration, however, go ſo far as to forbid an *expression of disapproval.* Thus the Aſiatic Journal* charges you, Mr. Editor, or your correspondents, with "a ſpirit of *intolerance* toward the religion and inſtitutions of China:" and he adds, "This is natural enough in a miſſionary." Whether your cenſures of Chineſe religion and inſtitutions be, or be not, always well founded, is not now the queſtion. I ſuppoſe your judgment is not infallible, any more than that of other men; but I proteſt againſt the allegation of "Intolerance." To call a *disapproval* of the groſſeſt idolatry and demon worſhip, a ſpirit of intolerance, appears *rather* ſtrange, when it is remembered that this ſame accuſation comes from the capital of the Britiſh empire; where it would *naturally* be thought, no man would be expected to *approve* of idolatry and deſpotiſm.

The Aſiatic Journal ſays, "that a ſpirit of intolerance," by which is meant a diſpoſition to cenſure the religion and inſtitutions of China, "is *natural* to a miſſionary." Now it is a fact, that the miſſionaries of the Latin Church have lauded the inſtitutions of China to a degree that has brought upon them the cenſure of Mr. Barrow; the late Sir George Staunton; and all ſubſequent Engliſh civilians and merchants who have ſpoken on the ſubject; ſome of whom ſay, it was *natural* for the miſſionaries to praiſe and magnify the people amongſt whom they laboured. With you, Mr. Editor, however, the "*natural*" reſult is ſaid to have been quite the oppoſite. I am myſelf at a loſs to tell how what is deemed "*natural,*" ſhould be ſo much at variance with itſelf; except it ariſe from ſome people having a "*natural*" antipathy to any one who endeavours to enforce the intolerant claims of truth. I knew a man who

* No. xlix. page 43. Jan. 1820.

thought the uſe of the word "Heathen" intolerant. And I know a miſſionary whoſe impartial defence of the Heathen, where he thinks them right, is ſtigmatized as a perverſion of judgment, *naturally* ariſing from his profeſſion.* R. N.

4. WHAT IS SUPERSTITION?

Is a regarding extraordinary phenomena in nature, with religious awe—ſuperſtition? Is regarding the extraordinary calamities of nations, or of individuals, as proceeding from the hand of God; and the feeling of ſerious ſolemn thoughts in conſequence—ſuperſtition? If ſo, is not a belief in Providence ſuperſtition? or if not, what is the line which ſeparates between a belief in Providence and ſuperſtition?

Without troubling the reader or myſelf, at this time, with the etymology of ſuperſtition; I would define it, "A groundleſs dread of ſupernatural agency." But from this it ſurely does not follow that God has forſaken the world; that he governs it, (as will be conceded) but never interferes in its affairs. I think there is, with ſome, a ſenſe given to the word, ſuperſtition, which goes pretty nearly to baniſh the idea of Providence from religious belief.

There is, I apprehend, a real difficulty in aſcertaining the preciſe limit between a due ſcriptural belief in Providence and the exceſs, which may be called ſuperſtition; but ſhould we not be cautious of beſtowing the term too freely, leſt we diſcountenance what it would be wisdom to cheriſh: viz. a religious awe, when God riſeth up to ſtrike terribly the nations.

The Chineſe conſider drought and famine as marking the diſpleaſure of Heaven, and betake themſelves to humiliation and to prayer; but I would not call this ſuperſtition. The Bible teaches, that famine, ſword, and

* QUERY.---As what is "NATURAL" can hardly be considered so absolutely subject to the caprices of time, as to have completely changed since the Catholic Missionaries wrote, I propose it as a question, whether it be not rather "NATURAL" to the conductors of the Asiatic Journal, to give a passing blow to Missionaries wherever they chance to meet them?---I say nothing of the obligation these gentlemen are under to your Gleaner, for many pages and paragraphs which swell their popular and useful work.

peſtilence, are all marks of His diſpleaſure. The rites they perform, on ſuch occaſions, may be ſuperſtitious, but the feeling itſelf I would not call ſo.

The Chineſe teach that Heaven cannot *ſpeak*, in the uſual acceptation of that word, but ſignifies to men its approbation or diſapprobation, by mercies, or by judgments. And to be blind or deaf to the ſigns of Heaven, is a ſure preſage of approaching ruin.

This idea, properly guarded, I ſhould ſuppoſe to be near the truth. But the Chineſe err in regarding uſual natural phenomena as ſupernatural, and ſo run into ſuperſtition. I ſhould be glad to ſee this ſubject more fully diſcuſſed in the pages of the Gleaner.

Yours, B.

5. ON MISSIONS.

ST. MATTHEW, CHAP. XXVIII. 19---20.

"Go ye, therefore, and diſciple all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you---and lo! I am with you alway, even unto the end of the world.

MR. EDITOR,

It is my opinion that these words of our bleſſed Saviour contain a command, which makes it the DUTY of Chriſtian churches to employ ſcriptural means towards the converſion of all nations to the faith and obedience of the Chriſtian revelation: and that this command continues in force as long as any one nation remains undiſciplied. That the paſſage quoted warrants the propoſition which I have laid down, appears to me ſo plain, that argumentation in the affirmative is, as I deem, quite unneceſſary. The paſſage ſanctions Chriſtian miſſions, for the purpoſe of turning Pagan and Mahommedan nations to the faith and obedience of the Goſpel, which contains the purpoſes of divine mercy, communicated to men by Jeſus Chriſt.

However, although this be my decided opinion, there are perſons, who profeſs the Chriſtian faith, who cenſure, indiſcriminately, Chriſtian miſſions; and who apply to miſſionaries, collectively, terms of contempt and abuſe. Such language iſſues from Diſſenting monthly Magazines, from High-Church Epiſcopalian Journals, in England, and from Preſbyterian Journals, and other publications, as far north as Edinburgh and Aberdeen. They iſſue from men poſſeſſing conſiderable claims to learning and general good ſenſe; but who, in the caſes referred to, diſcover nothing, either of the urbanity of gentlemen, or the candour of learning and philoſophy, re-

gulated by Christian principles. That an unlettered missionary never exists; that no one, so designated, ever says what is weak or inconclusive; nor ever does a foolish, or it may be, a vicious thing, I am not undertaking to assert. But these cases no more justify the indiscriminate censure and abuse to which I refer, than the follies and vices of some authors, and reviewers, and priests, and statesmen, and kings, justify the rant and declamation against the latter particularly, of which we have heard so much in this vaunted age of European reason; which has, I trust, of late, become a little more reasonable than it was some fifteen or twenty years ago. Visionary schemes and fanaticism are not confined to religionists. The human mind, in every walk of life, is liable to their influence; and probably they operate amongst those who flatter themselves that they are perfectly free from their misguiding sway, quite as much as amongst those who turn their minds particularly to religion. There is a calculating class of political economists who hope, by their systems of external rule and management, to render nations wealthy and happy; whilst they neglect to instil the principles of virtue and piety into the human mind, which is the spring of actions, and, next to the Deity, the source of happiness; than which proceeding, it is my opinion, nothing can be more visionary. The same remark will apply with equal truth to many others, who, with a profession of the Christian faith, deem the present life; its gains; its smiles; and plaudits; and pleasures; the chief good. The missionary, whose objects are so scornfully treated, can often see through the visionary nature of their pursuits---not indeed to sneer, but to weep, when he anticipates the irreparable disappointment which awaits them when the bubble shall burst---when they shall awake from their visionary dreams of happiness. Would to God that all such would awake ere the case be irreparable!

But to return to the point of argument in defence of missions, I should like to know how those Christians who condemn and stigmatize missionaries indiscriminately, explain the passage above quoted, and how they reason on Christian principles: for it is to those who profess Christianity, and disapprove altogether of missions, that this paper is addressed. To me the case stands thus---The Christian religion is from God. Not only are all the tribes and nations of men who inhabit this terraqueous globe, but the whole universe---that inconceivable cluster of suns, and systems, and intelligences, amidst which our world is but a speck---are all under his controul. He has, by the lips of Jesus Christ, issued the mandate to his disciples collectively, to go forth and teach all nations whatever Jesus sanctioned. Now, for bodies of Christians to use peaceful efforts (as God works by means) to carry into effect the injunction given; whether countenanced by political economists or not; appears to me a reasonable service---a rational duty. How those Christians who take no part in it; and much less those who oppose it in any way, and least of all, by unchristian and ungentlemanly scurrility---how those persons preserve their consistency, I am utterly at a loss to conceive. I have, indeed, in the character of a missionary, been called "A living oracle of folly and non-

sense"---uttering "effusions of ignorance and absurdity;" and if these charges be true, my not perceiving the consistency of the CHRISTIAN OPPONENTS of missions, is not to be wondered at. However, as I do not acknowledge the truth of the charge, I may yet be allowed to express the difficulty which I experience in perceiving their consistency; or, in this instance, their rationality, of which they are prone to boast so highly.

That great difficulties exist, and that slow progress is made in converting Asiatic nations from their ancient idols and superstitions, is abundantly evident. But because a duty is difficult, it is not therefore to be given up; and least of all any duty commanded by the Eternal. Christianity has progressed Nations, both civilized and barbarous, have been turned from their dumb idols to serve the living and the true God. Greeks, and Romans, and Germans, and Britains, have yielded to its influence. And if it be divine truth, and man be the creature of God, it is weak and inconclusive to represent its general diffusion, amongst all nations, as impracticable. The occasional ignorance; or weakness; or even apostacies of individual missionaries; proves nothing against the reasonableness of the object, or the respectability of the whole number, any more than the occasional cases of misrule, or the corruption and vices of individual ministers of state, proves any thing against governments in general.

It behoves Missionary Societies indeed to be circumspect in the selection of men to fill the office of teachers of the heathen; and it behoves missionaries to be assiduous in their work, and to be discreet in their reports; not unnecessarily publishing their personal and domestic concerns; for there is no man wise at all times, and on every subject.* A MISSIONARY.

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* There is an argument against Christian Missions which we are often called upon to read and hear---viz. That missions are vain till all denominations of Christians can agree amongst themselves.

Now, as missionaries only do in one way, what all promulgers of what the given parties deem to be truth, whether from the press or otherwise, do in another way; we would ask the objector to apply his principle to other cases, and see whether it ever has, or ever can be acted on. Has it been done in the science of matter---which we think should be as palpable, visible, and demonstrable, as any science? Has it been done in the science of government, which interests every body, and in which we should have supposed the truth would have been found out long ere this; and all objections silenced? Do our political economists (who seem to think that all philanthrophy centers in their systems) do this?---do they wait till they are all of the same mind before they promulge their views; state their facts; and propose their reasonings---no doubt with the design of making converts, or if not, for what purpose do they publish? Has the principle been acted on in medicine? Has it been done respecting vaccination, to which we have endeavoured to convert all the nations of the world?

Has the principle been acted on in the science of mind, which comes nearest to theology? We are of opinion that it has not been done in any of the above-named cases: and why then require it of missionaries. We know it is insinuated, that diversity of opinion respecting revealed

6. STRICTURES ON A PASSAGE IN MR. ELLIS' JOURNAL OF THE LATE ENGLISH EMBASSY TO CHINA.

Tacitus, a man of first rate talents, DESPISED the Jews; and he gave such an account of their origin and religion, as would disgrace the capacity of a school boy. The confidence of talent, presuming to speak on particular subjects with which it is uninformed, has probably mislead the world as much as any cause to which human error is attributable. Mr. Henry Ellis, in his Journal of the late Embassy to the Emperor of China, says, that the * "Imperial Patriarch is seen guiding the devotions of his people by prayers to the CREATOR OF THE UNIVERSE." He speaks, in another place, † of the "Appeals contained in the Imperial Edicts to the UNIVERSAL CREATOR." Mr. Ellis tells us that he is ignorant of what the learned teach of the heresies of the Tao-tze in China, and that he does NOT REGRET HIS IGNORANCE---nor do we;---but we regret that he, being ignorant of the subject, should attribute ideas to the Chinese which they have not: because we love truth, and a fair representation at all times, and in all affairs. We are not deeply learned in Chinese opinions, nor are we quite ignorant of the subject. We believe, however, we are correct in saying, that as a government and a people, the Chinese have no such idea, nor maintain any such doctrine as is expressed by the terms---"UNIVERSAL CREATOR," and---CREATOR OF THE UNIVERSE."

7. OBITUARY OF MRS. MORRISON, CHINA.

For the information of the friends of Christian Missionaries, we have to announce, with sincere regret, the death

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truth, throws suspicions around the truth itself. But is it so in other cases? Is God the author of nature? and does truth exist in physical science, notwithstanding all the varieties and ever-changing opinions of natural philosophers? We think there is truth in science; and that the Eternal is the author of all that exists. In like manner we deem that there is truth in revelation, and that God is the author of it---notwithstanding all the varieties of opinion that exist amongst Christians. But to doom them to silence till they all can be of the same opinion, we think both weak and irrational; for in this way no truth whatever has ever gained ground in the world; and such a line of conduct would be nothing short of a complete abandonment of the truth. Truth has to conflict with error: religion and morality with impiety,---silence is a relinquishment of the contest; and is neither the path of wisdom nor duty. Missionaries act as the well-principled part of mankind act in analogous cases.---They propose what they deem important verities, with their views of those verities, and the reasons thereof; leaving the result to the hearer or the reader; and to an overruling Providence.

If there be missionaries who use other means, we leave them to their own defence. We only make the reasonable request, that the pursuits and conduct of many, be not indiscriminately censured for the weakness or follies of a few.

* Page 481. † Page 487, Quarto edition.

of Mrs. Morrison, wife of Dr. Morrison, in China. By the China fleet of 1820, Mrs. Morrison, after having been upwards of five years in England for her health, returned with her two children to her husband, apparently quite recovered: and from that time, till the last day of her life, enjoyed a remarkably good state of health. The anticipated hour being come, in which she hoped to be the joyful mother of a living child, she was suddenly, on June the 10th, attacked with Cholera morbus, which, after occasioning much suffering, terminated her mortal existence in the short space of fourteen hours: and she carried with her to the grave her hoped for child.

Alas! how awful the effects of human apostacy from God, even where there is every reason to hope, that in the individual case, faith and repentance have removed the curse of the law, which affects the immortal spirit!

Mrs. Morrison was the daughter of John Morton, Esq. who was Surgeon of the Royal Irish Artillery, and of Rebecca Smyth, a branch of the family of Arthur Smyth, Archbishop of Dublin; at which place Mrs. Morrison was born on the 24th of October, 1791.

Although Mrs. Morrison's death was sudden, it was not unanticipated, nor unprepared for. Happily, during the last years of her life, the Bible was her delight; and, notwithstanding a delicate nervous constitution, her mind possessed much Christian fortitude; arising from a firm belief of the blessed gospel of God our Saviour. Early on Sunday, about twelve hours before her death, she already began to apprehend that she could not recover; and having ascertained from her husband, that danger was feared by the medical gentlemen who attended her, she meekly raised her eyes to heaven, and looked silent resignation.

It will be satisfactory to the friends of the deceased to know, that in a foreign country, there was no want of medical aid, nor of the sympathy of friends, to relieve and soothe, as much as frail man is able to do, a dying fellow-creature's last sufferings. Mr. Livingstone, one of the surgeons of the English factory, remained constantly with her during the last twelve hours of her life; he called in also the senior surgeon's (Mr. Pearson) aid, in an early part of the day; and Mrs. Livingstone, with TRUE SENSIBILITY, attended the couch of her dying friend; and forsook it not till pale cold death extinguished all further hope.

The Chinese having refused a place of burial where it

was desired, and where an infant of Mrs. Morrison's was before interred; and those Christians who inhabit Macao, not allowing other Christians any place of interment but within the limits of the Fosse, outside the city wall; the Managing Committee of the English factory in China, with a humane and liberal feeling, being assisted by some worthy Portuguese gentlemen, to overcome legal impediments, purchased a piece of ground, to be a Cemetery for the English, and we doubt not for other Protestant Christians, who in future choose to avail themselves of it. This arrangement enabled Dr. Morrison to lay the remains of his lamented wife in a place decently appropriated to sepulture.

Mrs. Morrison, notwithstanding a delicate constitution, which was frequently the subject of nervous affections, was a woman of a superior understanding and metaphysical turn of thought. She possessed, in a very high degree, that open generosity of soul which endures not the sight of poverty or misery, without some instant effort to remove it. The ardour of her piety seems to have greatly augmented during the last years of her life; and though the suddenness of her departure from time prevented her from saying much on the subject of religion, yet her daily uniform piety, and Christian conduct, afford the surest evidences that her heart was "right with God"—and that she is now beyond the reach of affliction and sin. Mrs. Morrison buried one child a number of years since—carried another to the grave with her—and left a son and daughter behind, to mourn their irreparable loss.—Such are the doings of "HIM who giveth not account of any of his matters."

Death is an every-day's occurrence, and it is appointed to all men once to die; still, when it comes home to our own families, and our own bosoms, how awful and afflicting! and in some cases, of which this is one, it is attended with unusually heart-rending circumstances. We can say nothing so useful as to reiterate to our readers the admonition of the Divine Saviour—"BE YE ALSO READY; for, in such an hour as ye think not, the Son of Man cometh."

8. RELIGIOUS INTELLIGENCE.

BANGALORE.—There is an increasing attention among the Soldiers to the preaching of the gospel. Our small

chapel is opened, but not quite finished; we can, however, accommodate upwards of a hundred persons with the seats we already have, on the Sabbath evenings: at times some are obliged to stand without for want of room. A church is formed, and twenty-six persons admitted as members. The Lord is gracious, and we have seen the power of his arm in this wilderness. Two natives are engaged in the study of theology, with a view of being employed as preachers of the everlasting gospel. One is, I believe, eminently pious, and humble, and is zealously engaged in exhorting his countrymen on the Sabbath, and often during the week. Mr. Griffiths, intended for Madagascar, has arrived safely at the Isle of France.

PENANG.—We regret to state that the family of the Rev. W. H. Medhurst has been lately visited with another bereavement, in the death of an infant son. The missionaries, at this station, have received a valuable collection of books for their library, from various friends in England; and a list of which, we are desired to inform the donors, will appear in a future number.

MALACCA.—The Rev. Mr. and Mrs. Humphreys landed here on the 3rd of September, to labor in the Chinese department of the mission. He has been brought down almost to the gates of death by a bilious diarrhœa; but is now, by the blessing of a kind Providence, recovering.

The Rev. Mr. and Mrs. Ince, who have been here four months, on account of her low state of health, have just returned to Penang; Mrs. Ince's health being greatly improved.

III. INDO-CHINESE NEWS.

I. PEKING GAZETTES, RECEIVED SEPTEMBER 21, 1821. —RESPECTING TEA.—Some time ago the emperor was requested to prohibit tea from being shipped at the mouth of the Yang-tsze-keang river, because it was apprehended the vessels which cleared out there, for the northern provinces, came down to Fuh-këen and Canton; or had, at sea, intercourse with foreigners. His majesty ordered the governor

of Keang-nan province to ascertain the facts, and give his opinion.

The latest Peking Gazette contains the imperial decision, to continue the shipment of tea at Hae-kwan, the port referred to, for the northern provinces, the same as before, under a conviction that it is not brought to the southward.

2. CHINSE ARMY.—The emperor has expressed a desire to diminish the army, on account of the great expense of supporting it. The limited number of the standing army for China proper, is stated to be 600,000 men, of which the province of Sze-chuen has allotted to it 33,973 men. The governor of that province (late of Canton) has remonstrated against diminishing his military establishment.

3. SIAMESE TRIBUTE.—The Canton paper announces the arrival of a Siamese tribute ship.

4. CANTON NEWS,—SEPTEMBER 5, 1821.—The Canton paper announces the recall of Ah-fo-jin, the Hoppo; who is ordered to remain at Peking till some employment be found for him.

Tă-san-fo-jin, from the situation of superintendant of the salt duties, at Hwae-kwan, is ordered to fill the office of Hoppo.

The viceroy's eldest daughter, who was left, three months after marriage, a pregnant widow, was delivered of a daughter on the 28th of the 7th moon; and, unexpectedly, on the 2nd of the 8th moon, having caught cold, she became ill, and was numbered amongst those who once were. On the 3rd, his excellency saw no officers of government; and deputed the treasurer to sacrifice, in his stead, to Neptune, the dragon-king.

The newly appointed Foo-yuen, Chang-ta-jin, had not, by the last accounts, left Gan-hwuy; but was there waiting for his successor; after whose arrival he was to proceed to court before coming to Canton.

On the 3rd instant sacrifices were offered to the dragon-king, to the deified warrior, Kwan-te, and to the god of the southern sea, by the treasurer, Kwang-chow-foo, &c. in their official capacity.

The imperial commissioners, to attend at the literary examination, arrived on the spot, and immediately shut themselves up; neither receiving visits, nor communicating letters.

On the September 5th his majesty's birth-day oc-

curs; and on the same day the sacrifices are offered to Confucius: the officers of government are therefore required to put on their court dresses, and first sacrifice to Confucius; which being finished, they must put off the embroidered surtout; retain the court necklace; and thus repair to the imperial hall, there to do obeisance; or make the nine prostrations.

The late Foo-yuen's mother and family have determined to leave on the 7th instant, and to take up their abode in Yang-chow.

5. NAVY—PEKING, JUNE 6, 1821.—The governor of PIHCHELE province has ſuggeſted to his majeſty the expediency of doing away with the naval appointment at Tëen-tsin; and alſo the military eſtabliſhment on ſhore. The emperor has referred the ſubject to the privy council and the military board for their conſideration.

6. DEATH OF THE LEGATE WHO ATTENDED THE LATE ENGLISH EMBASSY.—The governor further announces to his majeſty, that the local magiſtrate of Koo-ching diſtrict has reported the death of Kwang-ta-jin, on his way to the capital, to fill the office of provincial judge. This is the KWANG-TA-JIN, of Lord Amherſt's embaſſy, who fulfilled the duty of legate, or imperial commiſsioner. He died in his boat at Koo-ching, where the embaſſy reſted on the 19th of September, 1816.

7. THE TOMB-GARDEN.—One of the emperor's uncles has requeſted to have 60,000 taels advanced to fit up his own burial ground; or, as he calls it, 墳園 Fun-yuen, "Tomb-garden." This old prince, YUNG-SEUEN, is now in his 70th year, and has already ſpent 60,000 taels on his "Tomb-garden." According to this ſtatement, the place is to coſt him 120,000 taels. The emperor has granted the requeſt. The money is given under the form of ſix years advance of his allowance.

8. PIRATES.—The governor of Chĕ-keang province has reported to court, the capture, by pirates, of a coaſting veſſel, laden with cloth, cotton, and fruits.

9. THE LATE EMPEROR'S POEMS.—Some volumes of the late emperor's poetry have been printed, and copies conferred on the princes, great officers of the court, and governors of provinces. The governor of Keang-nang province has ſolicited that the payment of the land-tax may be deferred, in ſome of the diſtricts under his go-

vernment, as the people are unable to pay them at this time. It is conceded.

A ſuicide, occaſioned by ill uſage, amongſt the Manſhur Tartars, is referred to Sung-ta-jin, the friend of Lord Macartney, who is ſtill alive, and filling the office of military governor at Shing-king, (or Mougden) the capital of Manſhur Tartary.

Some local officers are accused of neglecting to proſecute murderers; and not only ſo, but ill uſing the relatives of the deceaſed. The number of degradations and diſmiſſals from office, in conſequence of miſconduct, or imbecility, or old age, &c. is numerous.

Thirty thouſand taels annually has been granted for the repair of the ſtreets and drains of Peking.

10. BANDITTI SUPPRESSED,—CANTON, MAY 25, 1821.—The viceroy has received letters from KWANG-SE province, informing him, that in E-SHAN diſtrict, ſeveral hundred banditti had aſſembled, and created ſome disturbance; but the Foo-yuen of that province, and the Te-tuh general had gone againſt them with a military force; had taken fifty priſoners, and immediately decapitated five of the leaders.

11. MILITARY PUNISHMENT.—A Pa-tſung military officer, of Heang-ſhan diſtrict, having been accuſed at the viceroy's palace, has been carried into cuſtody, and on his arrival, by expreſs orders of the viceroy, had the official button plucked from his cap; his hands and legs put in fetters, and thrown into priſon, under the ſpecial charge of the AN CHA SZE.

12. THE THEATRE BURNED.—At FUH-SHAN, on the 30th of the 3rd moon, a play was performed at the temple called TSOO-MEAOU; and, as uſual, was continued till late in the evening, when the ſtage took fire, and there were burnt to death upwards of fifty of the ſpectators.

13. EXPRESSION OF ESTEEM FOR A POPULAR MAGISTRATE.—The gentlemen and literati belonging to KWANG-CHOW-FOO, preſented publicly to Lo-ta-laou-yay, the late chief magiſtrate of the diſtrict, court beads, dreſſes, boots, and caps; a travelling ſcreen that rolls up; tablets, inſcribed with the words "virtuous government," &c. The ſcreen and tablets were received by Lo-ta-laou yay, but the court beads were declined. To this popular magiſtrate there have been paid ſeveral other ſimilar ex-

preſſions of eſteem; and he, flattered by these, has now left for his new appointment in Shan-tung province.

14. Diſturbed state of Fokeen province.—The viceroy of Fuh-këen province has ſent to his majeſty a long document deſcribing the diſturbed and ungovernable ſtate of that province; ariſing from the cruel, fierce, and quarrelſome diſpoſitions and habits of the people, who form themſelves into armed clans; who fight together, and oppoſe the ordinary police by force; never ſubmitting to admit them into their villages; nor giving up the offender, but to a military force. He therefore makes various propoſals about filling up the magiſtracy of that province with men of the beſt talents, and greateſt deciſion of character, in the hope of thereby effecting a reformation in the manners of the people, who ſeem to get daily worſe.

15. Abuses in the Public Granaries.—In the Peking Gazette there is alſo a long paper ſhewing the ſhameful abuſes which exiſt in every province, in the government granaries, called Chang-ping-sang, meaning, that they are to preſerve a conſtant equality in the price of grain. They are often filled by means of forcing grain, from the dealers, at half its value, occaſionally to their entire ruin; and, in the diſtribution or ſale of it, inſtead of being a benefit to the poor, it is merely a medium of fattening the goverment retainers through whoſe hands it paſſes.

16. Military Fidelity rewarded.—In a late affair at Caſhgur, an officer, of the ſixth degree of rank, nobly ſuffered death from a party of rebels, rather than accept of his life on terms of ſubmiſſion. On this account the emperor has conferred hereditary rank on his deſcendants for ever.

17. Worship of Mars, Confucius, and Neptune.—On the 15th, at Canton, the Viceroy and Foo-yuen went in perſon to the Woo-meaou, or temple of Mars, "and worſhipped by burning incenſe." The Poo-ching-sze, or treaſurer of the temple of Confucius, being ill of a bowel complaint, the judge worſhipped in his ſtead. The ſalt superintendant worſhipped, and burnt incenſe at the city temple, and to the queen of heaven. The grain superintendant worſhipped the dragon-king, (or Neptune of China) and the Kwang-chow-foo worſhipped the god of wind, and of fire.

18. A SINGULAR CASE OF SUICIDE,—MAY 9, 1821.—The Peking Gazette mentions a caſe of homicide which has been pending five or ſix years, without being able, till now, to aſcertain the real murderer; although fifty or ſixty perſons had been tried, and tortured; and ſome of them even confeſſed the crime of which they were not guilty!

There appears to have been an unwillingneſs in the local magiſtrate, in Keang-nan province, to aſcertain the facts; which induced a relation of the deceaſed, Seu-fei-lung, to adopt the following extraordinary mode of appeal:—

He wrote a full ſtatement of the occurrences concerning his deceaſed relative; and, concealing it about his perſon, ſet off ſeveral hundred miles to Peking. When he arrived there, inſtead of adopting the peaceable and quiet means of making his appeal; or of finding that ready acceſs to juſtice by beating the drum at the gate of the court, which is ſpeciouſly repreſented as ſo eaſy to be done, he took his ſtation at the gate of the criminal ſupreme court; and, with a knife, cut and ſtabbed himſelf ſo that he died on the ſpot.

His body was ſearched—the accuſation diſcovered; and the object of his ſelf-murder finally effected.

As the crime was committed ſeveral years before the late general pardon, on his majeſty TAOU-KWANG'S acceſſion, a claim was put in for the murderer; but was rejected on account of the extraordinary nature of the caſe.

The official attendants, who examined the body of the deceaſed, and gave in falſe ſtatements, the writers of evidence, and three loyal magiſtrates, are by this diſcovery all implicated; ſome are to be flogged; ſome diſmiſſed from office; and all transported to WOO-LOO-MIP-TSE, amongſt the weſtern Tartars.

The ſitting magiſtrates who finally ſucceeded in clearing, moſt ſatisfactorily, the characters of the falſely accuſed, and fixing the crime on the real offender, are highly commended and rewarded by the emperor.

19. LATE EMPEROR'S FUNERAL.—At the removal from Peking of his late majeſty's remains, the emperor inſiſts on walking a conſiderable diſtance on foot to attend the funeral. Miniſters dissuaded him from it; but he perſiſts, and commands them not to annoy him with any more repreſentations on the ſubject.

20. CONDITION OF A PERMISSION TO RETIRE FROM OFFICE.—The late Foo-yuen of Canton, who received the annunciation of the late Engliſh embaſſy, has requeſted, on account of his health, to retire from office; which is granted as ſoon as he ſhall have knelt down, and taken a laſt farewell by the road ſide of his late maſter Kea-king.

21. TARTAR GENERAL. (CANTON).—The Tartar general, Mung-choo, lately arrived from court, and who is related to his imperial majeſty; the viceroy; the Foo-yuen; the treaſurer, and judge, and other officers of government, on the 28th ultimo came out to the imperial landing place, where they ſacrificed to the remains of general WANG-CHOOU-MUNG, which that day paſſed the city, to be conveyed to his native place for interment.

22. CHOLERA MORBUS.—CANTON. JUNE 20, 1821.—In conſequence of an epidemical diſeaſe prevailing amongst the people, and which 斃命者甚多 has cauſed the death of great numbers, his excellency, Cha-ta-jin, at the head of the ſalt department, has ſelected the 16th, 17th, and 18th days of the moon, to repair to the temples of 天后 TEEN-HOW, the queen of heaven; and 城隍 CHING-WANG, the god of the city, to erect there altars; to recite prayers (誦經) and to 祈禱 ſupplicate protection.

(DAILY PAPER.)

At Macao the Chineſe have had recourſe to the ancient cuſtom of parading their idols about the ſtreets, and making a great noiſe with gongs, crackers, &c. to 辟邪 Peih-seay, "Expel noxious influences."

It is ſaid, that ſeven-tenths of thoſe attacked with the epidemic died after ſevere purging, and vomiting, and cold fits: ſome become giddy and fall down dead; and a few have acute ſpaſms.

The opinion of ſome Europeans is, that the malady is much exaggerated. Exaggeration either way is of courſe improper;—and to make an evil either leſs or greater than it really is, is equally injudicious. When God's judgments are abroad in the earth; and the inhabitants thereof ought to learn righteouſneſs, we depricate nothing more than a hard-hearted inſenſibility to them, or, in the language of ſome ſceptical Chineſe, referring to a numerical fate, and ſaying, that it is heaven

and earth; or nature's 劫數 Kĕe-soo, "Period of rapine or plunder, and destruction of men's lives." This notion of a philosophical or numerical necessity, is as far removed on one hand from the right feeling and sentiment, as superstitious appeals to demons and idols is on the other.

23. A SEVERE STORM,—CANTON PAPERS, JULY 11, 1821, state, that on the 1st and 2nd days of the lunar, (say 29th and 30th June, the gale here, was on the night of the 29th,) there was, in the neighbourhood of that city, a very severe storm of rain and wind—the rain overflowed its banks on the north-west, and upwards of one hundred and sixty boats were injured and destroyed by the gale. This is the number stated to the government, which, in such cases, is generally far below the truth. The number of lives lost has not been yet ascertained.

In a private letter from Canton it is stated, that the viceroy's proceeding to come or not remains uncertain.

The sumptuary law, before noticed, is universally reported to be true; but no proclamation has yet been issued by the government upon the subject. Some affirm that the Hong merchants have petitioned the local government to state for them, to the emperor, the seriously ill effect which the prohibition of woollen garments will have upon the trade of the province.

POSTSCRIPT.

TRACT SOCIETY.—The Committee of the Religious Tract Society in London, desirous of promoting the circulation of MALAY Tracts, has gratuitously sent out a considerable quantity of paper, to be employed, for that purpose, by the members of the Ultra-Ganges Missionary Union, who take this opportunity, through the medium of the Indo-Chinese Gleaner, publicly to acknowledge their obligations to the Tract Society for this most essential encouragement afforded to them in the Malay department of their labors.

By order of the Union,

W. MILNE,
President.

November 10, 1821.

BOOKS.---A list of books presented to the Anglo-Chinese College Library, &c. we are obliged to defer to next number.

THE INDO-CHINESE GLEANER.

No. XIX. JANUARY, 1822.

I. INDO-CHINESE LITERATURE.

I. ANNALS OF CANTON.

(Continued from Vol. III. page 200.)

CHARACTER OF THE CHINESE OF CANTON, AS GIVEN IN ANCIENT CHINESE BOOKS.

Ke sing king yaong 其性輕揚; "Their natural disposition is light and ostentatious."

Again, they are, How tsze kaou shut shew sun 好詞巧說少信 "Fond of talk, artfully specious, with little truth or sincerity."

Again, Yut yun yu ong, king pok, meen lik, pok tsoe, pat năn lok chen, 越人愚戇輕薄綿力薄材不能陸戰 "People of Canton are silly, light, weak in body, and weak in mind, without any ability to fight on land."

Again, it is said, Sun mow kwei chung yam tsze, 信巫鬼重淫祀 "They believe in sorcery and demons; and lay stress on a multiplicity of sacrifices."

Lastly, it is said of them in ancient books, that they had Măn shun, tune fat, 文身斷髮 "Tattooed bodies and short hair."

Of these ancient features of their character they still retain "A fondness of talk,—they are specious, crafty, and insincere." Their timidity and weakness also still remain.

THE LEGEND OF THE JOS-HOUSE, OR IDOL TEMPLE, IN HONAM.

Jos is a Chinese corruption of the Portuguese word "DEOS," and is, by many Englishmen, supposed to be a Chinese word for "god or spirit."

It is even said that a grave English divine, who had been

amused by the tales of some Chinese traveller or voyager, has argued, that Jos is the Hebrew JAH, or JEHOVAH!

In the slang of Canton, every idol temple is called a JOS-HOUSE; and to worship any superior being is expressed by—TO CHINCHIN JOS. CHINCHIN seems a corruption of the Chinese word 請 tsing, "To request, to pray," in the language of courtesy.

On the island HONAM, opposite the European factories, there is a large magnificent Jos-house or temple of the Buddha sect, in Chinese called the 佛教 FAT KAOU, of which the following is the legend.

The 海幢寺 HOE CHONG SZE, or HONAM JOS-HOUSE, was originally a garden, belonging to 郭家 KOK-KA, the family of Kŏ. A priest, named 池月 CHE-YUET, commenced a small temple to Buddha, some say about eight hundred years ago, under the appellation 千秋寺 TSEEN TSOW SZE, "The temple of a thousand autumns."

It remained an obscure place till the close of the late dynasty, about the year A. D. 1600, when a priest of eminent devotion raised its character; and his pupil, or disciple, 阿字 OH-TSZE, by his superior talents and sanctity, together with a concurrence of extraordinary circumstances, raised the temple to its present magnificence and extent.

During the reign of KANG HE, the second of the reigning Tartar dynasty, A. D. 1700, Canton province was not fully subjugated; and a son-in-law of the emperor's, entitled 平南王 PING NAM WONG, "the subjugator of the south," reduced the whole to his father's sway, and took up his head quarters in the HONAM temple, according to Tartar and Chinese usage. There were thirteen villages on the island which he had orders to EXTERMINATE for their opposition to the imperial forces.

Just before carrying into effect this order, the king, a blood-thristy man, cast his eyes on OH-TSZE, a fat happy priest, and remarked, that if he lived on vegetable diet, he could not be so fat—he must be a hypocrite, and should be punished with death. He drew his sword to execute, with his own arm, the sentence, but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him that OH-TSZE was a holy man, adding, "you must not unjustly kill him."

Next morning the king presented himself before OH-TSZE, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his preceptor and guide; and morning and evening the king waited on the priest as his servant.

The thirteen villages now heard of this miracle, and solicited of the priest to intercede in their behalf, that they might be rescued from the sentence of extermination. The priest interceded, and the king listened to him, answering thus — "I have received an imperial order to exterminate these rebels; but since you, my master, say they now submit, be it so; however, I must send the troops round the country before I can write to the emperor." This proceeding took place, and HONAM villages were saved.

Their gratitude to the priest was unbounded; and estates, and incense, and money, were poured in upon him. The king also persuaded his officers to make donations to the temple, and it became affluent from that day.

At that time there was no hall of the celestial kings; (see No. 8.) and at the outer gate was a pond belonging to a rich man who refused to sell it, although OH-TSZE offered him a large compensation.

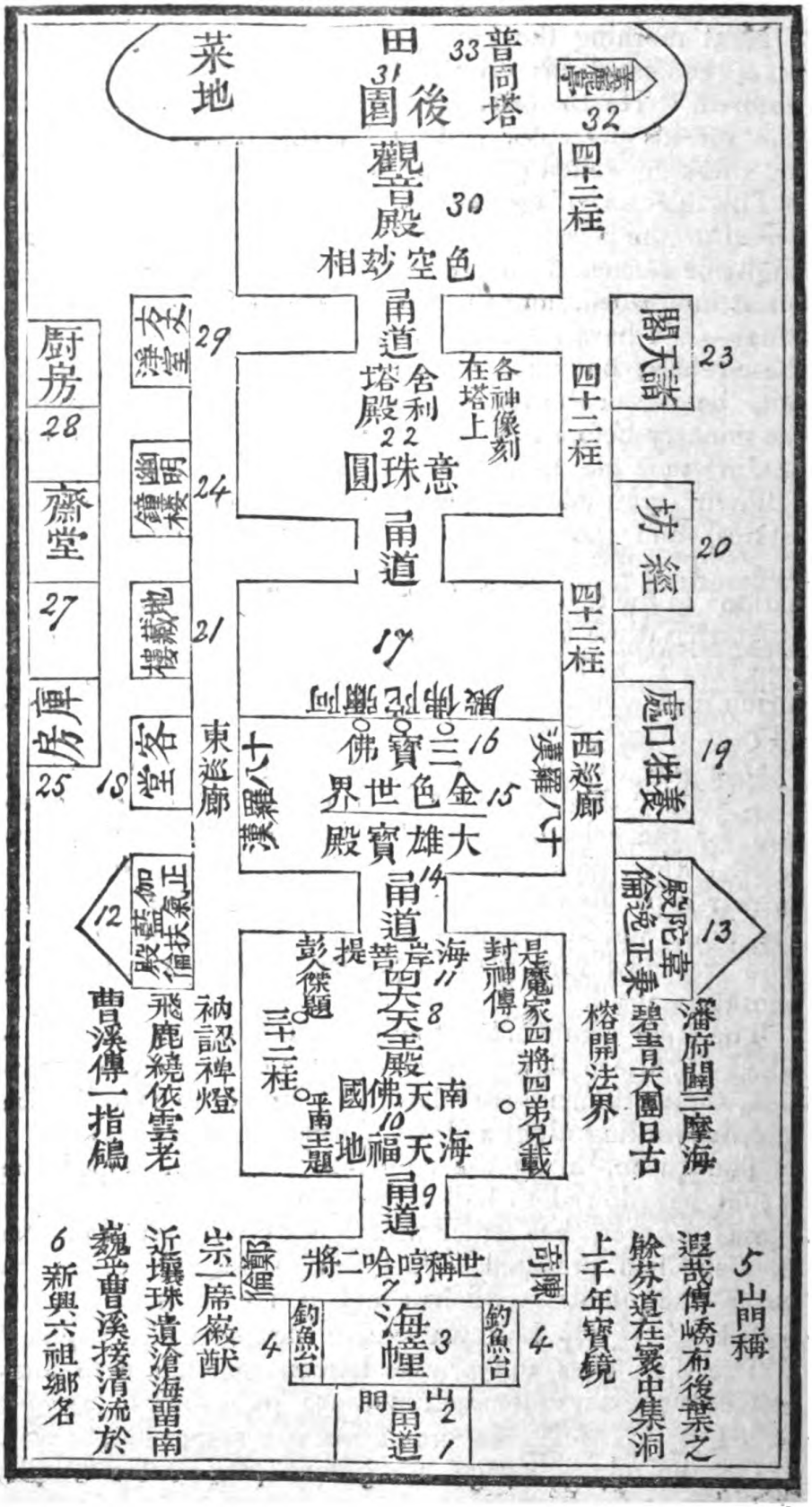
One day the king was conversing with the priest, and said, "this temple still is deficient, in having no hall for the celestial kings." The priest said, "A terrestrial king, please your majesty, is the proper person to rear a pavilion to the celestial kings." The king took the hint, and immediately seized on the rich man's pond, who was now very glad to present it without any compensation at all.

The king commanded that the pavilion should be finished in fifteen days: however, at the priest's intercession, the workmen were allowed one month to complete it; and by working night and day finished it in that time.

The queen, being the emperor's daughter, hoped she would be allowed to build a palace, covered with green tiles; however, her father would not permit it; and the tiles she had prepared were given to the JOS-HOUSE, to cover one of its pavilions; and hence it is sometimes called 綠瓦寺 LOK WA SZE, "the green tiled temple."

The discourses and private letters, together with miscellaneous essays of OH-TSZE, are published in a work called 光宣臺集 KWONG SEUEN TOE TSAP, in eight vols.

On the opposite page is a ground plan of the temple, entering at the bottom.


菜地
普同塔 33
後園 31
觀音殿 30
相妙空色
四十二柱
甬道
舍利塔殿 22
各神像刻在塔上
珠意圓
甬道 17
十八羅漢
三寶佛 16
金色世界 15
大雄寶殿 14
甬道
西巡廊
東巡廊
閣天請 23
坊緣 20
處口牲養 19
殿陀韋 13
倫逸正秉
碧雲天圓日古榕開法界
潘府闢三摩海
5 山門稱
選哉傳崎布後葉之
餘芬道在寰中集洞
上千年寶鏡
厨房 28
齋堂 27
庫房 25
客堂 15
鐘樓 24
幽明
樓藏地 21
宇正 12
殿藍伽
扶倫
曹溪傳一指鴈
飛鹿繞依雲老
衲認禪燈
是魔家四將四弟戴封神傳。
海 11
提 8
彭傑題
三十二柱。
南天王殿 10
佛國地 福 9
南海
甬道
將二哈 7
世稱
守藏
鐘
鈞魚台 4
海幢 3
山門 2
甬道 1
宗一席徽猷
近壞珠遺滄海留南
巍巷曹溪接清流於
6 新興六祖鄉名

EXPLANATION OF THE PLAN.

1. 甬道 YUNG TOW, The stone path leading from the outer gate to

2. 山門 SHAN MOON, "The hill gate." The Buddha priests, in China, affect to separate themselves from the rest of mankind, and to live in hills and mountains; hence, although a monastery be on a level plain, the first gate leading to it is always called the Hill gate.

3. 海幢 Hoe choang, "The sea screen." The name of the temple, written over the gateway.

4. } 釣魚台 TEW YU TOE, "The Angler's eminence," a name
4. } given to this elevated shelter in all public halls and temples.
5. } Two perpendicular inscriptions, in large gold letters, hung
6. } up against the pillars on each side the gate: they express, in a flowery style, the perpetuity and universal diffusion of Buddhism; and the lasting fame of the founder of the monastery.

7. 哼哈二將 HANG HA URH TSEONG, "The two HANG HA warriors," refers to the two colossal figures on each side of the passage; on the right hand, in entering, is the warrior 陳奇 CHIN-KE, and on the left is 鄭倫 CHING LUNG; they are placed there to guard the entrance to the temple of Buddha.

8. 四大天王殿 Sze tae teen wong teen, "The pavilion or palace of the four great celestial kings"---certain ancient warriors. In this pavilion they reckon thirty-two pillars.

9. An inscription, 海天福地 HOE TEEN FOK TE, "The happy region near the sea."

10. The second inscription, 南天佛國 Nam teen fat kwok, "The nation of Buddha in the southern region."

11. The third inscription in this pavilion, 海岸菩提 HOE-OAN POO TE, "The god Buddha on the shores of the sea."

12. A pavilion, containing a military demigod, called 關夫子 Kwang foo tsze, well known in Chinese story.

13. Another warrior demigod, of the same period as the preceding, ---called 韋陀 WEI-TO.

14. The principal hall or pavilion, called 大雄寶殿 TAE HUNG POW TEEN, "The great, powerful, precious, palace."

15. An inscription, denoting "The golden coloured region."

16. 三寶佛 Sam pow fat. "The three precious Buddhas,"---the PAST, PRESENT, and to COME; three large images of Buddha, distinguished by different titles. On each side the hall are arranged EIGHTEEN disciples of Buddha, called, in Chinese, the 十八羅漢 SHAP PAT LO HAN. The MAN CHOW Tartar family on the throne of China says, its monarchs are the SHAP PAT LO HAN of Buddha,

appearing again on the stage of the world, agreeably to the idea of the metempsychosis. In this hall they count forty-two pillars.

17. A single image of AMIDA Buddha; in Chinese called OME TO FAT.

18. Room for receiving visitors. The site of the original old temple. Opposite the sitting room is an image with many arms, called by the Chinese 七手八臂 TSAT SOW PAT PE, "Seven hands, eight arms."

19. Place for keeping alive domestic animals---pigs, fowls, ducks, and geese, agreeably to the leading doctrine of the sect,---that no animal should be deprived of life. The devout send these animals to the temple when they make or pay vows, to obtain from superior beings, or return thanks for, favors received.

20. 經坊 King fong, "The book room," in which are religious and moral books for sale; some the property of the temple; and others merely placed there by booksellers for sale. Adjoining this is a Chinese printing office, where the curious may see the mode of printing from blocks of wood, or wooden stereotype, in China.

21. An idol of the Taou sect---the king of hades, called 地藏王 Te tsong wong; before arriving at this dignity called 羅卜 LO POK.

22. A pagod of white stone, with various idols carved on it. It is called 舍利塔 SHA LE TAP: tap is the Chinese term for those buildings we call pagodas.

23. An upper room containing a number of idols.

24. A large bell that is struck night and day.

25. The treasury.

27. The dining room.

28. The cook house.

29. The chief priest's apartments. Here Lord Amherst's embassy was lodged: and in one of the rooms the chaplain of the embassy, Mr. Griffith, preached, and administered the communion, January, 1817.

30. Palace of the goddess 觀音 KOON YAM; who is much adored. She is considered Buddha; as in Bengal, Budda is sometimes male, and sometimes female, according to the statues or images. In this hall are reckoned forty-two pillars.

31. A kitchen garden.

32. A pavilion in memory of a deer attached to its master.

33. Mausoleum, in which the ashes of the burnt priests are deposited once a year. Near to it is a little shabby house, where the ashes are kept in jars till the time of opening the mausoleum; and farther on in the garden is the place in which the bodies of the priests are burned.

Some priests who possess a little property direct that their remains shall be enterred and not burnt.

(To be continued.)

2. THE MIDDLE NATION.

China, it is well known, called herself in ancient times, and is still called, Chung kwŏ, "The central or middle nation." The Mahommedans in China, however, in their printed books, deny her this honor; and call her 東土 Tung-too, "The Eastern land." Arabia being, in their estimation, the central or middle nation.

Crowther, in his Scripture Gazetteer, says, that "some have zealously contended Jerusalem stood in the very centre of the world,"—and some moderns affirm, that England is "the heart of the moral world"—which will go to prove that it is a sort of central or middle nation.

If it were not absurd to talk of any nation on the surface of a globe being central, it may perhaps be admitted, that the regions around the Mediterranean sea, and especially Judea, has, in reference to the rest of the world, the first claim to be a sort of central nation.

"Here (Mr. Crowther says) the Almighty kept his court; and from hence he sent out embassadors, the prophets: from hence, as from a central point, the light of the law at first, and the gospel afterwards, shone out to the surrounding nations."

The people in England love the allusion of rising in the "EAST," when they speak of light, either spiritual or natural; but in this "Eastern land" we are obliged to do violence to the metaphor, and speak of spiritual light rising in the West.

Amongst the Chinese Buddhists too, to go to heaven is expressed by 西歸登紫府 "going to the West, and ascending the purple mansions."

These pretty local beauties are very harmless at home, when no stress is laid on them; but as soon as they are promulgated to mankind, as containing some serious truth, they are speedily detected by their being generally inapplicable.

3. THE MAN IN THE CAVE.

(Concluded from page 141.)

However, one merchant who had lately arrived, and who honored me with his notice, sold to me, from time to time, rather considerable bargains; and as his confi-

dence increaſed, large bargains, at the usual credit of two months. A knowledge of this fact brought to me one day a cautious ſon of the North, with whom I had had dealings before; but never but when I was able to give to him the moſt ſatisfactory ſecurity. I was therefore quite ſurpriſed to find that he had reſolved to follow the liberal example of my confiding friend. Indeed I had at once told him that I had no wiſh to deal with him on different terms. He readily agreed to them, obſerving, that the amount was ſmall.

Thus I became, a third time, engaged in large transactions, with the character of a regular and a thriving man. I had alſo made very conſiderable purchaſes on time, which I had hopes would enable me to retrieve the loſſes which it will have been obſerved I had been lately incurring. Unfortunately I was ſo frequently obliged to go into the market to force ſales, to enable me to make good payments, that I was thus myſelf the cauſe of keeping down the price. I had ſtipulated to make a very conſiderable payment, by ſending the treaſure on board of ſhip. This could not be done regularly. The ſmugglers were ſeized, and, in addition to the loſs, I had to pay a very large ſum to the officers of government to keep me out of trouble.

Thus the tide of fortune was again completely turned againſt me. I endeavoured, as before, to ſtruggle againſt the ſtream—made bad worse, and at laſt flew to midnight revels, and every kind of diſſipation, in hopes I ſhould thereby be able to forget the miſchief I had done.

But the means of doing this, at length, having failed me, I was returning at night to my houſe, when I was rudely ſeized by that ſon of the North, whoſe credit had ſome time expired. He forcibly conveyed me to a ſtrong under cellar, or godown, threw me down with much force, and made me ſuffer every kind of indignity; and, in addition, threatened me with ſuch daily puniſhments, indignities, or mutilations, as he thought I might deſerve, unleſs I would diſcharge my obligation to him. At the ſame time telling me, that I had only to put my name to a draft for the exact ſum, which he knew I had in the hands of a gentleman whom he named. This was a dreadful turn to my affairs. It required the relinquiſhment of the laſt dollar which I could command. I reſolved to hold out.

I attempted to frighten my perſecutor into the relinquiſhment of his plans, by reſolving not to take even the ſmall allowance of bread and water with which he threatened to ſtarve me into compliance. I ſaid I had determined to die. In leſs than two days the extreme hunger which I felt obliged me to take a little bread; and the determined manner in which I ſaw he had reſolved to carry every denunciation into effect, made me comply. He received payment in full,—the laſt dollar I could command.

But I was not ſet at liberty; for the worthy kind-hearted man who had ſo liberally truſted me, came forward and ſaid, that although he was willing to make my confinement as comfortable as poſſible, as he was but an agent, he conſidered it a duty which he owed to his conſtituents to keep me ſafe, till he could receive their inſtructions.

At firſt, the houſe was beſet with crowds of creditors, who threatened to pull it down if I was not let out. Preparations were made to repel force by force; and a continual riot and uproar was produced. The civil power was called in; and as it determined, that while foreigners had recourſe among themſelves to quiet meaſures only of ſettling their reſpective claims, government would not interfere; but all riots and diſturbances of the public peace would be promptly and ſeverely puniſhed.

Thus my impriſonment ſeemed to be made legal; and, under the moſt favourable circumſtances, could not terminate in much leſs than ſix months; and very likely the ſufferers might reſolve to protract it for years. Under this fear my ſpirits began to ſink—my appetite to fail—and, although I had no particular complaint, my appearance was ſo very ſqualid, that I was fully convinced that I had not long to live. Whether this was alſo the opinion of my jailor, I cannot now certainly ſay; but one night I obſerved that the key was taken out of the door without being turned; I therefore reſolved to endeavour to effect my eſcape. It has ſince occurred to me that this was done by deſign, for I met with no interruption; and had but little difficulty in finding my way to this cave, which I diſcovered ſome years ago while taking the amuſement of fiſhing.

In the foregoing haſty ſketch of my mercantile purſuits, ſome things have been haſtily adverted to, or wholly omitted, that I might bring them together in a connected view, for the purpoſe of giving, in the ſame manner, ſuch explanations as I might think it neceſſary to give regarding them.

I have been charged, Firſt, with needleſs profuſion, in giving to the people, whom I have employed, large rewards over and above the regular remuneration of their ſervices. Secondly, that I have often paid exorbitant prices for goods; ſometimes to the extent of double their maket value, when the ſettlers would have been exceedingly willing to take a comparatively ſmall advance. Thirdly, that I had poured into particular markets ſuch enormous quantities of goods, with the certain conſequence before my eyes of effectually glutting them, and thereby deſtroying every hope of a proper return; and, with the ſame diſregard to the conſequences, have expoſed my judgment by ſending articles which the markets did not require. Fourthly, that I have often heedleſsly broken the market price of goods, thereby deſtroying the fair proſpects of others, and effectually ſecuring my own ruin. Fifthly, that, in general, it was not poſſible to conceive any rational motive for my conduct in buſineſs, ſince its tendency, in almoſt every tranſaction, according to their regular courſe, muſt have been foreſeen to be what I experienced —ruin. Sixthly, that, in every caſe, I ſeemed always regardleſs of the ſafety of others; and plunged my moſt tried friends, and neareſt relatives, without the ſlighteſt appearance of remorſe, into almoſt the ſame inextricable difficulties, or inevitable deſtruction, as thoſe whom I met with in the regular courſe of buſineſs. Seventhly, that, to accompliſh my various purpoſes, I did not heſitate to employ every kind of miſrepreſentation and falſehood; to emulate the Father of lies in carrying forward a regular ſyſtem of fraud and deception. Eightly, that, in my troubles, I readily eſcaped from all the reſtraints of morality and religion; at theſe times I ſeemed always to appear in my natural or true character--addicted to every ſpecies of vice---without moral prinples---without the fear of God.

In reply to theſe heavy charges I have to remark, that what is termed profuſion was, in my opinion, only liber-

ality, beſtowed by the hand of friendſhip; and it muſt be remembered that I had an object in view, to me of the firſt importance.—It was to gain a name. In general I was ſucceſsful; and I had my ſchemes thereby much forwarded; beſides gaining the good will of many, and the friendſhip of at leaſt one, which I experienced in time of need. To the ſecond charge I may reply, that it is, in ſome reſpects, the ſame as the firſt, and therefore admits of the ſame explanation; but in other cases, I had the additional object in view of giving a proper tone to the market for the article which I might have on the way, in conſiderable quantities, or had a view of dealing in it. In regard to the third charge I may plead guilty, in one unfortunate inſtance; but as I have fully given my reaſons for ſo doing already, I need not repeat them. The ſecond branch of the ſame charge, I preſume, chiefly relates to the indigo miſtake, which I hope has been triumphantly repelled. To the fourth charge I alſo willingly plead guilty; but hope what I have to urge in explanation will be conſidered a full juſtification. It bears upon two diſtinct points of buſineſs. The firſt is, when wiſhing to come into the market as a buyer, ſelling a ſmall quantity at a low price, for the purpoſe of making large purchaſes on good terms, cannot ſurely be blamed as injudicious. If others loſt, that was their concern—their loſs was my gain. The ſecond point may be thus explained:—I ſometimes obſerved that buſineſs was generally in a ſtate of ſtagnation: ſome impulſe was required to ſet its wheels in motion.—The chief of theſe is money. Accordingly I would force a ſale by making ſome ſacrifice; at the ſame time guard myſelf againſt loſs by making purchaſes on time, to a greater amount, for other articles, paying the uſual depoſit. In this way I had often the ſatisfaction to ſee a general activity take place, and a general benefit was experienced. It is true I had the mortification at times to ſee my beſt laid plans abortive, or followed by deſtructive conſequences, which I am ſoon to explain. The third point may be ſtated to be when I was obliged to force ſales for the purpoſe of being enabled to meet payments. This, unfortunately, too often placed me at the mercy of thoſe who had money; and I may ſafely affirm, that I never found that they had any money! Sometimes thus fearing that others might get the bargain, enabled me to do pretty well; but

too frequently my concerns were on ſuch a ſcale of magnitude, that there was enough for all: then I was overwhelmed by combination. Thus not one only, but commonly all my judiciouſly planned ſchemes were effectually blaſted. This is alſo the proper anſwer to the fifth charge; but I muſt alſo add, as it was not my intereſt that the world ſhould comprehend my ulterior views, they think I could have none. Had I attained the ſucceſs which I think my ſchemes deſerved, I make no doubt but I ſhould have been held out as a wonder for ſound mercantile knowledge, and profound ſagacity. To the ſixth charge I reply with more pleaſure than might be ſuppoſed, for had I taken care of my friends and relations, and allowed the public at large only to ſuffer, it would have implied ſurely a higher degree of culpability than what is contained in the charge. The truth is, all ſuffered alike; in conſequence of cauſes over which I had no control. The beſt proof of this is, that thoſe who ſuffered moſt, and had an opportunity of examining all the circumſtances, continued to beſtow on me many proofs of friendſhip long afterwards. To the ſeventh charge I have to obſerve, that among the natives of the Eaſt, generally, it is more the cuſtom to ſpeak what is agreeable than what is true; and among the trade with whom I have had the greateſt tranſactions, no one is expected to confine himſelf to matters of fact. Repreſentations to ſerve one's particular purpoſes, are never minutely ſcrutinized, but fully tolerated; and generally practiſed: and ſurely, when called on by every motive to guard all one has from utter ruin, the end ſhould entirely juſtify the means. Had I ſucceeded, my dexterity would have been lauded to the ſkies—failure has condemned me to the pit. To the eighth and laſt charge my anſwer is, that at firſt I attempted, by aſſociating with the native dealers, to regain their good will; that if, in following their example, I plunged into vicious courſes, my excuſe is, that I was unwilling to give offence; ſo complied with their uſages. The reproaches which I met with at home; unpleaſant letters; and many other vexations; induced me to continue in that ſtate of intoxication and jollity which beſt ſerved to drown care in oblivion. That in ſubſequent misfortunes, the ſame courſe was repeated, may be admitted—not that in ſo doing my natural diſpoſition was manifeſted, but becauſe, with the com-

panions with whom I had aſſociated, the reſtraints mentioned were not cuſtomary.

Theſe were my views when I had finiſhed the above remarks for the uſe of my ſon. Since that time they have materially altered; and whether this alteration is to be attributed to the ſolitude of this ſubterranean abode, or ſome weakneſs of the powers of the mind, I cannot determine. I am now almoſt convinced, that my life has been paſſed in deluſion. I have been under the irreſiſtible influence of a malevolent power, who has, at times, opened to my view proſpects of boundleſs wealth; and even brought the reality almoſt within my reach—given to me the power to lead others into the ſame error, only to make my fall more grievous. Have I been under the power of a ſpiritual enemy, who has not only had the power to make me taſte the moſt bitter cup of affliction; but has made me the bearer of the ſame to all my friends, and others, within the ſphere of my deluſions? If ſo, for what purpoſe?

I am not acquainted with any ſyſtem of religion. My relatives thought proper to deſire that my maſter ſhould not teach me his religion, leaſt I ſhould imbibe ſome principles at variance with thoſe of my people.—I was ever afterwards too much occupied in buſineſs, to do more than to imitate others in externals. Soon after I left my relations, I changed their peculiar dreſs for that of Europeans; and I conformed, in external appearance, to the forms of the Church of Rome; but aſhamed to ſhew my ignorance, I never applied for religious inſtruction—I never read the Bible.

I have heard ſometimes of the judgments of heaven, and of the power given for a ſeaſon to the great enemy of mankind. I have now come to the reſolution to ſeek for information, to be enabled to clear up all theſe doubts; and perhaps, though an outcaſt from the world, I may, by a life of penitence, find that pardon which I have been informed is not, under proper circumſtances, denied to the chief of ſinners.

END OF THE HISTORY OF THE MAN IN THE CAVE.

In publiſhing the laſt paper of this rather intereſting ſtory, we return our beſt thanks to "The Providers," who kindly furniſhed us with it. On a review of the

whole, the moral of the tale appears to be good, and the practical concluſion moſt appoſite and inſtructive; especially to young perſons in buſineſs, for whoſe benefit it appears to have been written.

4. EXTRAORDINARY CONJUNCTION OF THE PLANETS.

This phenomenon was observed at Peking in the beginning of last May, and appears to have excited very considerable sensations. It is thus noticed in the Peking gazette:

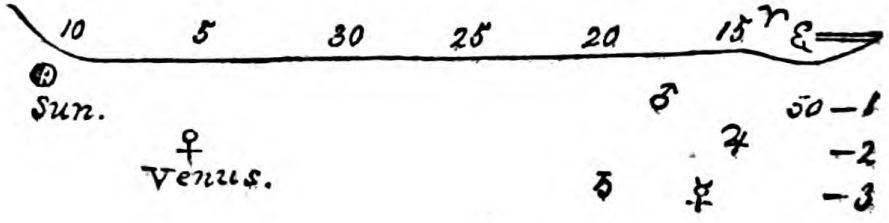
"The Board of Imperial Astronomers reported to the emperor a phenomenon which they say rarely occurs—and to which they called his attention. On the first day of the 4th moon, (2nd of May) when the Sun being in Taurus, Venus in Taurus, and Mercury, Mars, Jupiter, and Saturn, in Aries—the luminaries of heaven would form a string of beads, to grace the first year of Taou kwang."

This phenomenon is interpreted by the Astronomers of India, as indicating great revolutions in the universe.

The emperor, in his reply, rejects the idea of any dependance on the situations of the planets, which he remarks, move in a regular and constant course, which can be calculated. He looks to diligence on his own part, and also on the part of all his servants, in the government; and hopes fruitful seasons will be given to the world. He has ordered the Historiographers not to insert the phenomenon reported to him by the Astronomers, to shew that he venerates sincerity, and rejects superficial compliment.

We shall now subjoin a rough sketch of the position of the planets at the above date, kindly furnished by a friend, together with his explanations.

Position of the sun and planets on the 1st *of May,* 1821.



	Sign	o	'			Sign	o	'	
May 1. Venus . .	1	4	59	. . . May 7. .	1	12	22		
Lat.	0	1	4	So.	Lat.	0	0	53	So.
Mercury .	0	15	25	. . . . .	0	19	37		
Lat.	0	2	25	So.	Lat.	0	2	50	So.
Mars .	0	17	6	. . . . .	0	21	39		
Lat.	0	0	51	So.	Lat.	0	0	48	So.
Jupiter .	0	14	41	. . . . .	0	16	2		
Lat.	0	1	7	So.	Lat.	0	1	7	So.
Saturn .	0	19	36	. . . . .	0	20	18		
Lat.	0	2	16	So.	Lat.	0	2	16	So.

You will see that four of the planets were very near each other at the beginning of May, and three of them continued in one sign the whole of May.

There was a conjunction of Venus and Jupiter on the 10th of April, and of Venus and Saturn on the 17th, and of Mars and Jupiter on the 26th; so that they were nearer at the latter end of April than on the 2nd of May.

Jupiter and Saturn will be near to each other all the remainder of the year---more close in November and December.

5. WORKS OF HINDOO SAGES.

TO THE EDITOR OF THE INDO-CHINESE GLEANER.

MR. EDITOR,

There are some men who have no trumpeter, and are not able to hire one: such must sound their own praise, in telling the world what they do. Viewing myself belonging to this race of beings, permit me, sir, to tell your readers, that I have been lately book-worming; and although I cannot expect to rival your Chinese book-worm, yet I shall endeavour to provide something for his rising offspring. Without troubling you with any other introduction, I shall proceed to give you some outlines of the productions of Hindoo Sages, in which the inhabitants of this part of the world place an implicit faith; and many of whom never peruse the pages which contain the fundamentals of their belief.

No. 1.

TITLE—PRAYSHCHITTO BIBEK, i. e. an Investigation of Atonements.

AUTHOR—SHOOLPANI LAHOOREE. Nothing is known respecting the author's progenitors, only that he has descended from a Bramin family, which is inferred from his title. It is supposed that he was a native of Orissa, because his work prevails more there than in Bengal.

DATE. It would seem that the Hindoo writers have purposely avoided inserting when their works were prepared for the public. A learned Pundit being asked why there were no dates affixed to their writings, said, it is not customary, and it would carry in the face of the work its age; and thus render it less worthy of being esteemed. The older a book is said to be, the more it is to be believed, and its precepts to be followed. I have not yet been able to trace when the author lived; some say about eighty years ago, others about one hundred.

NATURE OF THE WORK. It is one of those which treats on the Hindoo atonements; or the penances, mortifications, and gifts, which are required to expiate sin.

CONTENTS. The author commences with invoking Gonesh, the god of wisdom; and having given a stanza in his praise, proceeds to tell us what an atonement is: "It is that, whatever it be, which removes sin." He then explains what sin is: "a neglecting of the duties required in the Veds, and a violation of its precepts." According to his opinion, a person sins in thought, word, and deed. He classifies sin under nine heads; and every class has its appropriate name.

First. OTIPATOK.—Defiling one's own mother, his son's wife, and his own daughter, are counted the greatest crimes.

Secondly. MOHAPATOK.--The murder of a Bramin, drunkenness, stealing gold from a Bramin, adultery with the wife of a spiritual guide.

Thirdly. ONOOPATOK.—Uncovering the nakedness of any of his father's wives; besides, his own mother, his paternal uncle's wife, the wife of his mother's father, his maternal uncle's wife, his father-in-law's wife, the queen, the wife of one who is older than himself, his father's sister, his mother's sister, his own sister, the wife of his friend, the wife of any of his kindred, the wife of one of a superior or inferior cast, any woman during her menstruation,* the wife of an ascetic beggar, &c. are third in order of magnitude.

Fourthly. OOPOPATOK.—The murder of a cow, officiating as priest for a person who has lost cast, selling himself, forsaking his father and mother's gooroo or spiritual guide, or the Ved he has read, letting out the fire which warmed the water, with which he was washed at

* A corresponding passage will be found in Lev. xx. 10---22.

his birth, abandoning of his children, the marrying of a younger brother or sister before the eldest; the father who gives in marriage his daughter, the bridegroom, the officiating Bramin, are all guilty; the false accusation of a virgin, the abandoning of his religion, the selling of his pool, garden, wife, children; neglecting to invest his son at the proper time with the Braminical thread, the forsaking of his relations, the neglect of teaching after receiving the fees, the selling of milk, butter, and ghee;* going to the place where jewels are found, or where there is a machine; the spending of his wife's property, injuring another, and bringing him into subjection, cutting down a green tree for firewood; cooking for oneself,† eating the food of an inferior Bramin who conducts the ceremonies of all casts, abandoning the duties required by the Shastres; theft, not paying of debts, the reading of blasphemous Shastres, cohabiting with a drunken man's wife, and atheism,—are the fourth in order.

Fifthly. JATIDWONGSO.—Occasioning pain to a Bramin, smelling food or wine, and sodomy, these are fifth in order.

Sixthly. SHANGKOREEKORON.—Killing an ass, camel, deer, elephant, goat, sheep,‡ are sins of the sixth order.

Seventhly. OPATRIKORAN.—Receiving money from a vile person, a Bramin engaging in business, and serving a Shoodro.¶

Eighthly. MOLABOHO.—The murder of a worm, maggot, or insect; eating food mixed with wine, stealing flowers, wood, and fruit.

Ninthly. PROKEERNOK.—Whatever crimes are not specified in the eight classes above, belong to the ninth order.

With regard to the commission of these crimes they are either ignorantly or wilfully done; and the latter is considered doubly aggravated.

The work specifies nineteen different kinds of atonements. The names of which, and in what they consist, are as follows:—

1. PRAJAPOTYO.—A kind of twelve days penance, consist-

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* Many of the Bramins engaged in mercantile affairs make no scruple at selling these things.

† The Hindoos say that they cook for the gods, and not for themselves; and after they have offered a portion to the deities they can eat the rest.

‡ It is considered no sin to kill them in sacrifies to the gods.

¶ This is become very common.

ing in eating once a day, for three days, in the morning; once in the night, for three days; subsisting on alms for three days, without asking them; and fasting three days; in all twelve days. The quantity allowed to be eaten in the morning is twenty-two mouthfuls, as large as a hen's egg; in the evening twenty-six; of the unsolicitated alms twenty-four mouthfuls.

2. KRICHCHHRARDDHO.—The first day, one mouthful in the morning; the second, one mouthful in the evening; subsisting two days on alms unsolicitated; two days fasting; in all six days.

3. PADAKRICHCHRO.—Eating once the first day, the second fasting in the day time, and eating at night, the next day living on unsolicitated alms, the fourth fasting.

4. OLIKRICHCHHRO.—Subsisting nine days on a handful of boiled rice for every day, and then three days fasting.

5. KRICHCHHRABKRICHCHHAO.—A little water for nine days, fasting three days more.*

6. SHISHOOKRICHCHHRO.—One day eating in the morning, the next day in the evening, living the third day on unsolicitated alms, and fasting the fourth.

7. BRIDDHOKRICHCHHRO.—Eating once a day for two days, in the morning; two days in the evening; two days living on unsolicitated alms; two days fasting.

8. TOPTOKRICHCHHRO.—Each day, for three days, in the evening, a quart and two gills of hot water; one pint and a gill of hot milk, for three days in the morning; for three days in the middle of the day, an ounce and a half, troy weight, of clarified butter; the next day only wind, i. e. fasting.

9. SAUMYOKRICHCHHRO.—Subsisting for five days severally on sesamum, the water in which rice has been boiled, butter milk, the flour of parched grain; and fasting the sixth day.

10. SANTOPAN.—Feeding one day on cow's urine, ordure, milk, curds, ghee, and water, in which the sacrificial grass† has been steeped; and fasting one day.

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* Some sages say fasting twelve days, others say subsisting on a little water for twenty-one days. One week it is to be taken in the morning, the next in the evening, and the third week in the middle of the day.

† Poa Cynosuroides.

11. MOHASANTOPAN. — Feeding six successive days severally on cow's urine, ordure, milk, curds, ghee, water, in which the sacrificial grass has been steeped, and fasting on the seventh day.*

12. PORAH.---Fasting for twelve days and nights, and keeping the mind attentive, and the organs subdued.

13. BRAMHOKOORCHCHHRO —Living one day on cow's urine, ordure, milk, curds, ghee, mixed up with the water in which the sacrificial grass has been steeped, and fasting the next day.

14. CHANDRAYON.---Is an expiatory penance, regulated by the moon. The person, on the first day of the moon, is to eat only one mouthful of rice, the size of an egg; the second, two; so on while the moon is waxing; he fasts the day of the full moon, then he diminishes, in the same way, the quantity of food, during the waning of the moon, as he increased it, so the last day of the moon he has only one mouthful. The whole of his food, during this month, amounts to two hundred and forty mouthfuls. Every day bathes three times, in the morning, noon, and evening.

15. RISHICHANDRAYON.--Living on eight mouthfuls in the middle of every day, for the space of a month.

16. SHISHOO, OR JOTICHANDRAYON.--Eating four mouthfuls in the morning and four in the evening, for one month.

17 JOVLAPOOROOSH.---Subsisting three days severally on sesamum, water in which rice has been boiled, buttermilk, and the flour of barley, in all fifteen days.

18 DWADASHBARSHIK.---Twelve years residence in the desert, living in a hut made of leaves, wearing clotted hair, feeding on fruit and roots. If he is not able to do this, he may visit the villages and beg, sleeping at night on the ground, and repeatedly fasting.

19 UPOBAS.—Fasting one day, three days, a month, fifteen days, or seven days.

The penances above mentioned may be mitigated or dispensed with on the criminal paying the specified amount to the Bramins; for example, to exempt from the first, one milch cow and her calf, or three kahon of cowries; for the eighteenth, one hundred and eighty milch cows with their calves, or a rupee a head, &c. Besides the above-men-

* According to some, it consists in twenty-one days penance---three days for each.

tioned atonements, he specifies others, such as the saving a Bramin from drowing. Sins are also said to be atoned for in a degree by confessing the crime, grieving for it, reading or hearing the Shastre, burnt-offerings of clarified butter, pronouncing the name of God, and by pilgrimages.

Besides these it will be seen that there are other atonements not yet specified. The work asserts, that the atonement for a wilful crime is to be double to what is required for the same offence committed ignorantly.

The work contains the names of seventeen different hells; not to trouble the reader with their hard names, I shall give a view of their nature and misery: 1. Darkness. 2. Blackness of darkness. 3. A burning earth to live on. 4. Cut in pieces, like clay, on a potter's wheel. 5. In every respect great distress. 6. Repeatedly living and dying. 7. Tormented with the roaring noise of filthy water, on the waves of which the soul is tossed up and down. 8. The torment of burning, as of the funeral pile. 9. confined in a small spot with many. 10. Tormented with the PICKING OF A CROW. 11. Binding with a rope in order to torment. 12. Tormented with the stench of the fæces, or excrement. 13. The pain arising from being pierced with needles. 14. Pelted with food which is in a state of putrefaction. 15. Bound fast on the thorns of the cotton tree. 16. Chastised with the leaves of trees. 17. Cruelly bound.

The Hindoo may quote this work as a proof of the reality of the doctrine of the metempsychosis; for it says, at whatever time a person committed a crime, at the same age the marks of that sin will appear in his body in a future birth. Those who commit the crimes of the first class, remain in hell till the end of the present world. Those who are guilty of the crimes specified in second and third classes, suffer, in hell, during the fourteenth part of the period of the world's existence, which period is 306,720,000 years of mortals. Those who have committed any of the sins of the fourth class, suffer, in hell, for four ages.

To point out the way of escape for the sinner, Shoolpani proceeds to mention the atonements for different sins, viz. The atonement for the first is death by fire. If any of the sins of the second class were committed by a Bramin, he atones for his guilt by the penance specified under the eighteenth atonement. If knowingly committed, death by fire.

As it would require too much time to mention the atonement for each crime, I shall here insert his atonement for the murder of a cow, and that of a human being. The person who wilfully kills a Bramin's cow, he must atone for it by having his head shaved, wearing the raw hide of the cow; bathing three times a day in the urine of a cow; he is to take up his abode in the cow-pen; in the day time, when the cow travels, he is to travel, and eat the dust that is raised by the cow's travelling; when the cow sleeps, he is to sleep; when she stands, he is to stand, wherever it is, enduring the burning sun and cold. For one month he is to live on barley, cooked with the cow's urine. For two months, once every other day, he is to fast; and only eat a little on the evening of the next day—no place of repose at night. If the cow should eat any one's grain, he must not tell it. He must always preserve the cow by every means in his power. This is to be his lot for three months, at the end of which he has to present the Bramins with one bull and ten cows, on which his sin is expiated.* If the person is not able to accomplish this work, he is permitted to make an offering of seventeen milch cows with their calves, and to give the Bramins one bull and ten cows. But if he murder one of an inferior cast than himself, his penance is to be, the diminishing of the daily quantity of food by one mouthful during the waning of the moon, and increasing it as the moon waxes—mitigation, eight milch cows with their calves.

The atonement for killing the different species of beasts, birds, fishes, and insects, are found in the work.

Shoolpani then proceeds to mention what is required for eating with one of another cast, viz. for wilfully eating, forty times, the food of any of the seven casts among the Chandals, the twelve years penance twice over. Here we have a view of the Hindoo ceremonial law, which puts a difference between the clean and the unclean. The food of the unclean is not to be eaten on any account. He who touches an unclean thing must bathe. If he eats before he bathes, after touching an impure thing, he must fast one day.

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* To ascertain whether the sin is really expiated or not, some grass is to be given to a cow, and if the person's sins are not atoned for by these, the cow will not eat the grass with pleasure, so he has to make his offering again. If the cow manifest pleasure in eating the grass, the person's sins are expiated, and he is freed from them.

The purification of food: If a hair or insect fall into the veſſel while he is cooking, the rice muſt be ſprinkled with a mixture of curds, milk, and cow's dung, urine, and clarified butter, or water, into which a piece of gold has been put! *

The food forbidden to be eaten:

That which is not cooked for the gods, touched by an outcaſt, a woman during her menſtruation, or during the period of her uncleanness, after child-birth, and the remainder of one's meal, rice cooked by one who is not versed in the Veds, a common village prieſt, a female eunuch, a drunkard, the man who is conſtantly given to paſſion, three or four caſts, a harlot, a perſon who is juſtly reproached, a thief, a ſinger, a perſon who is pronounced curſed, an eunuch, a proud man, a doctor, an injurious perſon, a maid, an enemy, an outcaſt, a vender of his own virtue, an ungrateful perſon, a tinman, a goldſmith, a ſeller of arms, or diſtiller. The rice of a perſon who is eaſily frightened. The rice into which a hair or a maggot has fallen while cooking, the rice which the foot has touched, the cooked rice viewed by a perſon who has occaſioned the death of the fœtus, by a bird, a dog; dried cooked rice, the remainder of a Shoodroo's meal, poisone drice, the fleſh or fiſh which has not been previouſly offered to the gods, the rice ſneezed over.

Fleſh is forbidden to be eaten.

Of beaſts—cow, hog,† and any other.‡

Birds—duck, pelican, raven, crow, wagtail, parrot, and the like; alſo all tame fowls.

Fiſh is forbidden in general.

Creatures—frog, ſerpent, &c.

Vegetables—onions, garlick, muſhroom, hempſeed.

The atonements for theſe and ſuch like offences are mentioned.

What is not to be drunken:

The water which a dog or female has left. The water of a tank which a Chandal has dug, or which

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* It is common for the Bramins to wear a gold ring on their right hand; and previous to eating, they take a little water into their hand and let it fall from the gold ring on the rice to purify it.

† The lower cast of Hindoos bread hogs, kill, cure, and eat pork.

‡ The flesh of such as are offered to the gods may be eaten, such as the kid, sheep, buffalo.

has been carried by him; brought home by a Shoodroo; which is left by another in a veſſel; from a tank into which excrement or a dead body has fallen. The milk of a cow before the tenth day after calving; of camels; of that which cleaveth not the hoof; all the beaſts of the foreſt, except the roe and the buffalo.

The different penances are ſpecified for theſe, viz. the twelve days penance for drinking what another has left; alſo the ſame for taking up the drinking veſſel with his left hand.

Stealing jewels, pearls, ſtone, iron, cryſtal, the twelve days penance; ſilver, a horſe, cow, land, virgin, the thirty days.

Adultery.—A Bramin, on touching the man's wife belonging to the second cast of Hindoos, atones for the offence by two years penance; but if a man of the ſecond class ſhould defile a Bramin's wife, he is to be burnt, the woman to have her head ſhaved, anoint her body with ghee, mount an ass, and ride nuded through the town or village.

Marriage.—The table of affinity forbidden to be married within. His father's or mother's ſiſter, or their daughters; his mother's brother's daughter, or any female of his mother's or own lineage. The atonement is thirty days penance, ſeparation from the woman, who becomes an outcaſt; only ſhe is to be ſupported by him during her life.

A farther law with regard to marriage. A Bramin and Braminee muſt wait for his brother or her ſiſter's marrying, who are in a diſtant land, twelve years. The second caſt of Hindoos ten years. The third caſt, eight years. The fourth, ſix years; after theſe years are expired they can marry without committing any offence: alſo, if the relation is an eunuch, who has only one teſticle, not a full brother, who has addicted to harlots, loſt caſt, one who is greatly deſeaſed, idiot, dum, blind, deaf, crooked, dwarf, ſtupid, very aged, widower, a cultivater of land, one who attends conſtantly on the king, one conſtantly bent on increaſing his riches, ſelf willed.

Improper work of a Bramin. Engaging in the business of a dancer, carpenter, ſhoe-maker, tanner, goldsmith, eunuch, hunter, blacksmith, tailor, weaver, or any one whose business requires a wheel, as a potter, oilman, and the like; washerman, deceiver, thief, basket-maker,

weigher, instructor of Shoodroos; also the officiating priest, painter, usurer, a feller of leather, a religious pretender, a giver of false charity, counsellor of his spiritual guide, phyſician, poisoner, seller of pan.

Lying. For this offence, recalling to mind the name of Hori. Very little evil in lying to ſave the life of a perſon.

Swearing falsely—by a Bramin, twelve days penance.

Suicide—for attempting to take away his own life, either by water, fire, rope, or an inſtrument of iron, and the like, thirty days penance.

Fleeing from the funeral pile, twelve days penance.

Things, &c. improper for a Bramin to touch—bone blood, marrow, corpſe, ſweat, tears, remains of food.

The work comprises 198 leaves, or 396 pages of tulot paper, a cubit long, and about one hand breath wide; ſix lines in each page.

A copy of the work may be obtained for about ten rupees. It has never yet been printed.

Your's, &c. ABERDONIAN.

6. BIBLIOTHECA SINICA.

(Continued from Vol. III. page 165.)

Mr. Editor,---It is said that, on certain occasions, "SILENCE IS MORE EXPRESSIVE THAN SPEECH." Without entering into the discussion of a proposition so APPARENTLY self-contradictory, and yet the truth of which I do not dispute, I take occasion from it to remark, that my silence last quarter may, if your please, be interpreted as above, to mean, if not more, yet as much as when I write you copious essays.---It has been a favorite maxim among your sceptical philosophers, that "MAN IS THE CREATURE OF CIRCUMSTANCES." This I consider partly true and partly false. That it is partly false, is proved by numerous examples of men whose superior intellect, or uncommon perseverance, has raised them above their circumstances, and made circumstances, in their all-transforming grasp, as tallow in the hands of the Chandler, or clay in those of the Potter.---That it is partly true, is manifest in the daily experience of mankind in every part of the world. Who has not observed his own mind and manners to be, in a degree, influenced by the society with which he has had intercourse; and by the personal, domestic, and relative circumstances in which he has been placed? Have not similar effects been visibly produced, by the same causes, in others?---Yea, there are some who display such complete weakness of mind, as to resign themselves entirely over to "THE OPINION OF SOCIETY," as their liege lord; and as they often change society, so they are themselves changed, and re-changed; transformed

and re-transformed; and undergo, above ground, in course of a long life, the whole process of a metempsychosis! and though they do not, on every change, acquire a new physical form; appearing here, with a cow's horns on their head; and there, hissing in the skin of a snake; yet the MORAL mutations which they undergo, exhibit them in forms no less horrible and disgusting! But that I may not put these worthy (though rather weak) gentlemen and ladies too deeply to the blush, I shall prove that I myself am just as bad, as weak, as fickle, and (poor creature!) as much at the mercy of fleeting circumstances as they are.---For the book, an analysis of which is here subjoined, inculcates a solemn silence; an entire cessation of animal functions; (as far as may consist with life) and a perfect quiescence, as the best of all means for obtaining final beatitude. Is it not then an easy and natural deduction, that my SILENCE, for three months, was the effect of this circumstance? But, if you ask how it comes to pass that I have now broken this silence, and thus given up my claim to the beatitude; I reply, that this may also be considered as the result of some FRESH TRAIN OF CIRCUMSTANCES which, if not originally more powerful, are more NOVEL, than the former; and which have produced a class of new thoughts, fears, and anticipations. For I now argue thus---"the beatitude promised does not seem worth the labour---a superior happiness is attainable by means less ridiculous and severe. Why should I make myself an Indian BANIAN,* or buy and sell by signs, while I have a tongue loose at one end, fit to express my meaning? Wherefore should I causelessly expose myself to the reproach of him, who (the story says) "held his tongue a long time, and then said nothing?"

TOO-YU.

No. XIV.

NAME—天然和尙同住訓格 TEEN JEN HO SHANG TUNG CHU HEUN KIH---i. e. "RULES FOR THOSE WHO LIVE TOGETHER," or, in other words, "MONASTIC INSTITUTES, BY THE PRIEST TEEN JEN." "TEEN JEN" signifies "CELESTIAL."---such epithets are assumed by the bonzes of China, who, having renounced the world, have also given up their family name, and are no longer retained in the family genealogy. When they begin to observe the 戒 KEAE, "the precepts," or rather "PROHIBITIONS" of the sect, they receive a 法名 FAH MING, i. e. "a LAW NAME," or a name indicating that they have resigned themselves to the laws of Buddha.

AUTHOR---TEEN JEN, the priest above-mentioned, composed this book. He was head of the LUY FUNG monastery, in the province of KEANG NAN. One of the sect of Confucius, rather sarcastically, gives the following character of him---"He was, originally,

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* "Banians", a certain religious fraternity in India, who buy and sell by signs.---If they agree to a bargain, a NOD of the head indicates ASSENT; if not, the SHAKING of the head indicates NON-ASSENT.

the descendant of a noble family; but having, in youth, made no progress in learning, and being without talent, when arrived at middle age, he shaved away his hair, and put on the Buddhistic toga. Fearing, that when old, he would be without fame, he tumbled himself into the sect of Buddha; and, by holding fast the few scraps of knowledge which he had acquired in youth, he shortly appeared in the midst of that priestly fraternity, lofty and elevated, as the swan amidst the other birds! Not caring, like his brother bonzes, to die and be annihilated without leaving a trace behind, he set himself to work to describe the rules of the quiescent brother-hood, with the view of handing down his own name to posterity." We may, perhaps, however, think more favorably of the author's motives than this inflated follower of the sage would lead us to do. It seems common to man, in every country, to suspect, attack, or wilfully to misrepresent, the MOTIVES of those who differ from them, when there is nothing else more tangible to fix upon. "The MOST PERFECT GOOD-WILL AND MUTUAL RESPECT of Pagan sectaries one to another," of which some sceptics have boasted to the discredit (as they thought) of Christianity, may be partly gathered from the spirit of the above extract.

DATE.---No means of ascertaining it with certainty.---It is not ancient. The author, it is said, died in the province of Canton, in the last generation. The Buddhists seem to despise chronology, and seldom keep an account of time, as the following extract shews: ---"The Buddhists acknowledge no sovereign, and observe not the distinctions of time at the full and wane of the moon." They say ---"in the mountains there is no calendar of days; in the winter no knowledge of years" --- "Seven days in the desart are equal to a thousand years in the world." How well this charge of neglect, in the calculation of time, is founded, I do not presume to judge; but the book itself has no date, nor has any other method of finding it out, presented itself.

SIZE, FORM, &c.---Octavo, in one volume---61 pages; and, as the paper is fine, it must sell dearer than common books---perhaps about an English shilling. There is a peculiarity in the form of the character used in this work, which appears to have originated in design --- the perpendicular strokes are shorter than usual—the points of all the strokes, instead of a finely marked edge, are a little rounded, and have a blunted appearance. This may arise from superstition, and a wish to distinguish the work from other books produced by secular hands. This form of the printed character was introduced in the last dynasty, by TUNG KE CH'ANG. The commencement of each paragraph, in this work, is distinguished, not by a circular figure, as is common, but by a triangular one, closed at all corners, thus: △. Some European writers have been of opinion, that the Chinese possessed some ancient symbol of the TRINITY; but have often mistaken the word △ SIH for it; a word which, though it certainly signifies "an union of three," seems not complete as a symbol. IF ANY SUCH SYMBOL EVER EXISTED IN CHINA, there can be no doubt, but it would be the one employed in this

book rather than the other, as it conveys more clearly and naturally the idea of "TRIUNE." I will not, however, affirm, that the Buddhists use this symbol to represent "three in one;" but it is very certain, that the number "THREE" is with them a great favorite, as I could easily prove by numerous quotations, did the limits of this paper admit. Without our laying MUCH stress on such symbols, as an argument in favor of the sublime doctrine of the Trinity, the disciples of SOCINUS may be called upon to account, satisfactorily, for the universal partiality of all nations to this and such-like symbols; and to the number "THREE;" and to the practice of representing their gods under the figure of "THREE," or "THREE UNITED." The Rev. Dr. Kidd's elaborate work on the Trinity, contains some highly valuable selections and remarks on this subject--(see Prop. 27 to 38, inclusive.) I must, however, remark, that this learned writer, and Dr. Adam Clarke, are both mistaken in supposing △ to be A CHARACTER DEFINED IN THE DICTIONARIES. There is no such character; but 厶 SIH has been mistaken for it, and joined at the corners, where it ought to have been left open.--- Still, however, △ may have existed, although not admitted into the dictionaries; and may have been considered, originally, as the symbol of a sacred mystery. (See also Morrison's Chinese dictionary under the word SIH)

NATURE OF THE WORK.—CONTENTS.---No table of contents; but the laws and discipline of the monastery of Buddha, form the subject of the whole book, from which its nature may be easily gathered---namely, a set of rules for the bonzes to live together, for the honor and support of Paganism.

EXTRACTS ---The extracts we mean to make chiefly relate to the discipline of the monasteries; and here it may be necessary to premise, that the persons to whom they apply are those who have given up the world, and devoted themselves to the monastic life.---This act is ironically called by many 棄三界 Ke san keae, "A REJECTING OF THE THREE WORLDS," i. e. 天界地界人界 T'een keae, te keae, jin keae; OR THE CELESTIAL WORLD, THE TERRESTRIAL WORLD, AND THE HUMAN WORLD; by which is probably meant the whole of visible nature. By themselves it is called 三歸依 SAN QUI E, "THE THREE REVERTINGS, OR ACCORDINGS," which are,

歸依佛 Kwi e Fŭh---reverting to BUDDHA.
歸依法 Kwi e Fă---reverting to his laws.
歸依僧 Kwi e Săng---reverting to the bonzes.

Having gone through the initiatory rites, which I cannot now stop to mention, they enter the monasteries, and become subject to the general rules and discipline thereof; the nature of which the following EXTRACTS will shew.

THE FIVE CAUSES OF EXPULSION.

1. "For committing any one of the four great crimes" ---viz. lewdneſs, theft, murder, and kidnapping.

2. "For tranſgreſſing the laws of the nation."

3. "For undutifulneſs to parents." As the bonzes have given up father and mother, this is to be underſtood as referring to their ſuperiors in the monaſtery.

4. "For reviling the exalted ſect [of Buddha.]

5. "For reviling perſons of eminent virtue and knowledge, and for diſobeying the commands of ſuperiors."---Theſe are heavier crimes, which incur puplic expulſion. There are others conſidered of a lighter ſort, which are called,

THE FORTY-ONE REASONS FOR NOT DWELLING TOGETHER.

By which is to be underſtood alſo the expulſion of the offending individuals; though with leſs ſhame than the above; and probably under the idea of being again received after penance; a privilege which does not appear, in as far as my information goes, to be extended to the five classes already noticed.

1. "Thoſe who learn the magical tricks of outſide ſects;" i. e. all ſects except their own.

2. "Thoſe who do not obey their ſuperiors in the monaſtery."

3. "Thoſe who love to diſpute and wrangle."

4. "Thoſe who beat and fiſt each other."—Here an exception is made in favor of correcting the younger branches of the fraternity, when their reſpective teachers find it needful, to prevent lazineſs, &c.

5. "Thoſe who delight in play and laughter."

6. "Thoſe who cannot give a proper account of themſelves."—This I ſuppoſe refers to ſtrangers who come, or profeſs to come, from other temples, seeking lodging, or admission.

7. "Those who injure the constant residents of the monaſtery."

8. "Those who clandeſtinely give away the property of the inſtitution."—After being corrected, and having made reſtitution, they are expelled.

9. "Thoſe who extenſively connect themſelves with their relatives, friends, and the officers of government, which tends to no profit."

10. "Thoſe who, overlooking their own duty, ſcrape

together, and exhibit, the faults of others: (however proper that might be in others whoſe concern it is) are hereby excluded."

11. "Thoſe who ſpread deſtruction and confuſion among the multitude."

12. "Thoſe who love to ſaunter about."

13. "Thoſe who are ſlothful."

14. "Thoſe who, of their own private conceit eſtabliſh a party, and proſelyte diſciples."

15. "Thoſe who ſeek fine clothing, and not cut according to the form of the brother-hood." The prieſts of Buddha have their garments all made according to one faſhion. In this reſpect they are the Quakers and Methodiſts of China, in as much as this uniformity of dreſs ariſes from religious principles, and from a wiſh to avoid extravagance.

16. "Thoſe who, without any reaſon, neglect to follow the general practices of the whole body." Here an exception is made in favor of the aged and ſick.

17. "Thoſe who borrow a night's lodging in the NE KOO SZE, or nunneries, where the female religious dwell."

18. "Thoſe who borrow lodging at night in houſes where there are no men lodging, but females only."—It is to be underſtood, in regard to theſe two laſt particulars, that the parties may be on a journey, or detained longer than they expected, ſo that they cannot, or affect that they cannot, reach their own monaſtery, or ſome reſpectable dwelling, before night.

19. "Thoſe who receive under their care, money, gems, clothes, and other things."—It is feared, that by introducing any thing of this ſort into the cloiſters, trouble may enſue, in caſe of any article being injured or loſt.

20. "Thoſe who form extenſive intercourſe with perſons not of their own profeſſion."

21. "Thoſe who behave arrogantly to others."

22. "Thoſe who go and lodge thrice in a common family;" i. e. the family of a lay perſon, which is called "vulgar"—"common, &c." by the prieſts, who view themſelves as of the higheſt order.—For lodging once or twice in ſuch a family, the infliction of corporeal puniſhment prevents expulſion. If, however, it be in a family where both the parents are dead, lodging for once only excludes the man.---It is added here, in a note, that if a

prieſt go to viſit his natural parents, he ſhould aſk a lodging in ſome of the neareſt temples, or nunneries, [where ſome aged men may live.] If within the ſpace of TEN LE (about two miles and a half) there be no temple, he is then to ſelect the houſe of ſome learned man of pure character, who may have a ſpare room, at ſuch diſtance from the female apartments, as to prevent all grounds of ſuſpicion.—But even there he may remain three days only.

23. " Thoſe who, without taking leave of their fellow monks, go and borrow lodgings in the houſes of the vulgar, (i. e. perſons not belonging to the Buddha ſect) where they remain for a conſiderable time: during their whole lives, no intercourſe is to be had with ſuch."

24. " Thoſe who promiſe to lend rooms, in the monaſtery, to ſcholars unemployed by government, to ſtudy in."---It is ſaid, that ſome learned men, of retired habits, like to go thither; perhaps with the view of obtaining ſome eclat, from having ſtudied in a temple conſidered famous. The influence of the monks, at the head of the inſtitution, may alſo be of uſe to ſuch a perſon, in procuring him promotion; but as all this leads to what they deem a hurtful intercourſe with mankind, every approach to it is prohibited.

25. " Thoſe who aſſociate with perſons caſt out of the fraternity, but not reſtored by penance."

26. " Thoſe who purpoſely allow perſons who have lawſuits, and perſons reduced in circumſtances, who go about borrowing money, [to ſet them up again] to remain in their apartments, whether they be prieſts, or ſecular perſons."

27. " Thoſe who give a nights lodging to perſons who cannot give a proper account of themſelves, or to perſons who wiſh to hide themſelves from public juſtice, whether they belong to the prieſthood, or are ſecular men.—He who gives houſe-room to ſuch for two nights, is to be tried and puniſhed. — If he retain them for a long time, concealing this fact from his brethren, he is to be cut off from fellowſhip."

28. " Thoſe who excite ſtrife by tale bearing."

29. " Those who ſecretly prepare food and drink for their own uſe."---This fraternity profeſſes to have all things in common.—They all eat at one public table of the ſame food; and at the ſame time. I have, myſelf,

ſeen a large aſſembly of them, (about nine hundred, it was ſaid, including prieſts of TAOU, who join them on great days) all eating together in one large hall. Like the Roman Catholics, in lent, and in the monaſteries, this Buddhiſt brotherhood grants "a diſpenſation to ſick and aged perſons," to uſe ſuch food as their caſe may require; (animal food excepted) and when and where it beſt ſuits their infirmities. — This diſpensation is noted at the end of the paragraph juſt tranſlated.

30. "Thoſe who having been, for a whole year, inſtructed in the prohibitory precepts, and yet underſtand not to obſerve them."

31. "Thoſe who ſtruggle and wrangle to be the firſt in giving to the poor or needy."—The object of this rule ſeems to be, to prevent jealouſies among the fraternity, from one puſhing himſelf forward in this good work, as if he wiſhed it to be thought, that his brethren were all void of humanity, and that he only felt for the needy.

32. "Thoſe who pick up loſt articles, and do not bring them to be inſerted in the treaſury liſt, [to wait for the right owner."]

33. "Thoſe who clandeſtinely go to beg, and, by the influence of perſons not reſident in the monaſtery, get themſelves introduced to the founder [or chief ſupporter] of the inſtitution to beg." There are many of the monaſteries and religious eſtabliſhments of China, founded and richly endowed by ſecular perſons, merchants, ſtatesmen, and others; and their heirs, though they have no claim whatever to the property thus devoted, and no authority over the monaſtery, yet inherit a certain degree of reſpect, and are conſidered as a ſort of honorary members of that inſtitution, of which their anceſtors were the founders.

34. "Thoſe who give of the common property to others, and thoſe who ſeize on other people's property."

35. "Thoſe who form connexions with the white-clothed people; or who take perſons withoutſide, as their father, mother, and ſiſters; or who devote themſelves to a prieſteſs, as their KAN NEANG; i. e. "DRY-LADY."—The prieſts wear dun-coloured garments, nearly reſembling thoſe worn by the prieſts of the ſame ſect in Ceylon.---The common people they call "white-clothed people," becauſe their garments are often white. The nuns, or prieſteſſes, are called---"DRY-LADIES,"

from the circumſtance of their celebacy, not bearing children, and conſequently, NOT "GIVING SUCK." The nature of the evils, here reprobated, is not very clear. The whole fraternity of bonzes, as has already been remarked, renounce parents, brethren, and all earthly relations; but it ſeems they afterwards half-repent; and as they cannot again reſume the natural relations which they rejected, they try to ſubſtitute others in their place ---AGAINST this the laws of the fraternity are directed.

36. "Those who enter into brotherhoods, or form aſſociations, that are dangerous to the public peace."

37. "Thoſe who act as they liſt, without informing their ſuperiors and their brethren."

38 "Thoſe who do not make vows."—It appears to be a general practice among the Buddhiſt prieſts to make vows---perhaps to ſit ſo many days in perfect ſilence, without moving; or to offer a certain number of prayers to ſome idol; or to repeat the name of Buddha, ſo many myriads of times; or to make a road for the ANTS, through a pond, or a wet place, that they may not be drowned; or to buy and ſet free ſome animal that might otherwiſe be killed.

39. "Thoſe who do not compaſſionate the young."

40. "Thoſe who do not pity the aged and ſick."

41. "Thoſe who are ſelf-confident and preſumptous, puſhing themſelves always into notice."

Theſe are the FORTY-ONE cauſes of excluſion from the communion of the Buddhiſtic bonzes. The reader may, at leiſure, compare Pagan and Chriſtian monachiſm, and then form his own judgment. In the remaining part of the work, the *diſcipline; the internal regulations; the authority, ſtate, and attendants, of the ſuperior, or abbot, of the convent; rules for the management of the general ſtore, or treasury; treatment of ſtrangers; regulations for the meals and religious ſervices of the bonzes; laws of the hoſpital; rules for iſſuing ſupplies, and managing the lands, and other endowments; admonitions about love and hatred---kindness to the aged, truth, pride, extravagances, the faults of others, indulgence of the paſſions; rules for, and advantages of, quieſcent meditation,*—are ſeverally treated. Some very curious and intereſting extracts might be given from theſe various particulars; but the limits of this department are already exceeded. At ſome future period, perhaps, it may be practicable to furniſh a ſhort paper on the ſubject of this

one. For the preſent, we ſhall but juſt give the names of the ſeveral departments of the convent, and of the perſons who hold offices in it.--- The DEPARTMENTS are, the hall, the cloiſters, the abbot's houſe, the common ſtranger's chamber, the ſtranger prieſt's lodging, the hoſpital, the diſpenſary, the barber's ſhop, the treaſury, the dining hall, the hall where the bell and drum are placed, the penitent's cloiſter, the cook houſe, the printing office, the book-ſhop, the garden, the temple, &c. (ſee the preſent Gleaner, page 236.) There are, no doubt, many others not here enumerated; but theſe are ſufficient to ſhew that comfort, rather than mortification, has been ſtudied in the plan of theſe inſtitutions.

The OFFICERS are, the abbot, the vice-abbot, the reſident prieſt, the perſon who receives and treats common ſtrangers, the waiters, (i. e. thoſe who attend on the ſuperiors) the ſervants, the young meſſengers, the preſident of the convent, the vice-preſident of ditto, the treaſurer, the ſuperintendents of the cloiſters, the maſter of the hall, the head of the ſide paſſages, the maſter of order and ceremony, the butler, the tailor, the doctor, the manager of the revenues, the ſtore-keeper, the gardener; theſe, together with the prieſts, generally conſtitute the reſidents in a Chineſe convent.

STYLE.---Didactic; and, from the nature of the ſubject, very dry.---"To read it is," ſays one, "like chewing a wax candle, long ere you perceive its taſte." —It abounds, moreover, with technical and outlandiſh phrases. In ſhort, except the information which the book contains, relative to Buddhiſtic monachiſm, it has not a ſingle charm to invite the ſtudent's peruſal.

REMARKS.---Here our limits forbid us to enlarge. Of the riſe and progreſs of this ſpecies of monachiſm, no hiſtorical account has yet fallen in our way. We believe it, however, to be about as old as the religion of Buddha, which we conceive to have commenced in the age of Homer. It appears to have ſprung up in India from the idea, that intercourſe with mankind corrupted the heart—was unfavorable to the cultivation of virtue—and impeded the purſuit of immortal beatitude. Secluſion, auſterities, and a total renunciation of the world, were conſidered as the only means of maintaining purity, and ſecuring bleſſedneſs. This deluſion ſeems common to human nature; for there is hardly a country in the

world where it has not prevailed at ſome period.—That it ſhould have ever been adopted by any CHRISTIAN, is, indeed, matter of wonder and regret; and can be attributed only to great ignorance of Divine revelation, or to inveterate prejudices.

Chriſtian monachiſm has, indeed, in ſome periods of its hiſtory, been uſeful to mankind, eſpecially in preſerving the remaining veſtiges of literature, which ruthleſs barbarians, and ignorant fanatics, could not entirely eraſe from the face of the earth. Still it is, with us, a queſtion, whether, even under all the diſadvantages of the ages to which we refer, vaſtly greater good to the cauſe of literature and religion would not have been done, had the diſtinguiſhed individuals, who were chiefly inſtrumental in this conſervation, been ſcattered through ſociety, domeſticated, and had daily intercourſe with the living world. So much cannot, however, be ſaid for Pagan monachiſm, as for the other. Few, indeed, of the cloiſtered fraternity of Buddha, have diſtinguiſhed themſelves in literary purſuits. Some, it is true, have become authors, and written well; but their works being confined to the illucidation of the ſyſtem of abſurdities, which they have adopted as their religion, are not of general utility, even to literature---and are ſo loaded with the technology of the ſect, and with foreign words, that few of them can be read, by the beſt ſcholars, without a gloſſary. Theſe monks are, in general, an ignorant fraternity. In regard to the ABSURDITIES which ſeem inherent in the monaſtic ſyſtem, however it may be modified,---the Buddhiſtic monks are not far behind their brethren of the weſt. But whether any one of them, like the famed Dominic, ever laid, with his own hands, thirty thouſand laſhes per day, on his own body; or, like the worthy, but deluded, Xavier, condemned himſelf to drink the water with which the ſores, ulcers, and wounds of the ſick had been waſhed,—we cannot tell. We have not heard of any of them advancing to ſuch a pitch of madneſs. At ſome future period we may, perhaps, be able to give a brief account of the hiſtory of this ſect; of the nature of the hierarchy which ſubſiſts amongſt them; of the diſtinguiſhing tenets which they hold; of the nunneries which belong to them; and of the novitiate and ſubſequent ſteps by which a HO-SHANG riſes to the head of his profeſſion.

II. INDO-CHINESE CHRISTIAN MISCELLANIES.

I. ILLUSTRATIONS OF SCRIPTUTURE.

No. VII. (Continued from Vol. II. page 154.)

Isaiah lxv. 1.—Jehovah saith, "I am made known to those that asked not for me; I am found of those that sought me not: I have said, behold me! here I am, to the nation which NEVER INVOKED my name." (Bishop Lowth's translation.)

Romans x. 20.—Isaiah is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that ASKED NOT after me."

It is not unfrequent with travellers, who describe the superstitions of idolatrous countries, to speak generally as if those nations worshipped the true God; whereas, I fear, many of them, from time immemorial, "never invoked HIS NAME;" nor ever inquired after him.---He is to them, "The unknown God."

Since all nations have received, in a greater or less degree, the blessings of Providence; "rain from heaven and fruitful seasons," they have not been "left without witness," or evidence, of the existence and goodness of God; and therefore, their giving the worship due to him, to creatures of their own imagination, must be their sin. But, how merciful! God is found of those who seek him not—both individuals and nations.---He says, "Behold me!" to those who never invoked his name. Now, does God speak audibly from heaven, or does he employ human instruments: if the latter, Christian missionaries, who go to nations which desire them not, still appear fully justified by the REVEALED WILL of God.

There are, however, not wanting persons, who affirm, from their own reasonings, that a desire will FIRST be shewn by idolatrous nations, for the knowledge of God, ere it be communicated; and whilst that desire is not manifested, Christians have no right to interfere: i. e. they may not act as the instruments of effectuating God's REVEALED WILL.

R. M.

2. AN EPITAPH ON THE TOMB-STONE OF THE LATE MRS. MORRISON, CHINA.*

SACRED
TO
THE MEMORY
OF
MARY,
WIFE OF ROBERT MORRISON; D. D.

Who, erewhile anticipating a living Mother's joy,
suddenly, but with a pious resignation,
departed this life, after a short illness of fourteen hours,
bearing with her, to the
GRAVE,
her hoped-for child.
MARY was born in Dublin, Oct. 24, 1791,
and died at Macao,
June 10, 1821.

"In a moment---at the last trump,---
The dead shall be raised incorruptible.
O death where is thy sting!---
O grave where is thy victory!---
Thanks be to GOD, who giveth us the
VICTORY,
Through OUR LORD JESUS CHRIST."
HALLELUJAH!

LINES
ON THE LAMENTED DEATH OF THE LATE
MRS. MORRISON,
WHO DIED OF CHOLERA MORBUS,
SUNDAY, JUNE 10, 1821.

At dawn of day, the expectant mother thought,
That soon to life her infant would be brought;
But when the sun attained meridian height,
A fell disease began those hopes to blight;
And long ere he had sunk into the west,
The mother's hope sunk in that dying mother's breast:
(But not that hope which Christian faith bestows,
Which had supported her through many woes.)
And when the solemn shades of night came down,
Insatiate death had claimed her as his own.
Mother and infant lie in the same tomb;
The infant's grave made in its mother's womb!

"BEATI MORTUI, QUI IN DOMINO MORIUNTUR."

Macao, June 15, 1821. J. S.

* See Indo-Chinese Gleaner, No. 18, Page 222, where is a brief OBITUARY of Mrs. M.

3. MISSIONARY FRAGMENTS.

(Continued from page 177.)

HOW CHRISTIAN FEMALES MAY BE USEFUL AMONG THE HEATHEN.

To the Editor, — Sir, I have not yet perceived in your pages, any answer to the Query of PHEBE, inserted in your No. 16, (page 123) which runs thus — "How MAY A MISSIONARY'S WIFE, OR ANY OTHER FEMALE CONNECTED WITH A MISSION, RENDER HERSELF MOST USEFUL AMONG THE HEATHEN? I beg, therefore, to offer a few thoughts upon the subject, for your present number. I confess myself a little doubtful about the propriety of females, connected with missions, being called "MISSIONARIES,"—"FEMALE MISSIONARIES," and by such-like designations of offices more properly belonging to the other sex. If any other designation than that of "missionary's wife," — "catechist's wife," &c. be considered necessary, I should prefer to call such— "servants of the churches,"—"female assistants in the mission," &c. I would not, however, lay much stress on a mere term. But I notice this in the out-set, to account for my deviation from the usual mode of designation.

The Query is important, and will admit of more answers than one. — The different modes of thinking and reasoning on the same subject, by different correspondents, will throw more light upon it. I take it for granted, that the class of persons, on whose exertions the question bears, are TRUE LOVERS OF CHRIST, and TRULY DEVOTED TO THE GLORY OF GOD.—These are radical qualifications, and the woman who possesses them not, should not dare to connect herself with a man, the sole business of whose life is, "to preach Christ to the gentiles."—Having laid this down as a fundamental principle, I proceed to observe,

1. *That missionaries' wives should consider themselves as placed on a very different footing from the wives of officers, civilians, merchants, and other Europeans, residing abroad for secular purposes.*—It is true, that the obligations of relative life, the routine of domestic duty, and the feelings, wants, and enjoyments, which are common to human nature, are the same in regard to both. But the objects of their residence in a foreign land—their pecuniary circumstances---and their pursuits, are all different.---The object of the missionary's wife is, not merely to do the duties of a wife, but also to further, by every means in her power, the conversion of the heathen, and the success of her hus-

bands' ministry; while the object of the wives of officers, &c. is confessedly secular; having the gains, or promotion and independence, of their families, chiefly in view. These objects are, I grant, good and proper in their due place and measure. But worldly gain is not, in any form, the view of the female who labours in a mission --- and a due attention to her legitimate objects, will be found incompatible with being much in the society of ladies settled in the country for widely different purposes.--- THEIR chief wish is, speedily to accumulate a fortune, and return to their native land, or sit down, in the country, to enjoy it. HER'S should be, to lend effectual, though perhaps humble, assistance to the cause of God, through the whole of her life, and then triumphantly, or peacefully, to enter into her eternal rest. In ordinary cases, the notion of returning after a few years service, to die at home, had perhaps better be banished from her mind---at all events, should a return to her native shores, by unforeseen circumstances, be required, it will commonly fail to give what it promises — it will wear the stamp of disappointment. A missionary's pecuniary means are almost always narrow ---a competent living for himself and family being the utmost he can calculate on, and sometimes not even that. This will not admit of his wife's dressing in a high style of fashion; or of attempting to figure, on a similar scale of expense, with those ladies whose husbands' income is ten or twenty times as large. Dress befitting her situation, "as a woman professing godliness," will be much cheaper, more creditable to her good sense, and more worthy of imitation by those females whom it may be her duty to instruct. I do not mean by these remarks, that she ought to have no intercourse with the European or Asiatic females of the settlement where she is stationed—No: while we are in the world, the civilities of good neighbourhood are indispensably necessary to us, and no less indispensably required from us, by those from whom we expect, or receive them. --- "A neighbour that is near, is better than a brother that is afar off."---Good may be done by such intercourse---but it must not be frequent, least more important duties be neglected. But indeed, she will, I fear, generally find, after the freshness of the few first visits is over, a check to much intercourse with such persons, in the utter dissimilarity of views and pursuits --- pleasures and dislikes — which subsist between them and her, unless they also more may this be expected to be the case, when absorbed

be influenced by the love of Christ. They will consider their intercourse with her, if I be not much mistaken, in the light of A CONDESCENSION.—They will be happy of her company when the dulness of solicitude preys upon them --- or when sickness lays hold of their children --- or when "death comes up into their windows"---but had rather be without her company, when the circle of their gayer acquaintances, is full. I have seen both European and Asiatic ladies---fine ladies too---barely deign, in large companies, to cast the half of a disdainful look towards a missionary's wife whom they had hailed in the hour of suffering and distress as their best friend! Where such a spirit exists, the less intercourse the better. Happily, however, it does not now extensively exist; and I know some examples of the wives of secular persons abroad, manifesting the most constant friendship, under all circumstances, to females engaged in missions near them.

2. *The wives of missionaries may, by a prudent management of domestic concerns, afford their husbands more leisure to attend to the proper duties of the mission.* To be able "to guide the house" is, next to piety, the highest qualification of a good wife; and, in a foreign mission, it is incalculably valuable. For, here, economy, both of time and money, is indispensable; and if there be no one fitted, or able, or at leisure, to look into the DETAILS of bazar expenses,—the qualities of table necessaries,—the waste and repair of clothing—the monthly receipts and expenditure—the conduct of domestics, &c.—the worst of consequences will result:—a competent income will prove deficient—the independence of the family will bend under accumulating debts—the ease of mind which naturally arises from a well-husbanded competency, will give place to anxieties, which no less naturally arise from want, debt, or obligation. If a missionary be in debt, a greater misfortune could not possibly happen to him — as he has none of the favorable chances of business, which bring round to the merchants and others, an unanticipated increase of means.

Now, if circumstances should render it necessary for the missionary himself to manage domestic matters, (as may now and then be the case) it absorbs a portion of his time, dissipates his thoughts, and renders him less fit for study, preaching, and catechising. There are, indeed, some men who are themselves much fitted to manage domestic matters—and it might be well if every one could—but we

may safely affirm, that there is not one in ten capable—or one in twenty that has leisure. Their habits of life, and professional duties, lead them away from this. They have a foreign tongue to learn, before they can commence the discharge of their functions. Widely different are their circumstances from those of the clergyman, set over a parish, in his native land,—or of the dissenting minister, placed over a congregation of persons who speak the same language which he has spoken from infancy. It seems then, naturally, to fall to the province of the missionary's wife, "to guide the house," i. e. to look after, and manage the interior domestic concerns.---In doing this, she will perform a service more within the reach of her abilities, than the proper labors of the mission. She will, by imposing a check upon the impositions of unprincipled native servants, prevent extravagant waste, and secure a competency for future wants. She will ease her husbands' mind; and spare his time and energies for a higher department, in which she can take no share. This, indeed, will be no small service rendered to the good cause; and she is an useful woman, whose humble labors can secure results so valuable. Domestic management, in heathen countries, differs, it is granted, in many points, from the same thing in England, France, or Holland. The difference of climate and customs, accounts for this. Still, the persons in question, should try to familiarize themselves with that kind of domestic economy, which prevails in, or is best suited to, the country where they labor. It is hardly necessary to add, that I do not mean, by any thing here advanced, that a missionary's wife is to perform the details of manual labor: that is entirely out of the question. ---It is the SUPERINTENDING MANAGEMENT only, that I am anxious to inculcate.

3. *By guarding their husbands against the errors to which they are most liable.* We have only read of ONE, (namely, the SAVIOUR of men) who through several years of unequalled diligence, never, for a moment, forgot himself; or uttered a rash word; or did an improper act; or assumed an unbecoming look. With mortal man it never was, and never will be so, till "that which is perfect shall come." In the missionary's leisure and reflecting moments, some one or more evils often, to his sorrow, predominate; and, like Saul among his brethren, exhibits itself head and shoulders above the rest. How much

more may this be expected to be the case, when absorbed in abstract studies; when hurried from one public duty to another; when pressed by applications from the poor, ignorant, and injured; when discouraged by labouring without effect; when, on the one hand, grievously disappointed by those whose professions inspired hope, and on the other, cheered and elevated by fair and animating symptoms of conversion in some of those whom he instructs—and when, by the active labors of the day, or the exhausting effect of continued and intense thought, he sinks into a state of dull vacuity.—Under such circumstances, (and I can appeal to most living missionaries, that this picture of their studies, labors, and feelings, is correct) how often is something important omitted, which should have been done; how often are words hastily spoken, without being observed by the speaker; how often does some unlovely excentricity display itself, which the unthinking world would magnify into a crime; how often does some peevish or petulent feeling obtain a momentary ascendancy; how often is an act unwisely performed, or a reproof administered with undue severity;—how often does the language of unbelief escape from his lips—and which if made known to his fellow servants, would weaken their hands, and discourage their hearts—and how often is a dull and almost speechless insipidity (the result of exhausted energies) superinduced, which makes the man little more interesting in his family than a STATUE, until his expended powers be renewed by rest, sleep, &c.

Now, as none ought to be more impartial than a wife, so none can be more tenderly affectionate—none so well fitted to check, or reform these evils—and none who has a deeper interest in the character, respectability, and usefulness of the husband. Among the Heathen, where the faithful voice of Christian friendship is not to be heard out of the missionary's own family, it becomes a doubly binding duty upon his wife, to watch the appearance, and check the progress of such errors. She is more at leisure — she will perceive mistakes and errors which entirely escape his notice — she will observe their effect upon others, and the use which irreligious persons make of them — she will tremble for the consequences, whilst the bustle of business prevents him from seeing that any thing is wrong—she, being more stationary, will be able to form, perhaps, a juster view of the character and qualifications of

candidates for baptism, from their daily conduct—But she will, above all others, feel the deadening effect of that dull vacuity, superinduced by the exhaustion of his spirits; and it is her interest as well as duty, to keep up his mental energies. — She will also be able easily to account for the long list of errors, already named, without attributing them, as a censorious world would, to evil principles; and, by the grace of God on her remarks, made with humility and meekness, and at a proper season, she may be the happy instrument of curing most, perhaps all of them— of making her husband's temper more equable—of filing away the excrescences of his character— of exhibiting him to the heathen in an attitude more worthy of their respect and esteem —and of animating, cheering, and comforting, him in his labors.— This also will be no mean service rendered to the cause of missions. SERVUS.

(To be continued.)

III. INDO-CHINESE NEWS.

1. TUTENAGUE—CANTON, DECEMBER 6, 1821.—An Imperial Commiſſioner has been ſent from court, to Yunnan province, for the purpoſe of procuring Tutenague, to be conveyed to the capital: and the governor of Canton has deſpatched an officer to Keang-ſe, to receive the Tutenague coming from thence.

2. CANTON AFFAIRS.—On the 9th of the moon, thirty-three felons, belonging to aſſociated banditti, were brought to the capital of the province: and on the 10th, thirteen ſelons, charged with robbery, were conveyed to town.

On the 9th, the Hong merchants preſented themſelves poſtrate at the governor's palace, to inform him of their having to be abſent to accompany Tă Tajin, the late Hoppo, on his departure: and on the 10th they again preſented themſelves to announce their return.

3. AN IGNOMINIOUS DEATH—DAILY PAPER.—A party of Coiners have been ſeized in Chĕ keang province.

In Keang-ſe province, a wife, and the man with whom ſhe held an adulterous intercourſe, have been put to a ſlow and ignominious death, for plotting and effecting the death, by poiſon, of the huſband; his mother; and a

relation, who worked in the houſe. In this caſe, the ſentence was executed before the circumſtances were reported to the emperor.

4. THE POOR WOMAN'S PETITION REFUSED.— A poor woman, from Gan-hwuy province, has gone to Peking, and preſented a ſealed petition to the Board of general inſpection, in behalf of her huſband, who is impriſoned on falſe pretences. The Board is of opinion, that whether her ſtatement be true or falſe, ſhe ought to be puniſhed for her temerity and preſumption, according to a law made in the late reign.

5. FEMALE OFFENDERS PARDONED.—Peking Gazettes, dated at court, February 22nd, 1821, have been received, but they contain no papers of general intereſt. His majeſty, on the day of giving a new poſthumous title to his late mother, iſſued a general pardon to all female offenders, throughout the empire. A few atrocious crimes are excepted.

Sung Tajin has preſented a new book to the emperor, containing an account of the moſt recently occupied Tartar territories.

6. A TARTAR FUND PROPOSED.—One of the YU SHE has propoſed a FUND, for the ſupport of the increaſing Tartar population in Peking. He wiſhes ſome extra revenues to be taken from the provinces, and put out to intereſt, at twelve per cent., with the ſalt merchants. Half of the intereſt is to be immediately applied to the purpoſe ſpecified, and the other half employed to replace the principal. To deliberate on the practicability of this plan, his majeſty has ordered an aſſembly of the miniſters of ſtate, and heads of ſeveral departments.

A caſe of criminal converſation, between ſome of the members of the imperial kindred, is referred to the conſideration of the nobles.

7. DEATH BY TORTURE, &c.---The death of a poor woman, occaſioned by the tortures inflicted according to the orders of a local magiſtrate, is reported to the emperor, from KEANG-SE province. The whole aroſe from two women having fooliſhly eſpouſed the unborn children of whom they were pregnant. A male and a female child were born, but the boy died at an early age; which gave occaſion to differences and diſputes, that finally terminated in the death of the poor woman referred to, who was one of the contracting parties.

The viceroy of Canton and Kwang-ſe is ordered to review the troops in the two provinces, and report, to his majeſty, faithfully, any inefficiency that he may diſcover.

8. REFORM IN THE CHINESE GOVERNMENT!!--- A reform in the multifarious laws of ſome of the Supreme Boards at Peking is commanded by the emperor.

The Kwang chow foe, or mayor of Canton, who preſided on the trial of the late homicide, (Lo Ta laou yay) has left Canton to take poſſeſſion of his new appointment of TAOU TAE, in Shan-tung province.

9. MILITARY---PEKING, MARCH 25, 1821.--- The emperor has been pleaſed to appoint an additional military eſtabliſhment at Ta-ming-too, which is ſituated on the ſouth border of Chĭ-le province; and is ſaid to be the great high road, both by land and water, to the capital of the empire.

10. STREETS OF PEKING.---At the ſuggeſtion of one of the YU SHE, his majeſty has appointed a committee, to inquire into the expediency of government repairing the ſtreets and drains of Peking; which, it is ſaid, from long neglect, are almoſt impaſſable: and which, by partial voluntary repairs of houſeholders, are rather made worſe than better, ſince a patch of good road is followed, alternately, by an impaſſable slough.

11. SPIRIT OF INDEPENDENCE AMONGST CHINESE STUDENTS -- In Ho-nan province there has been a ſerious row amongst the under graduates, called SEW TSAE; who, in conſequence of one of their number having been ſubjected, illegally, to twenty blows, by the order of a local magiſtrate, roſe, in a body, and, in open court, threw on the ground the buttons, which were the badges of their rank, and went every one to his home, leaving the examiners without any persons to be examined: the occurrence has been ſtated to the emperor.

12. TIN —WOOKING, one of the ſix cabinet miniſters of the empire, an old man, upwards of ſeventy, ſuffered ſo much by his exertions laſt year, during the repairs of the banks of the Yellow river, he his obliged to reſign. The governor-general of HEANG-MAN whoſe name is SUN YU LE-TUY, is appointed to ſucceed; but ſtill to remain for a time in his provincial government.

The Tin required by government in the north of the empire has, heretofore, been ſupplied by the provinces of

Canton, Fuh-këen, and Shan-se. But an officer of the last-named province has seriously urged the impropriety of requiring tin from Shan-se;---because, he says, it does not produce any; and inferior officers are sent all the way to Hoo-pih to purchase it, there being at Hoo-pih a dépôt of tin and other commodities. He argues, that the funds neceſſary to purchase this tin, and convey it to so great a distance are, indeed, nominally furnished by local officers, but really exacted from the people. He therefore begs, that Canton, Fuh këen, and Hoo-pih alone, ſhall be hereafter required to furnish the tin to government.

CANTON, JUNE 4, 1821.---The Pu-te, adjutant-general, called TOO-TUNG, and his son, both died yesterday of an eruptive fever, called Panching.

13. LIMITATION OF THE ACT OF GRACE — May 19, 1821.—The Peking Gazette dated at court, the 6th of April, contains the emperor's consent to a repreſentation from the viceroy, or governor-general of Canton, and Kwang-ſe provinces, requeſting, that the pirates and banditti of theſe two provinces ſhould not be included in the general pardon, proclaimed on his majeſty's acceſſion to the throne.

The reaſon alleged by the viceroy, Yuen-ta-jin, why thoſe criminals ſhould be excepted from the act of grace, is, that the two provinces are ſo much infeſted by river pirates, and freebooters, as to make it dangerous to the ſtate to liberate thoſe now in cuſtody.

A mitigation of puniſhment, in capital caſes, is ordered from court; but none are to be entirely forgiven and ſet at liberty.

14. THE HONG MERCHANTS — or thoſe engaged in European commerce---are ordered to pay a contribution of 20,000 taels for the purpoſe of proſecuting the Banditti of Kwang-ſe province; the revenue of that place being inadequate to meet the expense of keeping the people in ſubjection.

15. SUPERANNUATED MINISTERS.— His majeſty has written out, with his own hand, a liſt of civilians about court, and in ſome of the provinces, who are declared INCAPABLE of ſerving their country, from age, weakneſs, and other cauſes. There are alſo ſeveral papers ſent from the provinces, and even from Caſhgur, requeſting an imperial order to oblige ſome ſuperannuated ſervants to retire from office.

16. TORTURE.—Another case of a local magistrate torturing a man to death, who was believed to be the real offender, has been laid before the emperor; and he has declared his determination to disallow every form of torture that is not expressly sanctioned by law.

17. A COREAN EMBASSY.—An embassy from Corea, with presents and congratulatory letters, has been received at court.

18. EPIDEMIC.—Peking Gazette,—An imperial edict has been received, in which his majesty states, that, durring the 8th moon, (September 1821) in consequence of the heat of the weather, an epidemical disease prevailed in and around Peking. He has therefore commanded the examination of the Literati, which would collect crowds of people together, to be deferred a month.

The emperor has also ordered the Board of Revenue to distribute a thousand taels amongst the sick poor; to purchase medicines for the living; and coffins for the dead.

19. QUEEN OF COREA'S DEMISE, &c. — Peking Gazette, September, 1821.—The Queen of Corea having departed this life, his imperial majesty has deputed an envoy to go thither to sacrifice to her manes.

A famous pirate, on the coast of Formosa, has been taken by government officers.

The Mungkoo kings are disputing about the limits of their respective domains.

His imperial majesty has issued a proclamation on the choice he has made of an empress.

Shan-tung, and the neighbouring provinces, being infested with locusts, his majesty issued orders to the local governments to destroy them; which circumstance, according to subsequent statements, gave occasion to the underlings of office to practise various extortions, by which they became a worse species of locust than that they were sent to destroy.

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THE INDO-CHINESE GLEANER.

No. XX. April, 1822.

I. INDO-CHINESE LITERATURE.

I. Annals of Canton.

(Continued from page 237.)

ENTRANCE TO CANTON FROM THE SEA.

The Ladrone Islands, as they are called by Europeans, which present themselves on entering the port of Canton, are, by the natives, called 老萬山 Low-man-shan "The old ten thousand hills." The European name is from their having been the haunts of pirates at different periods of Chinese history.

The anchorage off Macao, called by Europeans Cabreta point, is called by the Chinese 鷄頸洋面 Kei-king-yaong-men, "The Cock's neck offing."

Macao is called 澳門 Ow-moon "The entrance of the bay."

The bay, at which boats land from ships, is, by the inhabitants, called Pria-grande; by the Chinese it is 南灣 Nam-wan, "The southern bay."

At the landing place is the house of the Desembarkedor, (or minister, in the language of the settlement) who is the supreme civil judge. The governor's house is near a small fort, about the middle of the bay. The English Company's factory is a little to the west of the governor's house.

The range of buildings on the rock, at the entrance, compose the Franciscan monastery and church.

Immediately where boats land, there is a Chinese custom-house, called 南灣口 Nam-wan-how.

The people of this custom-house farm the revenue, and are sometimes troublesome contrary to law.

For example, they demand a dollar a head for entering each European foreigner, not belonging to the settlement, who lands; and they charge for wearing apparel from two to six dollars a trunk.

They charge also for passengers who land to remain during the stay of the ships at Whampoa. A gentleman and his wife landing will be charged from fifty to a hundred dollars.

The appointment to this place is given by the commissioner of duties at Canton, commonly called the Hoppo; and he having farmed the revenue, will not listen to complaints. The viceroy, or governor, has declared all the above charges illegal; but the custom-house people persevere in extorting them.

The ground of a high charge on females is, an order from court, that no European females shall attach themselves to the settlement. This order was issued at the same time that no new house should be built. And the intention of all these regulations was to repress the increase of the settlement.

On the Pria-grande is a pilot's office, called 引水館 YAM-SHWUY-KOON; "A guide water hall."

The Chinese local government makes it the duty of these men (who are licenced) to report all the ships that arrive—of what nation; what is the captain's name; (which name they give to the ship) what cargo is on board; and if a man of war, what number of men, guns, powder, and balls.

The pilots are required to report to a demi-military civil officer, called the 軍民府 Kwăn-măn-foo, "Army and people superintendent." Such an officer is confined to the sea coast; and from him is issued a permit to a pilot to go on board or not; and from him also the compradors obtain their license.

His office is at Casabranca, or in Chinese, 前山 TSEEN-SHAN, about two hours walk from Macao.

He is sometimes himself at Macao, residing in government apartments, which the Chinese call 公館 KUNG-KOON," A public hall;" and he usually keeps a clerk at Macao.

At Tseen-shan he has a few hundred men under his command for the defence of the coast.

Above Macao roads, a short way on the west side of the

passage, are the NINE ISLANDS, or 九州 KOW-CHOW; or 九州洋 KOW-CHOW-YAONG, which means, "The Nine Island ocean."

On the opposite side of the passage LAN-TAO is, by Ross, called 大 㹠 TY-OW, or perhaps should be 大嶼山 TAE-HOW-SHAN.

Lin-tin is in Ross's charts 連丁 LEEN-TEEN. The Chinese government writes it 伶丁 LING-TING, "A solitary nail:" also written 零丁 LING-TING.

Above Lin-tin is Chum-pee, in Chinese 川鼻 CHUNE-PEE, "The stream's nose." The government sometimes writes it 穿鼻 CHUNE-PEE, "To clothe the nose."

LAN-KEET, on the opposite side of the river, is in Chinese 龍穴 LUNG-HEUET, "The dragon's den."

The Bogue, or Bocca Tigers, is in Chinese 虎門 HOO-MOON, or FOO MOON, "The tiger door," or passage. This the Chinese consider the 口 How, "Mouth, or entrance" to the province, and to their inner waters: and entering this they express by 進口 TSUN-HOW, "Entering the mouth." Outside this they express by 外洋 GOE-YAONG, "The outer sea."

The anchorage for outward-bound large ships is at the SECOND BAR, called, by the Chinese, HOW-TUN 濠墩. The river below this they call 獅子洋 SZE-TSZE-YAONG, "Lion's reach."

The pagoda at the second bar they call 石礪塔 SHEK-LE-TAP.

The permanent anchorage for ships is at WHAMPOA, or in Chinese 黃埔 WONG-POO. From Whampoa the cargoes of ships are taken to Canton in large lighter boats, called CHOP BOATS by Europeans; in Chinese 大艇 TAE-TING, and 西瓜邊船 SEI-KWA-PEEN-SHUNE, "Water melon boats."

The Whampoa custom-house is called 黃埔口 WANG-POO-HOW, or 黃埔關口 WONG-POO-KWAN-HOW.

There is a custom-house boat placed on each side of a foreign ship, and named from being on the right or left. As 右艙口 YAOU-TSOANG-HOW, "The boat on the right side of the hold. 左艙口 TSO-TSOANG-HOW, the boat on the left side of the hold of the ship. The general epithet applied to them is 押船艇 AP-SHUNE-TING. The people

in them are, by the compradors, called MANDARINS, but the Chinese 官府 KOON-FOO, which is a general term applied to all OFFICERS of the government, and translated by the Portugueze, Mandarin, is not applicable to these tide-waiters. The head tide-waiter is commonly a servant or dependant of the Hoppo at Canton.

The ship's boats, in which Europeans pass between Canton and Whampoa, are called 三板 SAM-PAN, "Three boards or planks."

CANTON, which is the European pronunciation of 廣東 KWONG-TUNG, "Extensive eastern province," is the name of the whole province, and not the name of the city of Canton. It is called 廣州府城 KWONG-CHOW-FOO-SHING. The city of KWONG-CHOW-FOO, or locally 省城 Săng-ching, "The provincial city," i. e. the metropolis of the province.

There are, in the province, ten of the largest districts called 府 Foo; ten of those next in rank called 州 CHOW; and seventy-eight of those called 縣 UNE.

The Kwong-chow-foo includes the site of the European factories at Canton—the anchorage of the ships at Whampoa—the Bogue—and extends, on the western side of the passage, all the way to Macao.—There are in the KWONG-CHOW-FOO, seventy two 縣 UNE.

Canton is under the 南海縣 NAM-HOE-UNE; Whampoa under the 番禺縣 POON-YU-UNE; and Macao under the 香山縣 HEONG-SHAN-UNE.

The words 府 Foo and 縣 UNE are applied both to the district and to the local magistrate, who has commonly a deputy or assistant officer in some other part of his district, who is called a TSO-TONG 左堂, "A left hand hall," or court.

The residence of Europeans, on the banks of the river, is called 十三行 SHAP-SAM-HONG, "The thirteen factories."

THE EUROPEAN FACTORIES.

They lie nearly east and west—at the east end the 1st is 義和行 E-WO-HONG, "Righteousness and peace factory," commonly called the Creek factory. At the front of it is a custom-house, where tide-waiters, to examine ship's boats, reside; it is called 行後關口 HONG-

HOW-KWAN-HOW. The custom-house *behind* the factories, for what is *in front* to Europeans landing, is *behind relatively* to people in the city.

2nd. 集義行 TSEEP-EE HONG, "Assembled righteousnesses factory"—the Dutch factory.

3rd. 保和行 POW-WO HONG, "The factory that ensures tranquility" — the English factory. Next to this factory there is a narrow lane, with small shops on one side, where seamen procure clothes, spirits, &c. called, by Europeans, "Hog-lane;" by the Chinese, 荳欄街 TOW-LAN-KAE.

4th. 豐泰行 FUNG-TAE HONG, "Affluent great factory, called the "CHOW-CHOW" factory, intimating, that it is occupied by a variety of persons—Parsees, Moormen, &c.

5th. 隆順行 LUNG-SHUN HONG, "The gloriously prosperous factory"—the old English factory.

6th. 喘行 SUY HONG, "The Swedish factory:" for Swede, the Canton people say "SUY."

7th. 孖鷹行 MA-YING HONG, "The twin eagle factory"—the Imperial factory.

8th. 寶順行 POW-SHUN HONG, "The precious prosperous factory."

9th. 萬源行 MAN-YUNE HONG, "The factory of ten thousand fountains."

10th. 廣源行 KWONG-YUNE HONG, "The factory of wide fountains"— the American factory. Here a street, containing shops, where Europeans make their various small purchases, intervenes, called "CHINA-STREET:" sometimes NEW CHINA-STREET, in contradistinction from a street that runs at right angles to this one and which is called "OLD CHINA-STREET." The Chinese call it 新街 Sun-kae, "NEW-STREET," and 請遠街 TSING YUNE KAE.

11th. 燕子巢 EEN-TSZE-CHAOU, "The swallow's nest" —the corner factory.

12th. 東生行 TUNG-SANG HONG "The factory produced in the east"—occupied by a Hong merchant: one of his brethren calls his house or factory 西成行 SEI-SHING HONG, "Formed in the west," probably intimating, that he owed his commencement to European commerce.

13th. 舊公行 KAW-KUNG HONG, "The old public hong—the French factory.

14th. 呂宋行 LUY-SUNG HONG, "The Luzon factory, i. e. the Spanish factory.

15th. 同孚行 TUNG FOO HONG, "The factory of mutual trust—occupied by a Hong merchant.

16th. 黃旗行 WONG-HE HONG, "The yellow flag factory"—the Danish factory.

REGULATIONS ABOUT FOREIGN TRADE.

The Chinese word 行 HONG denotes "To go; to act; to transact; a place where business of a commercial nature is transacted; a company of merchants licenced by government:" hence, in the above instances, it answers to the English word Factory, or Commercial House. It is in this last sense that the Chinese merchants, licenced by government to trade with Europeans, are called HONG-SHEONG 行商, or "HONG MERCHANTS." But there are other Hong merchants: in Chinese—the Salt merchants are Hong merchants. The traders with Europeans are distinguished by the epithet 洋行商 YAONG HONG-SHEONG, "Ocean Hong merchants." OCEAN is used to denote what comes from beyond the seas, or is foreign to China.

These merchants are also called 保商 POW-SHEONG, "Surety or security merchants," because the government requires them to be sureties for foreigners with whom they deal. Every ship must have an individual Hong merchant to be responsible, not only for the duties, but for the conduct of every one on board: whatever crimes or irregularities may be committed, from the murder of a native, to smuggling a piece of silk, are all the ground of an attack upon the security merchant, who is commonly punished by fines.

The SHOPMEN, or 店家 TEEN-KA, or 鋪家 POO-KA, are allowed to deal in nothing but a few trifling articles; as *mats, leather shoes, hats, &c.*, and their duties they pay to the Hong merchant, who recognises them. The government does not collect their duties. The tide-waiters exact something for their own use.

Foreigners are prohibited dealing with the shopmen: which however they do, at their own risk, to a considerable amount; and so infringe the monopoly of the Hong merchants.

The government will not only not prosecute a shopman in favor of a foreigner; but do themselves occasionally seize the shopman and his property, and refuse payment to the foreign trader, alleging, (perhaps, fairly enough) that his transaction being illegal, it is lenity to allow him to go off merely with the loss of his property; that bodily punishment ought to be inflicted: and mercy is shewn him because he is a foreigner!

If he plead ignorance of the law, he is told, that the chief merchant of his own nation, residing in Canton, ought to have instructed him in the laws and usages of the place, —that ignorance was not inevitable, and is no excuse.

REMARKS ON THE GOVERNMENT OF CANTON.

The NAM-HOE-UNE (see page 283) is the officer to whom the first appeal lies in Canton for the natives. His next superior is the KWONG CHOW-FOO, or mayor of the town, (see page 196.)

Next above him are three officers called the SAM-SZE 三司, "Three directors," viz.

1. The 布政司 POO-CHING-SZE, who is provincial treasurer, and superintendent of local appointments.

2. The 按察司 OAN-CHA-SZE, or criminal judge, and

3. The 鹽運司 EEM-WAN-SZE, or director of the salt department.

The 1st is also called 藩臺 FAN-TOE: and the 2nd is otherwise known by the term 臬臺 NEEP-TOE, and 臬司 NEEP-SZE.

There is a superintendent of the public granaries, who is called 糧道 LEONG-TOW, and 道臺 TOW-TOE.

These persons are all addressed by the titles 太老爺 TAE-LOW-YAY, "Great venerable father," or by the higher term 大人 TAE-YUN, "Great man."

Above these, and next below the governor-general of two provinces, is the 撫院 FOO-UNE, or 撫臺 FOO-TOE, whose title denotes, "To soothe, to tranquilize, and keep in order." He is a sort of vice-governor.

The governor-general, as his title 總督 TSUNG-TUK denotes, is the highest authority in the province, and is, by Europeans, commonly called viceroy.

There is a Tartar commandant in the town who commands the garrison, and is answerable for the defence of the city. He is often allied to the imperial family. His title is 將軍 Tseong-kwăn, "To take and direct the army"—a general.

His two adjutants are called 都統 Too-tung, "General officers."

General officers, who command the troops in different cantonments, are called 提督 Tei-tuk, "To lift up and rule." And there is a 水師提督 Shuy-sze-tei-tuk, "Water master Tei-tuk," a sort of admiral.

2. ON THE CHINESE HADES.

Mr. Editor,

Some considerable time ago, I sent you a paper on "*The Paradise of Fuh*," or the happy ſtate of future exiſtence expected by the Buddhiſts of China; and, I imagine, by the same sect every where. I will now turn to a darker topic, and ſet beſore you the Hadean Shades of Buddha, and of the Chineſe generally.—I ſhall firſt give a ſhort account of their view of the inviſible world generally—and then, a deſcription of that part of it which is called 地獄 te yŏh, (i.e. Hell) intermingling the ſame with ſuch obſervations as may tend to illuſtrate the ſubject more fully.

The *inviſible world generally* is called 陰間 yin keen, i.e. "in darkneſs"—or to render it more freely—"*The obscure regions*," which ſenſe correſponds exactly to the Greek "*Hades*"—which, says an eminent Lexicographer, "Notat locum tenebricoſum, qui eſt ſine omni luce, ut in eo videre non liceat"—(Stockius in verbum.) This Hades is divided by them into three parts.

1. 天堂 *t'een'tang*, i.e. "the Celeſtial Hall,"—"Heaven," or the ſtate of final beatitude; which is ſituated in "the (西天 See t'een, i.e.) Western Heavens."

2. The place where the courts of the ten kings, or judges of the dead, who preſide over the metempſychoſis, are held. This is, in truth, the PURGATORY of the Chinese; and *may*, *perhaps*, originally (for it is old, and came from the weſt) have been the ſource of the purgatory which was introduced into the Chriſtian church in

the days of her corruption and degeneracy. For it was to be expected (if ſuch was the caſe) that *Chriſtians*, even lapſed and degenerate as they were, would throw away the groſſer features of the Heathen purgatory, and refine upon it.—I have not heard any particular name given to this place of judgment and puniſhment. The judges who preſide over this department of hades, are called 十冥王 SHIH MING WANG, i. e. "the ten kings of the dark regions."

3. 地獄 TE YOH, i. e. "earth's priſon"—"Hell."—This is the third and laſt diviſion of the inviſible world. The Chineſe doctrine is, that perfectly immaculate perſons aſcend to heaven immediately on their death. That the incurably wicked are, on their death, inſtantly caſt into hell, without the leaſt hope of reſcue; and that the middle claſs, who have not been very good or very bad, are allowed the chances of the metempſychoſis, the operations of which are carried on in the middle region of hades, or where the Chineſe Plutos and Rhadamanthuſes hold their courts.

Having, in a former paper, (as above ſaid) given a view of Buddha's paradiſe, let us, in the preſent, attend to what takes place in the ſecond diviſion of hades. And here, nothing can be ſo ſatisfactory to the inquiſitive, as the account which the Chineſe themſelves give of it.—I am happy in being able to do ſo, through the medium of tranſlations made ſome years ago by the Rev. R. Morriſon, D. D.

The Chineſe repreſent the operations of the middle region of hades in ten large woodcuts, which roll up, like their other prints, and are exhibited in the temples on certain great days.—It is the inſcription on theſe wood cuts that is here tranſlated and given to the reader. Had the ſize of the Gleaner admitted of giving the plates along with the definitions, the whole would have been more intereſting. For the preſent the definitions muſt ſuffice.*—

"The First hall of judgment, in the invisible state, over which the king TSIN KWAN presides. After a man has been dead seven

* We may inform the curious reader, who may wish to see the ten prints here noticed, and to compare them with the definition,---that they may be seen at the Missionary Museum, No. 8, Old Jewry, London: and at the Anglo-Chinese College, Malacca.---Ed.

days, his soul goes to this hall to be tried, and ascends the stage, from which he takes a look back on his native place.--- He turns round his head to look upon the place of his family, and then first knows that he is dead. By the side of the hall is a press in which to punish the souls of the heinously guilty. In the plate are represented the following things:—

1. A lily thrown down by the goddess KWAN-YIN, to rescue the man doomed to be pounded in a mortar.
2. The cords by which the lily is suspended.
3. The pestle of the mortar.
4. Press.
5. The blood streaming out.
6. The goddess KWAN-YIN in the clouds.
7. A hair switch common in China.
8. King and
9. Attendants } all directing their attention to the goddess.
10. Officers of the court.
11. Warrant to bring to judgment three persons whose names are on the board.
12. The three persons.
13. Souls not yet brought to trial.
14. Officer of the court.
15. A presiding divinity.
16. The throne."

"The Second hall of judgment, in the invisible state, over which the second king, TSOO-KRANG, presides. After men have been dead twice seven days, they go to this place to be judged. Before the hall is the punishment of sawing assunder, which is inflicted on wicked souls. There is also the punishment of strangling. There is also the burning brasen pillar, which the wicked are caused to embrace. There is also cutting out the tongue, which is inflicted on liars and tale-bearers."

"The Third hall of judgment, over which the king SUNG-TE presides. After men have been dead three times seven days, they go to this hall to be judged. By the side of the hall is a caldron of boiling oil, into which the wicked are thrown and boiled among the oil. The hills of this place are occupied by tigers, and the seas by dragons. Those who, in this life, injure men, are devoured by those tigers and dragons in the next life."

"The Fourth hall of judgment, over which king WOO-KWAN presides. Men, after they have been dead four times seven days, are driven to this hall to be tried. The furnace, in the front of the hall, is to burn those who have cheated men of their property, by the use of false weights or measures. At the bottom are those who have been guilty of slander and abuse. Iron balls are heated red hot and put into their mouths. Those who, relying on their power, have boasted great things, and oppressed men, are also made to swallow those red hot iron balls.--- The following things are represented in the plate:—

1. The furnace in which the iron balls are heated.
2. The handle of the bellows.

3. Tubes containing fire.
4. The red hot iron balls.
5. Furnace in which cheats are burned.
6. The false weights and measures.
7. The king Woo-KWAN.
8. Officers of the police.
9. Bag containing the seals of office.
10. Book with official papers.
11. The hall of king Woo-KWAN.
12. Pencils.
13. Ink.
14. Reeds thrown down, to denote the punishment to be inflicted.

This is according to the common forms of a Chinese court of justice."

" The Fifth hall of judgment, over which the king YEN-LO presides. Men, after they have been dead five times seven days, are passed over to this hall. In the court every species of punishment is prepared, and presenting the most awful appearance. An order is issued to the judge to examine the record, and see what the conduct of the person, during life, has been; to decide, and separate the good from the bad. Hence they say, that " in life sinners are in an open net; (they may get out) but in hades not a needle can slip through." There is a treasury of good actions; when the record is fully made out the good pass into it. There is also a treasury of wicked actions; when the record of the wicked is fully made out, they enter therein, and wait till the time of the METEMPSYCHOSIS, when they are sent forth into the world again; as men; as hungry devils; as beasts, &c."

" The Sixth hall of judgment, over which the king TEEN-CHING presides. After men have been dead six times seven days, their souls go to this place to be judged."

There was, formerly, a person whose name was LEW-SHE, who, when in life, was very wicked: after death she went to a place of misery. She had a son whose name was Lo-PO, who, in his youth, became a priest of Fŭh. He was rightly observant of every rule, and fasted much. He was highly virtuous, and fully acquainted with the doctrines of Fŭh. He possesed also filial piety: knowing that his mother was suffering in hell, he went thither and rescued her. In this place there is a lake of blood; in it are the souls of women who have died in the first months of confinement." (Their distress and death are supposed to be the result of their crimes.)

" The Seventh hall of judgment, over which king TAE-SHAN presides. After men have been dead seven times seven days, they come here to be judged. Withoutside the hall is a hill of knives---there also are tigers: thieves and robbers are stripped naked, and cast upon this hill of knives to suffer eternally. The tigers are driven forward to devour the wicked souls."

" The Eighth hall, or court, in the invisible state, over which the king PING-CHING presides. After men have been dead eight times seven days, they go to this place to be judged. By the side of the hall is a bed of spikes afforded the wicked to repose on. On the

other side are rollers, between which the wicked are ground inch by inch."

"The Ninth hall of the invisible state, over which the king TOO-SHE presides. A year after the souls of the dead have passed the other eight halls, they come to this, and are again judged; and rewards and punishments distributed. There is a long bridge called SEEN-KEAOU (bridge of the immortals.) The good are led along the bridge by boys and girls, bearing banners. Having passed the bridge they have a sight of the temple of heaven. Having arrived at the eighth hall, and undergone the METEMPSYCHOSIS, they immediately ascend to the heavenly temple. Below the bridge is the sea of WOE.---In the sea sink for ever the damned souls."

"The Tenth hall of judgment, over which the king CHUEN LUN presides. (King of the metempsychosis, and of transformations.) After men have been dead three years, and the full decision on their virtues and vices has taken place, they procede to this hall. In the front of it is a thing like a wheel, which is called CHUEN-LUN. It is also called the "six path transformation." The more eminently good ascend to the temple of heaven; the middle class return to the world to enjoy riches and honors; the wicked remain yet in the invisible state, to be punished for their crimes for a season. The very wicked cannot again become men---they are transformed into animals to bear the recompense of their crimes."

In this curious piece of Chinese mythology, the learned reader will percieve many features in common with those of the Roman, Grecian, Egyptian, and Indian mythology; and such as seem to indicate ONE COMMON ORIGIN. To trace that origin out; and to account for the exceedingly diversified modifications of the same mythological principle, in different countries, would be a work of immense interest to the literary class of society: but it seems impracticable.

The three following paragraphs do not belong to the above; but as they tend remotely to illustrate the subject, I subjoin them. Like the above, they were translated from large woodcuts,---by the same gentleman.

"1. TA-SZE.---The principal figure in this is commonly called "the king of devils." He is said to distribute clothes and food to the naked punished souls in purgatory.---This plate is hung up on occasion of favors received; on the birth-day of the gods; when prayers are offered for departed spirits. The priests recite prayers before it; burn gold and silver leaf; scatter rice, &c. This is gone through at the close of certain rites; and seems intended, that the souls in hell should also partake of the benefit of the virtue and benevolenceof the worshippers."

"2. KUNG-TSAOU.---This picture represents the spirits that attend on human beings, ascending to heaven with their report of human conduct. Whenever the priests of FUH or TAOU offer prayers for people, they hang up this picture. During the 7th moon, at the great intercession for the souls in hades, they hang up this; and, having written down the purport of their wishes in the form of petition, then burn the paper: at the same time, the gods of the

district having, unseen, swept clean the street, deliver over the petition to those attending spirits, who, receiving it, ascend to heaven, and communicate it to all the holy beings in heaven."

"3. TSUNG-TAN.---This purports to be a collection of all the celestial gods; many, however, are omitted. It is made use of by the priests of TAOU-SZE. In their own houses this picture is hung up behind the altar. Whenever they go to families to make intercession for the family, they first place in order a table or altar, and then hang up this picture. At the bottom is a flower garden. The king of the garden (father and mother) superintends the birth of children. Having, on the right hand of the picture, reckoned their fates, the children are sent to be born of poor or rich, honorable or mean parents accordingly,"

I shall conclude for the present, reserving the third and last division of hades,---viz. "Hell," for a future communication.

SERVUS.

3. ANCIENT CHINESE IDEA RESPECTING THE FORM OF THE HEAVENS AND THE EARTH.

"The form of the (visible) heaven is round, like the egg of a bird. It is the shell in which the earth is contained. The earth is a flat plane. The one half of the heavens is visible above the earth; the other, hidden below it. The heavens move round the earth from east to west. The circumference of the heavens is upwards of 365 degrees. Each degree is about 250 Lee. The whole circumference of the heavens (probably of the solar system) is upwards of nine times ten thousand Lee. The earth is a vast plane, which, measured in a direct line from north to south, is, in length, 121 degrees; and measured across from east to west, the same in breadth. The earth is not placed, strictly speaking, in the centre of the heavens, but about one degree below it."

4. A MYTHOLOGICAL ACCOUNT OF THE FOETUS IN THE WOMB.

Mr. Editor,

Sir, the Chinese, as a people, insist more on *filial* duties than, perhaps, any other nation on earth. *Motives* to this duty are drawn from heaven, earth, and hell; from beasts, and birds, and fishes, and insects of all sorts. But in the following paper, there seems a *new source of motive* opened to view—namely, from "how the bones grow in the

womb of her that is with child," and from our being curiouſly wrought in the lower parts of the earth. Monachiſm, in all its forms, Pagan or Chriſtian, muſt, from its very nature, tend to weaken filial affection, while it cuts off for ever the opportunity of doing "any thing for one's parents." When "*Corban*" is pronounced, filial piety ends. But the arch and intereſted ſupporters of this ſyſtem, perceiving its natural tendency to run croſs to the filial principle planted in man by his Creator, have deviſed various methods of concealing or correcting this tendency.—For example, it is affirmed that, for a man to become a monk, ſecures at once the ſalvation of his whole family! What could be more filial than this!—Again, leſt the wily Buddhiſt ſhould be thought inferior to the Chineſe in teaching this duty, he muſt ſtrain every nerve, and ſift nature herſelf, for arguments and motives to the performance thereof. Hence this new ſource of motive. But whatever pretentions this paper may have to be the production of Fŭh, it is evidently of much leſs antiquity.—It is ſo well accommodated to *Chineſe* modes of thinking, that it muſt have been written after the introduction of Buddhiſm into China. Probably some expreſſions in the tranſlation may appear indelicate; but there was no avoiding it, without giving the medical and technical terms inſtead of theſe; and with ſuch terms the tranſlator is not profeſſionally acquainted. As to the knowledge of *anatomy* displayed in this account, I leave it to the judgment of medical men to decide.

A Discourse concerning the depth of paternal love, by Fuh.

TRANSLATION.

"I have heard it thus.—Once on a time Fŭh, being in the kingdom of *Shay-wie*, among the trees in the garden* of *Khee* and *Kee*, *Koo-Tob*, together with an aſſembly of his noble mendicant† attendants, to the number of one thouſand two hundred and fifty; then *O-nan*,

* This garden belonged originally to Khee, but was borrowed of him by Kee-koo tŏh, who built a beautiful grotto therein, which he paved with yellow gold, and beſought Fŭh to reside and deliver his doctrines therein.

† Mendicants --- the original words are KIEH-SZE, i.e. begging scholar---the Kin-kang-king thus explains it, "to beg for religion and laws from all the Fŭhs above; and to beg their bread from all their good followers below."

the venerated diſciple, riſing from his ſeat, claſped his hands, bowed reſpectfully towards *Fub*, and ſaid—"Of all things in the world which is the greateſt?" The honored of the world (i. e. *Fub*) anſwered, "Parental affection is the greateſt of all things in the world." *O-nan* ſaid, "I pray *Fub*, the compaſſionate one, to explain this." The honored of the world replied—

"An infant in its mother's womb, during the days of the firſt month of geſtation, is like the dewy pearl on the grass." O-nan aſked Fŭh, saying, "Why compare it to the dewy pearl on the graſs?" "The honored of the world replied." Early in the morning the dew-drop collects—at midday it is often ſcattered and vaniſhes.—In the morning it is preſerved whole; whether it will continue ſo till the evening is doubtful."

"Again, the infant in the mother's womb, during the days of the ſecond month of geſtation, becomes a ſmall moving geſtationous flake." O-nan aſked *Fub*, ſaying, "Why is it called a geſtationous flake?" The honored of the world replied, ſaying, "Becauſe it is ſimilar [in form] to the ſmall flakes of ſnow which fall gently down from the midſt of heaven."

"Again, the infant in the womb of its mother, during the days of the third month of geſtation, is changed into a viſcous bloody ſubſtance, in length ſix inches and three decimal parts." O-nan aſked Fŭh, "Why is it named a viſcous bloody ſubſtance?" The honored of the world replied, "It is called a mole of blood—it is alſo called a bloody hill—it is further called an animated coagulum of blood."

"Again, the infant in the womb, during the days of the fourth month of geſtation, is produced in the four members." O-nan aſked Fŭh, ſaying, "What are called the four members?" The honored of the world replied, "The two arms, which are firſt produced, and the two legs, which are next produced, are called the four members.

"Again, the infant in its mothers womb, during the fifth month of geſtation, produces its five embracers." O-nan aſked *Fub*, ſaying, "What are the five embracers?" The honored of the world replied, "The bone which covers the ſcull is firſt produced; next the two ſhoulder bones; afterwards the two knee-pans—theſe are called the five embracers."

"Again, the infant in the womb, during the ſixth month of geſtation, has the ſix radices formed." O-nan aſked Fŭh, ſaying, "What are the ſix radices?" The honored of the world replied, "The eyes, which regard color; the ears, which liſten to ſounds; the noſe, which ſmells fragrants odours; the mouth, which delights in taſtes; the body, which likes to feel that which is ſoft and ſmooth; and thought, which has law and duſt [i. e. virtue and vice] for its objects: theſe are the six radices. They are alſo called the ſix thieves.*

"During the ſeventh month of geſtation, ſeven kinds of bones and branches [which determine the general features of the conſtitution] are formed in children." O-nan aſked Fŭh, ſaying, "What are theſe ſeven kinds of bones and branches?" The honored of the world replied, "I was born of madam *Mo-yay*, and formed with bones of the uncorrupting ſteel.† [The goddeſs] *Kwan-yin*, the deliverer, was formed with bones of the red lily flower‡ *Shing-wan*, our deified attendant, was formed with bones of the five-colored *Shay-lee Tsze.*¶ The myriads of ſacred emperors and kings were formed with the bones of the *Lung*, and of the *Hung*.‖ The great officers of ſtate, and the prime miniſter, are formed with bones of interwoven diamond chains.§ Generals, whoſe buſineſs is battles, are formed with bones of the tiger and wolf.** We, whether

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* Thieves--- referring to the injury which men often receive through the medium of the external senses. Above they are called "radices," because, as the radix or ROOT is the first part of the tree, and that from which all the fruit and virtue thereof, whether good or bad, proceed; so, according to this system, the senses are the first cause of all good or evil.

† It is the general belief of the followers of FUH, that he is IMMORTAL, and cannot die, which seems to be here referred to.

‡ Beauty, tenderness, and impeccable purity, are intended to be conveyed by this figure of the red lily flower.

¶ SHAY-LEE TSZE.---A bone of peculiar beauty in the body of Fŭh, which display, in union, the five primitive colors.

‖ LUNG is the king of all that move in he waters; and HUNG the king of all that fly in the air. --- These terms are borrowed to denote excellence, dignity, and honor.

§ Whether, by the interwoven diamond chains, the idea of hereditary office and emolument, descending through their posterity in a connected unbroken line for generations, be intended, I cannot presume to say.

** Fierceness and courage are intended by this figure.

men or women, are each formed with three hundred and ſixty* joint-bones; but the bones of men and women are different. Thoſe of men commence at the door of the ſcull above, and grow downwards. Thoſe of women commence at the ſurface of the foot, and grow upwards."†

The great branches of the inteſtines [i. e. cæcum, colon, rectum] are in length twelve feet, correſponding to the twelve months of the year. The leſſer branches [duodenum, Jejunum, and Ilium] are in length twenty-four feet, correſponding to the twenty-four annual *K'hes* [i. e. half months terms of the year.]

"During the eighth month of geſtation the infant, in the womb, ſuffers the eight hells." O-nan aſked Fŭh, ſaying, "What are theſe eight hells?" The honored of the world replied, "When the mother eats any thing hot, the child is then caſt into the boiling caldron-hell. When the mother eats any thing cold, the child ſuffers the freezing-hell. When the mother is full, the child ſuffers the ſtone-cruſhing-hell. When the mother is hungry, the child ſuffers the hungry demon-hell. When the mother eats that which is hard, it ſuffers the hell of those who are caſt down on the mountain of knives. When the mother walks, moves, and labors hard, it ſuffers the hell of thoſe who are pounded in a ſtone mortar. When the mother ſits, it ſuffers the hell of thoſe who are faſtened to the iron bed. When the mother bows down her head, it ſuffers the hell of thoſe who are hung head downmoſt."

"During the ninth month of geſtation the body of the child, in the womb, is turned three times." O-nan aſked Fŭh, ſaying, "What are theſe three turnings?" The honored of the world replied, "The firſt turning is that of male children towards the left ſide; and of females to the right. The ſecond turning of the body conſiſts in the child's embracing the mother's heart and liver with both its hands. The third turning conſiſts in the child's placing both its feet on the loins of the mother; all which create an acute pain in each member of the mother's body; and make all her joints to looſe and ſhake."

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* This is founded on the Chinese doctrine of the Sphere, which they divide into three hundred and sixty degrees.

† Whether the superiority of man and the subjection of woman be intended by this doctrine it is left to the reader to judge.

" During the tenth month* of geſtation the child, in the womb, ſeems conſtantly about to come to the birth; day by day it conſolidates and indurates in the womb. When the time of birth comes then four *evil births* are to be dreaded."—

1ſt. " *The branch-gathering birth*" --- i. e. when the child's hands are ſtretched over its head, like a perſon reaching up his hands to break down a branch from a tree.

2nd. " *The flower-treading birth*"—i. e. when the feet firſt preſent.

3rd. " *The bowel-expelling birth*"—i. e. where the womb of the mother is injured, and a reverſion of the uterus takes place.

4th. " *The salt-begging birth*"—i. e. when one hand alone preſents, like a beggar ſtretching out the hand to aſk for ſalt.

A good and filial child leaves the mother's womb in the time in which a man rubs his two fingers one upon another.

An obſtinate demon may require more than two or three days before it is brought forth---then the whole family is pained with ſolicitude and fear---life is divided between mother and child; i. e. there ſeems reaſon to dread that both cannot live; that either mother or child muſt die.

" Let thoſe of our virtuous diſciples, whether ſons or daughters, who wiſh to recompense both parents, obſerve this canon; write it over; and circulate it every where; to counſel all men to practise filial duty; and liberally to nouriſh the whole fraternity of prieſts; in order that their parents may obtain reſt in this world, and, *after* death, aſcend to the country of Füh."

" When the celeſtial dragon; the eight tribunals; and the four multitudes of the people, heard *Fuh* utter this canon, they all exceedingly rejoiced, believed, received it, worſhipped, and then departed."

SERVUS.

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* Tenth month.---The Chinese, from their months being lunar, are obliged to make up the year by intercalary months, and the months by intercalary days. Hence they allow ten moons to the period of gestation, which accounts for the language here used.

II. INDO-CHINESE CHRISTIAN MISCELLANIES.

1. THE PLANTING OF CHRISTIANITY IN THE MOLUCCAS.

To the Editor, Sir,

A short time ago I was favoured with a reading of a volume of Crawfurd's History of the Indian Archipelago; a work which will be read by the friends of literature and humanity with considerable interest. But I met with a few paragraphs relating to the state of Christianity in the Eastern Isles, and the methods of propagating it, which are, I conceive, not sufficiently guarded, and therefore liable to be misunderstood; and to give the cursory reader a very unfavourable idea of the subject. Speaking of the Eastern Christians, he quotes the words of VALENTYN, (a Protestant minister of the reformed church)—"Assuring us, that the Christianity of some of the tribes of the Moluccas, consisted in having a little baptismal water sprinkled upon them, and being able to answer, by rote, half-a-dozen common questions which they did not understand—that they were Christians one day, and Mahomedans, equally sincere, another." If I had not seen the Moluccas mentioned, I should have thought that the Christians alluded to were Roman Catholics, from whom their teachers had withheld the key of knowledge, and whose motto is, IGNORANCE IS THE MOTHER OF DEVOTION! But the Christians of the Moluccas are Protestants of the reformed church. How they came into such a state of ignorance, is a difficult question to answer. They may have removed from the field of instruction, where they could not immediately procure the means and materials of knowledge; or else their teachers may have been removed by death: or there may have been some who were but partially instructed in Christianity, and had afterwards either been seduced by Mahomedan zealots; or else, attempting to blend Christianity and Mahomedanism, have lost themselves in the maze. It is mentioned, that "SOME TRIBES" only were in that state; and I would think that their number was but small; they may have been grown up to manhood when they embraced Christianity, and therefore all their knowledge might consist in knowing a brief statement of the doctrines of the reformed church; and if not supplied with a stated

ministry, that knowledge would be but superficial; for it is not an easy thing for people who have grown up in ignorance and idleness to obtain a competent knowledge of abstract doctrines, which requires so much exercise of the judgment and memory; and a person unacquainted with these circumstances, would naturally perceive a great deficiency when compared with persons who have been brought up in the very elements of religion from their childhood. The ministers of the reformed church, who laboured among the natives, were not at all deficient in providing materials of instruction for the native converts. They being dead, still speak by the many excellent treatises of Christian doctrines and duties which they have left behind, and a few of which I shall notice bye-and-bye.

Page 74, the historian says, "Both the Portuguese and Dutch supported schools in the Moluccas for religious instruction; and an allowance of rice was given to the students, which appears to have been the great inducement to frequent them; from whence it is that the Dutch often ludicrously denominate the native converts "RICE CHRISTIANS." A noble object—it is well deserving a place in the attention of a Christian government. To make the natives acquainted with the principles of Christianity is the surest and most honourable method of securing the order, prosperity, and loyalty of the people; or, in other words, by making them acquainted with that Divine Code which determines, in plain language, and which enjoins with the most awful sanctions, the duties of rulers and of the ruled.

That an allowance of rice was given to the students I would almost have inferred, from my knowledge of the state of the people in general, without being told so; and that it was an inducement, at least with many, to frequent them, I will readily grant. We must not expect that any opulent persons will be the first to send their children to a school, where they are professedly taught a different religion from that which their forefathers taught them.

The common people, or the labouring class, are, in general, very poor, and have merely the necessaries of life, by their daily labour, and that but in a very scanty measure. It is a very common case for such people to employ their children to assist to procure the support of the family, by sending them to cut fire-wood; or more commonly, those who live in town, send them out to sell fruits and confections. If such children can be brought under

instruction, it is but natural to suppose, that it can be effected only by allowing them something for subsistence in place of that which they lose; and where there is a disposition to make provision for the comfort of the body, as well as for the improvement of the mind, much good may be expected to result from such Christian beneficence if wisely administered. To find fault with such methods of benefiting the ignorant and destitute, would be directly flying in the face of the public opinion, and courting the just censure of true philantrophists, for being ignorant of the very genius of Christianity, which is goodwill to man; not only from God to man, but also goodwill from one man to another.

I did not know that the Dutch ludicrously denominated their native converts "RICE CHRISTIANS;" this epithet, as far as I recollect, did not originate with the Dutch, but they must have borrowed it from the Portuguese in the west of India, where their priests gave rice to some natives for going to the church to perform prostrations before the image of the virgin Mary, and when their rice was witheld, they ceased to perform this ceremony; from which circumstance, travellers denominated those converts "Rice Christians." The Portuguese had their "RUM CHRISTIANS" on the coast of Africa, from a similar circumstance.

I shall now subjoin a brief account of some of the pious and learned works which came from the pens of the excellent ministers of the reformed church, above mentioned; and which have long been in the hands of the Molucca Christians.

The First was in use upwards of 150 years ago in manuscript, which was copied by schoolmasters and others, for the use of schools and villages; it is a 4to volume of sermons, 232 pages; viz. 12 sermons on what is called the Apostle's Creed; 10 ditto on the Ten Commandments; 7 ditto on the Lord's Prayer; 2 ditto on the Resurrection of Christ; 1 ditto on the Ascension; 1 ditto on the day of Pentecost; 1 ditto on Christmas; and 1 ditto on the new year; and some parts of the Sacred Scriptures also, in manuscript, are mentioned to have been in circulation as early as the above-mentioned period. There were, at that time, upwards of a thousand native Christians in Amboyna alone, besides FORTY-TWO churches and schools on the neighbouring islands. The address with which this work is prefaced breathes the true spirit of a teacher of religion,

and a faithful pastor; if it be not too long for insertion I will give it in full.—

Address to the Churches of Amboyna, called by the word of Christ, upon the islands of Letimor; Buang besi; Honomoa; Nusolaut; Ceram; Maripa; Baroa; Hitao.

" Beloved in the Lord Jesus Christ,

Although I took my departure from you in A. D. 1674, first for Batavia, and after that sailing across the wide ocean for my dear native country; yet, neither the distance of place, nor interval of time, which otherwise obliterate every thing, has in the least diminished my affection for you, nor hindered my contributing to your edification and advancement in the knowledge of the doctrines of salvation which you have embraced.

As a proof of this I send you these Malay sermons, which will appear now different from what they formerly were, and which you now receive printed, as requested by the church-council of Amboyna, and particularly by the Honble. Anth. Hurt, governor of the provinces. I had the promise to get them printed at Batavia; but circumstances prevented it till my return to Holland, when they were sent to the press by request of the friends of religion, enforced by recommendations from Amboyna [redacted] Batavia.

Receive then, dear brethren, these discourses, which you have gladly heard when addressed to you, manuscript copies of which were given to schoolmasters; they embrace the principal doctrines of salvation, founded on suitable texts of Sacred Scripture, and may be read on Lord's-days and other occasions, in the villages which are not supplied with regular ministers, but only visited occasionally. In this looking-glass, you may see how to believe, live, and pray. They are composed in common Malay, adapted to the time, place, and persons. They are not intended to teach the learned a high style of language, nor do they possess a nice methodical arrangement of abstruse doctrines, to recommend themselves to the approbation of the scholar. They are designed for you, dear children in Christ, that you, in all simplicity, may understand and know the only true God, his holy will, the power of his word, and the preciousness of the gospel of Jesus Christ. It has been, and still is my ardent wish, that through these prints, the fear of the Lord, and the love of Christ, to whom you have sworn allegiance in your baptism, may be enkindled in your hearts,

in order that you may grow in faith and all its fruits; and at last receive the end of your faith, even the salvation of your souls.

Let the mercy of God excite you hereto, who has delivered you, by his gospel, out of darkness and the shadow of death—out of the miry clay and horrible pit of idolatry and heathenism; and has received you into his church, and into the hope of eternal life. How shall we escape if we neglect so great salvation.

Be also thankful to government for their great liberality, who not only support ministers, deacons, and a great number of schoolmasters, but also spare no pains or expenses to provide you with books and all neceſſary auxiliaries, for your improvement in the knowledge of Christianity; for which they expect no other recompense than faithful obedience to them, and attention to the concerns of your everlasting happiness.

May my former ſervices, O beloved Amboyneſe! children of the ſame common parent, and brethren of the Lord Jeſus, according to the fleſh, be bleſſed to your ſpiritual improvement and ſanctification, which is my conſtant prayer,—the Lord of heaven and earth is my witneſs. I beſeech you therefore, by the love of Chriſt, as you have forſaken your former ways, that you firſt ſeek the kingdom of God, and ſteadfaſtly confeſs your faith in Chriſt before the heathen, by whom you are ſurrounded;—that you diligently improve the means of grace, put your children regularly to ſchool, be punctual at the evening prayers and the preaching of the word.

If I can hear that you attend to theſe things you will rejoice my heart, and I ſhall never repent that I laboured fourteen years among you—a far longer period than any of my predeceſſors have laboured among you before me—although not without trouble, oppoſition, and much travelling by land and by ſea, of which you have been eye-witneſs.

God grant that all your teachers, at that great day of account, may be found to have been faithful ſtewards; and when the laſt trumpet ſhall ſound, may the epitaph of *Yehoyada* be written on their tombs—"He did good for God and his houſe." Finally, I wiſh from my inmoſt ſoul, with the Apoſtle of the Gentiles, that God may grant you the enlightening of the eyes of your mind, and make you perfect unto every good work, to fulfil all his

will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, who has brought us into his church militant, and will, at laſt, introduce us into the church triumphant, to beſtow on us joy and a crown of life, before the Lord, at his appearing, where we ſhall part no more.

This is the fervent prayer of your affectionate ſervant in the Lord,

Gravenhage, Jan. 16, 1678. FRANCHAIS CARON."

The Second conſists of 25 ſections on the chief doctrines of the Goſpel, in queſtions and answers . . . . 134 pages, 12mo.
Apoſtle's Creed, ditto . . . . . 38 ditto ditto.
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Sacred Scripture Hiſtory for do. (158 queſtions and answers) . . . . . 25 ditto ditto.
These Treatiſes are all contained in a ſmall volume of . . . . . 260 ditto ditto.

The Third contains the Pſalms of David, ſet to muſic, Ten Commands, Song of Mary, Song of Zacharias, Song of Simeon, Lord's Prayer, the Twelve Articles, Morning Hymn, Hymn before meat, Hymn before ſermon, Hymn after meat, Evening Hymn, Heidelberg Catechiſm, in 52 parts, with queſtions and answers for each Sunday in the year, 21 pages, quarto; 37 Articles of the Reformed Church, 19 pages, quarto; a Catechiſm for the uſe of young Communicants, one ditto on Redemption, &c.

A Liturgy, according to Presbyterian church government, 52 pages, quarto.

SIANU.

To this liſt of books, all written in Malay, ought to be added the "DIVINE SOURCE" from whence all truth flows, —I mean,

Fourthly, The Holy Scriptures, both the Old and New Teſtaments, tranſlated into the Malay, with great ability, by ſeveral miniſters of the ſame communions; and printed both in the Roman and Arabic character. —That this verſion ſhould not be ſuited to ALL the dialects of the Malay is no matter of wonder. The Engliſh verſion of the Bible is remote enough from the dialects of Scotland, and the brogue of Yorkſhire. Farther, conſidering all LANGUAGES as MUTABLE, we may infer, that ſome idiomatical changes have taken place in the Malay ſince the ſaid verſion of the Scriptures was rendered;

and that, of conſequence, corrections and reviſions will be, without doubt, neceſſary. This is the caſe, we believe, with all verſions in the world.

We have only to remark here, that we do not think it perfectly fair in Mr. Crawfurd to quote, with ſuch apparent triumph and ſelf-complacency, paſſages which detail the IMPERFECTIONS of the ſyſtem of converſion purſued in the Moluccas, while he paſſes over, in abſolute ſilence, the GOOD QUALITIES, ſome of which he will, no doubt, allow it to have poſſeſſed. With the exception of a ſentence or two about the good "morals and intelligence" of the Amboyneſe Chriſtians, we hear not a word of the preſent ſtate of Chriſtianity among them; or of its ſtate ten years hence. In reading his book we find a chaſm here, which inquſitive lovers of religion all wiſh he had filled. Indeed, after repeated peruſals of the author's chapter "On the ſtate of Chriſtianity in the Indian Archipelago," we are utterly at a loſs to know whether he would wiſh Chriſtianity or Islamiſm to be the religion of the Malayan Archipelago.—We almoſt think that, except as connected with EUROPEAN POLITICS, he would vote for the baniſhment of the goſpel, and the univerſal eſtabliſhment of Mahomedan impoſture! Though we make these remarks we are not the leſs ſenſible of the value of "THE HISTORY OF THE INDIAN ARCHIPELAGO," nor of the author's ability when he writes on topics where his information is more full and correct than it appears to have been on the jubject of theſe animadverſions.

2. USEFULNESS OF FEMALES AMONG THE HEATHEN.

(Continued from page 273.)

Fourthly. *The wives of missionaries, by inſtructing females among the Heathen, will diſcharge an important duty, which the cuſtoms of oriental nations render it difficult, if not indelicate, for their huſbands to attempt.*—To inſtruct females to read and write is an idea entirely new in India and China. With the exception of that debaſed ſiſterhood, kept in the temples of India for the purpoſes of proſtitution, and the *Ne koo*, (a claſs not much more reſpectable) who fill the nunneries of China, ſcarcely any know a letter of a book.—They are not deemed worthy of education. —It is conſidered nothing leſs dangerous in the hands

of a woman than a dagger in the hands of a fool. Romance may exhibit her fine ladies with books open in their hands; and Fiction paint her Indian dames, with writing table and apparatus before them, ſcribbling poetry and love letters; yet we know, from ſober hiſtory and fact, that an *educated* female, in theſe parts, is a moral phenomenon—*a rara avis in terris.*—I ſpeak of the *natives* let it be remembered. When I ſay "*educated,*" I uſe the word in the loweſt ſenſe, to ſignify the mere ability to read a plain book, and imperfectly to write a family letter, —which not one in a thouſand poſſeſſes. Totally unacquainted with books, and deſtitute of any adequate ſubſtitute, how deplorably dark muſt the minds of theſe females be; and how void of every thing calculated to direct and comfort them, or to lighten the burden of leiſure hours! Now, we feel convinced that it will not be always ſo—a time is moſt certainly coming when the real worth, and rightful privileges of the ſex, will be fully acknowledged in India and China; and when education will be as common among them, as among their now more highly favored ſiſters of Europe and America. But this will be a work of ſeveral ages, and will require a variety of means. Each miſſion ſhould attempt ſomething in this way; and every miſſionary's wife ought to conſider herſelf bound to take her own ſhare of this work—ſhe may do her part in various ways—either by trying, through acts of kindneſs, to attach to herſelf two, three, or more native females, who ſhall reſide with her, in the capacity of ſervants, and receive occaſional inſtruction in the principles of Chriſtianity, rather in form of friendly converſations than otherwiſe—or by bringing up a few orphan girls, over whom ſhe will have much greater authority, and to whom ſhe may ordinarily, without fear, impart the knowledge of reading and writing, as well as that of religion—or by acts of beneficence to poor, aged, and deſtitute women, ſhe may win their attention to the good tidings of ſalvation.—In this manner a worthy lady, the wife of a miſſionary, in Burmah, collected a claſs of native females, to whom ſhe diſcourſed of the Saviour, and with whom ſhe prayed.—Farther, ſhe may attempt a female ſchool, and get ſome ſober native man to teach it at firſt, till ſome of the elder girls be ſo far advanced as to teach the others. This laſt propoſal will, however, have much to ſtruggle againſt in ſome parts of the

heathen world, from the ſtrong prejudices againſt female education. Again, ſhe may catechiſe thoſe females who are candidates for baptiſm, as the deaconeſſes of the primitive church did, and prepare them for that ſolemn ordinance---and finally, ſhe may, by "viſits of mercy" to bereaved widows, to female orphans in their diſtreſs, to aged females in poverty and affliction, to thoſe whoſe families have met with ſudden reverſes and calamities, and to the dying, make herſelf uſeful in a high degree. The good done in theſe ways, in paſt ages of the church, is incalculable. Farther, when there is a diſpoſition viſible in any neighbouring heathen family to liſten to divine things, the miſſionary's wife may viſit them at proper ſeaſons, read tracts and pages of ſcripture to thoſe of her own ſex; and, with cheerful familiarity, converſe with them.—Kindneſs to their children, when ſick, will tend much to attach the mother to her.---Their confidence and eſteem being gained, the half of the labor is done. In regard to thoſe who cannot read, and are too old to learn, ſhe may teach them verbally, catechiſms, prayers, the commandments, the creed, the pater noſter, and the ſubſtance of the goſpel; and thus prepare the ſeriouſly-diſpoſed for baptiſm. If her labors prove ſucceſsful, ſhe may, after a few years' perſeverance, obtain aſſiſtance in this labor of love, from ſome of thoſe ſhe has inſtructed; and be able to ſend them out to read to any neighbouring family, to teach the catechiſms, and to adminiſter food, money, clothing, or medicine, to the neceſſitous. In a certain place, where I am acquainted, it is the practice of a Chriſtian miniſter to ſend round ſeveral women of his congregation, who have themſelves been taught the formularies of the church, to teach them to ſuch ſlaves as are diſpoſed to hear, and have permiſſion to learn; (alas! that this permiſſion ſhould ever be refuſed!) to converſe with ſuch deſtitute perſons as ſeem attached to no caſte in particular; and to offer the charity of the church to them if they will become Chriſtians.—This plan, though part may ſeem objectionable, is, upon the whole, an excellent one; and I am fully convinced that, in a heathen neighbourhood, where it can be carried into effect, the happieſt reſults will follow.

But, in order to uſefulneſs in the various ways pointed out under this fourth particular, *a knowledge of the*

language is neceſſary; and to acquire this is, to ſome females, almoſt impracticable, either from the cares of a growing family on their hand; or from want of natural capacity for learning languages; or from being too far advanced in life before they come out; or from diſeaſes, induced by change of climate—ſtill, however, a *trial ſhould be made by all*; and the colloquial, or converſational language, will be found much eaſier than they at firſt imagine; particularly if they take frequent opportunities of mingling with the natives.

Mr. Editor, though the ſubject be not half exhauſted, I now conclude by propoſing the following query to the conſideration of all concerned in the propagation of the goſpel among the heathen.—

Query. Conſidering the great expenſe which neceſſarily attends the equipment and paſſage, from Europe to India, &c. of Chriſtian women, intended to aſſiſt in miſſions; conſidering how hard the Indian climate bears on the conſtitution of European mothers, on whom the cares of a family hang; conſidering the difficulty of conquering national prejudices, and of aſſimilating, in things innocent, to the natives, in order to win their affection; and conſidering how arduous a taſk the learning of a foreign language muſt be, to thoſe who do not begin till they are perhaps twenty or twenty-five, or thirty years of age, and at the ſame time involved in family cares—conſidering all theſe things, is it not deſirable that more means ſhould be uſed to qualify women born in the country, either of European parents or natives, to ſupply the place of thoſe who muſt now come from ſuch a diſtance, and under ſo great diſadvantages? Should not a few of thoſe who give evidence of piety be paid greater attention to by Chriſtian churches and miſſions already eſtabliſhed in the country, and have the means of a ſuperior education put within their reach? May not the wives of miſſionaries, by an aſſiduous and maternal attention to the education of one, two, or more ſuch, be the inſtrument of fitting them for ſtations of uſefulneſs ſimilar to her own, and thus of greatly extending the goſpel of Chriſt? For every ſuitable perſon thus raised up in the country, to be the companion of one who preaches Chriſt to the heathen, there is a ſaving of nearly as much of the public funds as would educate a miſſionary!

I alſo firmly believe, that if the ſame ſuperior education be given to Indian females, from a very early period of life, which is given in Europe, they will diſcover no mean ſhare of intellect; and will not be defective in the charm of *rational converſation*—a thing, at preſent, it is ſaid, utterly unknown in Indian female intercourſe—but of indiſpenſable neceſſity to domeſtic happineſs. As to *piety*, it is eſsentially the ſame wherever it takes poſſeſſion of the heart—whether in Africa, China, or Europe—though there may be circumſtantial differences in the way of manifeſting it.

SERVUS.

III. INDO-CHINESE NEWS.

1. DEATH OF A FAVORITE—June 3, 1821.—After the accession of his present majesty, he summoned to court, in order to enjoy higher preferment, a native of SHUN TIH HEEN, in the neighbourhood of Canton, who was named WAN JOO HO. On his way to Peking WAN JOO HO died: an event much regretted by his majesty, who has ordered unconditional promotion to be conferred on the surviving son of the deceased favorite.

2. A LEAD MINE ILLEGALLY OPENED.—In Canton province, under the jurisdiction of CHIN PING HEEN, a lead mine has been opened and worked without the sanction of the proper authorities. The emperor orders YUEN TA JIN, the governor-general, to examine fully into the subject: and to ascertain what degree of connivance there has been in the local authorities: and further, as to the expediency of shutting up the mines which collects multitudes of illegal banditti.

3. DEATH WARRANTS.—At CHAOW CHOW, to the eastward of Canton, the number of capital convicts, for robbing in bands, is so great, and the removing them to the metropolis of the province to be executed, would be so expensive; the FOO YUEN has determined to proceed in person to Chaow chow, bearing with him the usual death-warrant, called WANG MING, which empowers him to put persons to death without previous reference to the emperor.

4. PIRATES SUPPLIED AT SEA BY COASTING VESSELS.—The Peking Gazette contains a long paper against allowing Tea to

be carried to the north in coasting vessels. The reasons of the paper are, that these Tea-traders carry powder, iron, and utensils, out to sea, with which they supply pirates; and at the same time themselves furnish an object of cupidity to pirates. The writer advises his majesty to relinquish the petty coasting duties on Tea, and to compel the traders to convey their goods by inland navigation.

The boards of revenue, of civil appointments, and the military board, are ordered to deliberate together on the subject, and report their opinions to the emperor.

5. AN OLD MINISTER RETIRING FROM OFFICE—Peking, July 9, 1821.—His majesty has, at last, determined to permit his oldest minister, Ming leang, to retire, enjoying a title of nobility and the whole of his emoluments. Ming leang is now in his 87th year—hearing and sight both fail him.

6. LEAD MINES.—It appears in the Peking Gazette, that the question concerning the lead mines, on the frontier of Canton province, was brought before government by a farmer, who went to court for that purpose. The mines being an occasion of drawing together numbers of banditti, who formed themselves into brotherhoods for robbery and plunder.

7. LOSS OF DESPATCHES.—The courier from western Tartary, bearing five despatches, has lost one of them by the way, which is considered a matter of importance.

8. CANTON NEWS—July 9, 1821.—Wang ta jin, the treasurer of the province, has gone to ramble amongst the Seen genii. The viceroy, Foo yuen, Hoppo, and other great officers of the province went, in person, to present a feast of wine and rice before the corpse. The body has been removed to the great Buddha temple in the city, where their excellencies will go to weep and to sacrifice, when the day is fixed. On the 13th the coffin will set off for Chĕ keang province, which is the native place of the late treasurer. The An cha sze is appointed to hold the treasurer's seals for the time being.

His excellency the viceroy was indisposed on the 28th and 29th days, and unable to receive any of the officers who waited upon him.

On the 25th, the remains of the late Too tung and his son, who died on the same day, began the journey to return to Peking. All the officers of the Canton government accompanied the remains to the eastern gate of the city,

where they arranged presents and offered sacrifices on the road.

On the first of the 6th moon the viceroy offered incense at the temple of Confucius---the acting treasurer at the temple of the hero Kwan foo tsze---the superintendent of the salt department at the temple of the queen of heaven—and other officers at the temples of the dragon king, and the gods of wind and fire.

On the 2nd of the moon the Foo yuen will assemble with the viceroy and other officers, to finish the trials of Lo o king and nine other men, who plundered openly the camphor-wood village, in the district of Whampoa. After the trial is concluded they will be immediately conveyed to the market place and decapitated, and their heads suspended in cages.

On the same day the rebel Sew a tsing will be put to a slow and ignominious death, by being gradually cut to pieces.

In Yun nan and Kwei chow provinces, there is a race of mountaineers called Lo lo; they are described as tall in stature, having deep eyes, and high hooked noses, flat faces, and white teeth—shaving the beard, and wearing whiskers. They are expert in the manufacture of strong armour, sharp swords, good lances, and bows. They breed also excellent horses—are fond of shooting, hunting, and the practice of the spear. Their soldiers are the most renowned of all the barbarian tribes. During the civil wars of the third century they lent essential assistance to the kingdom Shuh.

News has arrived at court of hostile operations having commenced in Yun nan with that people; and an express, travelling 600 Le daily, has been sent to Ne, the commander-in-chief, at Sze chuen province. The despatches were contained in a leather ban-box, which enclosed also a seal, constituting him a Kin chae, or imperial commissioner.

The viceroys and generals of the neighbouring provinces are ordered to conduct troops forthwith to the aid of Yun nan, and to exterminate the mountaineers—these military operations are said to be (Chung ta) great and important. The —— , at the Mei ling mountain, has written to the Nan hae heen to be careful to forward, without delay, any despatches which may arrive from Yun nan.

Letters in Canton—July 17, 1821 — from Chaow chow foo, (about 200 miles to the eastward) say, that of the

banditti, in that neighbourhood, FOUR HUNDRED have been taken up by government, and are to be conveyed to Canton in eight separate parties: in consequence of this arrangement the idea of the Foo yuen going thither to try them has been relinquished.

A military officer, the commander of a thousand men, who was deputed from Hwuy chow (about 80 miles to the eastward) to receive the monthly allowances of the troops stationed there, on his return to the station, smuggled, by the way, a quantity of salt; this smuggled salt he sold during his journey; and after selling it gave information to the police to seize it, which occasioned an affray, in which one of the patrol was wounded. The offender, Wang shang ta, and two other accomplices, were lodged in custody of the Whampoa magistrate; from whom, on the night of the 1st instant, they contrived to make their escape, and have not since been heard of. Hand-bills, offering a reward for the apprehension of these criminals, have been issued by the said magistrate.

His excellency the Tau tae, at Shaow king foo, (on the north-west of Canton city) died of the prevailing distemper on the 11th instant, after three days of vomiting and purging.

The late treasurer's remains have left Canton. The viceroy, having been the late treasurer's tutor, did not attend, but sent a proxy to perform the usual ceremonies on the corpse being removed.

Some Peking Gazettes have been received, but they contain no papers of any interest to Europeans.

9. BRIBES AND OPPRESSION—JULY 12, 1821.—The latest Peking Gazettes contain some cases of mal-administration on the part of local magistrates. One accepted bribes to connive at a murder; and the police officers of another have been convicted of oppression, which caused the victim of their tyranny to commit suicide.

10. ADULTERY AND MURDER.—In Peking an unhappy young woman has made the following confession:—"I am TWENTY-THREE years of age, and have been married TEN years. Last year my husband and I came to town to procure a livelihood; we took a room in Lan-urh court to live in, and my husband went out during the day to work as a barber; which made him constantly absent from home. We had a neighbour, LE TA NEEN, whom I was constantly in the habit of seeing, and therefore did not

withdraw, as is usual. On the 20th of the 2nd moon I went to his sister's to help her to sew. LE TA NEEN came to the house, and the sister having gone out, he and I excited each other to adulterous intercourse. After the commission of adultery he and I entered into a plot to murder my husband, that we two might always live together.

Not long after this my husband came home drunk, lay down and fell asleep: LE TA NEEN came to the house, and I suggested to him that the present was a convenient time to commit the murder. He acceded to the suggestion; took a cord, belonging to my husband's dress, and told me to pass it under his neck. I did so, and brought it round, pulling at one end, whilst LE TA pulled at the other. My husband stretched out his arms and endeavoured to extricate himself; but we kept him down and pulled a while till he was strangled and died. LE TA and I then hung my husband up to a beam of the house. In the morning I began to be afraid, and run away from the house, but was soon taken, &c.

In such cases the adulteress is punished by a slow and ignominious death, called Ling-che: and the adulterer is beheaded.

This is another exemplification of the Chinese saying—"Lewdness and murder are nearly allied."

The reporting officer requested the emperor to reward the police for their activity in obtaining the murderers; but the emperor affirmed, in reply, that they had done no more than their duty; and the proposal to reward them was absurd.

11. PEKING NEWS—Peking Gazette, July 28, 1821.—His majesty has been pleased to appoint PIH-LIN one of the four ministers of state; and CHANG-LING to be one of the two assistant ministers. CHANG-LING is still commanded to remain as governor-general of SHEN-SE and KAN-SUH province.

KANG, the FOO-YUEN, or vice-governor of Canton province, is recalled to Peking; and ordered to wait till he be selected for some other employment.

CHANG-TA-JIN, now the treasurer of GUN-HUY province, is appointed to succeed KANG in Canton.

The reply of his imperial majesty to the request of YUEN-TA-JIN, the governor of Canton, to be permitted to go to court, was couched in these words, written with the vermilion pencil: I, the emperor, am exceedingly desirous

of ſeeing my ſervant YUEN, but the affairs of the two provinces, Canton and Kwang-ſe, are very important and numerous; it is impoſſible to let him leave now; ſtay till the enſuing ſpring, and then come to court to ſee me. Reſpect this.

It has been ſuggeſted to his majeſty to prohibit the gardens in which plays are acted, in the outer city of Peking; but the emperor has merely ordered that abuſes be reſtrained and puniſhed. For building war veſſels required in Shan-tung province, his majeſty has aſſented to a propoſal made to the following effect: That inſtead of bringing the materials from Nan-king, and building the war veſſels in Shan-tung, proper officers ſhall be sent to ſuperintend the building of them in Nan-king, where the materials are found, and afterwards take the veſſels to Shan-tung. It is ordered, that the veſſels wanted ſhall be completed within the ſpace of one year.

A ſhocking inſtance of human depravity has occurred in the neighbourhood of Peking. There was a family, poſſeſſing ſome property, conſiſting of a father, a ſtep-mother, and two ſons. The elder ſon conceived that his brother was better uſed than himſelf; and his father being ill; he became impatient to be poſſeſſed of his patrimony. Under the influence of hatred and avarice he conceived the idea of murdering his father, mother, and brother. This horrible deſign he effected by his own hand, in the dead of night; and then ſet fire to the houſe to conceal the murders. The houſe and ſeven others, with three mat-cottages, were burnt down; but the dead bodies remained unconſumed, and exhibited many proofs of the ſtabs and cuts they had received. The local magiſtrate endeavoured to ſlur over the atrocious proceeding, but the public voice brought it to the viceroy's ears; and he laid it before the emperor. The unhappy elder brother has acknowledged the particulars of the murders, and the motives which influenced him.

The anniverſary of his imperial majeſty's birth-day is fixed for the 10th day of the 8th moon,—September 25th, 1821.

12. CANTON DAILY PAPER—October 14, 1821.—On the 15th of the moon, his excellency the viceroy repaired to the Foo-yuen's palace, and there met with the Tartar duke, now commandant of the city; with the Foo-tung, or adjutant-general; and with the imperial commiſſioner

of cuſtoms, to examine the articles of tribute brought from SIAM.

December 13, 1821.—Yuen, the governor of Canton, has repreſented to the emperor, that during the 24th and 25th years of Kea-king, the government war-boats, which cruize upon the coaſt, ſuffered, from winds and weather, to ſuch a degree, that NINETY-THREE veſſels were diſabled; and during the 6th moon of the preſent year, FORTY-EIGHT war-boats were diſabled by gales of wind.

His majeſty has ordered a faithful eſtimate to be made of the ſums neceſſary to refit the above-mentioned cruizers: and has ordered rewards to be conferred on the families of thoſe men who were drowned or maimed.

TSEANG, the late governor of Canton, has reported, that the proceeds from Tea ſold in Sze-chuen, are not adequate to the expenses designed to be defrayed thereby. This has taken place of late years from a diminiſhed ſale.

In conſequence of the victories gained over the Mountaineers in Yun-nan, great numbers of officers and men have been recommended to his majeſty as deserving rewards. This was done, originally, by the emperor's order; but the commander-in-chief has ſo much exceeded the number that the "SHORT" war, and ſpeedy victory, called for; his majeſty has ſent the liſt back to have it curtailed. He turns the word PRIVY into a verb, and ſays, very coarſely, that the commander-in-chief has "privied the names"—by which he ſeems to mean, that all ſorts of refuſe has been caſt in to ſwell the liſt.

As one of the magazines of powder was being conveyed back from the ſcene of victory, it blew up, and killed forty-five men; and wounded nineteen. The officer preſiding, who was one by hereditary right, has been deprived of the title, and had the privilege conferred upon another person. (Peking Gazette.)