





High rank in the state is the brightest glory to which this people aspire; and with them learning derives its chiefest value from the simple fact that it brings them within the reach of that dazzling prize.

Strict examinations, regulated by a fixed code of laws, have been instituted and designed solely to elicit from the body of the community the "*true talent*" of the people, with the ulterior intention of applying it to purposes of government. At these examinations, which are open to all except menial servants, lictors, play-actors, and priests, it is determined who shall rise to distinction and shed glory back on their ancestors and forward upon their posterity, and who shall live on in obscurity and die and be forgotten. The competitors at the Olympic games never entered the arena before the assembled thousands of their countrymen, with deeper emotion, than that which agitates the bosoms of those who contest the palm at these literary combats. The days on which they are held and their results published in Canton, are the proudest which its inhabitants ever witness.—A brief notice of them may be interesting to the reader, and at the same time enable him to understand more fully the nature and object of the schools and colleges of the provincial city.

The highest literary examinations in the empire are triennial, and take place at Peking. Beside these stated, there are also other occasional examinations, which are granted by special favor of the emperor. Up to these contests, the most distinguished scholars go from all the provinces. This privilege is not gained without long, patient, and successful endeavor; the examinations, at which it is determined who shall enjoy it, occur also triennially, and are held in the metropolis of each province. These examinations are of incomparable interest to great multitudes of the people in every department and district of the empire. High honors, rich emoluments,

and, in a word, every thing that the young aspirant and his numerous kindred most esteem, are at stake. A long season of preparation has been endured; heavy expenses incurred; and now the decisive hour approaches.

Two examiners are chosen from the distinguished officers at Peking, under the immediate superintendence of the emperor. They must leave the capital within five days after they are chosen. They are allowed the use of the post-horses belonging to government. Upon those who come to Canton six hundred taels are conferred to defray their expenses while on the road; two hundred of which are paid when they commence their journey from Peking; and the remainder, by the governor of the province, when they are about to return after the examination is completed. These are assisted by ten other examiners, who are selected from the local officers, over whom the *foo-yuen* presides. Besides these there are many inferior officers, who are employed as inspectors, guards, &c. All these, together with the candidates, their attendants, &c., amounting to 10,000 and upwards, assemble at the *Kung-yuen*, a large and spacious building designed solely for these occasions. It contains numerous apartments, so that each candidate may be seated separate from his competitors. All of the seats are numbered. The apartments are low and narrow, and have only a single entrance, and no furniture except a chair and a narrow writing desk.

The number of candidates who assemble in Canton is between seven and eight thousand. They are often attended by their friends, and continue here for several weeks, and sometimes for months; during which time the hum and bustle of the city is greatly increased, and every kind of mercantile business receives a new impulse. These candidates are always persons of some distinction, which they must have gained, either at previous examinations or by the payment of large sums of money. They

are all called *sew-tsae*,—a title not unlike that of master of arts; but they are divided into several classes, and those who have purchased their degree are often despised by the others, and are generally regarded with less respect than those who have gained it by their own merits. They meet now on equal terms, and their 'true ability' is to be determined by personal efforts, which are to be made during a given period and under given circumstances.

The candidates assemble on the 8th moon; but none are allowed to enter the examination except those who have been previously enrolled by the literary chancellor of the province. The age, features, place of residence, and lineage of each candidate must be given in the chancellor's list; and a copy of it lodged in the office of the fooyuen. They must all attend at the examinations in their native provincè; and those who give in a false account of their family and lineage, or place of nativity, shall be expelled and degraded;—for no candidate can be admitted at any place, without proving that his family has been resident there for three generations.

The examination continues for several days, and each student must undergo a series of trials. The first trial is on the 9th of the moon; the second, on the 12th; and the third, on the 15th. The candidates are required to enter their apartments, on the day preceding the examination, and are not allowed to leave them until the day after it is closed. Thus they must pass two nights in close and solitary confinement. On the first day of their examination, *three* themes, which are selected from the '*Four books*,' are proposed to them, and they are required to give the meaning and scope of each; and a *fourth* theme, on which they must compose a short *poem in rhyme*. On the second day, a theme is given them from each of the '*Five classics*;' and on the third day, five questions, which shall refer to the history or political

economy of the country, are given them. The themes must be sententious, and have meaning which is refined and profound. They must not be such as have often been discussed. Those which are given out for poetry, must be grave and important. In the themes for essays on political economy, the chief topics must be concerning things of real importance, the principles of which are clear and evidently of a correct nature. "There is no occasion to search and enquire into devious and unimportant subjects." All questions concerning the character and learning of statesmen of the present dynasty, as well as all topics which relate to its policy, must be carefully avoided.

The paper on which the themes and essays are written is prepared with great care; and must be inspected at the office of the *poo-ching-sze*. It is a firm, thick paper; and the only kind that may be used. The price of it is fixed by authority. The number of characters, both in the themes and essays, is limered. The lines must be strait; and all the characters full and fair. At the close of every paper, containing elegant composition, verses, or answers to questions, it must be stated by the student how many characters have been blotted out or altered; if the number exceed one hundred, the writer is *tsee chuh*, 'pasted out:—which means, that his name is pasted up at the gate of the hall, as having violated the rules of the examination, and he is forthwith excluded from that year's examination.—There are usually a hundred or more persons at every examination in Canton subject to this punishment, for breaking this or some other of the regulations.

The candidates are not allowed "to get drunk and behave disorderly" during the examination. All intercourse of civility between the examiners and the friends and relations of the students must be discontinued; and there must be no interchange of letters, food, &c. On entering the outer gate of the *kung-yuen*, each candidate must write his name in

a register kept for that purpose; and if it is afterwards discovered that the name was erroneously written, then the officer superintending the register, shall be immediately arrested and delivered over to a court of inquiry; and if it shall be ascertained that the student has employed any person to compose his essays for him, or if he is found guilty of any other similar illegality, both he and his accomplices shall be tried and punished. Moreover, the student on entering the hall of examination must be searched; and if it be discovered that he has with him any pre-composed essay, or miniature copy of the classics, he shall be punished by wearing the wooden collar, degraded from the rank of *sew-tsaë*, and for ever incapacitated to stand as a candidate for literary honors; and the father and tutor of the delinquent shall both be prosecuted and punished.

All the furniture and utensils, such as the writing desks, inkstands, &c., in the apartments where the students write their essays, must be searched; and also each and all of the managers, copyists, attendant officers, servants, porters, &c., &c. If in any manner a learned person, who is to decide on the papers, be admitted to the apartments of the students, dressed as a servant, he shall be punished, and the chief examiner delivered over to a court of inquiry. A watch, composed of military officers and soldiers, is maintained day and night both in the inner and outer courts of the hall; and if any of these men are guilty of conveying papers to the candidates, concealed with their food, or in any other way, they shall be punished.—There are many other regulations and precautions which have been adopted to prevent fraud; but we have given enough to show something both of the interest which gathers around these examinations, and of the schemes which are formed to gain distinction without the toil and fatigue of hard study.

Of the thousands of candidates assembled at these examinations in Canton, only seventy-one can obtain

the degree of *Keu-jin*; the names of these are published by a proclamation, which is issued on or before the 10th of the 9th moon, and within twenty-five days after the examination is closed. This time is allowed the examiners to read the essays and prepare their report. The proclamation, which contains the names of the successful candidates, after it has received its appropriate signatures, is pasted up on the office of the foo-yuen. At a given hour, three guns are fired; and the foo-yuen at the same time comes forth from his palace accompanying the official paper; it is forthwith pasted up, and again a salute of three guns is fired; his excellency then advances and bows three times towards the names of the 'promoted men' (*Keu-jin*); and finally retires under another salute of three guns.

Ten thousand anxious minds are now relieved from their long suspense. Swift messengers are despatched by those who have won the prize to announce to their friends the happy result of the long trial which they have undergone; and while the *many* return with disappointment to their homes, the successful *few* are loaded with encomiums and congratulations, and their names with their essays sent up to the emperor. To crown the whole, a banquet is prepared for these newly-promoted men; and the examiners, and all the civil officers of rank in the province join in these festivities. Gold and silver cups for the occasion must be provided by the provincial treasurer. The chief examiner from Peking presides; the foo-yuen, at whose palace the banquet is given, and who is present as visitor, is seated on his right, and the assistant examiner on his left. The governor of the province is also present; a train of inferior officers wait as servants; and two lads, dressed like *naiads*, holding in their hands branches of olive, grace the scene with a song from their ancient classics.

There are three other examinations in Canton, which occur twice in three years, and are attended by great numbers of aspirants. At the first, which is attended by the students of Nan-hae and Pwan-yu, the che-heens preside; at the second, which is attended by candidates from all the districts of Kwang-chow-foo, the che-foo presides; but the third is conducted by the literary chancellor of the province, whose prerogative it is to confer the degree of *sew-tsae* upon a limited number of the most distinguished competitors. These are preparatory to the triennial examination, and inferior to it in interest; they need not therefore be further particularized. It may be remarked, however, in passing, that they are open to persons of all ages; and a case very recently occurred, where a hoary head of eighty, accompanied by a son and grandson, attended the examination;—all of them were candidates for the same literary honors.

To qualify the young for these examinations, and thereby prepare them for rank and office in the state, is a leading object of the higher schools and colleges among the Chinese. But a great majority of the schools in Canton are designed only to prepare youth for the common duties of private life. These latter, as well as many of the higher schools, are *private* establishments. And though there are teachers appointed by government in all the districts of the empire, yet there are no public or charity-schools for the benefit of the great mass of the community. Whatever may be his object and final destination, almost every scholar in Canton commences his course at some one of the private schools. These, among the numerous inhabitants of this city, assume a great variety of form and character, according to the peculiar fancy of individuals. The opulent, who are desirous of pushing forward their sons rapidly, provide for them able teachers, who shall devote their whole time to the instruction of two, three, or four pupils. A school of this description we have

repeatedly visited; it is in a hall belonging to merchants from Ning-po, and is kept by an old man who has three lads under his care, one five, another seven, and a third, nine years old; he instructs them in the learned dialect, and the youngest has already made greater proficiency than is usually done by boys at the age of ten. Sometimes the inhabitants of a single street, or a few families who are related to each other, unite and hire a teacher and fit up a school-room, and each defrays a stipulated part of the expenses. At other times, the teacher publishes the rules and terms on which he will conduct his school, and seeks for scholars wherever he can find them.

Children are not generally sent to school until they are seven or eight years old; they enter, usually, for a whole year, and must pay for that term whether they attend regularly or not. The wages of the teachers vary greatly: in some instances, (and they are not unfrequent in the country,) the lads pay only two or three dollars, but generally fifteen or twenty, per annum. When the teacher devotes his whole time to two or three pupils, he often receives a hundred dollars or more from each.

The ordinary school-room, with all its defects, presents an interesting scene. At the head of it there is a tablet, on which the name of the sage, —“*the teacher and pattern for myriads of ages*”— is written in large capitals; a small altar is placed before it, upon which incense and candles are kept continually burning. Every morning when the scholar enters the room, he bows first before the tablet and then to his teacher; the former is not merely a tribute of respect, but an act of worship, which he is taught, nay, compelled to pay to Confucius.—The boys usually continue in school from six o'clock in the morning until six in the evening, except two or three hours which they are allowed for their meals. When in school they all study aloud; and each one raising

his voice at the same time, and striving to out-do his fellows, the noise of the whole is very great. Upon those who are idle or disobedient, the teacher plies the *rattan* with woful severity. Every lesson must be committed perfectly to memory; and the lad who fails in this, is obliged to bow down and learn it upon his knees; and those who are the most incorrigible are made to kneel on gravel and small stones, or something of the kind, in order to enhance their punishment.

The *San-tsze-king*, the famous "three character classic," is the first book which is put into the hands of the learner. Though written expressly for infant minds, it is scarcely better fitted for them, than the propositions of Euclid would be were they thrown into rhyme. But "it is not to be understood" at first; and the tyro, when he can rehearse it correctly from beginning to end, takes up the Four books and masters them in the same manner. Thus far the young learners go, without understanding aught, or but little, of what they recite; and here, those who are not destined to a literary course, after having learned to write a few characters, must close their education. The others now commence the commentary on the Four books, and commit it to memory in the same way; and then pass on to the other classics. The study of arithmetic, geography, history, and so forth, forms no part of a "common-school" education.

The high schools and colleges are numerous; but none of them are richly endowed, or well fitted for the purposes of education. The high schools, which are *fourteen* in number, are somewhat similar to the private grammar schools in England and America; with this difference, that the former are nearly destitute of pupils. There are *thirty* colleges; most of which were founded many centuries ago. Several of them are now deserted, and are falling to ruins. Three of the largest have each about two hundred students, and, like all the others, only one or two

professors. We have sought long and diligently, but thus far in vain,—for some definite information concerning the existing discipline and regulations of these colleges; should we affirm that they are without rules and order, we should say what we do not doubt, but what we cannot prove. All those systems of instruction which have sprung up in modern times, and are now doing so much for the nations of the West, are here entirely unknown. There are, however, a few books in the Chinese language which contain excellent maxims on the subject of education, give numerous rules to facilitate the acquisition of knowledge, and detail systems of gymnastic exercises for the preservation of health.

Of the whole population of Canton not more than one half are able to read. Perhaps not one boy out of ten is left entirely destitute of instruction; yet of the other sex not one in ten ever learns to read or write. There is scarcely a school for girls in the whole city. Public sentiment here is against the education of females; immemorial usage is against it; many passages in the classics are against it; and the consequence is they are left uninstructed, and sink far below that point in the scale of being, which they are fitted and ought ever to hold. The degradation into which the fairest half of the human species is here thrown, affords cause for loud complaint against the wisdom and philosophy of the sages and legislators of the celestial empire.

We do not knowingly detract from the merits of the Chinese; in comparison with other Asiatics, they are a learned and polished race. Those who have been educated are generally remarkably fond of books: and though there are no public libraries in Canton; yet the establishments for manufacturing and vending books are numerous. And to supply those who are unable to purchase for themselves the works they need, a great number of circulating libraries are kept constantly in motion. But almost all of these books are bad; this charge,

however, does not lie with equal force against those works which usually constitute the text-books of literary men.

We are admirers of Greek and Roman literature: but we deprecate the practice of putting into the hands of *young* students the "master pieces" of some of their most celebrated authors. The moral tendency of many of those *heathen* writings, which, ever since the dark ages have continued to form the basis of the literary education of not a few *christian* schools, is decidedly inferior to the Chinese. An elegant English scholar has spoken well on this point. 'The Chinese student,' says he, 'not being secured from error by the light of revealed religion, can only derive his moral precepts from his school learning. He is certainly therefore fortunate in the possession of a body of ancient native literature, which, while it cultivates his taste and improves his understanding, contains nothing to inflame his passions or corrupt his heart. The Chinese are not compelled, as we are, upon the authority of great names, and for the sake of the graces of style and language, to place in the hands of their youth, works containing passages which put modesty to the blush,—works, in which the most admirable maxims of morality, are mixed and confounded together in the same page, with avowals and descriptions of most disgusting licentiousness. The Chinese press is certainly by no means free from the charge of grossness and indelicacy; but the higher class, at least, of Chinese literature, that which usually forms the library of the youthful student, is in this respect wholly unexceptionable.'

The *religious* institutions of Canton present for contemplation a dark and melancholy picture. Created in the likeness of the infinite, the high, and lofty ONE, and entrusted with the dominion of this lower world, man is fitted for sublime action. His intellectual faculties capable of unlimited improvement, and

his "living soul" panting after immortality, prove his origin divine, and that by the exercise of his strength he can accomplish deeds that shall associate him with glorified spirits, and make him heir to an eternal kingdom. In themselves princes are but worms; yet with a renewed spirit the humblest man on earth, may rise, and, holding communion with his Maker, shed a benign influence around him that shall cause multitudes to rise up and call him blessed. The day-spring from on high has visited the earth; and millions of our race are rejoicing in the glorious liberty of the children of God. But here, alas, where "sages" have taught, and where the good and perfect gifts of the Father of lights have been richly enjoyed, the creature denies his Creator, perverts the use of talents given him for noble purposes, and bows down and pays divine homage to wood and stone. Facts shall speak for themselves; and the reader must form his own opinion on a case, the final decision of which rests not with man. Our judgment and that of the idolater is with the Almighty: soon these earthly scenes will be past away, and the great and small stand together; then gold and diadems will be worthless; then all human distinctions will vanish; and then religion—that religion which is pure and undefiled before God,—will alone be valuable.

We will notice the temples or religious houses of Canton in order, (as we find them in a native manuscript,) and narrate only such facts, as are necessary to illustrate their real character and condition.

1. *Kwang-heaou-sze*, that is 'the temple of glory and filial duty.' The Chinese are remarkably fond of splendid names, and this peculiarity is strikingly illustrated in the rich and flowery language which the Budhists have employed in naming their temples. *Sze* is one of the most common terms used to designate the temples of Budha, and the other two characters, *Kwang-heaou*, form the proper name of the temple. It is unnecessary, and often difficult,

to translate the names of these temples; we shall, therefore, usually write them just as they are found in native books.

The Kwang-heaou temple is one of the largest and richest in Canton; it stands within the walls near the northwest corner of the old city. There are thirty-five hundred acres of land belonging to it; which are rented for the support of its inmates,—about two hundred in number. This temple was first built in the time of the San-kwo, A. D. 250; it has often been repaired, and supplied with new *recruits* of idols, which are numerous in all its principal halls. In the records of its early history there are frequent allusions to *Se-chuh* and *Se-yih*. *Se-chuh*, also called *'Teen-chuh*, is India; but the use of *Se-yih* seems not to be well settled.—Professor Neumann, in his notes on the catechism of the Shamans, says; “the meaning of these words [*Se yih*] is very extensive, and changes from one century to another. All the countries within and without the northwest frontiers of China, and the northern parts of Hindostan, are now comprehended under this denomination.”—It denotes ‘the west,’ much in the same manner in which we speak of ‘the east.’

2. *Tsing-hwuy-sze*:—this stands near the Kwang-heaou temple, and though inferior to it in extent, is quite like it in almost all other respects. There is indeed, a very great similarity in these establishments, not only here but throughout the empire; we need not therefore repeat what is common to them all. The *Tsing-hwuy* temple was first built in the time of the Leang dynasty, and is remarkable chiefly for a lofty pagoda that rises within its enclosures.

3. *Hwae-shing*:—this temple was built during the reign of the *Tang* dynasty, by *fan-jin*, ‘foreigners;’ it has a lofty dome and spire, rising one hundred and sixty feet in height; which the Chinese call *kwang-ta*, ‘the unadorned pagoda.’ In the time of Ching-hwa of the Ming dynasty, A. D. 1468, it was rebuilt; and *Ah-too-lah*, (Abdulla,) a civil officer, and seventeen

families, resided in or near the temple. These were all, probably, Mohammedans: they now amount to about 3,000 individuals, and are distinguished from the other inhabitants, as 'persons who have no idols, and who will not eat swine's flesh.'

4—9. Hae-choo-tsze-too; Paou-to; Keae-yuen; Se-chen-kwei-fung; Se-hwa; and Tae-tung-koo.—We fear our readers will frown at these hard, and, to all but natives—very uncomely names; but they are, in fact, infinitely less unseemly, than the establishments which they designate. No habitations on earth are more to be abhorred; they are full of idols and all manner of abominations. Their outer courts are common retreats for crowds of vagabonds and gamblers; while their inner apartments are usually inhabited by those miserable beings, who, having abandoned society, and their better reason too, drag out an ignorant, idle, and misanthropic life.

10. *Chang-show gan*:—*gan* is often applied to nunneries, of which there are several in Canton. But there are no nuns in this temple. The number of priests is about one hundred, who are maintained at an annual expense of more than 7000 taels. This money is obtained by the lease of lands, which have been given to the establishment. The temple, with its various buildings and gardens, occupies three or four acres of land. Some of the halls are spacious; and one of them, which has been recently built by a member of Howqua's family, is neat and kept in good condition. In one of the largest halls there is a fine image of Budha, in an attitude—that of a half-naked, gross, well-fed lounge,—which does honor to the deified mortal, whom it represents! Directly above him, in another apartment, stands 'the goddess of mercy,'—a well favored image, but undistinguished by any superhuman characteristics, except in the dimensions of her person, being twelve or fifteen feet in height.—This temple stands without the walls of the city, about three quarters of a mile directly north from the foreign factories. It

is frequently visited by Europeans; and from the upper story of one of its buildings, they may enjoy a fine view of the western suburbs.

11—13. Che-yuen; Chung-fuh; and *Hwa-lin-sze*. This last,—“the flowery forest” temple, stands about a hundred rods northwest from the foreign factories. It was founded, A. D. 503, by *Ta-mo*, a teacher of the contemplative school, who came from India: “he sailed over a wide expanse, and was full three winters in completing the voyage hither.” In the 11th year of Shun-che, A. D. 1755, the temple was rebuilt, and its gardens were adorned with forest-trees. It has now about two hundred inmates.

14—26. Se-chuh sin-gan (the new Indian temple); Ta-fuh; Wan-shen; Fuh-hwuy; Ching-tsew; Poo-keen; Pih-yun; Tung-shan; Hoo-kwo; Hae-kwang; Leen-tseuen; Yue-ke; and Hae-chwang-sze; this last is the far famed “*Honam jos-house*,”—or the

Temple of Honan.—It was originally a private garden; but afterwards, and several hundred years ago, a priest, named Che-yue, built up an establishment, which he called “the temple of ten thousand autumns,” and dedicated it to Budha. It remained an obscure place, however, until about A. D. 1600, when a priest of eminent devotion, with his pupil *Ah-tsze*, together with a concurrence of extraordinary circumstances, raised it to its present magnificence. In the reign of Kang-he, and as late as A. D. 1700, the province of Canton was not fully subjugated; and a son-in-law of the emperor, was sent hither to bring the whole country under his father’s sway. This he accomplished; received the title of *Ping-nan wang*, “king of the subjugated-south,” and took up his head quarters in the temple of Honan. There were then 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, Ping-nan, a blood-thirsty man, cast his eyes on *Ah-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 hand, 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 Ah-tsze was a holy man, adding “you must not unjustly kill him.” Next morning the king presented himself before Ah-tsze, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his tutor and guide; and morning and evening the king waited on the priest as his servant.

“The inhabitants of the thirteen villages now heard of this miracle and solicited the priest to intercede in their behalf, that they might be rescued from the sentence of extermination. The priest interceded, and the king listened, answering thus:—‘I have received an imperial order to exterminate these rebels; but since you, my master, say they now submit, be it so; I must, however, send the troops round to the several villages, before I can report to the emperor; I will do this, and then beg that they may be spared.’—The king fulfilled his promise, and the 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.

“The temple had then no hall of celestial kings; and at the outer gate there was a pool belonging to a rich man who refused to sell it, although Ah-tsze offered him a large compensation. The king conversing with the priest one day, said, ‘this temple is deficient, for it has no hall for the celestial kings;’ the priest replied, ‘a terrestrial king, please your highness, is the proper person to rear a pavilion to the celestial kings.’ The king took the hint, and seized on the pool of the rich man, who was now very glad to present it without any compensation; and he gave command, moreover, that a pavilion should be

completed in fifteen days; but at the priest's intercession, the workmen were allowed one month to finish it; and by laboring diligently night and day, they accomplished it in that time."

Such is the history of the temple of Honan, the largest and best endowed religious establishment in Canton.—*Honan* is an island, and is situated, as its name denotes, (literally translated,) "*south of the river;*" but the village, which for a considerable distance lines the bank of the *Choo-keang* directly opposite to the city, may be considered as forming a part of its southern suburbs.—As the family residences of several principal Chinese merchants, and the open fields lying beyond the village, together with the attractions of the "jos-house," make Honan a place of frequent resort for strangers who visit Canton, some further particulars concerning the present extent and condition of the temple, may be acceptable.

Its buildings, which are chiefly of brick, are numerous, and occupy, with the gardens belonging to the temple, six or eight English acres. These grounds are surrounded by a high wall.—Crossing the river a few rods east of the foreign factories, directly after landing you enter the outer gate, pass through a long court-yard to a second, called 'the hill gate,' over which *Hae-chucang*, the name of the temple, is written in large capitals. Here, as you stand in the gateway, you see two colossal figures—images of deified warriors, stationed one on your right, the other on your left, to guard, day and night, the entrance to the inner courts. Passing further on, through another court you enter "the palace of the four great celestial kings"—images of ancient heroes. Still advancing, a broad pathway conducts you up to the great, powerful, palace. *Procul, O procul, este profani.* You are now in the presence of "the three precious Budhas," three stately images, representing the past, the present, and the future Budha. The hall, in which these images are placed, is about one hundred feet square, and contains numerous altars,

statues, &c., it is occupied by the priests while celebrating their daily vespers, usually at about 5 o'clock P. M. Further onward, there are other halls, filled with other images, among which that of "the goddess of mercy" is the most worthy of notice.

On the right side, after you have entered the temple, there is a long line of apartments; one of which is used for a printing office; and others are formed into narrow cells for the priests; or into stalls and pens for pigs, fowls, &c. These animals are brought to the temple by devout devotees, when they come to make or pay vows to the beings who inhabit the temple. On the left side, there is another set of apartments—a pavilion for Kwan-foo-tsze, a military demigod; a hall for the reception of visitors; a treasury; a retreat for *Te-tseang wang*, the king of hades; the chief priest's room; a dining hall; and a kitchen. Beyond these, there is a spacious garden, at the extremity of which there is a mausoleum, wherein the ashes of the burnt priests are, once a year, deposited; also a furnace for burning their dead bodies, and a little cell in which the jars containing their ashes are kept, till the annual season of opening the mausoleum returns. There are likewise tombs for the bodies of those who leave money for their burial.—There are about 175 priests now in the temple. They are supported in part by property belonging to the establishment, and partly by their own private resources. Only a few, and a *very* few, of them are well educated.

27—75. These forty-nine temples we must pass over without mentioning even their names; several of them are large, and it would require many volumes to contain all that the Chinese have written concerning them.

76—78. Yuen-meau kwan; Woo-seen kwan; and Peih-keu kwan.—These three temples belong to priests of the *Taou* sect; and their history is filled with those wild and extravagant vagaries, which are so characteristic of that order. The first of the three

was rebuilt in the fifth year of Kang-he, A. D. 1667, and very richly endowed by officers of the provincial government. The *Woo-seen kwan*, or "temple of the five genii," derived its name from the "five immortals," who, at a very early period (as already noticed,) came hither, riding upon five rams, as a token of prosperity to the inhabitants of the country. The temple is spacious, has many images, and a great number of pavilions for "the immortals."

79—86. Fow-yew; San-yuen; Fung-chin; Nanhæ-shin; Lung-wang; Kwan-te; Fung-shin; Teen-how kung.—These are all temples of considerable note, to which great numbers of the people resort. The *Teen-how kung*, or "temple of the Queen of heaven," is much frequented by seafaring people, of whom her ladyship is "defender and protector."

87. *Ching-hwang-meau*.—The superintendent of this temple pays \$ 4,000 for his situation; which sum, with a large profit, is obtained again in the space of three or four years, by the sale of candles, incense, &c., to be used by worshipers.

88—124. Most of these are "temples of ancestors," and they complete the list before us; which, large as it is, does not, we believe, include the whole number of temples in Canton.

There are, moreover, a great number of public altars, which are dedicated to the gods of the land and of grain, of the wind and clouds, of thunder and rain, and of hills and rivers, &c. At these, as also in all the temples, sacrifices and offerings, consisting of various animals, fish, fowls, fruits, sweetmeats, cakes, and wines, are frequently presented, both by officers of government and private citizens. There are also in these temples, and at these altars, numerous attendants whose whole lives are devoted to the service of the idols. On the birthday of the gods, and at other times, processions are fitted out at the different temples; and the images are borne in state, through all the principal streets of the city, attended by bands of musicians; by priests; lads on

horseback; lasses riding in open sedans; old men and boys bearing lanterns, incense-pots, flags, and other insignia; and by lictors with rattans, and soldiers with wooden swords. In addition to all these, the different streets and trades, have their religious festivals, which they celebrate with illumination, bonfires, songs, and theatrical exhibitions. A great deal of extravagance is displayed on these occasions—each street and company striving to excell all their neighbors. The private and domestic altars, shrines crowded with household gods, and daily offerings of gilt paper, candles, incense, &c., together with numberless ceremonies occasioned by nuptials or the burial of the dead, complete the long catalogue of religious rites and institutions which are supported by the people of Canton.

And why, all this array of men and means! To what useful end is it devoted? Does it adorn the city? Does it enrich its inhabitants? Clothe the naked? Feed the hungry? Instruct the ignorant? Reclaim the vicious? Heal the sick? Does it, in short, bring any consolation, or any real support to the poor and the afflicted? The whole number of priests and nuns, (there is said to be a thousand of the latter,) is probably not less than 3000; and the annual expense of the 124 temples, may be put down, on a moderate estimate, at \$250,000. An equal sum is required to support the annual, monthly, and semi-monthly festivals, and daily rites, which are observed by the people in honor of their gods. But it is not the mere outlay, nor even the sinking of half a million annually, that makes the full amount of the evil; it is incalculable; like consumption in the human frame, it preys on the vitals, and destroys with a slow but steady step the whole system. Buddhism and Taouism, with the religious doctrines of the Sage, acting conjointly for a period of more than 1700 years, have had full opportunity to exhibit their legitimate results; this they have done; and those

results are too numerous and too palpable to be misunderstood. We know, and blessed be God for the assurance, that "in every nation he that feareth *Him* and worketh *righteousness*, is accepted with him;" but we challenge the abettors of idolatry to point out to us even so much as one solitary instance, where the direct results of these three religious creeds have been in the least degree salutary.

We have already alluded to the only *two pagodas* in this city, *viz.* the *Hwa-ta*, or 'adorned pagoda,' so called in contradistinction from the *Kwang-ta*, or 'unadorned pagoda.' They both stand near the west gate of the old city; and when approaching Canton from the east, they are the first objects that arrest the attention of the traveller. The geomancers say, the whole city is like a great junk: the two pagodas are her masts, the five story house (which rises on the hill close by the northern wall,) her stern-sheets! The *Hwa-ta* was built more than thirteen hundred years ago; it has nine stories, is octagonal, and 170 feet in height. The *Kwang-ta* was built in the time of the Tang dynasty, which closed A. D. 906. It is broad at the base, and slender towards the top. Its height is 160 feet. Anciently it was surmounted by "a golden cock, which turned every way, with the wind;" but that was broken down and carried off to the Capital, and its place afterwards supplied by a wooden one, which long since disappeared.

The account of the *charitable institutions* of Canton is brief. They are few in number, small in extent, and of recent origin.

1. *Yuh-ying-tang*,—or "the foundling hospital." This institution was founded in 1698, and it was rebuilt and considerably enlarged in 1732. It stands without the walls of the city, on the east; it has accommodations for two or three hundred children, and is maintained at an annual expense of two thousand five hundred and twenty-two taels.

2. *Yang-tse-yuen*;—this is a retreat for poor, aged and infirm, or blind people, who have no friends to support them. It stands near the foundling hospital, and like it enjoys imperial patronage—receiving annually 5100 taels. Both this sum, and that for *Yuh-ying-tang*, are received, in part, or wholly, from duties paid by those foreign ships which bring rice to Canton. Every such ship must pay the sum of 620 taels, which, by imperial order, is appropriated to these two hospitals. The number of “rice ships” last year was 28, yielding the sum of 17,360, taels. What became of the surplus, 9738 taels, does not appear from any statements, which we have obtained.

3. *Ma-fung-yuen*, or ‘the hospital for lepers.’ This is also on the east of the city; the number of patients in it, is 341, who are supported at an expense of 300 taels per annum!

Some centuries ago, a public dispensary was set up, in order to furnish the indigent sick with medicines; but for a long time the establishment has been closed.—Small plots of ground, situated on the east and north of the city, have been appropriated as burying places for those who die friendless and moneyless. There are, we believe, no tombs or places of interment within the walls of Canton. But the hills beyond, and in every direction round the city, are covered with monuments and hillocks which mark the places of the sleeping dead; thither the lifeless bodies of the poor, are carried out and buried, usually, we believe, at the public charge.—All the above named appropriations are under the care of government, and are meted out with a sparing hand. The condition of the three hospitals, if such they may be called, is wretched in the extreme. The foundlings, are often those infants which have been exposed; and who when grown up are often sold, and not unfrequently for the worst of purposes. Such is a specimen of the benevolent institutions of the celestial empire!

MISCELLANIES.

THE SYSTEMS of *Budha and Confucius compared*—The following curious paper, which we extract from the *Indo-chinese Gleaner*, was composed by a minister of state and addressed to the emperor *Ching-tih*, whose reign closed in 1520. This monarch was much attached to the religion of Budha, and contemplated sending an ambassador, with expensive presents, to some of the nations of India, in order to bring a few of the most learned Buddhists into China, that they might explain to him more fully the tenets of that sect. The object of this paper was to dissuade the monarch from his purpose, and to induce him to follow the doctrines of Confucius. But the paper was never presented to his majesty.—It exhibits a tolerably fair specimen of Chinese logic, and also of that apathy, in regard to the destinies of the immortal spirit, which is so common among the learned disciples of Confucius.—The minister Wang Yang-ming, addressing his sovereign, says,—

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 Budha; 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 practice 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 unexamined. My sentiments on the subject, are different from theirs; still, however, I fear that your majesty's attachment to Budha may, perhaps, not yet have gone to its highest pitch. If your imperial affection to Budha does 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 [the celebrated dynasties of Hea, Shang, and Chow,] will return. How fortunate for the Empire! How felicitous to your imperial ancestors!

I beg your imperial permission to explain to your majesty, the nature of a genuine attachment to Budha. 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, (Fuh-he, Shin-nung, Hwang-te, Yaon, and Shun,) and the three kings, (the first sovereigns of the three dynasties, Hea, Shang, and Chow,) 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 thoughts,—“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 as 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 Budha—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; so that they can produce in them, feelings of compassion, and general benevolence, which would lead them to seek to renovate the whole flock of living mortals, to help them out of their multifarious troubles; and thus lift them up 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 Budha, 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 Budha, 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 people, 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 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 purpose of adulation.

If your majesty be really attached to Budha, 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 Budha, 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 Budha is the sacred sage of foreigners. Our sacred sages are the Budha of China. Among foreigners, it is highly proper to use the religion of Budha, 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 Budha as our teacher, is just like a man employing a carriage and horses to cross the sea. Had he even Tsaou-foo for his coach-man, and Wang-leang 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 Budha, are incapable of directing 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 plebeians;—well, even admitting these two things

in favor of Budha, 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, practiced the forms of the religion of Budha; 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 Budha.

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 Budha, consider *Shih-kea*, (one of the precious Budhas,) 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. That for which the people of the age most honor and love Shih-kea 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 Budha, from beginning to end, all that is said in regard to the life of Shih-kea 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; and those of Yaou, a hundred and twenty: thus in regard to age, they were superior to Shih-kea. Budha manifested commiseration, 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 soothed 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 Shih-kea. Budha 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 all the four quarters of the earth.

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 are they above the ordinary methods of human acting! In this also, our sacred sages were vastly superior to *Shih-kea*.

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, plebeian herd,—these indeed are what the enlightened of the sect of *Budha* 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 of which the sect approves, 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 *Shih-kea* is long since dead. If your majesty says. “In the other party, there are of the disciples of *Budha*, those who are 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 *Budha*, springs from a genuine wish to discover the good way, I have ventured to intreat your majesty, not to love the name merely; but also, to seek diligently the reality; not to regard 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 *Budha*, but from the spotless sages; not from foreigners, but in our 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 *Budha*,—to seek the doctrines of *Yaou* and *Shun*, with the same earnestness with which

you seek those of Shih-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, (the object of your research,) near even 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, (Confucius,) who says; “The very moment that I desire to be virtuous, the attainment is made;” and,—“but for one day resist corrupt propensities, and revert to the proper use of reason, and the whole empire will return to virtue;” also the testimony 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, I instantly leaped for joy, and hastened to prepare and present this address, the intention of which is to follow out and strengthen your majesty’s purpose; hoping your majesty 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!

Ophthalmic Hospital at Macao.

Several months ago, (vol. 1st. p. 334,) we alluded to the existence of this institution, and expressed a hope that we might ere long lay before our readers some account of its operations; but at that time we were not aware of its extensive usefulness, nor of the confidence in the skill of its founder, which its success had secured among the native inhabitants. The Chinese need *ocular* demonstration of the intelligence, practical skill, and kind feelings of those who come to their shores from far. They have had proof enough of their enterprise and bold daring; and not a little too of their

shrewdness and foresight; but very rarely have they had opportunity to witness deeds of charity and acts of benevolence. Were the records that are on high, let down before our eyes, what dark scenes would they disclose! Many of the adventurers, who first penetrated to this farther east, two centuries ago, were as reckless and cruel as they were bold and intrepid. An honorable commerce, and the exercise of christian charity, would never, we apprehend, have closed against foreigners the northern ports of China, or those of Japan. We allude to these things as the scenes of other times, and with the most confident expectation that they are not to be repeated. In this opinion we are confirmed by facts, some of which are already on record, and by the existence of such institutions as that which we now have the pleasure of noticing.

We would remark here, that it was in answer to our own earnest solicitation that the following documents were put into our hands. We made the request for them in the full belief that the publication of such facts will do good, by inciting others to go and "do likewise." We query whether the modern teachers of christianity, who have gone forth to the desolate places of the earth, have not overlooked too much the bodily infirmities of those whom they would benefit. The conduct, as well as the precept of our divine Lord is very full on this point; he not only *taught* from place to place, but "he went about *doing* good;" he not only healed the sick and cured the lame, but "*unto many that were blind he gave sight*;"—numerous instances are specified in the brief memoirs which we have of his public ministry. There is a luxury in doing good; there is an unspeakable pleasure in relieving our fellow-men who are in poverty and distress.—The founder of the *Ophthalmic Hospital*, has commenced a noble work; and while we thank him for kindly furnishing us with the papers which we subjoin, we congratulate him on account of the success which has crowned his benevolent efforts.—The paper which we here introduce will explain the origin and object of the Hospital. It was written about a year ago, and in consequence of a benefaction, which was at once most commendable on the part of the donors and compatible with the design of the institution in behalf of which it was granted. The paper is as follows:—

"HAvING, during the last three years, received from Mr. Vachell Chaplain to the British Factory in China, the amount of offerings at the Communion Table, it seems somewhat incumbent on me to state the origin and nature of the Institution to which this money has been applied; and the claim it has on the good will and assistance of all persons anxious to alleviate the pressure of bodily infirmity, to which we are liable, more especially in a country possessing few, if any, of those Charitable Institutions which grace so much our own more civilized and christian land.

"In the year 1827, on joining the E. I. Company's establishment, I determined to devote a large portion of my time, and such

medical skill as education and much attention to the duties of my profession had made my own, to the cure of so many poor Chinese sufferers of Macao and its vicinity as came in my way. My intention was to receive patients laboring under every species of sickness, but principally those afflicted with "diseases of the eyes," diseases most distressing to the laboring classes, amongst whom they are very prevalent; and from which the utter incapacity of native practitioners denies to them all other hope of relief.

"During that year my own funds supplied the necessary outlay. Throughout I have received little or no professional assistance. In 1828 many friends who had witnessed the success of my exertions in the preceding year, and had become aware of the expenses I had incurred, came forward to aid in the support of a more regular infirmary, which I proposed to establish, and put me in possession of means to provide for the maintenance of such patients as I found it necessary to keep for some time under my care; but who, depending for their livelihood on daily labor, could not otherwise have reaped the benefits held out to them.

"Thus the hospital grew up upon my hands. Confidence was established amongst a people who had been accustomed to consider foreigners as barbarians incapable of virtuous, almost of human feelings; and the number of my inmates was regulated only by the limits of my accommodations. Two small houses have been rented at Macao, capable of receiving about forty patients: there are many more of the nature of out-patients, such only being housed, as, coming from a distance, have no friends with whom they can reside.

"The best proof which can be offered of the entire confidence of the people and benefits which have been conferred on them, is that, since the commencement of this undertaking, on a small scale in 1827, to the present time, about 4000 indigent Chinese have been relieved from various maladies; many have been restored to sight: more, saved from impending blindness, resumed their usual occupations; and have supported, in lieu of remaining a burthen on, their families.

"The more opulent and respectable classes of Chinese have in the last three years added their names to the list of subscribers; and have by giving the hospital the sanction of their support, much enlarged the circle of its usefulness. The E. I. Company has written of it in terms of approbation, and when applied to, liberally supplied it with medicines.

"Independently of the practical benefits conferred on suffering humanity, it is most desirable that the enlightened nation to which I belong should be known in this country, as possessing other characteristics than those attaching to us solely as merchants and adventurers. As charitably anxious to relieve the distresses of our fellow-creatures, we may be remembered when the record of our other connections with China has passed away.

“In the above statement nothing is farther from my wish than to bring forward, and dwell with complacency on my own exertions and success. No more, I trust, has been said than was necessary to exhibit the nature and origin of the Hospital which I have established, and its claim to the aid which I thankfully acknowledge.”

T. R. C.

Macao, China, Oct. 1832.

Most desirable it is, we would loudly reiterate, that enlightened Britain, and the no less aspiring nation, which glories in the relationship of having the same blood and the same speech with Britain, *should be known in this country as possessing other characteristics than those attaching to us solely as merchants and adventurers.* In commerce there may be rival interests; but not so in the works of that charity which seeketh not her own. Every one who has witnessed the success of the infirmary at Macao, will concur, we think, in the following testimony; will give the enterprise his approbation; and endeavor, so far as there may be opportunity, to enlarge and extend its operations.—We are allowed to quote the following letter with the signature.

“I have this day visited Mr. Colledge’s Ophthalmic Infirmary, and having witnessed the origin of the undertaking, I am happy to bear testimony to the complete success which has attended the zealous exertions of this gentleman in behalf of the suffering poor in China.

“The number of native patients amounting to about four thousand, who during the last five years have sought aid from this institution, and among whom many have been restored to sight, and others relieved from almost hopeless blindness, is an honorable proof of the professional skill of its founder, and of the confidence which he has inspired into all classes of the Chinese. To Mr. Colledge therefore belongs the merit of having established by aid of voluntary donation the first institution in this country for the relief of the indigent natives.

“I cannot close these observations without alluding to the honorable testimony that has been at various times recorded of Mr. Colledge’s professional skill and abilities by the Select Committee, in their despatches to the Honorable the Court of Directors of the East India Company—both at the period when he was first selected to fill the situation of surgeon to their establishment in China, and also subsequently, when the great benefit derived by the Chinese suffering poor from this gentleman’s professional talent and benevolent disposition, has been officially brought to their notice. As an individual who has witnessed the beneficial effects of Mr. Colledge’s medical ability, I feel the greatest gratification in thus bearing testimony to his merits, both as a surgeon and a philanthropist.”

(Signed)

W. H. C. PLOWDEN,

*Chief for all affairs of the
British Nation in China.*

Macao, 26th September, 1832.

With the preceding papers, we received several others, in Chinese, which were presented to Mr. Colledge by individuals who, after being restored to sight, were about to leave the hospital. Of these we have selected two, which, while they serve as specimens of the whole, will show in a very clear light, the feelings with which natives regard the new institution.—We have found it necessary, in order to illustrate these papers, to add several notes: the writer of the first thus expresses his thanks:—

“YOUR disciple, *Tan She-ling* of the district of Hae-ping in Shaou-king-foo, deeply sensible of your favor and about to return home, bows and takes leave:

“It seems to me that of all men in the world, they are the most happy who have all their senses (*a*) perfect, and they the most unfortunate who have both eyes blind. What infelicitous fate it was that caused such a calamity to befall me, alas, I know not. But fortunately, Sir, I heard that you, a most excellent physician, having arrived in the province of Canton and taken up your residence in Macao, compassionated those who have diseased eyes, gave them medicines, and expended your property for their support; and that by the exertion of your great abilities, with a hand skillful as that of *Sun* or *Hwa*, (*b*) you drew together hundreds of those who were dim-sighted, furnished them with houses, took care of them, and supplied them with daily provisions. While thus extending wide your benevolence, your fame spread over the four seas. I heard thereof and came, and was happily taken under your care; and not many months passed, ere my eyes became bright as the moon and stars when the clouds are rolled away. All this is because your great nation, cultivating virtue and practicing benevolence, extends its favors to the children of neighboring countries.

“Now, completely cured and about to return home, I know not when I shall be able to requite your favors and kindness. But, Sir, it is the desire of my heart, that you may enjoy nobility and emoluments of office, with honors and glory; happiness and felicity that shall daily increase; riches that shall multiply and flourish like the shoots of the bamboo (*c*) in spring time; and life that shall be prolonged to ten thousand years. Deeply sensible of your acts of kindness, I have written a few rustic lines, which I present to you with profound respect.

“England’s kind-hearted prince and minister (*d*)
Have shed their favors on the sons of Han:—
Like one divine, disordered eyes you heal,
Kindness so great, I never can forget.

“Heaven caused me to find the good physician,
Who, with unearthly skill, to cure my eyes,
Cut off the film, and the “green” lymph removed:—
Such, Sir, were rarely found in ancient times.

“Honorable Sir, thou great arm of the nation, (e) condescend to look upon your disciple,

TAN SHE-LING,

Who bows his head a hundred times and pays you his respects.”

The writer of the second paper is much more brief than the first, and also more sententious. He says:—

“This I address to the English physician: condescend, Sir, to look upon it.

“Diseased in my eyes, I had almost lost my sight, when happily, Sir, I met with you;—you gave me medicine; you applied the knife; and, as when the clouds are swept away, now again I behold the azure heavens. My joy knows no bounds. As a faint token of my feelings, I have composed a stanza in pentameter, which, with a few trifling presents, I beg you will be pleased to accept. Then happy, happy shall I be!

*Tse jin peen puh—gae kin yin,
Ho hwan leang e—ke tsze Tsin;
Ling yo tun lae—pin chung hang;
Shin chin tsze keu—c hwuy chun.
Jo fei Tung-tsze—sang tsze she,
Ting she Soo-keun—heen tsze shin.
Fung she yang fan—kwei kwo how,
Kow pei chang lih—shwuy che pin.*

He lavishes his blessings,—but he seeks for no return;
Such medicine, such physician,—since Tsin were never known:
The medicine—how many kinds most excellent has he;
The surgeon's knife—it pierced the eye, and spring once more I see.
If Tung has not been born again, to bless the present age,
Then sure, 'tis Soo (f) reanimate, again upon the stage:
Whenever called away from far, to see your native land,
A living monument I'll wait, upon the ocean's strand.”

(a) The body, say the Chinese physiognomists, has five senses; among which the *eyebrows* hold the first rank, and are considered as ‘directors,’ which secure longevity; the *eyes* have the second rank, and are called the ‘examining officers;’ the *ears* hold the third, and are called ‘distinguishers of sounds;’ the *nose* is the fourth in order, and holds the office of ‘judge and discriminator’ of things; and the *mouth* is the fifth, and is called the ‘issuing and receiving officer.’—In the *San-tsae too hwyu*, a kind of encyclopaedia, there is a plate representing the five senses, *woo-kwan*; “the word *kwan* means, to rule, to control, to direct; or the ruler, the controller, the director: thus the eye directs the seeing; the ear directs the hearing;” and so forth!

(b) *Sun* and *Hwa* were eminent physicians who lived in the 3rd century; to the latter was attributed great skill in the use of the surgeon's knife. He is said to have laid bare and scraped the bone of the arm of *Kwan-foo-tsze*, now a deified hero, and thus saved him from the effects of a poisoned arrow which had entered his arm. He likewise removed the eyeball of a king's child, cut away the diseased part, and replaced the eye-ball! *Hwa* now holds a place among the gods of his country.

(c) The Chinese are exceedingly fond of borrowing figures and illustrations from the *bamboo*. That species to which the allusion is here made, springs

up from the root of the old plant, and grows with amazing exuberance; to a native, the expression has force and beauty which are utterly lost in the translation.

(d) In a large medical work, compiled by the imperial college of physicians at Peking, and published about ninety years ago, it is said that the sincere, diligent, and benevolent practitioner, who toils for the health of his neighbors and fellow-countrymen, holds a place equal in importance to that of the virtuous *minister* of a powerful monarch, who is a blessing to the empire. "*Prince*" refers to the king, and "*minister*" to the person addressed, the two being thus associated in the mind of the writer.

(e) *Kwo-show*, "the nation's arm," is an appellation frequently given by the Chinese to their most eminent medical practitioners;—meaning that by their "benevolent art," as they call the healing art, they can rescue their fellow mortals from death.

(f) *Tung* and *Soo* were, like Sun and Hwa, celebrated physicians of ancient times; and their names are introduced for rhetorical—we should say—poetical embellishment!

Canton Dispensary.

Hitherto we have not spoken of this establishment, but should do wrong at this time to pass it by in silence. In 1828, the next year after the Ophthalmic Hospital was established, the medical gentlemen of Canton, following up the example set them at Macao, opened a Dispensary here, and made it accessible to poor natives of every description. From that to the present time, great numbers have repaired to it, and medical aid has been administered to them gratuitously. At an early hour in the morning, one may daily witness the sick, the blind, and the lame—of all ages and both sexes,—crowding around the doors of the Dispensary. We have seen helpless children brought there in the arms of their nurses,—or more commonly lashed, according to the custom of the country, upon the back of a young servant. We have seen old, blind, decrepit men, "with staff in hand," led thither by their little grand-children; while others, who were in better circumstances, were brought in their sedans.

No native patients, we believe, have ever been lodged in the rooms connected with the Dispensary. This has, doubtless, in some degree diminished their number, and prevented the advantage that might otherwise have been received;—but the evil, under existing circumstances, could not possibly be avoided. Nevertheless, the number of those who have come for aid has been very great, and the cures not a few. One instance we will here notice. It was the case of a middle-aged man from one of the northern provinces. He was afflicted with the rheumatism; which, increased by his intemperance, chiefly in drinking, had nearly deprived him of the use of his feet. The disease had finally settled in one of his knees, and threatened the destruction of the limb, if not of life. After applying to native physicians a long time in vain, he despaired of recovery, "when fortunately, being in Canton, he heard of the skill of the barbarians." Readily he listened to their advice, and followed their prescriptions; but was reluctant to dis-

continue the use of strong drink. He had been several weeks under the physician's care when we saw him, and had then thrown aside his crutches and promised to abandon his cups. We have not seen him since, but understand that he kept his promise, and in a few weeks was completely restored.

Among the applicants for aid, there have been several with dislocated limbs; these, as well as those with diseased eyes, have usually found speedy relief;—which they never could have obtained from native practitioners. There have been cases still more difficult and dangerous; two of which we will notice. The first was a young man, a tailor by trade. He had fallen into bad company, and become enamored of a wretched being, whose charms his father most peremptorily and justly forbade him to enjoy. This was more than his passions could brook; and in a fit of vexation and rage, he swallowed a dram's weight of the strongest opium which he could procure. As soon as this was discovered by his friends, aid was sought from the gentlemen at the Dispensary; and by the immediate application of the *stomach pump*, they succeeded in extracting the poison so completely, that in a few hours he enjoyed again his usual health.—The second case was a gambler. Having staked and lost all his property, he resolved to end his days; and in order to effect this purpose, swallowed a quantity of soft opium which had been prepared for smoking. Assistance was solicited and obtained—but too late; the poison had done its work, and the man died.

We might easily extend this notice; but we have said enough for our purpose—enough to show the beneficial results of the Dispensary, and to refute the opinion that natives dare not trust themselves in the hands of foreign practitioners, and the equally erroneous idea that, if the patient dies, the benefactor who was rendering him every aid in his power, shall be held responsible for his life. What we have now entered on record concerning the Ophthalmic Hospital at Macao, and the Dispensary in Canton, together with what we shall add on a subsequent page respecting the distribution of medicines among the inhabitants along the coast of China, will both warrant and encourage a continuation and extension of these benevolent exertions, and at the same time excite others to follow examples so worthy of imitation.

Disposition of the Chinese towards foreigners.—While the journals of Mr. Gutzlaff, published in the pages of the Repository, have corroborated the accounts concerning the moral degradation of the Chinese, they have contradicted the very prevalent opinion, that the *people*, as well as the rulers of this nation, are generally hostile to foreigners. From private letters, we are allowed to make a few extracts, which will give additional weight to the evidence already advanced on this point, and show still more clearly, that, where kindness and good will are exhibited towards the Chinese,

like feelings may sometimes be shown in return. The gentleman, whose testimony we are about to cite, was on the coast of China during the last summer. In reference to what he there witnessed, repeatedly, when on shore, he remarks:—

“In our excursions we invariably found the people civil and obliging; but for the most part miserably poor and wretched; and what was still worse, dreadfully diseased. The books, which Mr. Gutzlaff used to take with him for distribution, were always received with avidity; in fact, so anxious were the people to obtain them, that sometimes they almost took them by force from him. It was however more pleasing to witness these struggles, than to have found them indifferent. We used also, generally, to take some medicines with us; and it was a source of astonishment to me to see how confidently they followed Mr. Gutzlaff directions, and in many instances even suffered themselves to be operated upon by him. I never should have expected that these *beings of a superior order* would have submitted themselves to the skill of a *barbarian*. But it is not, I think, so much to the people as to the government, that we should attribute the disdain and contempt in which foreigners are held; and perhaps when the latter become more liberal and enlightened, the former will change their opinions, and not only discover that they are not the only civilized beings on earth, but likewise find that they themselves, so far from being the highest, are nearly the lowest in the grade of civilization.”

Some idea of the strength and bravery of the Chinese *naval forces*, which now line their coast, may be gathered from the following quotation. The writer, after describing their own anchorage, in a fine bay, well sheltered on every quarter, says:—

“We were a little annoyed in the morning by finding seven mandarin boats at anchor, close ahead of us; and as they no doubt had come for the purpose of throwing obstacles in the way of our communication with the shore, we went on board and gave them to understand, that not being particularly anxious for their acquaintance, we should feel much obliged by their going away; at the same time hinting, in the case of our request not being complied with, they might find us rather troublesome: but in this instance we could not complain, for they immediately got under weigh, and took themselves off.”

The desire manifested among the Chinese to procure books was very great. It was, no doubt, matter of surprise to the proud and self-conceited natives, that foreigners should come among them to distribute gratuitously religious, literary, or scientific works, written in their own language; but it is not less extraordinary that such a people as the Chinese should seek so eagerly to obtain books from the hands of strangers. The following extracts will show with what an insatiable desire the natives uniformly rushed forward to procure copies of the books.

“On our arrival at a village, we were immediately surrounded by men, women, and children; the latter of whom were by far the most numerous, and appeared particularly anxious to obtain their

share of the books we had brought on shore with us. ***** We then struck across an extensive plain tolerably well cultivated; and about a mile and a half distant from the first, we came to a second village. Here as at the former, we were immediately surrounded by the inhabitants, to whom we distributed both books and medicines. *** The third village we visited was much larger than either of the preceding, but equally miserable, both in regard to its houses and its inhabitants. The people pressed round us in all directions, in hopes of obtaining some books; but as the small quantity we had remaining precluded the idea of their all getting some, they made a rush upon us, apparently with the intention of obtaining them *vi et armis*. This, however, I must say was all done in good humor." Again, the writer remarks in reference to another occasion, and while they were at a different place: "We went on shore in the afternoon, taking with us a trunk full of books and a few medicines. We visited several villages, in all of which the inhabitants showed the greatest anxiety to obtain some of our publications. *** The people were civil and hospitable, inviting us into their houses, bringing us water to drink, &c. The only thing we could complain of was, their eagerness to get possession of the books: however this was more a source of pleasure than pain to us, since it showed that they set some value upon them." Again:

"On another occasion we went on shore upon an island. We were induced to go in consequence of having noticed with our glasses, a tolerably large town on one side of it. We took as usual a chest full of books, and a small box of medicines. Immediately on our landing we were surrounded by upwards of three hundred persons, as I suppose; and as soon as we opened a bag containing some books, they instantly made a rush to get possession of them, and, I am sorry to say, in their eagerness tore many of them in pieces. Previous to opening the chest, therefore, we took the precaution of finding a berth, where we were in some measure protected from the crowd; and, Mr. Gutzlaff having harangued them upon the impropriety of their conduct, they became a little more quiet. It was quite a laborious task to distribute the books, —we having to use all our strength in order to keep them at a proper distance. They were however good natured: and notwithstanding many of them received blows, took it all in good part."

The letters before us bear ample testimony both to the miserable condition of the people and to their eager desire to obtain medical aid, which was liberally granted them. Whenever our voyagers went on shore, they had "numerous applications from persons with sore eyes, itch," &c. &c. These diseases, "when added to the filthy state of their clothes and bodies, gave them altogether a most disgusting appearance." We will not dwell on these loathsome scenes, but hasten to cite one or two instances which will illustrate the eagerness and confidence, with which these miserable creatures sought help from the strangers.

"As soon as the medicine chest was opened, they were as quiet as possible, forming a circle around Mr. Gutzlaff, earnestly watching all his operations. It is a matter of surprise to me, that men who appear to think so meanly of us, should yet put so much confidence in our medical skill. Persons laboring under all kinds of diseases soon surrounded us, and even brought their children, upon whom they suffered Mr. G. in some cases, to use his knife; and if they showed any symptoms of pain, which was often the case, took care to hold them fast until the operation was finished. One poor woman was brought to us with a diseased hand; Mr. G. performed a slight operation upon it, which however caused her so much pain, that she never would have submitted to it, had not her husband, who appeared to put great confidence in Mr. G.'s abilities, held her in spite of her cries, until the operation was finished."

We are unwilling to lay aside the letters of our friend without quoting some of his remarks concerning the general appearance of the people and villages which he visited. Referring to the first places noticed in the preceding extracts, he says:—

"The people in these villages appeared to be industrious but miserably poor. Their houses are built chiefly of red brick; and in some instances, variegated with white, having at a distance rather a picturesque appearance. But on a nearer approach all signs of beauty vanish, and they are found to be, what in reality they are, a mere assemblage of miserable sheds without either neatness or cleanliness, and built with so little regard to comfort, as to be for the most part incapable of resisting the attacks either of wind or rain. As to the interior, they are much like those at Macao and Lintin. A bed, I should say a *bedstead*, and one or two stools, constituted the whole of the furniture. But the most disgusting feature here, was the dreadfully diseased state of the inhabitants. I shuddered when I beheld the miserable objects who crowded around us, and my heart must have been callous indeed not to be filled with pity for these poor creatures, and at the same time lifted up with love and gratitude towards the Almighty for the manifold blessings he has showered upon me.

"The plain on which these villages are situated may be from three to four miles in circumference, surrounded on all sides by hills, excepting the entrance, which is open to the sea, from whence the sand stretches nearly across to the opposite side. This part, if we may judge from its saline appearance and the number of salt pans raised on it, is evidently overflowed during the high tides. A narrow causeway of stone running across, (the entrance,) serves to keep up the communication between the villages when the sand is flooded. The ground on each side was tolerably well cultivated, producing rice, pease, beans, sweet potatoes, &c. A great part of the paddy was already cut; and I noticed several patches of ground on which the ploughmen were at work. Throughout the whole of our walk we saw not a single tree.

“These villages,” referring to those visited on another occasion, “so far as concerns the houses, were much like those we visited before; but the inhabitants were far superior. In the first place there was not one fourth part of the disease we met with there; people generally appeared much more intelligent; and the females, who appeared to be more numerous, were better looking, and dressed with a much greater degree of care and cleanliness. When visiting the different villages, I could not help contrasting in my own mind, these people with those of an English village. In the latter, the inhabitants may be poor, but will, generally speaking, be found clean; their clothes may be coarse and old, but yet decent; and should you enter the cottage of the poorest among them, there will invariably be found a degree of comfort and cleanliness utterly unknown to the Chinese. I have seen but little of this people, but that little, joined to what I have heard and read, has impressed my mind with ideas, any thing but favorable to them—both in a moral and domestic light.”

The death of those who have not the gospel.—“Without Christ, strangers from the covenants of promise, having no hope, and without God in the world.” Sorrowing as “others *who have no hope.*” Such is St. Paul’s description of the heathen in his day, and such is the general truth respecting them at the present day. The system of Confucius presents a dark, dismal, hopeless blank before the mind of a child mourning for a parent, or a parent for a child. Budhism indeed suggests something of confused and groundless hopes, for which no reason can be given. The letter of a Chinese father to his friend, upon the late unexpected and lamented death of a son, strongly reminded us of the Apostle’s words. Not one ray of consolation appeared from any quarter,—no hope! The letter closed by a resolution to refer the event to the “destiny of numbers,” and to *force* himself to be consoled. All was blank, and waste, and cheerless. No divine Father or Friend; no reconciled God and Savior; no submission to the infinitely wise and just arrangements of Providence. Thus the poor old man, though immensely rich in worldly goods, sorrowed intensely for a while, as those “*who have no hope.*” Would to God that all who know and feel the hopes of the gospel were more grateful to their Savior, and more obedient to his command to make it known to every creature. And those christians who neglect or despise those hopes, little know how many and how much others would value them. “Many kings and wise men have desired to see the things which we see,” but were not permitted.—To whom much is given, of them will much be required.

The father of the deceased received all possible attentions from his fellow creatures. The governor and lieut. governor of Canton sent him their condolence; the civilians of the provincial city sent

or went to sacrifice to the shade of the departed son. But alas, what does all this avail to the dead? What does it avail to us when we have to walk through the dark valley of death to that world beyond? "Victory," cries one, "Victory or Westminster Abbey!" Ah, what a hope for the immortal spirit of man! Men will have their choice, and be it so: but "O my God, give me the hope of the gospel,—a hope that maketh not ashamed."

LITERARY NOTICES.

1. *NAVIGANTIUM ATQUE ITINERANTIUM BIBLIOTHECA, OR A COMPLETE COLLECTION OF VOYAGES AND TRAVELS. . .* BY JOHN HARRIS, D. D. and F. R. S. 2 vols. folio. LONDON, 1744 and 1748.
2. *THE HISTORY OF MARITIME AND INLAND DISCOVERY:—*being part of the geographical series of Lardner's Cabinet Cyclopædia. 3 vols. 12mo. LONDON, 1830–31.

These two works form a striking example of the contrast between the book taste of the present and the last century. In the one, minute details of voyages and travels swell the work to two ponderous and unmanageable folios;—in the other, all important facts are comprised in three elegant fireside vols. Both works are, however, well-compiled,—resting on the best authorities that can be procured by persons unacquainted with the Chinese language and habits, and written in a pleasing and interesting style, an advantage rarely to be met with in the antiquated stores of journies and voyages.

But it must not be supposed that the modern publication altogether supplies the place of the old one. Each work is useful in

its way. For the minute inquirer, whose object is to study the progress of discovery and intercourse in one particular country, the old collection possesses the greatest advantages;—while to the general reader its minuteness would make it dry and uninteresting. We ourselves hope to derive much benefit from both works, in the compilation of an historical account of the foreign intercourse of the Chinese, which it is our intention to take in hand as soon as circumstances will permit. On this account we regret less our inability at present to enter more minutely into their respective merits.

Something, however, we must say of the difference in their arrangement. The history is of course arranged principally with regard to time; and presents a well drawn picture of the gradual extension of geographical knowledge, from Egypt and Greece—the centre (not indeed of the world, but certainly) of civilization. The plan adopted by Dr. Harris is of a different nature;—we give it in his own words:—

"In the first place, we give an account, in order of time, of the most remarkable voyages that have been made round the globe;

which affords us an opportunity of inserting a great variety of curious and useful observations. We then enter into a distinct recital of the voyages made by several European nations, for discovering and settling the commerce of the East and West Indies, without which the subsequent accounts could not be easily or clearly understood. We pursue next the common division of the globe. * * It will appear from hence, that the design of this undertaking is much more perfect in its kind than the scheme of any collection of voyages hitherto offered to the public; for whereas they only relate to a few countries, and are not disposed according to any regular method, our's will comprehend all, and in an order which gives them a perfect connection."

We regret the want of space to quote more from the excellent remarks contained in his prefatory pages. He justly contends for superiority to the "silly" and "pedantick" Purchas,—whose "Pilgrims," with all their faults, have however become more noted than almost any other English collection of voyages. Dr. Harris certainly deserves great praise for affording us so interesting an extract of "above six hundred of the most authentic writers."

DIALOGUES BETWEEN TWO FRIENDS.—This little work, entitled *Leang yew seang lun*, was written by Dr. Milne in 1818, and the next year an edition of 2000 copies was printed at the Anglo-Chinese college at Malacca. It is one of Milne's happiest efforts; its style is plain, simple and animated, and

though occupying only forty leaves duodecimo, contains a clear and distinct view of the leading doctrines of the gospel. It is probably, the most popular tract that has yet been published by protestant missionaries in the Chinese language; and the number of copies circulated cannot, we suppose, be less than 50,000. These have gone to Java, Malacca, Singapore, Siam, the maritime provinces of China, Mantchou Tartary, Corea, and Lewchew. As there is a demand for a new edition of this work, which is now being published, a brief notice of it may be acceptable.

These two friends, whose names are C— and Y—, meet on the highway; the first is a worshipper of the true God, and the second is his heathen neighbor. The dialogues are twelve in number:

1. Questions proposed by Y—, concerning Christian principles and character, and the being of God.
2. Evangelical repentance.
3. Character of Christ, and faith in him.
4. Good men seek their chief happiness in heaven; annihilation of the soul considered.
5. C— relates his first acquaintance with the New Testament.
6. Y— having retired, is struck with horror at his neglect of the true God; visits C— and finds him with his family at prayer; the resurrection of the dead.
7. Nature and qualities of the raised bodies; doubts and objections.
8. Y— on visiting C— in the evening, finds him in his closet, which leads to a discussion on the object and kinds of prayer; worshipping the dead, &c.
9. The awful judgment to come; a midnight prayer.
10. Y— objects to C—'s last night's prayer, because he confessed himself a sinner.
11. Y— deeply impressed with the idea of the eternity of sin, spends a whole night in his garden, bewailing his miserable condition.
12. C— explains to him the method of salvation by Jesus Christ; the felicity of heaven, and the misery of hell."

RELIGIOUS INTELLIGENCE.

CELEBES.—The northern parts of Celebes are inhabited by Alfoor tribes, which are there in a semibarbarous state, with all the vices, but not the intelligence and enterprise of the Bugese. They are inviolably attached to the Dutch, whom they acknowledge as their rightful masters. Divided into many families and small tribes with a petty rajah at their head, they have generally been peaceful, scarcely ever attempting to shake off the yoke of Europeans.

As they are very poor and their land not over fertile, they have not the means of supporting a great trade, and have scarcely ever attracted the cupidity of traders; they are an agricultural people, satisfied with a little. Their not being Mohammedans, and having no fixed superstition pointed them out to the old Dutch ministers, as proper objects of labor. A preacher established himself at Manado, the capital of the Dutch possessions on the north side of the island. He was successful and converted several tribes, who were *nominally* received into the Christian community. In order to carry on the work, they appointed native schoolmasters, who had also to superintend the native congregations. This was the more necessary on account of the frequent absence of their European teachers, who were recall-

ed from their stations, and the churches were destitute of a clergyman, often for 20 or 30 years.

These various tribes also speaking different languages, it was impossible for one European to speak them all; but a native who bestows his whole care upon the acquisition of one, can be far more useful to the particular tribe.

When the French revolution had involved Holland in ruin, only few ministers were sent out to India, and the consequence was that these distant regions were entirely neglected. No European teacher arrived until the unwearied the Rev. J. Kam entered upon his work. He traversed the Moluccas in all directions, and soon learned that Christianity in this part of Celebes was nearly extinct. Those old converts and their children were neither instructed or baptized; and as nobody cared for their souls, they fell back into heathenism. In such state was Christianity when Mr. Hellendorp a missionary of the Dutch society came a few years ago. His arrival excited general interest; several chiefs who were the descendants of Christians applied to him to establish schools among them. He endeavored as much as was in his power to accede to their request, and within a few years saw more than six hundred con-

verts join the church; some of the petty rajahs became decided friends of the gospel, and offered themselves as instructors to their own people. This rapid progress and the blessing which rested upon the mission, prevailed upon the directors at home to send out two other missionaries, Reidel and Schwarz, in order to enter this fertile vineyard.

Mr. Kam who lately died had previously visited the island, and enjoyed the great satisfaction of being welcomed in every place which he went, as the herald of good tidings. He promised the chiefs in the Manahasse district to send them teachers. His religious meetings were attended by almost the whole population, and all the parents desired their children to receive instruction in the doctrines of Christianity. Our gracious Savior blessed these brief labors abundantly, and thus the way for the two missionaries, Riedel and Schwarz was prepared. They arrived on the island in 1831. After having traversed the whole ground of their future operations, Mr. Reidel settled at Tondano, and Mr. Schwarz at Langowan. The latter having personally advocated the cause of this mission at Batavia, obtained the necessary funds for erecting schools. Thus the work commenced with the blessing of the Lord.

The schools in the environs of Manado are numerous and increasing, so is the church also, and a new era, the day of visitation from on high has arrived. Though we would not be too sanguine in our expectations, we ought to be very grateful for the great opening into this be-

nighted country, which the Lord has afforded them. Though the laborers are few, they are fervent and humble servants of God, ready to be spent in the great work. We look up to our gracious Redeemer to carry on the evangelizing of the Alfoors, which has been commenced under his auspices, that Celebes also may be filled with his glory, and the Alfoors bow before him and acknowledge him Lord of all.

The Dutch government has very much aided in the good cause, and assisted the missionaries in the prosecution of their work. There is also a spirit of improvement in the external circumstances of the natives moving, which always accompanies the progress of the pure gospel. We shall soon hear more respecting the great things which the Redeemer has done for these poor islanders.

SANDWICH ISLANDS.—A letter from the Sandwich Islands dated August 13th, informs us that Messrs. Alexander, Armstrong, and Parker, with their wives, embarked on the 26 of July 1833, for the Marquesas Islands, with the design of commencing a mission there.

During several months preceding the date of the letter before us there had been a considerable diminution of the number of attendants at public worship, schools, &c. Those, who refrained from vice and attended to the instructions of the missionaries merely because their chiefs did so, and because it was fashionable, have now thrown off the mask and appear in their proper character. Most

of the high chiefs, however, are yet on the side of religion; very few of the church members have apostatized; and many are still inquiring after "the right way of the Lord." There is reason to hope and to expect, that circumstances which now seem unpropitious will result in the furtherance of the gospel. The chaff only will be blown away—the wheat will remain. "There must be heresies among" these apparent converts, "that they which are approved, may be made manifest." 1 Cor. xi. 19.

The American seamens' chaplain, Rev. Mr. Diell arrived at Oahu in the spring; he was very kindly received by the residents and provided with rooms in Mr. Jones', the American consul's house, where he was still residing. Mr. Diell had made preparations for the erection of a chapel in that port; "but on account of the unsettled state of affairs, and the tedious way of doing business, it was not till three weeks ago that the location was definitely fixed, and the lot cleared."

CHINA. — After all that the immediate attendants of the world's Redeemer, had seen of his mighty works, it was not without good reason that he said to them, "*O fools and slow of*

heart to believe all that the prophets have spoken." This reproof was just. And the same strange unbelief which occasioned it, even at this day lurks in the hearts of good men, while both the word and the providence of God call on them to publish his gospel to every creature. But the signs of the times are becoming daily more and more distinct and pleasing. Those who love the Lord in sincerity, and are willing to sacrifice their own for the good of others, begin to *feel* their obligations, and to *act* accordingly. And the results are already visible in the four quarters of the world; they are seen in India, and even beyond the Ganges. With the purpose of devoting their whole property and lives to the benefit of strangers, eight individuals, four gentlemen with their wives, recently arrived in Batavia; and two other gentlemen have reached China. Such laborers are welcome. And what is equally pleasing, natives are engaging in the good work. At present they are few, but their works are noble. During the present month, and among the 25,000 literati attending the public examinations in Canton, more than 3,000 volumes consisting in part or wholly of the oracles of the living God, were distributed.

JOURNAL OF OCCURRENCES.

PROVINCIAL OFFICERS.—The Foo-yuen Choo has obtained the imperial permission to retire, on plea of sickness; and accordingly left Canton on the 20th inst. Ke-fun, the Foo-yuen of Kwangse province, has been appointed to succeed him but as he will have

to wait for the arrival of his successor, and perhaps repair to Peking "to hear the instructions" of his majesty, it will probably be some months before he comes here. In the meanwhile, governor Loo officiates as Foo-yuen. Choo, during his stay at Canton, es-

pecially the latter part of it, has succeeded in gaining the admiration and affection of the people, by his disregard of money, and constant refusal of bribes and presents in any shape. The natives have expressed their feelings towards him by numerous ballads placarded throughout the streets of the city, containing most extravagant panegyrics, and propositions to retain him in Canton, or in the figurative but unpoetical language of the Chinese, "to detain his boots," and thus prevent him from setting out on the journey. A collection of about eighteen of these extraordinary productions has been published, introduced by a no less wonderful rhythmical, (or as some would say, poetical,) address from Choo to the people. One of the panegyrics addressed to him contains a reference to the

"Laughable affair of the foreign English,
Whose garden on the Choo-keang
was never finished."

The notable circumstance here referred to was one of the first and the principal events of the foo-yuen's three year's government. It happened in the summer of 1831. Early one morning, Choo, attended by his usual official retinue, with the hong merchants and linguists, repaired to the British factory, during the absence at Macao of the Company's supercargos, its occupiers. After many wild and angry manoeuvres, he ordered the quay, (which had been planted as a garden, and walled in for the comfort and convenience of the gentlemen to whom it belonged,) to be immediately broken up, and the earth and stones to be cast into the middle of the river! This transaction affords a good specimen of his natural character, which is very impetuous and self willed. He was, for a short time acting governor as well as foo-yuen; but the greater degree of responsibility which he at that time held, appears to have restrained him from any impetuous acts. Except for disregard of money, and kindness to the poor, Choo Kwei-ching has "soothed" Canton for above three years, without any remarkable event in his government.

The Anchasze or chief judge, Yang has also retired on account of ill health and taken his departure from Canton, during the past month. Yang Chunlin has judged Canton for little more

than a year. He arrived during the mountaineer war, which was closed during the last summer, and was immediately despatched to the spot as chief commissioner. While there, he incurred some disgrace, which his merit afterwards counterbalanced. He also imbibed a disease, which he has not been able so quickly to get over, and which has now compelled him to resign. He left on the 28th inst, without the regard of any one, though with much pomp and military parade.

LITERARY DEGREES GIVEN AS A REWARD.—During the late scarcity in the neighborhood of Peking, several rich men subscribed largely to provide rice water for the famishing poor. Their donations passed through the hands of government. As a reward for this benevolence the emperor conferred on some peacock's feathers, and on others the degree of *keu-jin*, *quasi dicit*, L. L. D.

The censor of Hoo-nan province has written a *delicate* remonstrance to the emperor, praising these signal acts but deprecating their becoming precedents. If rich men can obtain degrees for money, farewell to the prospects of the poor scholar. Talent and learning will go out, and wealth and stupidity come in to the service of government.—To this remonstrance his majesty's reply has not yet appeared.

ATROCITIES IN SHAN-TUNG.—The Seunfoo of this province has referred to the emperor an atrocious criminal case, in which he is at a loss how to act. A man named Keuh-wei-yih having detected the infidelity of his wife instantly killed both her and the associate of her guilt; but his revenge not satisfied with this, he hastened in his rage to the mother of the adulterer, whom he suspected of conniving at the crime, and killed her and her second son.

The two first murders the law considers justifiable homicide, and inflicts no punishment. But the two next murders, come under the law concerning killing two persons in one family and it requires the punishment of immediate decapitation. The Seunfoo hesitates however what to do, and has referred this case to the emperor; who in his turn has transferred it to the immediate consideration of the Hing-poo, or supreme court in Peking.

