

MISCELLANIES.

Burmah: doctrines and practices of the Buddhists; their geography, astronomy, and upper regions; rewards and punishments; their periods (or ages); duties; ideas of death, worship, intelligent beings; their books, medicines, &c. Continued from page 506, by BENEVOLENS.

The object of this communication is to convey an idea of the notions and practices of Buddhists in Burmah, drawn from their own statements. In preparing it, I have been much indebted to the Burman dictionary mentioned in a former communication. Many of the statements are literal translations of passages in Burman books, and in every case, pains have been taken to present no other views than those which are uniformly acknowledged by Burman Buddhists. Though I have not met in their books, the account of Shwāy dā gōng, which is here given from the American Baptist Magazine, I cannot doubt its correctness, for it is the same as was verbally related to me recently by an intelligent Burman priest. Many of these views will be amusing, and the number might be easily increased by others equally extravagant. But these will suffice to show in what a state of intellectual and moral ignorance many millions of our fellow-beings live, and to exhibit the propriety of those measures to enlighten them which I propose to recount in another communication.

Geography. Kāte is a certain number of sek-yah systems, or worlds, in which sense there are said to be three kinds, viz.; tsah-tee-kāte, consisting of a hundred thousand millions of worlds, which are destroyed and reproduced simultaneously; ah-nah-kāte, consisting of a billion of worlds through which the authority of a Budha extends; and wee-tha-yah-kāte, consisting of an infinity of worlds, which can only be an object of thought. Sēk-yah wā-lah is a sek-yah world or system, and comprises the central My-en-mo mount, the surrounding seas and islands, the celestial regions, including the circumvolving luminaries, and the infernal regions.

There are four great islands encompassing My-en-mo mount; on the north, Oot-tā-ra-koo-roo; on the east, Pyūp-pā-we-day-han; on the south, Sam-boo-de-pah; and on the west, A-pā-rā-gāu-han. Each of these is surrounded by 500 small islands. There are seven ranges of mountains (thāt-tāh-rah-bān) which surround My-en-mo mount, and which separate the seven rivers (thee-tah) in regular succession. Sam-boo-de-pah, is the great south island on which we live. There are five great rivers which run southward on the great south island. 1. Gēng-gah, the bathing place of crows. 2. Asee-ra-wa-tee, where the nats' daughters sport and bathe. 3.

Jam-mūn-na, where the eugenia tree grows. 4. Mā-hee, where the buffaloes bathe. 5. Thā-ra-boo, where the brown lizards bathe. Mēet-su-ma-day-tha, the middle part of the world, including the sixteen great countries, is the scene of the sacred histories of Budha. (This is the northern part of Hindostan.)

Hēma-woon-tah is an immense, but imaginary forest, (said to be situated in Thāu-lā-tha, or south Behar,) in which are seven large lakes; the width of each is about 560 miles, and the depth the same. It is in this forest that most of the wonderful things mentioned in the Buddhist scriptures are said to have happened. Sām-boo-tha-bya, the eugenia tree which produces gold, is said to grow on the northern extremity of the island Sam-boo-de-pah. Thee-ho, the island on which the Burman sacred books were written, is said to be Ceylon.

The Burman books say that there are eight wonders of the sea, viz. 1. The waters continually rising into swells, and sinking into vallies; 2. that the waters do not overspread the shore; 3. that it throws dead bodies on the shore; 4. that the five great rivers lose their names when they reach the sea; 5. that its waters never diminish nor increase; 6. that the salt is so mingled with the water as to become one; 7. that it is the repository of precious stones; and, 8. that it is the residence of the nats.

Their theory of earthquakes is this: the earth is an extended stratum, which rests on a stratum of water; this again upon a stratum of air, beyond which is an entire vacuum. The stratum of air thus situated, is easily agitated by a variety of causes; when agitated, it communicates its motion to the superincumbent water, which in turn shakes the earth above it. How simple the theory! and how indicative of the state of science among them! What the Burmans call a great island is the same as a continent with us, and should be so reckoned in our estimate of the correctness of their geographical notions. The base of My-en-mo mount should, on their theory, be found where the island of Spitzbergen lies.

Astronomy. The Burmans enumerate eight planets, viz. the sun, moon, Mars, Mercury, Jupiter, Venus, Saturn and Rāhu. The last of these is not discoverable, but is said to be the residence of the nat who occasions eclipses. Nine principal constellations are enumerated, corresponding with the twenty-seven nēk-khāts (stars), viz.; 1. the crow; 2. a kind of bird; 3. a species of crab fish; 4. scales; 5. the crest, an ornament used to fasten up the hair; 6. the fisherman; 7. the elephant; 8. the horse; 9. the heron or paddy bird.

Wē-de-thōn-bah-the are the three courses of the planets round My-en-mo mount, the inner, middle and outside courses. The sun enters the inner course at the full moon in March, and continues till the full moon of July, which is the hot season; it then enters the middle course, in which it continues till the full moon of November, which forms the rainy season; after this, it passes through the outer course till the full moon of March, and this is the cold season. The earth being supposed to be an extended plain, the daily

disappearance of the sun is attributed to the intervention of My-en-mo mount. As we live on the great south island (Sâm-boo-de-puh), this mountain must be to the north of us. In their views of cosmogony, it cannot, with perfect accuracy, be said to lie under the north star, because its height is much greater than the elevation of that star, but its latitude and longitude are the same.

Upper Regions. Bô-wâh, meaning a state of existence, a world, is the world of passion, including the four states of punishment; the state of man, and the six inferior heavens, the world of visible objects, including the sixteen material superior heavens, and the world of invisibles, including the four immaterial superior heavens. The six inferior heavens here mentioned, are the six stages of the nat country. Sâ-dû-ma-hâh-rêet is the first stage of the world of nats situated round the waist of My-en-mo mount. Thôn-an-dâh is a famous garden in the first stage of the nat country; it extends above 12,000 miles, and is the scene for recreation and pleasure to the inhabitants. Tâh-wâ-dîng-thah, the second stage of the world of nats, is situated on the summit of My-en-mo mount. The others rise successively above these.

Thôke-dâth-thana is the name of a city in the nat country, where the king of the nats resides. Brâhma-bôn, which is the abode of the Bramhas, includes the superior celestial regions, of which there are twenty stages or stories, sixteen material and four immaterial or invisible. Thôke-dâh-wâh-tha, one stage of the Brâhma country, consists of five divisions; in one the inhabitants live throughout a thousand complete revolutions of nature (see Mahâ-kât); in another the inhabitants live through two thousand revolutions of nature; in a third, through four thousand; in a fourth, through eight thousand; and in a fifth, through sixteen thousand complete revolutions of nature.

Offerings and rewards. There are said to be five particulars which respect offerings; viz., 1. making an offering in the expectation of the reward; 2. with proper materials and free from blemish; 3. giving to travelers the best of flowers and fruits in a time of famine; 4. making offerings when one is very indigent; the 5th is not mentioned. The priests in their exhortations to the people are accustomed to promise a great variety of rewards as an inducement to be liberal in their benefactions. These rewards are frequently of an intellectual nature, but more generally of a sensual kind. The following are of a general character. Ah, a kind of wisdom which destroys the four enslaving principles to which all men are subject. Ahn-yîn, which denotes certain excellent attainments; viz., 1. the faculty of seeing like a nat; 2. hearing like a nat; 3. creative power; 4. knowledge of other men's thoughts; 5. prescience; 6. knowledge of one's past existences. Dzâm, a certain attainment or state of mind, which enables the possessor to traverse different worlds. It is divided into five constituent parts; 1. thought; 2. consideration, reflection; 3. pleasure, joy; 4. bliss, happiness; 5. permanency, immutability.

The following are examples of rewards promised to specific acts.

There are five rewards obtained by the person who makes a religious offering of a razor; viz., numerous good friends; perfection in diligence; patience; wisdom, and purity. There are five rewards of patience or forbearance; viz., the universal love of mankind; peace; few faults; composure in death; deliverance from the four states of punishment after death. Also five awards of impatience, just the opposites of those of patience.

There are ten rewards obtainable by the person who makes an offering of a thê-bike (an open-mouthed pot in which the priests receive their rice); viz., dishes ornamented with precious stones, &c.; the necessities of life at all times; deliverance from evil; freedom from oppression; the reverence of mankind; easily obtaining food, clothing, a place to sleep, and a place of habitation; happiness and enjoyment which shall not be destroyed; a settled and contented mind; a love for the divine law; few sexual desires and complete freedom from anxieties. They are also promised thâm-pât-têe-tsét-lay-bah, a general term which embraces four particulars; viz., the privilege of living in an elegant and delightful place of abode; having an old stock of merit for good deeds performed in a previous state of being; doing well for one's self; and the privilege of associating with upright and religious persons. The highest reward which is attainable is thap-pe-nyu-tah-nyan, which consists in a perfect knowledge of the five following principles or laws; viz., of mutability; of the modes of existence; of discriminating marks or signs; of absorption or annihilation; and, of religious law. This reward can be obtained *only* by making a religious offering of all these five things; viz., one's property; the principal members of one's body, as a foot, a hand, or an eye; one's children; one's wife; and finally, one's life.

It seems not improper to remark, that there are certain classes of persons who can never obtain any reward, let their offerings be ever so numerous and costly. The barbers are an instance; they are subject to this curse on account of some disrespect one of the fraternity showed Gaudama during his incarnation.

Punishments. Punishments are threatened as dissuatives from crime and the neglect of religious offerings. An-dêr-êe-ya-kân, instant and uninterrupted misery, is denounced on the person who is guilty of killing a father, killing a mother, killing a rahandah, wounding a Bodha, or making a schism among the disciples of Budha. Those who are guilty of the sin of drinking intoxicating liquors, are subjected to the loss of property, a quarrelsome disposition, sickness and disorders in the body, loss of reputation, contempt and disgrace, and destruction of the understanding. The Burmans are taught that punishment follows sin as surely as a cart wheel follows the ox, but it must be proportioned to the crime. Merit is followed by reward in the same way. There does not appear to be so much difference in the nature of these as in their duration. The one is suffered and the other enjoyed alternately for millions of ages in the different hells or stages of the nat country. There are eight great central hells, ranged one above another, each of

which is encompassed by sixteen inferior hells, in all, 136. These are provided with tortures corresponding to the previous crimes of their respective inhabitants, some of whom experience hunger and thirst, some are rolling in flames, and others have their flesh torn from them with hot pincers, &c.

Periods. Mähä-kät, a period in which an entire revolution of nature is performed, is subdivided into four grand periods, each of which is again subdivided into sixty-four intermediate periods, and each of these again into sixty-four life periods. Thän-woot-täh is one of the four grand divisions of an entire revolution of nature. This period, it is said, commences with rain which deluges the four great, and all the small islands together with My-en-mo mount and destroys all that exists therein; after this seven suns successively break forth, dry up the waters, and consume the system. Thän-woot-täh-htäh-ycē another of the four grand divisions of Mähä-kät. This period continues from the time the general conflagration ceases, through another deluge, whose waters, by continual motion and dashing together congeal, and harden and thus form a substance of a new system. Wē-woo-täh is one period in a complete revolution of nature. In this period the waters which deluged the universe disappear, and according to the eternal laws of nature, the sun, moon and stars break forth, every thing comes into sudden existence, and Bramhas descend and people the earth; but they can return to the upper regions when they please. Wē-woo-täh-yēa, is another period, and a complete revolution of nature. At the commencement of this period, the Bramhas begin eating a kind of earth, by which they lose the power of ascending; the period of life begins to shorten, and continues to do so till a person is old at the age of ten years, after which it begins to lengthen and continues to do so till the system is destroyed by water. Böke-däh-kät, is a grand revolution or period of time which is distinguished by the successive appearances of five Budhas. Ayoo-kät a period of time, during which the life of man gradually advances from the length of ten years to an indefinite extent and returns again to the length of ten years; sixty-four of which make one intermediate period. From a comparison of Thä-kën-pöräh (see Intel. beings) with Böke-däh-kät, and with a statement of one of the Burman books, from which we learn that the death of Gaudama occurred, B. C. 554, it will appear that 91,467 years of the present Böke-däh-kät have already passed away, but the fifth Budha has not yet appeared.

Duties. It would require volumes to mention all the duties enjoined on different classes of Budhists. The following will give an idea of their general character. There are five laws (thée-lä) binding on all mankind, viz. to refrain from murder; from stealing; from adultery; from lying; and from intoxicating liquors. They are to be solicitous about four things, viz. watching over the body; watching over the mind; an attentive consideration of the miseries of life; and the duties of religion. They are also enjoined these four things; viz. 1. using exertion to prevent demerit while as yet

the person has done nothing blameworthy; 2. using exertion to prevent the increase of demerit after the person has already done something sinful; 3. endeavoring to do that which will procure merit, while the person is yet destitute of it; and 4. endeavoring after a person has a stock of merit, to excel in meritorious actions. There are moreover laws which embrace all those religious duties which consist in avoiding objects unfit to be used, eaten, handled, and worn; also the places where it is improper to go, or remain.

The following *eight good ways* are causes of merit, and grounds for self gratulation. They may therefore be reckoned as duties. 1. right opinion; 2. right intention; 3. right words; 4. right actions; 5. right way of supporting life; 6. rightly directed intelligence; 7. good heed, caution; 8. composure, serenity.—Good heed must always be paid to the voice of God of which there are eight characteristic tokens or evidences, viz. 1. it is clear or intelligible; 2. agreeable, pleasant; 3. easy to be known; 4. worthy to be heard; 5. infrequent; 6. full; 7. deep; 8. produces an echo. The distinction between a good man and a bad one, is thus represented by the Burmans. There are four things (wäy-gyēnläy-bäh) very remote from each other, viz. 1. one shore of the great ocean from another; 2. the rising from the setting sun; 3. the earth from the top of My-en-mo mount; and 4. above these, a wicked man from one who is religious. In addition to what has been said above, every Burman is expected, as a matter of duty, according to his ability and circumstances, to employ himself and his property in building and ornamenting pagodas, (see worship,) in forming large and small images of Gaudama, building monasteries, digging tanks, supporting the priesthood by presents of food, cloth, &c.

Death. It may not be uninteresting to know to what causes a people so ready to assign a cause for every thing, ascribe death. Their books mention four, viz. 1. though the influence of good deeds performed in a previous state, is not exhausted, yet the period which is the established term of human life being past, the person will die; 2. though the established term of human life is not yet passed, the influence of good deeds performed in a previous state being exhausted, the person will die; 3. when the term of human life is past, and the influence of former good deeds exhausted, the person dies; 4. in the last case, though the established term of human life is not passed, nor the influence of previous good deeds exhausted, yet on account of some evil deed performed in a previous state, the person dies suddenly, without previous illness, and without changing his position.

Worship. Their worship consists "in prostrations before pagodas and images, in presenting before them lighted candles, clusters of flowers, umbrellas of various descriptions, rice, and fruits; in erecting high poles and suspending long flags on their tops; in casting bells and hanging them near their pagodas, or contributing to any of these objects; in attention to the recitations of priests, and whenever an offering is made, expressing a wish

that the merits may be enjoyed. The use of the bells is to proclaim to the celestial regions the fact of presenting an offering; and the person who thus announces the fact, is both worshiper and bell man." Their *days* of worship are four in a month, viz. the eighth of the waxing of the moon, and the full, the eighth of the wane, and the change. *A-po-nay* is a day kept after a worship day as a work of supererogation. It is not unusual however to perform their services on other days.

The close of the rainy season and the commencement of a year, especially the latter, are distinguished by great religious feasts which last three days in succession.—The *places* of religious concourse are the pagodas or zayats. The latter are public sheds in which the priests' rehearsals are generally made. The pagodas are monuments erected to a Budha, sub-budha, or rahandah; those erected to the last Budha, Gaudama, are the only ones extant. They are solid masses of masonry, varying in their height, of a conical form, covered with plaster formed of sand and lime, and many of them with gold leaf. The large pagoda, situated about a mile and a half in a north-west direction from Rangoon, and called Shwāy dā gōng porāh, is a splendid and magnificent monument of heathen superstition and idolatry. According to its history, the foundation was laid soon after the supposed annihilation of Gaudama. If this be true, it must have existed for a period of about two thousand and three hundred years. Since its erection, the size has been increased by successive additions. The story relates that a short time previous to the expiration of Gandama, two merchants, who were brothers, went to pay him homage, and make him offerings; on desiring some memorial of him as an object of worship for their countrymen, he lifted up his right hand and stroking his head, extracted four hairs and presented them to one of the merchants; then with his left hand extracting four more, and presenting them to the other, he commanded them to go to the hill *Thien-kōk-tarā*, and under the patronage of the king of *Ook-ka-la-ha*, (near which place the hill was situated) enshrine them with the staff of *Kāukkā-thān*, the water dipper of *Gāu-nā-gōn*, the bathing garment of *Kāthā-pā*, his divine brethren who had preceded him. The waters of the five great rivers *Gēnga*, *Yamou*, *Asee-ra-wa-tee*, *Mā-hee*, and *Thara-poo*, and of the five hundred lesser rivers, were not sufficiently excellent to wash the hairs for the purpose of enshrining them: nor were the waters of the lake *Anawatat* (one of the lakes about *Hēma-woon-tah*); the waters of the hill *Thien-kōk-tarā* alone were sufficiently excellent for this purpose. They hearing the command, and not having provided themselves with the means of pursuing their journey, *The-gyah*, the king of the celestial regions, transforming himself into a commander of a ship, presented himself to the brother merchants, with a ship in perfect readiness to depart. Having deposited the hairs in a ruby box, and this box in a small vessel with a deck of silver, gold, and ruby, and all this placed upon a teapoy stand, and put on board, they commenced their voyage. After various ad-

ventures they arrived at the place where *Shwāy dā gōng* now is, and on searching found the other three relics, which, with the eight hairs of Gaudama, they deposited together with immense treasures in a vault, over which they erected the pagoda.

Intelligent Beings. It will be impossible to recount all the varieties that are classed under this head, as the Burmans reckon 214 orders of beings who inhabit the several states of happiness and misery. Enough however will be given to illustrate many of the prominent views entertained by Buddhists. *Thū-ngēyr*, is a child. When first born, a child is supposed to have its mind deeply impressed with the past; if it came last from hell, or a state of punishment, it reflects on what it there suffered, and weeps; but if it came last from the nat country, it reflects on its late enjoyment and smiles. *Thū-dlike* is an ignorant or foolish person. Three things, or signs distinguish a foolish person; viz., 1. though destitute of property, they desire to marry; 2. though destitute of strength, they delight in fighting; and 3., though ignorant of the sacred books, they wish to dispute about the subjects they contain. *Theē-reē-dāmmāh-thāukāk* is an ancient king, who for his great merit obtained authority over the whole of the great south island, and to the extent of twelve miles above and below it. *Po-yāh-long* is one who is destined to be a deity—the bud or sprout of deity. *Nats*, or *Dēwāk*, are supposed to be superior to man, but inferior to Bramha; some of whom are said to inhabit the inferior celestial regions, and others to have dominion over different parts of the earth and sky. *Athū-rā* are fallen nats, some of whom were formerly driven from the summit of *My-en-mo* mount to the region situated between the three stone pillars which support the mount. *Athāzing* is a nat who is supposed to occasion eclipses. *Ngal-yen* is a fabulous being, supposed to occasion earthquakes. *Béloo* is a kind of monster which eats human flesh, and possesses certain superhuman powers. *Gān-dāp-pāh*, *Rēk-kike*, *Cōm-bān*, *Gā-lōng*, and *Nā-gāh*, are different races of huge monsters, many of whom inhabit and guard the base of *My-en-mo* mount. *Wāy-nā-dāy-yā* are a race of Galongs, whose king or chief is said to be of immense size, each wing being above 600 miles; the distance between the wings the same; the length of the body above 6000 miles; the crest of his head above 36 miles; and his bill, above 1800 miles. *Weetsā-mōne* is an aerial spirit which guards the *Thū-rōung* tree, which is said to produce a fruit in shape like the human species. *Mān-nāt* is a powerful evil spirit who resides in the highest inferior heavens, and has dominion over all the lower parts of the universe. *Sēk-kyāmēn* is a sovereign of the four great islands which surround *My-en-mo* mount. *Arēe-yāh* is one who has undergone a great change by which he has become independent of the common accidents of nature; they are divided into four grand orders, each of which embraces two classes, in all, eight kinds.

Zēend or *Budha* is a person who has overcome the five evils or tyrants, viz. 1. animal constitution; 2. subjection to the four causes; 3. the passions; 4. death; 5. the most powerful evil nat. He

has the form of a man, and, in point of wisdom and virtue, is unrivaled throughout the sek-yah systems, and is the supreme object of worship, both during his existence and after his annihilation until the appearance of another Budha. In the present grand period (see *Boke-dâh-kât*) four Budhas have already appeared, viz. *Kâu-kão-thân*, *Gâunâ-gông*, *Kâth-â-pâh*, and *Gaudama*; the fifth, *A-rê-nâ-dây-yâ* is yet to come, and to him the expectations of all Buddhists are directed with much earnestness. *Thêg-gyâh* is one of the higher orders of intellectual beings of which there are said to be 32 classes. *Thêg-gyâh-mên* is the king of nats. There are however, it is said, three nats, who excel him in glory; they obtained this transcendency on account of certain offerings made in time of one of the incarnations of Budha. *Bramhas*, are beings superior to men and nats, inhabiting the higher celestial regions. (see *Bramha-bôn*.) *Thâ-kên-porâh* is a term which is applied to great personages, particularly to Budha or deity. The whole number of absolute or distinct Budhas is twenty-eight; five belong to the present system, but one of them has not yet appeared; twenty-three made their appearances in different successive worlds previous to the present; the 1st lived 80,000 years; the 2d, 90,000; the 3d, 80,000; the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, lived each, 100,000 years; the 12th, 13th, 14th, 15th, 16th, 17th, 18th, and 19th, lived each 90,000 years; the 20th, and 21st 60,000 years; the 22d, 80,000, the 23d, 70,000; the 1st of the present world, 40,000 years; the 2d, 30,000; 3d, 20,000; and *Gaudama*, the last, lived only 80 years; five of them were 80 cubits in stature; six were 88 cubits; one, 90 cubits; three 60 cubits each; four, 58 cubits; one, 50 cubits; one, 70 cubits; one, 40; one, 30; one, 20; and *Gaudama* the last, only 18 cubits in stature. These deities possess the power, it is said, of emitting rays of glory or splendor in six streams of different colors.

Books. The most important religious work, and that which is most referred to as authoritative, is the *Bedagat*. This consists of three grand divisions; viz. 1. *Wee-nee*, containing five books which comprise the commands of *Gaudama* for observance of his priests; 2. *Thôke-tân*, which is in three books; 3. *A-bê-de-ma*, in seven books. It was 458 years after the death of *Gaudama*, in the reign of *Dôke-tâ-kâh-mâ-nêe*, that these books were, according to Buddhist authorities, "miraculously transcribed in one day from the original which is now lost," but which, in the estimation of most persons who have investigated the subject, never existed. In the reign of *Nam-ma*, 930 years after the transcription, they were translated out of the *Thee-ho* language into *Magadha* or *Pali* by *Bôke-dâ-gau-thah*, a great religious ascetic, and brought to *Sambo-de-pa*, or as the Burmans say, our island. Abridgements of these have been made; they are variously interpolated, and commented on. The grand purport of them is to offer inducements to the people, to make liberal offerings to the priests, and provide largely in every way for their accommodation. This is done by telling stories of the rewards received by those who had been bounteous in their presents to the priesthood, or the calamities

inflicted on the refractory. *Dzat*, an account of one's own existence or life, given by one's self, is commonly applied to the different existences of Budhas, and particularly to the existences or lives of *Gaudama* the last Budha, 650 of which are counted in the extant Buddhist scriptures.

The Burmans have histories of their kings rather voluminous, but the copies are scarce and little read. It is understood that major *Burney*, late British resident at the court of *Ava*, has obtained a pretty extensive collection of their historical works, and from him, at some not distant day, a full account of them may be expected. *Yooah-tee-theet* is an astrological book, by which is determined the proper time to found cities, and by which their future destinies are known. *Yat-tar-rah* is a charm or astrological calculation which is impressed on metal or any substance, and deposited in the earth, over which (on account of its magical power,) it is supposed no enemy can pass.

Medicines. "The medical department is peculiarly subject to the control of superstition. Its influence is often seen in the collection of medicinal roots, the methods of compounding medicines, and the time and manner of administering them. Of books which treat of the nature of diseases, the virtues of medicinal roots and plants, the art of compounding them, and their specific qualities, they have a considerable number. Shops of drugs and medicines are in full proportion to the wants of the public. With surgery, however, they are entirely unacquainted." See *Am. Bap. Mag.* IV. The practice of midwifery is wholly in the hands of the women, and is said to be extremely barbarous. Were it practiced in cold countries, it would be the occasion of death in most instances. After the birth of a child, the mother, in all her exhaustion, is exposed to a hot fire for two or three days. The leprosy, for which no specific is known, is common. Other diseases, if we except the rheumatism, are rare.

TEMPLE OF TEEN-HOW AT MEI-CHOW. Among the many monuments raised by the superstition of the Chinese in honor of *teen-how*, 'the queen of heaven,' one of the most remarkable is a temple at *Mei-chow*. It stands upon an island a little south of *Hing-hwa*, in the province of *Fuh-keen*, and in so conspicuous a situation that it cannot fail to attract the attention of every mariner who visits that part of the coast. The island presents a very barren aspect, there being scarcely any vegetation to cover the arid soil. From the midst of this waste, the temple built on the brow of a terraced hill, towers with considerable effect to the eye of the visitor. The grounds which surround this declivity are laid out with much taste, and an overhanging rock imparts to them a sort of silent grandeur. A small rivulet winds its way among the rocks down the side of the hill, and forms a basin at its foot. Doubts have often been expressed whether the Chinese are conscious of the beauties of nature,