

especially on those which have hitherto been but sparingly introduced. The size of the work has never yet exceeded that of a small tract, and it has been given away gratis. For about three years, five hundred copies were printed monthly, and circulated, by means of friends, correspondents, travellers, ships, &c., throughout all the Chinese settlements of the eastern Archipelago; also in Siam, Cochinchina, and part of China itself. At present, (1819,) a thousand copies are printed monthly. The demands and opportunities for circulation greatly increase, and it is likely that in three or four years *two thousand* copies will be an inadequate supply."

These remarks are sufficient to show, that those who have undertaken the *new Periodical*, have abundant encouragement to persevere. With regard to the place of publication, support, execution, topics, &c., the present work enjoys great advantages over that of Dr. Milne.

Shing meau sze-teen too kaou;
Kung, Mang, shing tseih too foo.

Sacrificial ritual of the temple of sages, with plates; to which are subjoined plates illustrative of the lives of the sages Confucius and Mencius.—1826. 13 vols.

This is an interesting production, both from the nature of its contents, and the style in which it is printed; forming, in this latter respect, a good specimen of the art in China. A brief analysis of its contents will be the best description we can give of it. — It is edited by a private

individual, not under governmental authority.

The 1st. vol. opens with poetical eulogiums on Confucius and his "four most worthy" followers, viz Yen-tsze, Tsang-tsze, Tsze-sze-tsze, and Mang-tsze (or Mencius),—composed by the emperors Kang-he and Keenlung, and printed with light red ink.—Then follow three prefaces by the editor's friends; in which the work is highly praised, and the research manifested in it greatly commended.

In the same volume are portraits of "the sage" Confucius, and of the "four equals," who are also called "the four most worthy,"—accompanied by brief accounts of their lives, deaths, and posthumous honors.

The second volume contains portraits and similar accounts of the "twelve intuitively wise," eleven of whom were personal disciples of Confucius. The twelfth is the celebrated commentator and philosopher Choo-he, commonly called Choo-foo-tsze.

The eight following volumes contain portraits and brief accounts of 128 "former worthies and literati." These are arranged in two ranks to correspond with their tablets in the 'temple of sages,' to which this work is intended as a 'guide.' The worthies which occupy the eastern side of the temple take precedence, in order, of those opposite to them on the western side; thus,—the first on the eastern side takes the lead, then the first on the west, next the second on the east, followed by the second on the west, and so on. Of these 128 worthies and literati, a large proportion

were immediate disciples of Confucius; the others have arisen at various periods since his times; some as late as the last dynasty. Several have received their canonization (so to call it), as late as the reign of his present majesty.

The portraits present a great variety of truly Chinese countenances. They profess to be correct likenesses, obtained by much research;—and many, of whom correct likenesses could

not be obtained, are without any.

The three concluding volumes form the appendix, being reprints of two old works,—the 'Traces' of the sages Confucius and Meacius,—the former, occupying the eleventh and twelfth volumes has been translated and published in French, with copper-plate engravings, under the title, "Vie de Confucius." The 'Traces' of Mencius occupy the thirteenth volume, and conclude the work.

RELIGIOUS INTELLIGENCE.

BURMAH.—We have before us in manuscript, a short paper concerning the geography, population, commerce, &c., of Burmah. It is from the pen of a gentleman who has resided in that country, and who has promised to furnish us with additional papers respecting the character of the Burmese, their education, manners, &c. All of these papers, we hope, in due time, to lay before our readers. There is, throughout all christendom, an increasing demand for facts relative to the present condition of eastern Asia. That demand ought to be answered.

Among the different people, inhabiting Burmah, the *Karens* are particularly interesting; the *vis inertia* of Buddhism does not prevent them from joyfully receiving the gospel. "During the year just closed," writes the Rev.

Mr. Mason under date of February 1833, "I baptized sixty-seven of the *Karens*; and now the whole number in our church is more than one hundred and seventy. I am endeavoring to bring these people to more settled habits,—believing as I do that although civilization does not precede christianity, it necessarily follows it."

"JEWS IN THIBET.—The lost ten tribes of the Jews have been found in *Li Bueharia*.* some of them having attended the last Leipsic Fair as shawl manufacturers. They speak in Thibet the Hindoo language, and are idolaters; but believe in *Messiah* and their restoration to Jerusalem. They are supposed to consist of ten millions; keep the *Kipour*; do not like white Jews; and call out, like the other tribes,

* This seems to be a typographical error; but why the names of Thibet and *Little Bueharia* are thus confounded, we are at a loss to determine.

Hear, O God of Israel, there is but one God. [Qu. Deut. vi. 4?] They are circumcised, and have a leader and elders."

This paragraph is from the *Anglo-germanic Advertiser*, and found its way through England to Calcutta, where it appeared in the *Christian Observer* for June 1833. It was sent to the Editor of the *Observer* by a correspondent, who, after remarking on the paragraph itself and stating that it had been forwarded to Mr. Wolff, gives the following account of Jews in China.

"It has indeed been asserted, (and as if ascertained in a publication devoted to the Jews and their conversion,) that the old Chinese Jews have the Pentateuch, which is conformable to the Hebrew Bible of Plautin: but the Chinese copy has no vowel points. Perhaps this may be some proof of their high anti-

quity, or they may have rejected the points as introduced by Esdras after the captivity. They themselves say they began to dwell among the Chinese A. D. 73, three years before the destruction of Jerusalem; travelling through Corassan and Samarcand: and their *li-pai-se* or temple, is said to resemble that at Jerusalem. At that time they recorded seventy families, of the tribes of Benjamin, Levi, Judah, &c. Much information of these early Jewish settlers in China may be obtained from "*the Jewish Expositor*," and it will be a curious subject of investigation to ascertain whether the German information will lead to any real discovery of that fact, which is positively asserted to have been ascertained at Leipsic."—The writer of these remarks refers, for authority, to the *Jewish Expositor*.

JOURNAL OF OCCURRENCES.

THE INUNDATION.

The late inundations,—by their frequent recurrence, their for many years unparalleled height, and their calamitous effects,—have become a subject of paramount importance here, especially among our native friends. In the conclusion of our last number, we noticed the heavy rains* and high rise of the tide, which had reached far above its usual mark, even on the 30th of August. On the 31st, and the following day, the rain abated a little, but recommenced on the 2nd of September, and continued till the morning of the 3rd, when it finally ceased. Meanwhile the tide continued

to rise higher and higher. Numerous towns and villages were completely inundated; and boats plied, for several days, through almost every street in the city and suburbs of Canton.—Many native houses were thrown down by the force of the current—so violent that the city gates could not be closed for several nights.—while others were sapped to their foundation and one after another gave way.

In the country above Canton, which has suffered the most, embankments both of stone and earth were broken down, and large portions of paddy fields were carried away by the rapid current. Where there were no

* During the month of August, there fell at Macao, 36 inches of rain. The month was there ushered in with very windy weather, and heavy rains.

embankments, the water, rising gradually on the paddy and then retiring, caused a far less degree of damage. But where the embankments stood, the heavy torrents of rain, falling on the fields and having no outlet, remained so long as to blight the grain completely; so that the largest portion of the neighboring country is rendered altogether unproductive for the remainder of the present year; and not only the paddy, but also the mulberry trees, have every where received extensive injury. A gentleman who shortly after travelled up the inner passage from Macao to Canton, which is for a great part of the way in the midst of rice fields and mulberry plantations, describes the country as almost completely devastated.

On the 5th and 6th of September, the tide was at the highest, being from 4 to 5 feet high* at the eastern gates of the city,—and not far below that height in many other places which are much beyond high water mark. On the night of the 5th, the weather being calm and serene, at intervals, when silence prevailed around, the low murmuring of the current as it rolled along, was distinctly audible in the foreign factories. This was well calculated to suggest most solemn reflection, when it was considered how many, who a few days before had been in the enjoyment of health and comfort, had now found a watery grave beneath those waves,—and how many more, though themselves escaped, had therein buried their little all.

On the 7th, the water began gradually to abate, but it did not return to its ordinary level till after the 16th, when the spring tides had passed over. For upwards of a week, during the continuance of the inundation, the current rushed past the city, with such rapidity, that all business with the shipping at Whampoa was entirely stopped, and even light gigs with European crews had the utmost difficulty in reaching the city. To describe all that has come to our knowledge respecting the effects of this awful visitation, would far exceed our limits. A few instances of suffering will perhaps tend to show in the best manner the nature, extent and consequences of the calamity.

* So it is stated in the government accounts make it twice as high

But this can be done only very partially.—Many industrious families are now become public beggars. Many an individual is there now in Canton, who in one day was left a fatherless, childless, houseless, and moneyless widower. There are several instances, however, of not one escaping. One house of 15, and another of 30 individuals, were entirely swept away, together with all their effects.—A temple in which were deposited the remains of deceased individuals previous to burial, became a place of refuge for about 40 men and women; but while they were congratulating themselves on their personal escape, the temple walls fell in,—the waters passed over the ruins,—and their now lifeless bodies were mingled with the corpses thrown out of the shattered coffins. Many whose houses had become a prey to the devastating element sought refuge on the city walls,—when the walls crumbling beneath them, not a few sunk to rise no more. Such examples we might easily multiply. But we refrain. Surely, "when the Lord's judgment are abroad in the earth, the inhabitants of the world will learn righteousness." Alas! we fear they are too often and too soon forgotten.

The inundation has excited great attention on the part of the official authorities in Canton. Proclamations have been issued to encourage and to require subscriptions in aid of the sufferers. Demands have been made in the form of taxes upon cotton and tea merchants,—upon house-holders, and upon various other classes. At the same time, severe threats have been issued against any who may attempt to obtain money from the rich, by intimidation. The fooyuen, who has been most active in these matters, began himself by distributing upwards, it is said, of 20,000 dollars, among the poor and destitute. The government has aided the sufferers by distribution of boiled rice, and by opposing restrictions on the importation of foreign rice which had been proposed by the Hoppo.

But all these transactions are confined to the departments of Kwangchow and Shaou-king. In Chaou-chow-foo, on the east of this province, the chief city of the department is

accounts, but many of the popular